

EXODUS 31

Written and compiled by Gary Kukis (2nd draft)

Exodus 31:1–18

The Specific Artisans/Observing the Sabbath

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: God specifies two men who are skilled craftsmen with Bible doctrine. Moses is to press these men into the service of building the Tabernacle and its furniture. In the second half of this chapter, God speaks about the Sabbath and why He instituted it. Finally, God stops speaking and hands Moses two tablets of the Law.

The Bible Summary of Exodus 31 (in 140 characters or less): *I have filled Bezalel with the Spirit of God, with skill to make everything I have commanded. The seventh day is a Sabbath of rest.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 31, 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 31:

Introduction

vv.	1–11	Spirit-Filled Craftsmen Specified by God
vv.	12–17	Observance of the Sabbath Mandated by God
v.	18	God Is Done Speaking with Moses

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	Exodus 31 Summary (a graphic)
Introduction	Titles and/or Brief Descriptions of Exodus 31 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 31 (various commentators)
Introduction	Fundamental Questions About Exodus 31
Introduction	The Prequel of Exodus 31
Introduction	The Principals of Exodus 31
Introduction	The Places of Exodus 31
Introduction	By the Numbers
Introduction	Timeline for Exodus 31
Introduction	A Synopsis of Exodus 31
Introduction	Outlines of Exodus 31 (Various Commentators)
Introduction	A Synopsis of Exodus 31 from the Summarized Bible
Introduction	The Big Picture (Exodus –)
Introduction	Paragraph Divisions of Modern Translation for Exodus 31
Introduction	

¹ From <http://www.biblesummary.info/exodus> accessed June 26, 2017.

Summary [Jesus Christ in Exodus 31](#)
 Summary [Shmoop Summary of Exodus 31](#)
 Summary [Edersheim Summarizes Exodus 31](#)
 Summary

Addendum [Josephus' History of this Time Period](#)
 Addendum [A Complete Translation of Exodus 31](#)
 Addendum [Doctrinal Teachers Who Have Taught Exodus 31](#)
 Addendum [Word Cloud from a Reasonably Literal Paraphrase of Exodus 31](#)
 Addendum [Word Cloud from Exegesis of Exodus 31](#)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Exodus folder	Exegetical Studies in Exodus

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Exodus 20			

Many who read and study this chapter are 1st or 2nd 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	
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Logistical Grace	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. Logistical Grace (HTML) (PDF) (WPD).

Definition of Terms	
Rebound (Restoration to fellowship with God)	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 Doctrine of Rebound (HTML) (PDF) (WPD).
Sabbath Day	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis— Doctrine of the Sabbath Day (HTML) (PDF) (WPD).
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
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/	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

An Introduction to Exodus 31

Introduction: In Exodus 31, God specifies two men who are skilled craftsmen and whom God will fill with the Holy Spirit in order to perform some of the work which needs to be done. They will construct over and oversee the building of the **Tabernacle** and its furniture. In the second half of this chapter, God will impress upon Moses the importance of the **Sabbath**.

Apart from God speaking, the small amount of narrative is, this session is completed and God gives the two tablets of stone to Moses to return with.

Exodus 31

God equips people
and works through them
to accomplish what He
calls you to do.



I have filled him
with the
Spirit of God...
In all kinds of
Craftsmanship ^{v3}
... and in the hearts
of all who are skillful
I have put skill, that
they may make all
that I have
Commanded you ^{v6}

WARNING
NO WORK!
VIOLATORS
WILL
DIE! ^{vs 14-15}

Sabbath

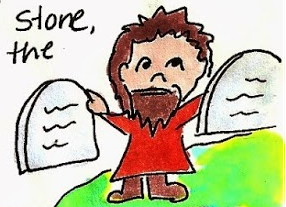
HOLY
to
the
LORD
^{vs 15}

You shall
surely
observe my
Sabbaths;
for this is a

Sign

between Me and you
throughout your
generations, that
you may know that
I am the LORD
who sanctifies you
^{vs 13}

upon Mount
Sinai, He gave
Moses the two
tablets... of stone,
written by the
finger of
GOD ^{v18}



The Sabbath was a gift from
God (a day of rest) and an
obligation to God as a 'sign'
of the covenant between
God and the people of
Israel.

Titles and/or Brief Descriptions of Exodus 31 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Brief, but insightful observations of Exodus 31 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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 31

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Exodus 31

Exodus 31 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Exodus 31	
Characters	Commentary
Chapter Outline	
Charts, Graphics and Short Doctrines	

We need to know where this chapter takes place.	
The Places of Exodus 31	
Place	Description
Chapter Outline	
Charts, Graphics and Short Doctrines	

By the Numbers	
Item	Duration; size
Chapter Outline	
Charts, Graphics and Short Doctrines	

Timeline for Exodus 31	
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.
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.				Ahmosé reign (wife Nefertiri); beginning of the 18 th 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 Ahmosé)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 31:

A Synopsis of Exodus 31

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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Chapter Outline

Charts, Maps and Short Doctrines

Contents: The tabernacle and its workmen. Sabbath made a sign between God and Israel.
 Characters: God, Moses, Bezaleel, Aholiab.
 Conclusion: When God gives a commission, He will, in some measure give the qualifications according as the service is. When God has work to be done, He will not be without instruments.
 Key Word: Workmanship, Exo_31:3.
 Strong Verses: Exo_31:3, Exo_31:17.
 Striking Facts: When Christ sent His apostles to rear the Gospel tabernacle He poured out His Holy Spirit upon them to enable them to speak with power the wonderful works of God.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 31.

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Big Picture (Exodus 30–35)	
Scripture	Text/Commentary
Exodus 30	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.
Exodus 31	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.

The Big Picture (Exodus 30–35)

Scripture	Text/Commentary
Exodus 32	While Moses is receiving the law from God, Aaron, down below, encouraged by the people, makes a golden calf for the people to worship. They celebrate heathen religious worship.
	Meanwhile, on Mount Sinai, God warns Moses that the people are involved in idol worship and that He speaks of consuming them. Moses intercedes for the people, reminding God of the promises which He had made to Abraham, Isaac, and Jacob.
	Moses comes down the mountain with Joshua, they can hear the celebration of the people. Moses is quite angry and he breaks the tablets of the Law, and first goes to Aaron, who lies about how it happened.
	The Levites were called upon to destroy the wicked among them, and 3000 people were killed that day.
Exodus 33	Moses goes back up the mountain and intercedes again for the people.
	God instructs the people (through Moses) to leave Mount Sinai and to go towards the Land of Promise.
	God demonstrates His Presence at the Tent of Meeting. This is the Tabernacle which will be built in chapters 35–40.
Exodus 34	God allows Moses to see His Glory, but while Moses is in a crevice in the rock.
	Moses cuts out the tablets of stone upon which God would write the Law a second time.
	God describes His Essence/Personage.
Exodus 35	God repeats His covenant promises to give Israel the land of Canaan, warning them to destroy all the vestiges of the heathen religion of the Canaanites.
	The people bring offerings and materials for the building of the Tabernacle.
	The craftsmen to build the Tabernacle and its furniture are drafted into service.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 31				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Paragraph Divisions of Modern Translations for Exodus 31

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 31): 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.

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 decided to drop the New Revised Standard Version and the Scriptures 1998 (which was rarely different from the Scriptures 2009). I rarely used those translations. Also, while working on this chapter, the Easy-to-Read 2001 was no longer available online.

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 identified and original with me.

The Definition of Theological Terms is now linked both ways to those terms when they first occur. So, if you come across a hyperlinked theological term, you can click on it to get the definition; but you can click on that term in the list of definitions, and be taken right back to its first occurrence in this document (right back where you started from). For those who use the PDF or WPD version of this document, that can be quite helpful (one could always use the back button for the HTML document).

I have gone back to take a look at [Precept Austin](#), which is a repository of various sources (I do not know how much original work is to be found here; I would assume that the unattributed work is original with the site creator). In any case, it is an excellent website, and I will begin to include some of his materials in my own studies. What is particularly helpful is, on occasion, a verse or a passage will stump me. At Precept Austin, most verses have the commentary of 4–10 others, so it is easier to look through them and see if anything is helpful. Also, he provides a *title* for nearly every verse, so I will try placing that as the verse summation and see how that goes.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end each chapter section with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

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.

Chapter Outline

Charts, Graphics and Short Doctrines

Spirit-Filled Craftsmen Specified by God

compare Exodus 35:30–35

Kukis slavishly literal:

And so speaks Y^ehowah unto Moses, to say, “See I have called by name Bezaleel ben Uri ben Hur, to a tribe of Judah. And so I have filled him [with] a Spirit of God in wisdom, and in understanding, and in knowledge and in all workmanship, to design [creative] designs, [and] to work in the gold and in the silver and in the copper; and in a cutting of a stone to complete and in a cutting of wood—to construct in every work.

Exodus
31:1–5

Kukis moderately literal:

Y^ehowah spoke unto Moses, saying, “Look, I have called by name Bezalel, [who is] the son of Uri, the son of Hur, from [lit., *to, for, regarding*] the tribe of Judah. I have filled him with the Spirit of God in [the realm of] wisdom, in understanding, in knowledge, and in all craftsmanship, [in order that he may] plan out [creative] designs, to work in gold, in silver and in copper; and in the cutting of stone to accomplish [any desired task], as well as the carving of wood—to (skillfully) construct any [kind of wood] project.

Kukis not-so-literal paraphrase:

Jehovah spoke to Moses, saying, “Listen, I have called into service this man Bezalel, who is the son of Uri, the son of Hur. He is a part of the tribe of Judah. I have filled him with the Spirit of God in the realm of wisdom, understanding, knowledge and skilled craftsmanship, so that he might create well-thought-out designs, working with gold, silver and copper; being skilled in both the cutting of stone as well as the carving of wood—a man able to properly construct any kind of item if given the raw materials to work with.

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 translation²; 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.

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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.

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 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 speaks Y ^e howah unto Moses, to say, "See I have called by name Bezalel ben Uri, ben Hur, to a tribe of Judah. And so I have filled him [with] a Spirit of God in wisdom, and in understanding, and in knowledge and in all workmanship, to design [creative] designs, [and] to work in the gold and in the silver and in the copper; and in a cutting of a stone to complete and in a cutting of wood—to construct in every work.
Dead Sea Scrolls Targum (Onkelos)	. And the Lord spake with Mosheh, saying, Behold, I have named by name Bezalel bar Uri bar Hur, of the tribe of Jehudah, and have fulfilled him with the spirit of prophecy from before the Lord, with wisdom and with intelligence, and with knowledge, and in all work (to excel), to instruct artificers to work in gold, and in silver, and in brass, and in artisanship of precious stone, to fill in, and in carving of wood, to accomplish all the work. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord Spake with Mosheh, saying, Look, Mosheh, I have called by name the good Bezalel:[1] bar Uri bar Hur, of the tribe of Jehudah, and have fulfilled him with the Spirit of holiness from before the Lord, in wisdom and in intelligence, in knowledge, and in all workmanship; to think in their thoughts so as to work (perfectly) in gold, and in silver, and in brass; and in the cutting of jewels for their inseting, and in the carving of woods, to make all manner of work. [JERUSALEM. See, Mosheh, behold, I have anointed and called by a good name Bezalel.] [1] Or, "I have called by a good name Bezalel."
Revised Douay-Rheims ³	And the Lord spoke to Moses, saying: Behold, I have called by name Beseleel the son of Uri the son of Hur of the tribe of Juda, And I have filled him with the spirit of God, with wisdom and understanding, and knowledge in all manner of work. To devise whatsoever may be artificially made of gold, and silver, and brass, Of marble, and precious stones, and variety of wood.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. Mar-Yah spoke to Mosha, saying, "Behold, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Yudah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship.
Lamsa's Peshitta (Syriac)	THE LORD spoke to Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; And I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge and in all manner of workmanship, To teach cunning works, to do work in gold and in silver and in brass And in the art of cutting of stones to be set and in the carving of timber and in all manner of workmanship.
Samaritan Pentateuch	And the LORD spake unto Moses, saying

³ Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship

And to devise cunning works, to work in gold, and in silver, and in brass

And in cutting of stones, to set [them], and in carving of timber, to work in all manner of workmanship. [The Samaritan Pentateuch continues to be one verse out of synch; and this may be related to the person who developed this module for e-sword.]

Updated Brenton (Greek)⁴

And the Lord spoke to Moses, saying, Behold, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with a divine spirit of wisdom, and understanding, and knowledge, to invent in every work, and to frame works, to labor in gold, silver, brass, blue, purple, and spun scarlet, and works in stone, and for artificers' work in wood, to work at all works.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English

And the Lord said to Moses,

I have made selection of Bezalel, the son of Uri, by name, the son of Hur, of the tribe of Judah:

And I have given him the spirit of God and made him wise and full of knowledge and expert in every sort of handwork,

To do all sorts of delicate work in gold and silver and brass;

In cutting stones for framing, and to do every form of woodwork.

Easy English

Bezalel and Aholiab

Then the Lord said to Moses, 'Look! I have chosen Bezalel, the son of Uri, the grandson of Hur, from the big family of Judah. I have filled him with the Spirit of God. I have made him very wise in many different ways. He knows how to draw beautiful pictures of things. Then he makes them out of gold, silver and bronze. He knows how to cut valuable stones. Then he puts them into pieces of gold or silver. He knows how to work with wood. He makes beautiful things and he always does good work.

silver

A valuable metal. The colour is between grey and white and it shines. People use silver to make beautiful things. People use silver coins as money.

bronze

A strong type of metal. It is brown or yellow. People mix two metals to make bronze. It is harder than gold. It is not as strong as iron.

Easy-to-Read Version–2006

Then the LORD said to Moses, "I have chosen a man from the tribe of Judah to do some special work for me. His name is Bezalel son of Uri son of Hur. I have filled Bezalel with the Spirit of God—I have given him the skill and knowledge to do all kinds of things. He is a very good designer. And he can make things from gold, silver, and bronze. He can cut and set beautiful jewels. And he can work with wood. He can do all kinds of work.

God's Word™

Good News Bible (TEV)

The LORD said to Moses,

"I have chosen Bezalel, the son of Uri and grandson of Hur, from the tribe of Judah, and I have filled him with my power. I have given him understanding, skill, and ability

⁴ I am using the Complete Apostles Bible, available through e-sword.

⁵ 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.

for every kind of artistic work--- for planning skillful designs and working them in gold, silver, and bronze; for cutting jewels to be set; for carving wood; and for every other kind of artistic work.

The Message

Bezalel and Aholiab

God spoke to Moses: "See what I've done; I've personally chosen Bezalel son of Uri, son of Hur of the tribe of Judah. I've filled him with the Spirit of God, giving him skill and know-how and expertise in every kind of craft to create designs and work in gold, silver, and bronze; to cut and set gemstones; to carve wood—he's an all-around craftsman.

Names of God Bible

The Craftsmen for the Tent

Yahweh said to Moses, "I have chosen Bezalel, son of Uri and grandson of Hur, from the tribe of Judah. I have filled Bezalel with the ***Ruach Elohim***, making him highly skilled, resourceful, and knowledgeable in all trades. He's a master artist familiar with gold, silver, and bronze. He knows how to cut and set stones and how to work with wood. He's an expert in all trades.

NIRV

Bezalel and Aholiab

Then the Lord spoke to Moses. He said, "I have chosen Bezalel, the son of Uri. Uri is the son of Hur. Bezalel is from the tribe of Judah. I have filled him with the Spirit of God. I have filled Bezalel with wisdom, with understanding, with knowledge and with all kinds of skill. He can make beautiful patterns in gold, silver and bronze. He can cut and set stones. He can work with wood. In fact, he can work in all kinds of crafts.

New Simplified Bible

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

Contemporary English V.

The LORD said to Moses: I have chosen Bezalel from the Judah tribe to make the sacred tent and its furnishings. Not only have I filled him with my Spirit, but I have given him wisdom and made him a skilled craftsman who can create objects of art with gold, silver, bronze, stone, and wood.

The Living Bible

The Lord also said to Moses, "See, I have appointed Bezalel (son of Uri, and grandson of Hur, of the tribe of Judah), and have filled him with the Spirit of God, giving him great wisdom, ability, and skill in constructing the Tabernacle and everything it contains. He is highly capable as an artistic designer of objects made of gold, silver, and bronze. He is skilled, too, as a jeweler and in carving wood.

New Berkeley Version

.

New Life Version

Builders of the Meeting Tent

The Lord said to Moses, "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the family of Judah. I have filled him with the Spirit of God in wisdom, understanding, much learning, and all kinds of special work. He will plan good work in gold, silver and brass, in cutting stones to set, and in cutting wood, for all kinds of good work.

New Living Translation

Craftsmen: Bezalel and Aholiab

Then the Lord said to Moses, "Look, I have specifically chosen Bezalel son of Uri, grandson of Hur, of the tribe of Judah. I have filled him with the Spirit of God, giving him great wisdom, ability, and expertise in all kinds of crafts. He is a master craftsman, expert in working with gold, silver, and bronze. He is skilled in engraving and mounting gemstones and in carving wood. He is a master at every craft!

Unlocked Dynamic Bible

.

Unfolding Bible (simplified)⁶

Yahweh said to Moses, "I have chosen Bezalel son of Uri and grandson of Hur, from the tribe of Judah. I have filled him with my Spirit, and I have given him special ability to make things; I have enabled him to know how to do very skilled work. He

⁶ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

can engrave skillful designs in gold, silver, and bronze. He can cut jewels and enclose them in tiny gold settings. He can carve things from wood and do other skilled work.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: '{Look!} I have called on BeSeleEl (the son of Urias and the grandson of Or of the tribe of Judah) and I have filled him with the Breath of God and with the wisdom, understanding, and knowledge to be creative in all fields. [He understands] carpentry and how to work with gold, silver, and bronze; [how to work with] blue thread, purple yarn and spun scarlet material, as well as how to do stone working and wood crafting... how to do everything!
Beck's American Translation . Common English Bible	Construction leaders: Bezalel and Aholiab The Lord spoke to Moses: Look, I have chosen Bezalel, Uri's son and Hur's grandson from the tribe of Judah. I have filled him with the divine spirit, with skill, ability, and knowledge for every kind of work. He will be able to create designs; do metalwork in gold, silver, and copper; cut stones for setting; carve wood; and do every kind of work.
New Advent (Knox) Bible	And now the Lord said to Moses, Here is the name of the man I have singled out to help thee, Beseleel, son of Uri, son of Hur, of the tribe of Juda. I have filled him with my divine spirit, making him wise, adroit, and skilful in every kind of craftsmanship; so that he can design whatever is to be designed in gold, silver, and bronze, carve both stone and jewel, and woods of all sorts.
Translation for Translators	Instructions for the work to be done by Bezalel and Aholiab Yahweh <i>also</i> said to Moses/me, "Note that I have chosen Bezalel, the son of Uri and grandson of Hur, from the tribe of Judah, <i>for special tasks</i> . I have caused him to be completely controlled/empowered by my Spirit, and I have given him special ability <i>to make things</i> and have enabled him to know how to do very skilled work. He can engrave skillful designs in gold, silver, and bronze. He can cut <jewels/valuable stones> and enclose them <i>in tiny gold settings/frames</i> . He can carve things from wood and do other skilled work.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	And the LORD talked to Moses, saying: See, I have called by name Bezaleel the son of Uri the son of Hur, of the tribe of Judah: And I will fill him with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in every kind of workmanship, To plan great work, to work in gold, and in silver, and in bronze, And cutting stones in order to set them, and to carve timber, to work in all kinds of workmanship.
Ferrar-Fenton Bible	Skilled Workmen Appointed. The EVER-LIVING also spoke to Moses, saying; "See I have called by name Bezalal, the son of Auri, the son of Hor, of the tribe of Judah. I have also filled him with a divine spirit of skill, and understanding, and knowledge, and with constructive ability, and with inventive genius to work in gold, and silver, and brass; and to cut stone for all works, and to cut timber to work for any purpose.
God's Truth (Tyndale)	And the Lord spoke unto Moses saying: behold, I have called by name, Bezaleel the son of Uri son to Hur of the tribe of Juda. And I have filled him with the spirit of God, with wisdom, understanding and knowledge: even in all manner work, to find out subtle feats, to work in gold, silver and brass and with the craft to grave (carve) stones, to set and to carve in timber, and to work in all manner workmanship.
HCSB	God's Provision of the Skilled Workers

International Standard V	<p>The Lord also spoke to Moses: “Look, I have appointed by name Bezalel son of Uri, son of Hur, of the tribe of Judah. I have filled him with God’s Spirit, with wisdom, understanding, and ability in every craft to design artistic works in gold, silver, and bronze, to cut gemstones for mounting, and to carve wood for work in every craft.</p> <p>Craftsmen for the Tent</p> <p>The Lord told Moses, “Look, I’ve called [Lit. called by name] Uri’s son Bezalel, grandson of Hur from Judah’s tribe and I’ve filled him with the Spirit of God, with wisdom, understanding, knowledge, and all kinds of craftsmanship to create plans [Lit. to devise devices] for work in gold, silver, and bronze, and for cutting stones to set them, for carving wood, and for doing all kinds of craftsmanship.</p>
Jubilee Bible 2000 Lexham English Bible	<p>.</p> <p>Provision of Skilled People</p> <p>And Yahweh spoke to Moses, saying, “See, I have called by name [In other words, “specifically chosen”] Bezalel the son of Uri the son of Hur, from the tribe of Judah. And I have filled him with the Spirit of God, with wisdom and with skill [Or “understanding,” “discernment,” “cleverness”] and with knowledge and with every <i>kind of</i> craftsmanship, to devise designs, to work with gold and with silver and with bronze, and in stonecutting for setting and in cutting wood, for doing every <i>kind of</i> craftsmanship.</p>
NIV, ©2011	.
Tree of Life Version	.
Unfolding Bible Literal Text ⁷	.
Unlocked Literal Bible	.
Urim-Thummim Version	<p>YHWH spoke to Moses saying, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. I have filled him with the Spirit of Elohim in wisdom, understanding, knowledge, and in his occupation to design plans to fashion in gold, silver, and brass, and in cutting of stones to set them, and in carving of timber to fashion all the workmanship.</p>
Wikipedia Bible Project	<p>And Yahweh spoke to Moses, saying: Look, I called upon the name of Betsalel son of Uri son of Chur, for the staff of Judah. And I will fill him with the spirit of God, with wisdom and learning and knowledge and in every work. To reckon plans, to make of gold and silver, and of copper. And in quarrying filling-stones, and in wood harvesting, to do every craft.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>The craftsmen for the sanctuary</p> <p>Yahweh spoke to Moses and said, “See, I have chosen Bezalel son of Uri, son of Hur, of the tribe of Judah. I have filled him with the spirit of God, with wisdom, understanding, skill, and ability for every kind of craft: for the art of designing and working in gold and silver and bronze; for cutting stones to be set, for carving in wood, for every kind of craft.</p>
The Heritage Bible	<p>And Jehovah spoke to Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, And I have filled him with the Spirit of God, in wisdom, and in intelligence, and in knowledge, and in all workmanship, To calculate devices, to work in gold, and in silver, and in bronze, And in the fabrication of stones, to fill them, and in carving of timber, to work in all workmanship.</p>
New American Bible (2002) ⁸	.
New American Bible(2011) ⁹	Choice of Artisans.

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

⁸ Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

⁹ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

^aThe LORD said to Moses: See, I have singled out* Bezalel, son of Uri, son of Hur, of the tribe of Judah, and I have filled him with a divine spirit of skill and understanding and knowledge in every craft: in the production of embroidery, in making things of gold, silver, or bronze, in cutting and mounting precious stones, in carving wood, and in every other craft.

* [31:2] Singled out: lit., "called by name"; cf. 35:30.

a. [31:1–6] Ex 35:30–35.

New English Bible–1970

The tabernacle craftsmen. - Ex.35.30-36.1

THE LORD SPOKE TO MOSES AND SAID, Mark this: I have specially chosen Bezalel son of Uri, son of Hur, of the tribe of Judah. I have filled him with divine spirit, making him skilful and ingenious, expert in every craft, and a master of design, whether in gold, silver, copper, or cutting stones to be set, or carving wood, for workmanship of every kind.

New Jerusalem Bible

Yahweh then spoke to Moses and said, 'Look, I have singled out Bezalel son of Uri, son of Hur, of the tribe of Judah, and have filled him with the spirit of God in wisdom, knowledge and skill in every kind of craft: in designing and carrying out work in gold and silver and bronze, in cutting stones to be set, in wood carving and in executing every kind of work.

New RSV

Revised English Bible–1989

. THE LORD said to Moses, Take note that I have specially chosen Bezalel son of Uri, son of Hur, of the tribe of Judah. I have filled him with the spirit of God, making him skilful and ingenious, expert in every craft, and a master of design, whether in gold, silver, copper, or cutting precious stones for setting, or carving wood, for workmanship of every kind.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI said to Moshe, "I have singled out B'tzal'el the son of Uri the son of Hur, of the tribe of Y'hudah. I have filled him with the Spirit of God — with wisdom, understanding and knowledge concerning every kind of artisanry. He is a master of design in gold, silver, bronze, cutting precious stones to be set, woodcarving and every other craft.

exeGesés companion Bible

BESAL EL SPIRIT FILLED

And Yah Veh words to Mosheh, saying,
See, I call by name Besal El
the son of Uri the son of Hur
of the rod of Yah Hudah:
and I fill him with the spirit of Elohim
- in wisdom and in discernment and in knowledge
and in all his work:
to fabricate fabrications;
to work in gold and in silver and in copper;
and in engraving of stones, to fill them;
and in engraving of timber, to work in all work.

Hebraic Roots Bible

And YAHWEH spoke to Moses, saying:
Behold, I have called by name Bezaleel, the son of Uri, the son of Hur, to the tribe of Judah. And I have filled him with the spirit of Elohim in wisdom, and in intelligence, and in knowledge, and in all workmanship, to devise designs, to work in gold and in silver and in bronze, and in cutting of stones for finishings, and in carving of wood, to work in all workmanship.

Israeli Authorized Version
Kaplan Translation

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The Architects
God spoke to Moses, saying:
I have selected Betzalel son of Uri son of Chur, of the tribe of Judah, by name.

I have filled him with a divine spirit, with wisdom, understanding and knowledge, and with [the talent for] all types of craftsmanship.

He will be able to devise plans as well as work in gold, silver and copper, cut stones to be set, carve wood, and do other work. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

God spoke...

See Exodus 35:30-36:1.

Bezalel...

son of Chur. See note on Exodus 17:10. Betzalel was thus Miriam's grandson.

devise plans

(Targum Yonathan; Lekach Tov). Or, 'weave designs' (Rashi).

The Scriptures 2009

And הוֹרִי spoke to Mosheh, saying, "See, I have called by name Betsal'el son of Uri, son of Hur, of the tribe of Yehudah, and I have filled him with the Spirit of Elohim in wisdom, and in understanding, and in knowledge, and in all work, to make designs for work in gold, and in silver, and in bronze, and in cutting stones for setting, and in carving wood, and to work in all work.

Tree of Life Version

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Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SPOKE TO MOSES, SAYING,
"BEHOLD, I HAVE CALLED BY NAME BESELEEL THE SON OF URIAS THE SON OF OR, OF THE TRIBE OF JUDAH.
AND I HAVE FILLED HIM WITH A DIVINE SPIRIT OF WISDOM, AND UNDERSTANDING, AND KNOWLEDGE, TO INVENT IN EVERY WORK, AND TO FRAME WORKS, TO LABOR IN GOLD, AND SILVER, AND BRASS, AND BLUE, AND PURPLE, AND SPUN SCARLET,
AND WORKS IN STONE, AND FOR ARTIFICERS' WORK IN WOOD, TO WORK AT ALL WORKS.

Awful Scroll Bible

Jehovah was speaking to Moses, to the intent, Be perceiving, I have called by name Bezale-el, the son of Uri, the son of Hur, of the tribe of Judah. I was to fill him with the Breath of the Gods, of prudence, understanding, and knowledge, in occupation to devise devices, to make things of gold, silver, and bronze, and cutting stones to be finished, and the carving of wood, is he to work in occupation.

Concordant Literal Version

Yahweh spoke to Moses, saying.
See! I call by name Bezalel son of Uri son of Hur of the stock of Judah.
I shall fill him with the spirit of Elohim, with wisdom and with understanding and with knowledge, in all work,
to design designs, to make them in gold, in silver and in copper,
and as a lapidary for filling and as an artificer in wood for making all kind of work.

Darby Translation (1889)
exeGesés companion Bible
Orthodox Jewish Bible

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. .
And Hashem spoke unto Moshe, saying,
See, I have called by shem Bezalel ben Uri, ben Chur, of the tribe of Yehudah;
And I have filled him with the Ruach Elohim (see Ac 2:4), in chochmah, and in tevunah, and in da'as, and in kol melachah (all workmanship),
To devise machashavot (artistic designs), to work in zahav, and in kesef, and in nechoshet,
And in engraving gemstones, to set them, and in wood-carving, to work in kol melachah (all manner of workmanship).

Rotherham's *Emphasized B.*

Then spake Yahweh unto Moses saying:
See, I have called by name,—Bezaleel son of Uri son of Hur of the tribe of Judah;
and have filled him with the Spirit of God,—in wisdom and in understanding and in knowledge and in all manner of workmanship; to devise^d skilful designs,—to

work in gold, and in silver, and in bronze; and in the cutting of stones for setting, and in the carving of wood,—to work in all manner of workmanship.

^d Some cod. (w. Sam.): “and to devise.”

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

Bezalel and Oholiab Help

Then the Lord said to Moses, “See, I have chosen [^Lcalled by name] Bezalel son of Uri from the tribe of Judah. (Uri was the son of Hur.) I have filled Bezalel with the Spirit [or spirit] of God and have given him the skill [wisdom], ability, and knowledge to do all kinds of work. He is able to design [plan] pieces to be made from gold, silver, and bronze, to cut jewels and put them in metal, to carve [engrave] wood, and to do all kinds of work.

Kretzmann’s Commentary

Verses 1-11

The Master Craftsmen Engaged

And the Lord spake unto Moses, saying,

See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, the grandson of the influential man in his tribe, one of Moses' right-hand men, Exodus 17:10; Exodus 24:14;

and I have filled him with the spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, in every craft connected with the art of building and equipping the Tabernacle,

to devise cunning works, to execute artistic designs, to work in gold and in silver and in brass, the precious and costly metals which were used for the various parts of the equipment,

and in cutting of stones, to set them, the work of the jeweler and the silversmith, and in carving of timber, another branch of artistic achievement, to work in all manner of workmanship. In this man technical knowledge was united with practical ability; he could not only devise and plan artistic work in all its details, but he could also supervise its proper execution. His natural talents had been sanctified by the influence of the Lord and consecrated to His service, a combination which, even now, makes the best church architects and the most excellent artists.

Syndein/Thieme

The Voice

The Eternal One instructed Moses.

Eternal One: Look, I have a special calling upon one of the sons of Judah. His name is Bezalel (the son of Uri, son of Hur). I have filled him with God’s Spirit, *gifted him* with wisdom, understanding, knowledge, and skills with a variety of crafts. He is an expert designer and works well with gold, silver, and bronze. He is able to cut and set gems, work with wood, and *skillfully* perform any craft *needed to help construct the congregation tent and its furnishings*.

Bible Translations with Many Footnotes:

The Complete Tanach¹⁰

The Lord spoke to Moses, saying: "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah,...

I have called by name: to perform My work Bezalel.

...and I have imbued him with the spirit of God, with wisdom, with insight, with knowledge, and with [talent for] all manner of craftsmanship...

¹⁰ Also known 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](#).

with wisdom: [I.e.,] what a person hears from others and learns. -[from Sifrei Deut. 1:13]

with insight: With his intellect he understands other things based on what he learned. -[from Sifrei Deut. 1:13]

with knowledge: The holy spirit.

...to do master weaving, to work with gold, with silver, and with copper,...

to do master weaving: Heb. תְּבַשְׂתֶּם בְּשֹׁחַל, the weaving work of a master weaver.

...with the craft of stones for setting and with the craft of wood, to do every [manner of] work.

with the craft: Heb. תְּשַׁרְחֵב, a term denoting a craft, like “a skilled craftsman (שָׂרָח)” (Isa. 40:20). Onkelos, however, explained [this term] but varied [the wording] in their explanation [i.e., in the explanation of the two mentions of שָׂרָח וְבִאֲתֵשְׁרָחֵבוּ he rendered אֲבִט וְבִאֲתֵוֹנְמוֹאֵבוּ, and עֵתְשִׁרְחֵב he rendered אֶעֱתֹוֹקְגֵבּוּ, because a craftsman of stones is called מֹוֹא, craftsman, whereas a craftsman of wood is called רֵגֵב, carpenter.

for setting: Heb. תִּלְמֵל, lit., to fill. To set it [each stone] into its setting in its fullness, [i.e.,] to make the setting equal to the measurement of the bottom of the stone and its thickness. [See commentary on Exod. 25:7.]

The Geneva Bible
Kaplan Translation
NET Bible®

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Willing Artisans

¹ The Lord spoke to Moses:² “See, I have chosen³ Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God⁴ in skill,⁵ in understanding, in knowledge, and in all kinds⁶ of craftsmanship, to make artistic designs⁷ for work with gold, with silver, and with bronze, and with cutting and setting stone, and with cutting wood, to work in all kinds of craftsmanship.

^{1sn} The next unit describes the preparation of skilled workers to build all that has been listed now for several chapters. This chapter would have been the bridge to the building of the sanctuary (35-39) if it were not for the idolatrous interlude. God called individuals and prepared them by his Spirit to be skilled to do the work for the tabernacle. If this were the substance of an exposition, it would clearly be a message on gifted people doing the work – close to the spiritual lesson of Ephesians 4. There would be two levels of meaning: the physical, which looks at the skilled artisans providing for a place to worship Yahweh, and the spiritual, which would bring in the Spirit-filled servants of God participating in building up his kingdom.

^{2tn} Heb “and Yahweh spoke to Moses, saying.”

^{3tn} Heb “called by name.” This expression means that the person was specifically chosen for some important task (S. R. Driver, Exodus, 342). See the expression with Cyrus in Isa 45:3-4.

^{4sn} The expression in the Bible means that the individual was given special, supernatural enablement to do what God wanted done. It usually is said of someone with exceptional power or ability. The image of “filling” usually means under the control of the Spirit, so that the Spirit is the dominant force in the life.

^{5sn} The following qualities are the ways in which the Spirit’s enablement will be displayed. “Skill” is the ability to produce something valuable to God and the community, “understanding” is the ability to distinguish between things, to perceive the best way to follow, and “knowledge” is the experiential awareness of how things are done.

^{6tn} Heb “and in all work”; “all” means “all kinds of” here.

^{7tn} The expression is תְּבַשְׂתֶּם בְּשֹׁחַל (lakhshov makhshavot, “to devise devices”). The infinitive emphasizes that Bezalel will be able to design or plan works that are artistic or skillful. He will think thoughts or devise the plans, and then he will execute them in silver or stone or whatever other material he uses.

New American Bible(2011)¹¹ .

¹¹ 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 ^{He Is} spoke to "Mosheh ^{Plucked out} saying, see, I called out (by) title "Betsaleyl ^{In the shadow of El} , son of "Uriy ^{My light} , son of "Hhur ^{Cistern} belonging to the branch of "Yehudah ^{Thanksgiving} , and I filled him with the wind of "Elohiym ^{Powers} , (with) skill and (with) intelligence and (with) discernment and (with) all kinds of business, to think of inventions, to (make) things (with) the gold and (with) the silver and (with) the copper, and (with) the engraving of stone (for) filling, and (with) the engraving of trees (for) (mak)ing things (with) all kinds of business,...
Charles Thomson OT	Then the Lord spoke to Moses saying, Behold I have called by name, Beseleel the son of Ourius, the son of Hur, of the tribe of Judas, and filled him with a divine spirit of wisdom and understanding and knowledge in every kind of workmanship, to contrive and execute as a master carpenter; and to manufacture gold and silver and brass, and blue and purple and scarlet yarn; and to cut stones; and in works of architecture made of wood to execute all kinds of workmanship.
C. Thompson LXX (updated) .	
Context Group Version .	
English Standard Version .	
Green's Literal Translation .	
Modern English Version	The Tabernacle Artisans Now the Lord spoke to Moses, saying: See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all manner of craftsmanship to devise artistic works for work with gold, with silver, and with bronze, and in the cutting of stones for settings, and in carving of wood, to work in all manner of craftsmanship.
Modern Literal Version .	
New American Standard B.	The Skilled Craftsmen Now the Lord spoke to Moses, saying, "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of ^[a] craftsmanship, to create ^[b] artistic designs for work in gold, in silver, and in ^[c] bronze, and in the cutting of stones ^[d] for settings, and in the carving of wood, so that he may work in all kinds of ^[e] craftsmanship. ^[a] Exodus 31:3 Or <i>workmanship</i> ^[b] Exodus 31:4 Lit <i>devices</i> ^[c] Exodus 31:4 Or <i>copper</i> ^[d] Exodus 31:5 Lit <i>to fill in</i> (for a setting) ^[e] Exodus 31:5 Or <i>workmanship</i>
New European Version	The Use of Bezalel Yahweh spoke to Moses, saying, Behold, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all kinds of workmanship, to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all kinds of workmanship.
New King James Version .	
Niobi Study Bible	Artisans for Building the Tabernacle And the LORD spoke unto Moses, saying, "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom and in understanding and in knowledge and in all manner of workmanship, to devise skillful works: to work in gold and in silver and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

And Jehovah speaks unto Moses, saying, "See, I have called by name Bezaleel, son of Uri, son of Hur, of the tribe of Judah, and I fill him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all work, to devise devices to work in gold, and in silver, and in brass, and in graving of stone for settings, and in graving of wood to work in all work.

The gist of this passage:

God tells Moses to press Uri ben Hur into service. He is a man with doctrine in his soul and a specific set of skills perfectly suited for the work which must be done.

1-5

Exodus 31:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -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>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לָא) [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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<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

Translation: Y^ehowah spoke unto Moses, saying,...

You may recall that the previous chapters had at least 4x when we repeat this phrase or a similar phrase, where it appears that God is having a conversation begin with Moses. This will occur twice in this chapter; and the next time we find this, an entirely new topic will be begun.

Exodus 31:1 **Y^ehowah spoke unto Moses, saying,...** (Kukis mostly literal translation)

There is no other book like the Bible; no other book continually claims to have portions of it spoken directly by God to the author.

David Thompson: *Moses did not do all the work concerning this project, but everything about this project was connected to him. He was the key authority and he was the one responsible for the ultimate oversight of this project.*¹²

Exodus 31:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'âh (רָאָה) [pronounced raw-AWH]	look, see, watch; behold, view, see here, listen up; observe	2 nd person masculine plural, Qal imperative	Strong's #7200 BDB #906
qârâ' (קָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	1 st person singular, Qal perfect	Strong's #7121 BDB #894
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun	Strong's #8034 BDB #1027
B ^e tsal ^e êl (בֶּצַלְאֵל) [pronounced behts-ahl-ALE]	in (the) shadow (that is, protection) of God; transliterated Bezaleel, Betsalel	masculine singular proper noun	Strong's #1212 BDB #130

1) son of Uri and grandson of Hur; a skilled Judahite artisan in all works of metal, wood, and stone and one of the architects of the tabernacle

2) an Israelite, one of the sons of Pahath-moab, in the time of Ezra who had taken a strange wife (BDB).

Translation: ...**"Look, I have called by name Bezalel,...**

There is an artisan named Bezalel that God will want Moses to speak to.

¹² From <https://www.preceptaustin.org/exodus-31-commentary> accessed February 3, 2021.

Exodus 31:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
ʾŪwrîy (יְרֵא) [pronounced oo-REE]	flame, fiery; transliterated Uri	masculine singular proper noun	Strong's #221 BDB #22
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Chûr (חור) [pronounced koor]	white cloth, something white; transliterated Hur, Chur	masculine singular proper noun	Strong's #2354 BDB #301
5 men in the Old Testament have this name. From BDB: 1) a chief assistant to Moses and Aaron 2) grandfather of Bezaleel, the chief artificer of the tabernacle; possibly the same as 1 above 3) the 4 th of the 5 kings of Midian who were slain with Balaam after Peor 4) father of Rephaiah in the time of Nehemiah 5) father of Ben-Hur who was commissariat officer for Solomon in Mount Ephraim. ¹³			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	staff, branch, scepter, rod; branch; tribe	masculine singular construct	Strong's #4294 BDB #641
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	possibly means to praise, to be praised; and is transliterated Judah	masculine proper noun/location	Strong's #3063 BDB #397

Translation: ...[who is] the son of Uri, the son of Hur, from [lit., to, for, regarding] the tribe of Judah.

Bezaleel's father is Uri and that his branch of the Judahites is Hur. Hur is called one of the sons of Judah in 1Chron. 4:1. He was not an actual son of Judah, but one of his prominent descendants.

Bezaleel's line is also referenced in 1Chron. 2:20 **And Hur begot (fathered) Uri, and Uri begot (fathered) Bezaleel.** Although this language sounds as if Hur is the grandfather, Uri is the father and the son is Bezaleel, Hur can be an important line of the Judahites, even with that working.

The use of the lâmed preposition here suggests to me that Hur has a closer relationship to Judah than to Bezaleel. It is doubtful that this exact relationship found here is important to us. However, it is not uncommon when referring to a particular person to refer to a person, his father and to his particular line in whatever tribe he is in (often that line beginning early on in Egypt, before the slavery).

To me, it would be logical to look back to the time when a person's family was not enslaved.

Exodus 31:2 ...**"Look, I have called by name Bezaleel, [who is] the son of Uri, the son of Hur, from [lit., to, for, regarding] the tribe of Judah.** (Kukis mostly literal translation)

¹³ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #2354.

Bezalel means *in the shadow-protection of God*. This artisan is mentioned more times in the Bible than many kings over Israel and Judah. We find his bloodline mentioned in Exodus 38:22 and 1Chron. 2:20; his handiwork is recalled even to the time of the writing of 2Chronicles (2Chron. 1:5). God's calling is found here and in Exodus 35:30; and the actual work that he does is found in Exodus 36:1–2 and 37:1. In fact, approximately fifteen verses in God's Word are devoted to Bezalel, his skills and his service. The point being that what he accomplished, if not emphasized by God in His Word, would have been thought to have been relatively inconsequential. However, on God's scale of values, the time he put into the construction of the furniture for the tabernacle was much more important than the reign of many kings of Israel and Judah.

Bezalel by James Tissot (watercolor circa 1896–1902); from [Wikimedia](#); accessed February 3, 2021.

Bezalel from Wikipedia:

In Exodus 31:1-6 and chapters 36 to 39, Bezalel, Bezaleel, or Betzalel (Hebrew: בֶּזֶלְאֵל, Bə al ēl), was the chief artisan of the Tabernacle and was in charge of building the Ark of the Covenant, assisted by Aholiab. The section in chapter 31 describes his selection as chief artisan, in the context of Moses' vision of how God wanted the tabernacle to be constructed, and chapters 36 to 39 recount the construction process undertaken by Bezalel, Aholiab and every gifted artisan and willing worker, in accordance with the vision.

Elsewhere in the Bible the name occurs only in the genealogical lists of the Book of Chronicles, but according to cuneiform inscriptions a variant form[citation needed] of the same, "il-Bēl," was borne by a king of Gaza who was a contemporary of Hezekiah and Manasseh.

The name "Bezalel" means "in the shadow [protection] of God." Bezalel is described in the genealogical lists as the son of Uri (Exodus 31:1), the son of Hur, of the tribe of Judah (I Chronicles 2:18, 19, 20, 50). He was said to be highly gifted as a workman, showing great skill and originality in engraving precious metals and stones and in wood-carving. He was also a master-workman, having many apprentices under him whom he instructed in the arts (Exodus 35:30–35). According to the narrative in Exodus, he was called and endowed by God to direct the construction of the tent of meeting and its sacred furniture, and also to prepare the priests' garments and the oil and incense required for the service.



He was also in charge of the holy oils, incense, and priestly vestments. Caleb was his great-grandfather.¹⁴

¹⁴ From <https://en.wikipedia.org/wiki/Bezalel> accessed February 3, 2021.

Exodus 31:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	1 st person singular, Piel imperfect	Strong's #4390 BDB #569
'êth (אֶת) [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 rd person masculine singular suffix	Strong's #853 BDB #84
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: I have filled him with the Spirit of God...

God has given some men the power of the Holy Spirit in order to accomplish some things in the time of Israel. I do not believe that this is pointed out each and every time that God fills someone with the Holy Spirit.

Exodus 31:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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
châk ^e mâh (חֵכֶם) [pronounced khawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315

Translation: ...in [the realm of] wisdom,...

I believe wisdom here involves the understand of Bible doctrine and its application. I believe that, every bit as important as the skills that Bezalel has developed is the doctrine in his soul.

Exodus 31:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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

Exodus 31:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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
tôwbunâh/t ^e bûwnâh/ tâbûwn {הַנּוֹכַח/הַנּוֹכַחַת/ וְנֹכַחַת} [pronounced toh- boo-NAW/tehb-oo-NAW/ taw-BOON]	<i>intelligence, understanding, insight</i>	feminine singular noun	Strong's #8394 BDB #108

Translation: ...in understanding,...

The words found here is tôwbunâh/t^ebûwnâh/ tâbûwn {הַנּוֹכַח/הַנּוֹכַחַת/וְנֹכַחַת} [pronounced toh-boo-NAW/tehb-oo-NAW/ taw-BOON]. It means, *intelligence, understanding, insight*. Strong's #8394 BDB #108.

I believe that *intelligence, understanding, insight* refers to a person's particular understanding of a particular craft or discipline. I don't know if you have worked with skilled people before, but I can describe or illustrate a building project to someone, and they can fully understand it, and they know what must be done or not done; the materials necessary, etc. etc. In their mind, they can determine the best way to approach a project. Now, to someone else, this is so much different. They can see the finished product after it has been completed and understand it then; but in the planning stages, they have no clue.

Exodus 31:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
b ^e (ב) [pronounced b ^{eh}]	<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
da'ath (דַּעַת) [pronounced DAH-ahth]	<i>knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395

Translation: ...in knowledge,...

Da'ath (דַּעַת) [pronounced DAH-ahth] here means, *knowledge, knowing, perception, skill; intelligence, discernment*. I believe that we might understand this, in this context, to refer to a person's actual skill and background. In this case, Bezaleel has a great deal of skill in specific hands-on crafts.

Exodus 31:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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

Exodus 31:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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
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
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521

Translation: ...and in all craftsmanship,...

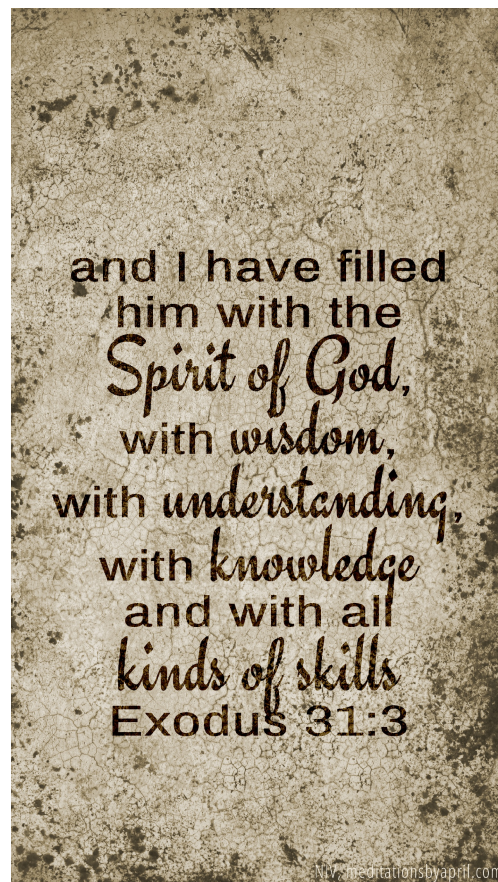
Bezaleel is apparently very skilled in his area of knowledge, which is working with a variety of raw materials.

Exodus 31:3 I have filled him with the Spirit of God in [the realm of] wisdom, in understanding, in knowledge, and in all craftsmanship,.... (Kukis mostly literal translation)

This is the second time that the filling of the Holy Spirit is mentioned in the Bible (the first is in Exodus 28:3). In the Old Testament, believers could be filled with the Holy Spirit and their work in the Spirit was not unlike our own service in the Spirit. The primary difference was that several, but not many, were endued by the Holy Spirit, and those had the ability to be filled by the Spirit. Most believers, 99.9% of them, were not endued by the Spirit of God and those that were could lose the Spirit, something we cannot do.

Take note that Bezalel is not a man without talent. God prepares His people (if we allow it); He does not use unprepared people.

This verse tells us that a man in Bezalel's position had both the intelligence and the artisan skill to perform the tasks which God required of him. Furthermore, God filled him with the Holy spirit because of the importance of building the furniture correctly to God's precise specifications. God is not sloppy and we who labor in His field ought not to be sloppy and lame. We need to be skilled, intelligent, and filled with the Spirit. Any person offering less should not open their mouths but keep their faith a secret. God does not need the help of a pastor who has not studied for many years in the Word and in the original languages; God does not need an evangelist who does not know the gospel of Christ (and anyone who tells an unbeliever to ask Jesus into their hearts does not know the gospel of Jesus Christ). God does not need anyone to pray, give, witness or dink around a church unless they are filled with the Holy Spirit. Our service apart from God the Holy Spirit is absolutely meaningless and worthless. Now we may accomplish a great deal of improvement in the devil's world operating outside of God the Holy Spirit and we may accomplish things which earn the praise of men in our periphery; but this means nothing to God and all such service will be burned as wood, hay and stubble in the last judgment.



Exodus 31:3 (a graphic); from [Meditations by April](#); accessed February 3, 2021.

David Thompson: *When God wants something accomplished or built, He will sovereignly see to it that the right people are in place to carry out the assignment. He will bring the right people at the right time to do the right work.*¹⁵

Exodus 31:3 I have filled him with the Spirit of God in [the realm of] wisdom, in understanding, in knowledge, and in all craftsmanship,.... (Kukis mostly literal translation)

In reading through [Precept Austin](#), I must admit to being surprised as to how many commentators suggest that the craftsmanship of Bezalel and/or Oholiab was a matter of divine bestowal. That is, one day, they know nothing about working with gold; and, the next day, suddenly they are experts. I am not sure why some people automatically make assumptions like that.

Exodus 31:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^y</i>]	<i>to think, to account; to plan, to purpose, to devise, to mean; to charge, impute, reckon; to esteem, value, regard; to invent, to design</i>	Qal infinitive construct	Strong's #2803 BDB #362
mach ^e shâbâh (חֲשָׁבָה) [pronounced <i>mahkh-SHAW^B-vawth</i>]	<i>thought, device, plan, purpose; invention; one who meditates, purposes or plots; artificial work</i>	feminine plural noun	Strong's #4284 BDB #364
So far, this feminine plural noun has only been found in Gen. 6:5, which reads: <i>The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.</i> (ESV, my emphasis). This is the second time this noun occurs of 55 occurrences in the Old Testament.			
Owens translates this <i>artistic designs</i> ; others: <i>designs, ingenious designs, curious works, skillful works, cunning works, fabrications, plans.</i>			
Mach ^e shâbâh is based upon the verb châshab (Strong's #2803).			

Translation: ...[in order that he may] plan out [creative] designs,...

Someone has to be able to oversee and perhaps craft himself many specific items on Moses' to-do list, given him by God. There were things that had to be built, and some of these things would be built by Bezaleel. He has to be a man who can start with the raw materials and plan out what needs to be done, and from there, either do the work himself or oversee someone else doing the work.

When it comes to building things in a house, I have some limited design skills. Once and awhile, I can actually implement those ideas; but most often, I have to go to a friend of mine who has much greater skills in this area.

George Bush: *[These words do not] imply that Bezaleel or any of his assistants were to exercise their ingenuity in contriving or originating any of the utensils or decorations of the Tabernacle. They were*

¹⁵ From <https://www.preceptaustin.org/exodus-31-commentary> accessed February 3, 2021.

merely to execute the plans of the divine Draftsman. But in doing this there was still room for the display of much mechanical tact, or device, in accomplishing every thing with exactness, readiness, and elegance.¹⁶

Exodus 31:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	Qal infinitive construct	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun with the definite article	Strong's #2091 BDB #262
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
keçeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun with the definite article	Strong's #3701 BDB #494
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -KHOH-sheth]	copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons	masculine singular noun with the definite article	Strong's #5178 BDB #638

Translation: ...to work in gold, in silver and in copper;...

Bezaleel needs to have the ability to work with these metals (copper may be a combination of metals; that word may refer to brass or bronze).

¹⁶ From <https://www.preceptaustin.org/exodus-31-commentary> accessed February 3, 2021.

Exodus 31:4 ...[in order that he may] plan out [creative] designs, to work in gold, in silver and in copper;... (Kukis mostly literal translation)

Bezalel's specific talents are herein enumerated. The average Christian, in retrospect, would have mentioned Moses and Aaron, Joshua and Caleb, but would have forgotten about someone like Bezalel. However, God did not forget him or his important role in God's plan.

You cannot forget the people who make your assembly work. There are electricians, plumbers, builders, etc. There are people of many trades and skills that, if it were not for them, you would not have a church to go to.

Exodus 31:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
b ^e (ב) [pronounced <i>b^{eh}</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
chărôsheth (חֲרוּשֶׁת) [pronounced <i>khur-OH-sheath</i>]	<i>carving, cutting, working, skillful working</i>	feminine singular construct	Strong's #2799 BDB #360
'eben (אֶבֶן) [pronounced <i>EH^b-ven</i>]	<i>a stone [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</i>	feminine singular noun	Strong's #68 BDB #6
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mâlê' (מֵלֵךְ) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	Piel infinitive construct	Strong's #4390 BDB #569

This is variously translated *for setting, for finishing, to finish [or set] (them)*.

Translation: ...and in the cutting of stone to accomplish [any desired task]...

Stones can have an amazing ability and they are structurally very sound (depending upon the stone). Many of us have stonework in our homes (such as, marble or granite countertops). This sort of stonework can be quite pleasing to the eye; and every countertop is unique when constructed from stone.

Exodus 31:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 31:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<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
chă rôsheth (חֲרוּשֶׁת) [pronounced khur-OH-sheath]	<i>carving, cutting, working, skillful working</i>	feminine singular construct	Strong's #2799 BDB #360
‘êts (עץ) [pronounced gayts]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781

Translation: ...as well as the carving of wood...

Bezaleel must also be able to work with wood; to be able to distinguish between a variety of woods, and to determine what wood can be used for what jobs.

I recently worked on one house where an added on room lost its basic foundation because it was built upon simply untreated pine. As a result, 10 years of exposure to the weather deteriorated to wood to a point of being worthless. On the other hand, I have a house which I purchased where the outside was done in cedar. I think it was about 40 years old. I needed to replace about 4 or 5 boards of cedar; the rest was in good shape.

Exodus 31:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	<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
kôl (כָּל) [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
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521

See v. 3e.

Translation: ...—to (skillfully) construct any [kind of wood] project.

Bezaleel had to have a great many skills. However, if you have known people who work on houses, many of them have the ability to work in a wide range of areas (in fact, many prefer this, so that they are doing something different every day).

Exodus 31:5 ...and in the cutting of stone to accomplish [any desired task] as well as the carving of wood—to (skillfully) construct any [kind of wood] project. (Kukis mostly literal translation)

Having had a father who appeared to be able to do almost anything in the area of construction, I envy the skill and patience and craftsmanship of such people. This man was apparently skilled in all of the areas necessary to building the furniture of the tabernacle.

Exodus 31:1–5 Y^ehowah spoke unto Moses, saying, “Look, I have called by name Bezalel, [who is] the son of Uri, the son of Hur, from [lit., to, for, regarding] the tribe of Judah. I have filled him with the Spirit of God in [the realm of] wisdom, in understanding, in knowledge, and in all craftsmanship, [in order that he may] plan out [creative] designs, to work in gold, in silver and in copper; and in the cutting of stone to accomplish [any desired task], as well as the carving of wood—to (skillfully) construct any [kind of wood] project. (Kukis mostly literal translation)

Exodus 31:1–5 Jehovah spoke to Moses, saying, “Listen, I have called into service this man Bezalel, who is the son of Uri, the son of Hur. He is a part of the tribe of Judah. I have filled him with the Spirit of God in the realm of wisdom, understanding, knowledge and skilled craftsmanship, so that he might create well-thought-out designs, working with gold, silver and copper; being skilled in both the cutting of stone as well as the carving of wood—a man able to properly construct any kind of item if given the raw materials to work with. (Kukis paraphrase)

Bezalel and Oholiab — Exodus 31:1–6 (a graphic); from [Len Biden's Blog](#); accessed February 3, 2021. In this instance, Len Biden's Blog was a series of graphics like this.

Bezalel and Oholiab

1. Then the LORD said to Moses, 2 "See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, 3 and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts- 4 to make artistic designs for work in gold, silver and bronze, 5 to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship. 6 Moreover, I have appointed Oholiab son of Ahisamach, of the tribe of Dan, to help him. Also I have given skill to all the craftsmen to make everything I have commanded you:

Although many translations end a sentence at the end of v. 6, a considerable number continued that thought into v. 7. Most translations had no sentence break between vv. 7–11.

And I, behold, [even] I have given with him Oholiab ben Abisamach to a tribe of Dan. And in a heart of all skill of heart I have given wisdom and they have made all which I have commanded them: a Tent of the Meeting and the Ark of the Testimony and the mercy seat which [is] upon him and all furnishings of the Tent: and the table and his utensils and the lampstand the pure and all her utensils and an altar of the incense and an altar of the burnt offering and all his utensils, and the laver and his base, and garments of the [holy] service and garments of the holy [service] for Aaron the priest, and garments of his sons for their service as priests, and an oil of the anointing and incense of the spices for the holy [service], as all which I have commanded you, they will do.”

Exodus
31:6–11

Furthermore, listen, I, [even] I have given Oholiab [to work] with him. [Oholiab is] the son of Abisamach of the tribe of Dan. Also with their skilled hearts I have given [them] wisdom, so that they will make all which I have commanded them [to make]: the Tent of Meeting, the Ark of Testimony and the Mercy Seat which is upon it, along with all of the furnishings of the Tent: the table and its utensils, the pure lampstand and all of its utensils, the altar of incense, the altar of burnt offering and all its utensils, and the [copper] basin and its base. [Bezalel and Oholiab will also oversee the making of] the garments for the [holy] service—the holy garments for Aaron the priest, and the garments for his sons to serve as priests, and the anointing oil, and the holy spice-laden incense. According to all that I have commanded you, they will do.”

Furthermore, there is another man who is capable to assist Bezaleel: Oholiab the son of Abisamach from the tribe of Dan. To their skilled hearts I have added divine wisdom, so that they will have the skill to make all which I have commanded them to make: the Tent of Meeting, the Ark of Testimony (and the mercy seat which sits upon it), along with all of the furnishings for the Tent of Meeting: the Table of Showbread and its accessories, the pure lampstand and all of its accessories, the altar of incense, the altar of the burnt offering (and all of its accessories), and the bronze basin with its base. Bezalel and Oholiab will also oversee the sewing of the garments used in the holy service to God—Aaron’s priestly garb and the clothing for his sons. They will also mix the anointing oil and the sacred incense oil—just as I have commanded you, they will do.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And I, behold, [even] I have given with him Oholiab ben Abisamach to a tribe of Dan. And in a heart of all skill of heart I have given wisdom and they have made all which I have commanded them: a Tent of the Meeting and the Ark of the Testimony and the mercy seat which [is] upon him and all furnishings of the Tent: and the table and his utensils and the lampstand the pure and all her utensils and an altar of the incense and an altar of the burnt offering and all his utensils, and the laver and his base, and garments of the [holy] service and garments of the holy [service] for Aaron the priest, and garments of his sons for their service as priests, and an oil of the anointing and incense of the spices for the holy [service], as all which I have commanded you, they will do.”

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

And I, behold, have given with him Ahaliab bar Achisamak, of the tribe of Dan; and in the heart of all the wise of heart have I ingiven wisdom, that they may make all that I have commanded thee: The tabernacle of ordinance, and the ark of the testimony, and the propitiatory that is upon it, and all the vessels of the tabernacle; and the table and its vessels, and the pure candelabrum and all its vessels, and the altar of sweet incense, and the altar of burnt offering and all its vessels, and the laver and its foundation. And the vestments of ministration, and the holy vestments

of Aharon the priest, and the vestments of his sons for ministry; and the oil of anointing and the sweet incense for the sanctuary, according to all that I have commanded thee, they shall make.

Targum (Pseudo-Jonathan) And, behold, I have appointed with him Ahaliab bar Achisamah, of the tribe of Dan; and in the heart of every one wise hearted I have added the Spirit of wisdom, that they may perform all whatever I have commanded thee. The tabernacle of ordinance, and the ark of the testimony and the mercy seat which is over it; and all the vessels of the tabernacle; and the table, and all its vessels; and the altar of sweet incense, and the altar of burnt offering, and all its vessels; and the laver, and its foot; and the vestments for ministration, the holy vestments of Aharon the priest, and the vestments of his sons for ministry; and the oil of anointing; and the sweet incense for the sanctuary; even all whatever I have commanded thee, they shall make.

Revised Douay-Rheims And I have given him for his companion Ooliab the son of Achisamech of the tribe of Dan. And I have put wisdom in the heart of every skilful man, that they may make all things which I have commanded you,
The tabernacle of the covenant, and the ark of the testimony, and the propitiatory that is over it, and all the vessels of the tabernacle,
And the table and the vessels thereof, the most pure candlestick with the vessels thereof, and the altars of incense,
And of holocaust, and all their vessels, the laver with its foot,
The holy vestments in the ministry for Aaron the priest, and for his sons, that they may execute their office about the sacred things:
The oil of unction, and the incense of spices in the sanctuary, all things which I have commanded you, shall they make.

Douay-Rheims 1899 (Amer.) .
Aramaic ESV of Peshitta I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of all who are wise-hearted I have put wisdom, that they may make all that I have commanded you: the Tabernacle, the ark of the testimony, the mercy seat that is on it, all the furniture of the Tent, the table and its vessels, the pure menorah with all its vessels, the altar of incense, the altar of burnt offering with all its vessels, the basin and its base, the finely worked garmentsmdashthe holy garments for Aaron the priestmdashthe garments of his sons to minister in the priest's office, the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded you they shall do."

V. Alexander's Aramaic T. .
Plain English Aramaic Bible .
Lamsa's Peshitta (Syriac) And I, behold, have appointed with him Elihab, the son of Ahisamakh, of the tribe of Dan; and I have put wisdom in the heart of every skillful man that he may make all things which I have commanded you:
The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the vessels of the tabernacle,
And the table and all its vessels, and the pure candlestick with all its instruments, and the altar of incense,
And the altar of burnt offering with all its vessels, and the laver and its base,
And the vestments for the service, and the holy vestments for Aaron the priest, and the vestments for his sons, to minister to me in the priests office,
And the anointing oil, and the sweet incense for the holy place; according to all that I have commanded you, shall they do.

Samaritan Pentateuch And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;
The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that [is] thereupon, and all the furniture of the tabernacle

And the table and all his furniture, the pure candlestick with all his furniture, the altar of incense

And the altar of burnt offering with all his furniture, the laver and his foot

The cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office

The anointing oil, and sweet incense for the holy [place]: according to all that I have commanded thee shall they do.

Updated Brenton (Greek)

And I have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan, and to everyone understanding in heart I have given understanding; and they shall make all things, as many as I have commanded you, the tabernacle of witness, and the ark of the Covenant, and the mercy seat that is upon it, and the furniture of the tabernacle, and the altars, and the table and all its furniture, and the pure lampstand and all its utensils, and the laver and its base, and Aaron's robes of ministry, and the robes of his sons to minister to Me as priests, and the anointing oil and the compound incense of the sanctuary; according to all that I have commanded you shall they make them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And I have made selection of Oholiab with him, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are wise I have put the knowledge to make whatever I have given you orders to have made;

The Tent of meeting, and the ark of the law, and the cover which is on it, and all the things for the tent,

And the table with its vessels, and the holy light-support with all its vessels, and the altar for the burning of spices,

And the altar of burned offerings with all its vessels, and the washing-vessel with its base,

And the robes of needlework, the holy robes for Aaron and for his sons, for their use when acting as priests,

And the holy oil, and the perfume of sweet spices for the holy place; they will do whatever I have given you orders to have done.

Easy English

And I have chosen Oholiab, the son of Ahisamach, from the big family of Dan, to help Bezalel. Also, I have made all the workers very wise. They will make everything that I have commanded you. They will make the Tent of Meeting and the Covenant Box with its special lid. They will make all the other things in the tent too. They will make the table and all the things on it. They will make the lampstand out of pure gold and the altar where you will offer incense. They will make the other altar. On that other altar, you will burn the animals that are gifts to me. They will make the very large dish for water and its metal base.

These clever men will also make clothes. They will make the special clothes for Aaron the priest and for his sons. His sons will wear these clothes when they work as priests. The clever men will also make the special oil and the incense that has a lovely smell. These are for the Holy Place. They must make them completely as I commanded you.'

command

(1) to tell a person what they must do. — (2) a rule that says what you must do. There were 10 special commands that God gave to Moses on Sinai mountain. You can read these rules in Exodus 20:1-17 and in Deuteronomy 5:6-21.

tent

A home or a building which people have made from animals' skins. You can move it to different places.

Covenant Box

a box of wood that they had covered with gold. It contained special things to help the Israelites to remember the good things that God had done on their behalf.

lampstand

A place where people put a lamp so that its light filled the house.

pure

(1) holy, innocent, clean. — (2) contains only one material.

altar

A special table on which people made offerings and sacrifices to God, or to a false god.

incense

Something that gives a sweet smell when it burns. The Jews used it to show their love to God in the temple in Jerusalem.

base

lowest part of something, like the strong part in the ground that people build houses on.

priest

In the Bible, a priest was a man from the family of Aaron, Moses' brother. Aaron belonged to the tribe of Levi. God chose the men in this family to make sacrifices and offerings to God for the Israelites. The priests worked in the temple. In other nations, there were priests who worked for their false gods.

holy place

a special place where people worship God (or a false god).

Easy-to-Read Version—2001

Easy-to-Read Version—2006

I have also chosen Oholiab to work with him. Oholiab is the son of Ahisamach from the tribe of Dan. And I have given skills to all the other workers so that they can make everything that I have commanded you: the Meeting Tent; the Box of the Agreement; the mercy-cover that is on it; the table and everything on it; the pure gold lampstand and everything used with it; the altar for burning incense; the altar for burning offerings and the things used at the altar; the bowl and the base under it; the special clothes for Aaron the priest; the special clothes for Aaron's sons when they serve as priests; the sweet-smelling anointing oil; the sweet-smelling incense for the Holy Place. These workers must make everything the way that I have commanded you."

God's Word™

Good News Bible (TEV)

I have also selected Oholiab son of Ahisamach, from the tribe of Dan, to work with him. I have also given great ability to all the other skilled workers, so that they can make everything I have commanded to be made: the Tent of my presence, the Covenant Box and its lid, all the furnishings of the Tent, the table and its equipment, the lampstand of pure gold and all its equipment, the altar for burning incense, the altar for burnt offerings and all its equipment, the washbasin and its base, the magnificent priestly garments for Aaron and his sons to use when they serve as priests, the anointing oil, and the sweet-smelling incense for the Holy Place. In making all these things, they are to do exactly as I have commanded you.

The Message

"Not only that, but I've given him Oholiab, son of Ahisamach of the tribe of Dan, to work with him. And to all who have an aptitude for crafts I've given the skills to make all the things I've commanded you: the Tent of Meeting, the Chest of The Testimony and its Atonement-Cover, all the implements for the Tent, the Table and its implements, the pure Lampstand and all its implements, the Altar of Incense, the Altar of Whole-Burnt-Offering and all its implements, the Washbasin and its base, the official vestments, the holy vestments for Aaron the priest and his sons in their priestly duties, the anointing oil, and the aromatic incense for the Holy Place—they'll make everything just the way I've commanded you."

Names of God Bible

Also, I have appointed Oholiab, son of Ahisamach, from the tribe of Dan, to help him. I have given every craftsman the skill necessary to make everything I have commanded you: the tent of meeting, the ark containing the words of my promise with the throne of mercy on it, and all the other furnishings for the tent, the table and the dishes, the pure gold lamp stand and all its utensils, the altar for incense, the altar for burnt offerings and all its accessories, the basin with its stand, the special [Greek, Syriac, Targum; Hebrew meaning uncertain.] clothes—the holy clothes for the priest Aaron and the clothes for his sons when they serve as priests, the anointing oil, and the sweet-smelling incense for the holy place. They will make all these things as I commanded you.”

NIRV

I have also appointed Oholiab, the son of Ahisamak, to help him. Oholiab is from the tribe of Dan.

I have given ability to all the skilled workers. They can make everything I have commanded you to make. Here is the complete list.

“the tent of meeting

the ark where the tablets of the covenant law are kept

the cover for the ark

the table for the holy bread and its things

the pure gold lampstand and everything used with it

the altar for burning incense

the altar for burnt offerings and all its tools

the large bowl with its stand

the sacred clothes for Aaron the priest

the clothes for his sons when they serve as priests

the anointing oil

the sweet-smelling incense for the Holy Room

“The skilled workers must make them just as I commanded you.”

New Simplified Bible

.

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

Casual English Bible

.

College Press Bible Study

.

Contemporary English V.

I have appointed Oholiab from the tribe of Dan to work with him, and I have also given skills to those who will help them make everything exactly as I have commanded you: the sacred tent with its furnishings, the sacred chest with its place of mercy, the table with all that is on it, the lamp with its equipment, the incense altar, the altar for sacrifices with its equipment, the bronze bowl with its stand, the beautiful priestly clothes for Aaron and his sons, the oil for dedication and ordination services, and the sweet-smelling incense for the holy place.

The Living Bible

“And I have appointed Oholiab (son of Ahisamach of the tribe of Dan) to be his assistant; moreover, I have given special skill to all who are known as experts, so that they can make all the things I have instructed you to make: the Tabernacle; the Ark with the place of mercy upon it; all the furnishings of the Tabernacle; the table and its instruments; the pure gold lampstand with its instruments; the altar of incense; 9 the burnt offering altar with its instruments; the laver and its pedestal; the beautifully made, holy garments for Aaron the priest, and the garments for his sons, so that they can minister as priests; the anointing oil; and the sweet-spice incense for the Holy Place. They are to follow exactly the directions I gave you.”

New Berkeley Version

.

New Life Version

And see, I have given Aholiab the son of Ahisamach, of the family of Dan to help him. I have put wisdom in the hearts of all who are wise, so they may make all that I have told you: the meeting tent, the box of the Law, the mercy-seat upon it, and all the objects of the tent, the table and its objects, the pure gold lamp-stand with

New Living Translation

all its objects, the altar of special perfume, the altar of burnt gifts with all its objects, the washing pot and its base, the well-made clothing, the holy clothing for Aaron the religious leader, the clothing for his sons for their work as religious leaders, the oil for holy use, and the sweet-smelling perfume for the holy place. Have them do all I have told you.”

“And I have personally appointed Oholiab son of Ahisamach, of the tribe of Dan, to be his assistant. Moreover, I have given special skill to all the gifted craftsmen so they can make all the things I have commanded you to make:

the Tabernacle;^[a]

the Ark of the Covenant;^[b]

the Ark’s cover—the place of atonement;

all the furnishings of the Tabernacle;

the table and its utensils;

the pure gold lampstand with all its accessories;

the incense altar;

the altar of burnt offering with all its utensils;

the washbasin with its stand;

the beautifully stitched garments—the sacred garments for Aaron the priest,

and the garments for his sons to wear as they minister as priests;

the anointing oil;

the fragrant incense for the Holy Place.

The craftsmen must make everything as I have commanded you.”

^[a] 31:7a Hebrew *the Tent of Meeting*.

^[b] 31:7b Hebrew *the Ark of the Testimony*.

Unlocked Dynamic Bible
Unfolding Bible Simplified

“And I have appointed Oholiab (son of Ahisamach of the tribe of Dan) to be his assistant; moreover, I have given special skill to all who are known as experts, so that they can make all the things I have instructed you to make: the Tabernacle; the Ark with the place of mercy upon it; all the furnishings of the Tabernacle; the table and its instruments; the pure gold lampstand with its instruments; the altar of incense; the burnt offering altar with its instruments; the laver and its pedestal; the beautifully made, holy garments for Aaron the priest, and the garments for his sons, so that they can minister as priests; the anointing oil; and the sweet-spice incense for the Holy Place. They are to follow exactly the directions I gave you.”

Partially literal and partially paraphrased translations:

American English Bible

So, I have chosen him, as well as EliAb (the son of AchiSamach of the tribe of Dan) and anyone else into whose heart I have put talent, to make everything that I’ve talked to you about.

[This includes] the Tent of Proofs, the Chest of the Sacred Agreement and the Propitiatory that sits on top of it, all the furnishings of the Tent, the Altars, the table and its furnishings, the pure lampstand and its furnishings, the wash bowl and its base, Aaron’s official garments and the garments for his sons to serve Me as Priests, the anointing oil, and the incense for the Holy Place.

They will make these things just the way I’ve told you.’

Beck’s American Translation

Common English Bible

New Advent (Knox) Bible

I have found a partner for him in Oöliab, son of Achisamech, of the tribe of Dan; and I have inspired the hearts of all the craftsmen with skill to carry out the commands which I have given thee. The tabernacle which attests my covenant,[1] the ark that bears record of me, the throne above it, and all the appurtenances of the tabernacle, the table with its appurtenances, the lamp-stand of pure gold and all that goes with it, the altar for incense and the altar for burnt-sacrifice, and all that goes

with these, the basin and its stand, the sacred vestments to be worn by the high priest Aaron and his sons when they perform their holy office, the oil for anointing, and the incense that is to perfume the sanctuary, all that I have bidden thee make, shall be made through their workmanship.

[1] 'The tabernacle which attests my covenant'; in the Hebrew text, the phrase used is 'the tabernacle which is the meeting-place (between God and man)', elsewhere rendered in the Latin version, 'the tabernacle which bears record of me'.

Translation for Translators

Note that I have also appointed Oholiab, the son of Ahisamach, from the tribe of Dan, to work with him. I have also given special ability to other men, in order that they can make all the things that I have commanded you *to be made*. That includes the Sacred Tent, the sacred chest and its lid, all the other things that will be inside the Sacred Tent, the table and all the things that are used with it, the pure gold lampstand and all the things that are used to take care of it, the altar *for burning* incense, the altar for offering sacrifices that will be burned and all the things that will be used with it, the washbasin and its base, all the beautiful sacred clothes for Aaron and his sons to wear when they work as priests, the oil for anointing, and the sweet-smelling incense for the Holy Place. *The skilled workers* must make all these things exactly as I have told you to do."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And here I gave with him Aholiab, the son of Ahisamach, of the tribe of Dan, and in the hearts of all of those whose hearts are wise I have inserted wisdom, so they will do all of what I command you; The tabernacle of the congregation, and the ark of the testimony, and the mercy seat which is on it, and all the furniture of the tabernacle, And the table and its furniture, and the pure candlestick with all its furniture, and the altar of incense, And the altar of burnt offering with all its furniture, and the laver and its foot, And the cloths of service, and the holy clothes for Aaron the priest, and the clothes of his sons, to minister, And the anointing oil, and fragrant incense for the holy place: all that I commanded you they will do.

Ferrar-Fenton Bible

I have also given him Ahaliab the son of Ahisamak of the tribe of Dan. And I have endowed him also with intelligence and science, so that they may construct all I have commanded you:— The Hall of Assembly and the Ark of Witnesses, and the covers which are upon it, and all the furniture of the Tabernacle, with the table and its appurtenances, and the lamps of purity, and all their appliances, and the altar of incense; and the altar of burnt offerings, and all its furniture; with the bath and its bases; and the robes for service, and the sacred robes of Aaron, the priest, and the robes of his sons to officiate in, besides the oil of consecration and the sweet perfumes, to sanctify all, as I commanded you."

God's Truth (Tyndale)

And behold, I have given him to be his companion Ahaliab the son of Ahisamach of the tribe of Dan, and in the hearts of all that are wise hearted I have put wisdom to make all that I have commanded you: the tabernacle of witness, and the ark of witness, and the mercy seat that is there upon all the ornaments of the tabernacle, and the table with his ordinance, and the pure candlestick with all his apparel, and the altar of incense, and the altar of burnt offerings with all his vessels, and the laver with his foot, and the vestments to minister in, and the holy garments for Aaron the priest, and the garments of his sons to minister in, and the anointing oil and the sweet cense for the sanctuary: according to all as I have commanded you shall they do.

HCSB

I have also selected Oholiab^[a] son of Ahisamach, of the tribe of Dan, to be with him. I have placed wisdom within every skilled craftsman^[b] in order to make all that I have commanded you: the tent of meeting, the ark of the testimony, the mercy seat that is on top of it, and all the other furnishings of the tent— the table with its utensils, the pure gold lampstand with all its utensils, the altar of incense, the altar

of burnt offering with all its utensils, the basin with its stand— the specially woven^[c] garments, both the holy garments for Aaron the priest and the garments for his sons to serve as priests, the anointing oil, and the fragrant incense for the sanctuary. They must make them according to all that I have commanded you.”

^[a] Exodus 31:6 LXX, Syr read Eliab

^[b] Exodus 31:6 Lit every person skilled of heart

^[c] Exodus 31:10 Hb obscure

International Standard V

“I’m now appointing with him Ahisamach’s son Oholiab from the tribe of Dan, and I’ve given wisdom ^[Or ability] to all who are skilled ^[Lit. wise of heart] so they can make everything that I’ve commanded you, including the Tent of Meeting, the Ark of the Testimony, the Mercy Seat ^[Or atonement cover] that is on it, all the furnishings of the tent— the table and its furnishings, the lamp stand of pure gold, ^[Lit. the pure lamp stand] all its furnishings, the altar of incense, the altar for burnt offerings, its furnishings, the basin, its base, the woven garments, the holy garments of Aaron the priest, the garments of his sons as they serve as priests, the anointing oil, and the fragrant incense for the Holy Place. They are to make them in accordance with everything that I commanded you.”

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

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And, look, I have given with him Oholiab the son of Ahisamach, from the tribe of Dan, and I have put skill in the heart of all the skilled of heart, and they will make all that I have commanded you— the tent of assembly and the ark of the testimony and the atonement cover that is on it and all the equipment of the tent, and the table and all its equipment, and the pure gold lampstand and all its equipment, and the incense altar, and the altar of burnt offering and all its equipment, and the basin and its stand, and the garments of woven material, and the garments of the sanctuary ^[Literally “the garments of the holiness” or “the holy garments”] for Aaron the priest and the garments of his sons to serve as priests, and the anointing oil and the fragrant incense for the sanctuary. According to all that I have commanded you, they will make *it*.

NIV, ©2011

Peter Pett’s translation

Unfolding Bible Literal Text

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In addition to him, I have appointed Oholiab son of Ahisamak, from the tribe of Dan. I have put skill into the hearts of all who are wise so that they may make all that I have commanded you. This includes the tent of meeting, the ark of the testimony, the atonement lid on the ark, and all the furniture of the tent— the table and its utensils, the pure lampstand with all its equipment, the incense altar, the altar for burnt offerings with all its equipment, and the large basin with its base. This also includes the finely-woven garments—the holy garments for Aaron the priest and those of his sons, reserved for me so that they may serve as priests. This also includes the anointing oil and the sweet incense for the holy place. These craftsmen must make all these things just as I have commanded you.”

Unlocked Literal Bible

Urim-Thummim Version

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And I myself have given to him Aholiab, the son of Ahisamach, of the tribe of Dan, and in the understanding of all that are skillfully inclined I have bestowed skill that they may fashion all that I have commanded you. The Tabernacle at the Appointed Place and the Ark of the Testimony, and the Covering-Lid that covers it, and all the articles of the Tabernacle, and the table and its articles, and the pure lamp stand with all its equipment, and the Altar of Incense, and the Altar of whole Burnt-Offering with all its equipment, and the basin and its pedestal. And the garments of braided work, and the Holy garments for Aaron the priest, and the garments of his sons for the priesthood, and the anointing oil and spiced incense for the Holy Place according to all that I have commanded you, they will accomplish.

Wikipedia Bible Project

And I, here I have given along with him Ahaliav son of Achisamach for the staff of Dan.
 And in the heart of all the wise of heart, I have given wisdom, and do all that I have commanded you.
 And the tent of events, and the crate of testimony and the covering over it, and all the implements of the tent.
 And the table and its implements, and the pure lamp, and all its implements, and the altar of incense,
 and the altar of sacrifices, and all its implements, and the basin, and its stem.
 And the pleated clothes and the sacred clothes for Aaron the priest, and the clothes of his sons, for priest duties.
 And the oil of anointing and the fragrant incense, as sacred.
 As all that I have commanded you, they will do.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Here and now I give him a partner, Oholiab son of Ahisamach, one of the tribe of Dan; and to all the men that have skill I have given more, for them to carry out all that I have commanded you: the Tent of Meeting; the Ark of Covenant and the mercy Seat that is on top of the ark, and all the furniture of the Holy Tent; the table and its furnishings; the pure lamp-stand and all its accessories; the altar of incense; the altar of burnt offering with all its furnishings; the basin with its stand; the beautiful priestly vestments, that is, the sacred vestment of Aaron the priest and the vestments of his sons, for the priestly functions; the anointing oil and the fragrant incense for the sanctuary. In this they are to do exactly as I have directed you.”

The Heritage Bible

And I, behold, I have given with him Aholiab, the son of Ahisamach of the tribe of Dan, and I have given wisdom in the hearts of all the wise hearted, that they may make all that I have commanded you: The tent of appointed meeting, and the ark of the testimony, and the mercy seat that is upon it, and all the furniture of the tent, And the table and its furniture, and the pure lamp with all its furniture, and the altar of incense, And the altar of burnt offering, and all its furniture, and the bowl, and its foot, And the cloths of needlework, and the holy garments for Aaron the priest, and the garments of his sons, to officiate in the priest's office, And the anointing oil, and sweet incense for the holy place. They shall do according to all that I have commanded you.

New American Bible (2002)

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New American Bible (2011)

As his assistant I myself have appointed Oholiab, son of Ahisamach, of the tribe of Dan. I have also endowed all the experts with the necessary skill to make all the things I have commanded you: ^bthe tent of meeting, the ark of the covenant with its cover, all the furnishings of the tent, the table with its utensils, the pure gold menorah with all its utensils, the altar of incense, the altar for burnt offerings with all its utensils, the basin with its stand, the service cloths,* the sacred vestments for Aaron the priest, the vestments for his sons in their ministry, the anointing oil, and the fragrant incense for the sanctuary. According to all I have commanded you, so shall they do.

* [31:10] The service cloths: so the Greek. They were perhaps the colored cloths mentioned in Nm 4:4–15.

b. [31:7–11] Ex 35:10–19.

New English Bible–1970

Further, I have appointed Aholiab Or Oholiab son of Ahisamach of the tribe of Dan to help him, and I have endowed every skilled craftsman with the skill which he has. They shall make everything that I have commanded you: the Tent of the Presence, the Ark for the Tokens, the cover over it, and all the furnishings of the tent; the table and its vessels, the pure lamp-stand and all its fittings, the altar of incense, the altar of whole-offering and all its vessels, the basin and its stand; the stitched vestments,

that is the sacred vestments for Aaron the priest and the vestments for his sons when they minister as priests, the anointing oil and the fragrant incense for the Holy Place. They shall carry out all I have commanded you.

New Jerusalem Bible And to help him I have given him Oholiab son of Ahisamach, of the tribe of Dan, and have endowed the hearts of all the skilled men with the skill to make everything I have ordered you: the Tent of Meeting; the ark of the Testimony; the mercy-seat above it; and all the furniture of the tent; the table and all its accessories; the pure lamp-stand and all its equipment; the altar of incense; the altar of burnt offerings and all its accessories; the basin and its stand; the liturgical vestments, the sacred vestments for Aaron the priest, and the vestments for his sons, for their priestly functions; the anointing oil and the fragrant incense for the sanctuary. They will do everything as I have ordered you.'

New RSV

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "I have also appointed as his assistant Oholi'av the son of Achisamakh, of the tribe of Dan. Moreover, I have endowed all the craftsmen with the wisdom to make everything I have ordered you — the tent of meeting, the ark for the testimony, the ark-cover above it, all the furnishings of the tent, the table and its utensils, the pure menorah and all its utensils, the incense altar, the altar for burnt offerings and all its utensils, the basin and its base, the garments for officiating, the holy garments for Aharon the cohen and the garments for his sons, so that they can serve in the office of cohen, the anointing oil and the incense of aromatic spices for the Holy Place: they are to make everything just as I have ordered you."

exeGesés companion Bible

And I, behold, with him I give Oholi Ab
the son of Achi Samach of the rod of Dan:
and in the hearts of all the wise hearted
I give wisdom to work all I misvah you
- the tent of the congregation
and the ark of the witness
and the kapporeth thereon
and all the instruments of the tent
and the table and his instruments
and the pure menorah and all his instruments
and the sacrifice altar of incense
and the sacrifice altar of holocaust
and all his instruments
and the laver and his base
and the clothes of stitching
and the holy clothes for Aharon the priest
and the clothes of his sons to priest the priesthood
and the anointing oil
and incense of aromatics for the holies:
according to all I misvah you, they work.

Hebraic Roots Bible

Israeli Authorized Version

Kaplan Translation

I have also given him Oholiav son of Achisamakh of the tribe of Dan [as an assistant]. [Besides this], I have placed wisdom in the heart of every naturally talented person.

They will thus make all that I have ordered,
the Communion Tent, the Ark for the Testimony, the ark cover to go on it, all the utensils for the tent,

the table and its utensils, the pure [gold] menorah and all its utensils, the incense altar,
the sacrificial altar and all its utensils, the washstand and its base,
the packing cloths, the sacred vestments for Aaron the priest, the vestments that his sons wear to serve,
the anointing oil, and the incense for the sanctuary. They will thus do all that I command.

naturally talented

Literally, 'wise of heart'. See Exodus 28:3.

packing cloths

(Rashi; Ibn Ezra). Or, 'unique vestments' (Ramban).

The Scriptures 2009

“And I, look I have appointed with him Oholia? son of A?isama?, of the tribe of Dan And I have put wisdom in the hearts of everyone who is wise-hearted, and they shall make all that I have commanded you: the Tent of Appointment, and the ark of the Witness and the lid of atonement that is on it, and all the utensils of the Tent, and the table and its utensils, and the clean gold lampstand with all its utensils, and the slaughter-place of incense, and the slaughter-place of ascending offering with all its utensils, and the basin and its stand, and the woven garments, and the set-apart garments for Aharon the priest and the garments of his sons, for serving as priests, and the anointing oil and sweet incense for the Set-apart Place. According to all that I have commanded you, they are to do.”

Tree of Life Version

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Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND I HAVE APPOINTED HIM AND ELIAB THE SON OF ACHISAMACH OF THE TRIBE OF DAN, AND TO EVERY ONE UNDERSTANDING IN HEART I HAVE GIVEN UNDERSTANDING; AND THEY SHALL MAKE ALL THINGS AS MANY AS I HAVE APPOINTED YOU:
THE TABERNACLE OF WITNESS, AND THE ARK OF THE COVENANT, AND THE SEAT OF RECONCILIATION (*Mercy Seat*) THAT IS UPON IT, AND THE FURNITURE OF THE TABERNACLE,
AND THE ALTARS, AND THE TABLE AND ALL ITS FURNITURE,
AND THE PURE LAMPSTAND AND ALL ITS FURNITURE, AND THE LAVER AND ITS BASE,
AND AARON'S ROBES OF MINISTRY, AND THE ROBES OF HIS SONS TO MINISTER TO ME AS PRIESTS,
AND THE ANOINTING OIL AND THE COMPOUND INCENSE OF THE SANCTUARY; ACCORDING TO ALL THAT I HAVE COMMANDED YOU SHALL THEY MAKE THEM.”

Awful Scroll Bible

I have granted also Aholiab, the son of Ahisamach, of the tribe of Dan, in the sensibility of his heart to be wise hearted, also I have granted to him prudence, even is he to have effected as I am to have given charge. The tent of the appointed place, the ark of the testimony and its cover, and the implements of the tent, the table and its implements, the pure lamp stand and its implements, the altar of incense, the altar of whole burnt offerings and its implements, the laver and its base, the braided cloths, the designated garments for Aaron the priest, the garments of his sons to minister as priests, the anointing oil and the sweet smells of the incense, for that set apart, even as I am to have given charge were they to effect.”

Charles Thomson OT
Concordant Literal Version

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And I, behold, I give him Aholiab son of Ahisamach of the stock of Dan. In the heart of all the wise of heart I have given wisdom, that they will make all that I have instructed you.

the tent of appointment and the coffer for the testimony with the propitiatory shelter which shall be on it and all the furnishings of the tent,
the table with its furnishings, the pure lampstand with all its furnishings and the altar of incense,
the altar of ascent offering with all its furnishings, the laver and its post;"
also the colored garments and the holy garments for Aaron, the priest, and the garments of his sons to serve as priests;"
then the anointing oil and the incense of spices for the holy place; according to all that I have instructed you shall they do.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

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And I, hinei, I have given with him Oholiav ben Achisamach, of the tribe of Dan; and in the hearts of all chacham lev I have put chochmah, that they may make all that I have commanded thee:
The Ohel Mo'ed, and the Aron HaEdut, and the Kapporet that is thereupon, and all the utensils of the Ohel,
And the Shulchan and its utensils, and the Menorah Hatehorah with all its utensils, and the Mizbe'ach HaKetoret,
And the Mizbe'ach HaOlah with all its utensils, and the Kiyor and its Stand,
And the Bigdei Haserad (Knit Garments), and the Bigdei HaKodesh for Aharon the kohen, and the garments of his banim, to minister in the kohen's office,
And the Shemen Hamishchah, and Ketoret spices for HaKodesh; according to all that I have commanded thee shall they do.

Rotherham's *Emphasized B.*

[[I myself]] therefore, lo! I have given with him—Oholiab, son of Ahisamach, of the tribe of Dan, and <in the heart of every one that is wise-hearted> have I put wisdom,— so shall they make all that I have commanded thee:—the tent of meeting, and the ark of the testimony; and the propitiatory which is thereupon,—and all the utensils^e of the tent; and^f the table, and its^g utensils, and the pure lampstand, and all its utensils,—and the incense' altar; and the altar for the ascending sacrifice, and all its utensils,—and the laver, and its stand; and the cloths of variegated stuff,^h and the holy' garments, for Aaron the priest, and the garments of his sons, for ministering as priests; and the anointing oil and the fragrant' incense, for the holy place,— <according to all which I have commanded thee> shall they do.

^e Or: "furniture."

^f Some cod. (w. Sam.) omit this "and"—G.n.

^g Some cod. (w. Sam., Jon., Sep., Syr.): "all its"—G.n.

^h Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.): "and the ministering garments"—G.n.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible

And behold, I Myself have appointed with him Oholiab, son of Ahisamach, of the tribe of Dan; to all who are wise-hearted I have given the skill and ability to make everything that I have commanded you: the Tent of Meeting, the ark of the Testimony, the mercy seat that is upon it, all the furnishings of the tent— the table [for the bread] and its utensils, the pure gold lampstand with all its utensils, the [golden] altar of incense, the [bronze] altar of burnt offering with all its utensils, the basin and its base— the finely worked garments, the holy garments for Aaron the [high] priest and the garments for his sons to minister as priests, and the anointing oil and the sweet and fragrant incense for the Holy Place. They are to make them according to all that I have commanded you."

The Expanded Bible

I have also ·chosen [^L given him] Oholiab son of Ahisamach from the tribe of Dan to work with Bezalel. I have given ·skills [wisdom] to all the craftsmen, and they will

be able to make all these things I have commanded you: the Meeting Tent, the Ark of the Agreement [Covenant; Treaty; ^LTestimony], the lid that covers [mercy seat; atonement cover] the Ark, and everything in [all the utensils of] the Tent. This includes the table and everything on it [all its utensils], the pure gold lampstand and everything with it [all its utensils], the altar of incense, the altar for burnt offerings and everything used with it [all its utensils], and the bowl and the stand under it. They will make the woven clothes and the holy [sacred] clothes for Aaron and the clothes for his sons to wear when they serve as priests. They will also make the special olive oil used in appointing people and things to the service of the Lord [^Lfor anointing], and the sweet-smelling incense for the Holy Place.

"These workers will make all these things just as I have commanded you."

Kretzmann's Commentary

And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee, Aholiab being a master not only in metal, stone, and woodwork, but also an artist in fancy weaving:

the Tabernacle of the Congregation, and the Ark of the Testimony, and the mercy-seat that is thereupon, and all the furniture, the sacred vessels, of the Tabernacle,

and the table and his furniture, and the pure candlestick with all his furniture, the instruments and vessels needed for keeping it in order, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, the special garments of the high priest which he alone wore in the service of the Tabernacle and Temple, and the holy garments for Aaron, the priest, which he had in common with the ordinary priests, and the garments of his sons, to minister in the priest's office,

and the anointing oil, and sweet incense for the Holy Place; according to all that I have commanded thee shall they do. The entire work was entrusted to the Jewish artisans under the leadership of these two masters, for it was necessary that the workmanship throughout be of the very best. It is well-pleasing to the Lord if work done in His service is performed with painstaking care, as being really worthwhile.

Syndein/Thieme
The Voice

I have appointed Oholiab son of Ahisamach of the tribe of Dan to assist Bezalel. I have gifted all of Israel's artisans with the skills needed to build everything I have instructed you: the congregation tent, the covenant chest, the seat of mercy that covers it, all the furnishings for the tent, the table and its accessories, the pure gold lampstand with all its tools, the altar of incense, the altar for burnt offering with all its utensils, the washing basin and its stand, the woven garments, Aaron's sacred priestly garments, the clothes worn by Aaron's sons when they serve as My priests, the anointing oil, and the fragrant incense to be used in the holy place. The craftsmen are to design and build all of these exactly as I have instructed you.

Bible Translations with Many Footnotes:

The Complete Tanach

And, behold, with him I have placed Oholiab the son of Ahisamach, of the tribe of Dan, and all the wise hearted into whose hearts I have instilled wisdom, and they shall make everything I have commanded you:...

and all the wise-hearted into whose hearts I have instilled wisdom: And additionally, other wise-hearted people among you [shall assist], as well as everyone into whom I have instilled wisdom, and [all of them] shall make everything I have commanded you.

The Tent of Meeting and the ark for the testimony, as well as the cover that [shall be] upon it, all the implements of the tent,...

and the ark for the testimony: For the purpose of the tablets of the testimony.

...the table and its implements, the pure menorah and all its implements, the altar of incense,...

the pure: Heb. הִרְקֵטָה. [The menorah is described by this adjective] because [it was made] of pure gold. [based on Exod. 25:31]

...the altar for the burnt offering and all its implements, the washstand and its base, the meshwork garments, the holy garments for Aaron the kohen, the garments of his sons [in which] to serve [as kohanim],...

the meshwork garments: Heb. דְּרָשָׁה יָדָגָב In my opinion, according to the simple meaning of the verse, it is impossible to say that the garments of the kehunah are referred to [here], because it says next to them [at the end of the verse], “the holy garments for Aaron the kohen, the garments of his sons [in which] to serve [as kohanim].” But these דְּרָשָׁה יָדָגָב [referred to here] are the garments of blue, purple, and crimson wool mentioned in the section dealing with the travels (Num. 4:6-13): “and they shall place upon it a garment of blue wool,” “and they shall place upon it a garment of purple wool,” “and they shall place upon them a garment of crimson wool.” My assertion [that דְּרָשָׁה יָדָגָב refers to the coverings of the vessels] appears correct, since it says: “And from the blue wool, the purple wool, and the crimson they made יָדָגָב” (Exod. 39:1), but linen was not mentioned with them. Now, if it [the text] is speaking of the garments of the kehunah, we do not find in any of them [reference to] purple or crimson wool without [the addition of] linen. דְּרָשָׁה יָדָגָב Some [commentators] explain דְּרָשָׁה יָדָגָב as an expression of work and service, like its [Aramaic] translation, א שומ ש י שובל, and it has no similarity in the Scriptures. But I believe that it is Aramaic, like the [Aramaic] translation of מִעֲלָק [hangings, translated אִידָקָס] (Exod. 27:9) and the [Aramaic] translation of רֶבֶכְמָ [grating, translated אִידָקָס] (Exod. 27:4), for they were woven with a needle [and] made of many holes, lazédiz in Old French, mesh-work, crochet-work, [or] lace.

...the anointing oil and the incense for the Holy; in complete accordance with everything I have commanded you they shall do.”

and the incense for the Holy: For the purpose of bringing [incense] up in smoke in the Heichal, which is holy.

The Geneva Bible
Kaplan Translation
NET Bible®

Moreover,⁸ I have also given him Oholiab son of Ahisamach, of the tribe of Dan, and I have given ability to all the specially skilled,⁹ that they may make¹⁰ everything I have commanded you: the tent of meeting, the ark of the testimony, the atonement lid that is on it, all the furnishings¹¹ of the tent, the table with its utensils, the pure lampstand with all its utensils, the altar of incense, the altar for the burnt offering with all its utensils, the large basin with its base, the woven garments, the holy garments for Aaron the priest and the garments for his sons, to minister as priests, the anointing oil, and sweet incense for the Holy Place. They will make all these things just as I have commanded you.”

^{8tn} The expression uses the independent personal pronoun (“and I”) with the deictic particle (“behold”) to enforce the subject of the verb – “and I, indeed I have given.”

^{9tn} Heb “and in the heart of all that are wise-hearted I have put wisdom.”

^{sn} The verse means that there were a good number of very skilled and trained artisans that could come to do the work that God wanted done. But God’s Spirit further endowed them with additional wisdom and skill for the work that had to be done.

^{10tn} The form is a perfect with vav (ו) consecutive. The form at this place shows the purpose or the result of what has gone before, and so it is rendered “that they may make.”

^{11tn} Heb “all the vessels of the tent.”

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and look, I gave him **"Ahaliyav** ^{Tent of fathers}, son of **"Ahiysamahh** ^{My brother supports}, belonging to the branch of **"Dan** ^{Moderator}, and in the heart of all the skilled ones of heart I gave skill, and they will (make) all (that) I directed you, the tent of the appointed place, and the box (for) the evidence, and the lid which is upon him, and all the items of the tent, and the table, and his items, and the pure lampstand and

	all her items, and the altar of the incense, and the altar of the rising sacrifice and all his items, and the cauldron and his base, and the garments of the braided work, and the garments of specialness (for) " Aharon ^{Light bringer} " the administrator, and the garments of his sons, for them to be adorned, and the oil of ointment, and the incense of aromatic spices (for) the special place, just like all (that) I directed you, they will do,...
Charles Thomson OT	Him I have given with Eliab the son of Achisamach of the tribe of Dan. And to every man of an understanding heart have given wisdom and they will make all that I have commanded thee; the tabernacle of the testimony, and the ark of the covenant, and the propitiatory upon it, and the furniture of the tabernacle, and the altars, and the table and all the utensils thereof, and the pure candlestick and all its utensils, and the laver with its base, and the sacerdotal robes of Aaron, and the robes of his sons to minister to me in the priest's office, and the anointing oil and the compound incense of the sanctuary. According to all that I have commanded thee they will do.
C. Thompson (updated) OT Context Group Version	. And I, look, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of all that are wise-hearted I have put wisdom, that they may make all that I have commanded you: the tent of meeting, and the ark of the testimony, and the generosity-seat that is thereupon, and all the furniture of the Tent, and the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense, and the altar of ascension [offering] with all its vessels, and the basin and its base, and the finely produced garments, and the special garments for Aaron the priest, and the garments of his sons, to serve in the priest's office, and the anointing oil, and the incense of sweet spices for the special place: according to all that I have commanded you, they shall do.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And behold, I Myself have ^[f] appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are ^[g] skillful I have put ^[h] skill, so that they may make everything that I have commanded you: the tent of meeting, the ark of testimony, the ^[i] atonement cover that is on it, and all the furniture of the tent, the table and its ^[j] utensils, the pure gold lampstand with all its ^[k] utensils, and the altar of incense, the altar of burnt offering with all its ^[l] utensils, and the basin and its stand, the ^[m] woven garments as well: the holy garments for Aaron the priest and the garments of his sons, with which to ^[n] carry out their priesthood; the anointing oil also, and the fragrant incense for the Holy Place, they are to make them according to everything that I have commanded you." ^[f] Exodus 31:6 Lit <i>given</i> ^[g] Exodus 31:6 Lit <i>wise of heart</i> ^[h] Exodus 31:6 Lit <i>wisdom</i> ^[i] Exodus 31:7 Also called <i>mercy seat</i> ; i.e., where blood was sprinkled on the Day of Atonement ^[j] Exodus 31:8 Or <i>vessels</i> ^[k] Exodus 31:8 Or <i>vessels</i> ^[l] Exodus 31:9 Or <i>vessels</i> ^[m] Exodus 31:10 Or <i>service garments</i> ^[n] Exodus 31:10 Lit <i>minister as priests</i>
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 I, lo, I have given with him Aholiab, son of Ahisamach, of the tribe of Dan, and in the heart of every wise-hearted one I have given wisdom, and they have made all that which I have commanded you.

“The tent of meeting, and the ark of testimony, and the mercy-seat which is on it, and all the vessels of the tent, and the table and its vessels, and the pure candlestick and all its vessels, and the altar of the perfume, and the altar of the burnt-offering and all its vessels, and the laver and its base, and the coloured garments, and the holy garments for Aaron the priest, and the garments of his sons, for acting as priests in; and the anointing oil, and the perfume of the spices for the sanctuary; according to all that I have commanded you—they do.”

The gist of this passage:

God has chosen an assistant to help Bezalel, who also has a right lobe of Bible doctrine. They are to work with one another to build all of the furniture, the holy garments and the oil and spice mixture.

6-11

Exodus 31:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
’ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set</i> ; 1a) (Qal); 1a1) <i>to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend</i> ; 1a2) <i>to put, set, put on, put upon, set, appoint, assign, designate</i> ; 1a3) <i>to make, constitute</i> .			
’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 rd person masculine singular suffix	Strong's #854 BDB #85
’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 31:6a

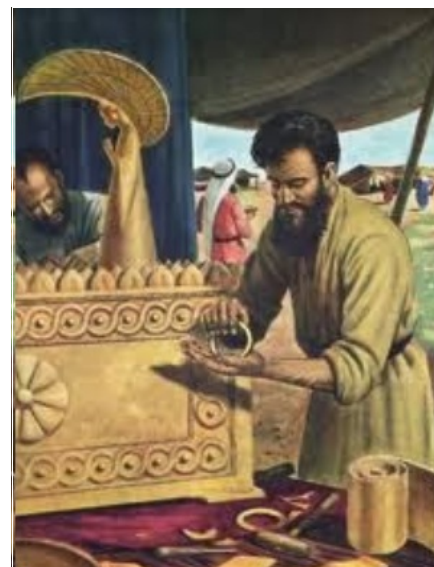
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾOhōlîyʾâb (אֹהֲלִיָּאֵב) [pronounced OH-hohl-ee-AWB]	<i>father's tent</i> ; transliterated <i>Aholiab, Oholiab</i>	masculine singular proper noun	Strong's #171 BDB #14

Translation: Furthermore, listen, I, [even] I have given Oholiab [to work] with him.

The first verb is the 1st person singular, Qal perfect of *nâthan* (נָתַן) [pronounced *maw-THAN*], a word given to over eighty renderings in the Authorized Version, yet it means *to put, to place, to set, to give, even to appoint*. Since this word is found approximately 2000 times in the Old Testament, it is reasonable to suppose that it is a verb with wide application.

There is a second man of great skill in Israel named Oholiab.

Bezalel and Oholiab, Servants of God (an illustration); from [My Treasure Box](#); accessed February 3, 2021.



Exodus 31:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾĀchîîyçâmâk ^e (אֲחִיִּיִּצְאָמָאֵךְ) [pronounced ahkh-ee-saw-MAWK]	<i>my brother has supported, brother of support</i> and is transliterated <i>Ahisamach, Achisamak</i>	masculine singular proper noun	Strong's #294 BDB #27
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Dân (דָּן) [pronounced dawn]	<i>judge</i> and is transliterated <i>Dan</i>	masculine proper noun	Strong's #1835 BDB #192

Translation: [Oholiab is] the son of Abisamach of the tribe of Dan.

Oholiab is the son of Abisamach from the tribe of Dan. We do not have any idea how far removed Oholiab is from Abisamach. Is that his father or a branch of the tribe of Dan?

Who were Bezalel and Oholiab in the Bible? (Got Questions?)

Bezalel and Oholiab were two men God chose to aid in the construction of the tabernacle, the holy tent where God dwelled in the midst of His people.

During the Israelites' journey from Egypt to the Promised Land, God called Moses to Mount Sinai, where He gave His Law to the people (Exodus 19–24). In the course of His conversation with Moses, God instructed Moses to gather the people and build the tabernacle (chapters 25–31). As these events took place over 1,500 years before the permanent indwelling of the Holy Spirit, God's Spirit would reside in this tabernacle. God gave specific instructions for the building of the tabernacle, including plans for the tent itself, the courtyard, the consecration of the priests, the priests' garments, and even the furniture. The rich materials to be used in the construction were to be donated as an offering from the people (Exodus 25:1–7; 30:11–16). In the end, the people were generous and brought even more than was needed (Exodus 36:3–7).

Many craftsmen would be needed for this work, and in Exodus 31:2–6 God tells Moses that He had given many men the skills they would need to bring His plans for the tabernacle to fruition. Two of these men God mentions by name: Bezalel from the tribe of Judah and Oholiab from the tribe of Dan. Bezalel in particular was filled with God's Spirit (verses 31:2–3), a rare occurrence in Old Testament times. God's Spirit empowered Bezalel and Oholiab with talent and intelligence, giving them the ability to work in every kind of crafting, including woodwork, stonework, metalwork, engraving, embroidery, and weaving. The Spirit's empowering gave Bezalel and Oholiab skill to work with the raw materials and to form the artistic designs (Exodus 31:4–5; 35:30–32, 35). Bezalel himself constructed the Ark of the Covenant (Exodus 37:1).

In addition, God inspired both Bezalel and Oholiab to teach all the other craftsmen who had been given special skill by God. Together, led and aided by Bezalel and Oholiab, the craftsmen were able to complete the tabernacle according to God's specifications (Exodus 36:8–39:43).

The story of Bezalel and Oholiab shows us that God cares about aesthetics; He is a God of beauty and design. Fine craftsmanship and skill in various artistic endeavors is a gift from God. Bezalel and Oholiab should encourage Christian artists today to create works of art for the glory of God.

From <https://www.gotquestions.org/Bezalel-and-Oholiab.html> accessed February 3, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 31:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
b ^e (ב) [pronounced <i>b^{eh}</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
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Exodus 31:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châkâm (חָכָם) [pronounced <i>khah-KAWM</i>]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	feminine singular adjective construct	Strong's #2450 BDB #314
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
châk ^e mâh (חָכְמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315

Translation: Also with their skilled hearts I have given [them] wisdom,...

I had trouble giving this a literal translation, as *heart* and *wisdom* both occur twice.

Both men—Bezalel and Oholiab—are men of great wisdom, doctrine and skill.

I need to make two very similar points. Bezalel and Oholiab did not develop their skills in working with metals suddenly and mysteriously from God. This was simply their craft that they had learned in their lives (the two men were probably complementary in skills). Moses would not necessarily have known these men (remember that Moses has been in association with these people for perhaps a month or three). He is not going to necessarily know a lot of people; particularly with these skills. Furthermore, out in the desert, these men are separated from whatever sort of work that they actually did (that is, they may have had work which gave them the experience, but that was not the case as of late). So, rather than God say, “Hey, ask around, see who is there who might fit the bill with these set of skills.” God simply tells Moses who to contact.

I point this first thing out because I read elsewhere, *To engrave and to embroider, to work gold, to cut diamonds, and to mount jewels, would of course demand a degree of tact and dexterity for which, as they had served no previous apprenticeship at it, they must be indebted to a supernatural teaching.*¹⁷ Bush’s reasoning here was, these men have been slaves all of their lives and, therefore, had no other skills. Poppycok! The buildings built by Pharaoh were not just bricks and mortar. Obviously there were other things done with various raw materials so that the insides of these buildings were more than just open caverns. There is no reason to assume that the Hebrew people were completely cut out of the design aspect of the Pharaoh’s building projects.

Secondly, both of these men are said to have wisdom. They gained this through positive volition towards the Word of God. The means by which they were able to take in Bible doctrine and put it into their souls is completely designed by God; so, God says, “Men in whom I have placed wisdom.”

It is just like our digestive system which brings nutrients to our entire body; and then discards the waste. I did not do anything in my life to set this system up. Now, I can make it work better, perhaps, by eating more roughage (or whatever), but, at best, my contribution is virtually nil. In fact, let’s say I exercise and eat properly; and then my body acts better with the food that I give it for fuel—well, that is because this is how my body was designed. So, even if I try to claim credit for the right kinds of foods and the right kinds of exercise; that only works *because* God designed my body in that way.

¹⁷ From <https://www.preceptaustin.org/exodus-31-commentary> (George Bush) accessed February 3, 2021.

Our souls work in much the same way. We take in Bible doctrine, and this helps us to grow spiritually. This is a system designed by God. Obviously, a person needs the positive volition in order to grow spiritually; but the entire apparatus is in place which allows for spiritual growth.

In much the same way, I could say that I personally have been given wisdom. This does not mean that I woke up one morning and it was there; nor does it mean that I prayed and prayed and prayed, and God gave it to me. This has taken place over a long period of time. I was saved in 1972 and started listening to Bible doctrine that same year. With very few exceptions, there has not been a day gone by when I did not listen to a full lesson by R. B. Thieme, Jr. between 1972 and 1995. Around that time, I began to study and write myself. That began at an hour or so a day; and now it is 3-5 hours a day (R. B. Thieme, Jr. used to study 8-12 hours/day¹⁸). For me, on a good day, I might be able to get 5 hours or a little more in. Just like runners, you hit a wall, and you just cannot continue.

Now, to the point I was trying to make: all of that is possible because of what God has provided. Had I not known anything about R. B. Thieme, Jr., no matter what my interest was, I could have only progressed so far. Bob gave me the overall theological framework and the confidence in my work.

Internally, God has designed all believers to be able to take in Bible doctrine and we are given a place to store it (in the human spirit). That in itself is a grace system, which Bob taught, calling it the *grace apparatus for perception*. The believer does not move forward in the Christian life without engaging the grace apparatus for perception. Just as our bodies are designed by God, able to take in food, digest it, send the nutrients far and wide, and eliminate the waste; so we have when it comes to spiritual growth and advancement in the Christian life (and no one advances spiritually without the intake of Bible doctrine and the use of God's grace system of doctrinal intake). Our digestive system and blood distribution of nutrients is a grace system, designed by God; and it can be fueled by thousands of different kinds of foods; and our spiritual system for doctrinal intake is also a grace system, designed by God. The first system allows me to grow physically and continue maintenance in life. And the second system allows me to grow spiritually and maintain a spiritual life throughout my temporal life.

In much the same way, Bezalel and Oholiab are suited for the things God needs them for. God has made them able to have these skills; God has placed them in conditions under which they developed these skills; and God has also given them Bible doctrine. None of this was necessarily magic or done overnight; but they took place over a long period of time (which is the same for all of us when it comes to secular skills and spiritual growth).

I am not sure if I am overemphasizing this point; but I have been reading in Precept Austin, and commentator after commentator is presented in this passage as in, Bezalel and Oholiab went to bed one night, and boom, next day, they wake up, and they are wise and skillful.

To give an example:

David Thompson - (*Reality #1*) - *God gave the skill to build the tent . 31:7a (Reality #2) - God gave the skill to build the ark . 31:7b (Reality #3) - God gave the skill to build the mercy seat. 31:7c (Reality #4) - God gave the skill to build all the furniture . 31:7d.*¹⁹ Thompson continues this way, listening all of the things which God gave these men the skill for. Thompson also writes: *Now this filling is a special enablement that would cause one to be able to carry out the assignment.*²⁰ Thompson is not as blatant about it as the other commentators, but none of them suggest that there were life experiences in these men's lives which prepared them for what God required them to do.

¹⁸ Every writer, commentator, and pastor has a limit as to what he is able to do. This is why many doctrinal churches which have sprung up have classes 2-4x a week. I don't know that anyone has come close to Bob's phenomenal 9 lesson a week record (and during conferences, Bob might teach 4 classes in a single day). These classes were not a regurgitation of a previous lessons (as some pastors do when they teach an early morning and a morning service); these lessons were brand new.

¹⁹ From <https://www.preceptaustin.org/exodus-31-commentary> accessed February 4, 2021.

²⁰ From <https://www.preceptaustin.org/exodus-31-commentary> accessed February 4, 2021.

For some reason, Christians like to think that the supernatural Christian life means that, we can have an emotional experience, and boom, then it is all there that God wants us to have. Many of these people become charismatics (the less complimentary term, *holy rollers*) and there life is an emotional roller coaster, where, at various times in their lives, the search out a new experience by the Holy Spirit. They are no different in this search from the alcoholic in search of a drink or the drug addict in search of his drug of choice. The end game is some sort of titillation at the end—whether it is drug-induced or psychologically induced (or, at worst, demon-induced); it is *not* the right path for the believer.

Exodus 31:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person plural, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<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
tsâvâh (צָוָה) [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 st person singular, Piel perfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845

Translation: ...so that they will make all which I have commanded them [to make]:...

God has chosen these men because He knows that they will be able to properly build and/or oversee the construction of these various Tabernacle items.

Exodus 31:6 Furthermore, listen, I, [even] I have given Oholiab [to work] with him. [Oholiab is] the son of Abisamach of the tribe of Dan. Also with their skilled hearts I have given [them] wisdom, so that they will make all which I have commanded them [to make]:... (Kukis mostly literal translation)

Moses himself was a man of many abilities; however, he did not have the ability to construct the tabernacle furniture to God's specifications. Oholiab, like Bezalel, is mentioned several times throughout the Law in Exodus 35, 36. His name means *the Father is my tent (tabernacle)*. The reference is to God the Father and his parents were obviously very strong on doctrine.

There is the alternative, he received this as a second name or a play on his original name. However, since the Bible is actually quoting from God directly, we may assume that he was given this name from his parents.

From this verse forward, there will be 14 primary things named which these men have to construct or make.

Exodus 31:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'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
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun with the definite article	Strong's #4150 BDB #417

Translation: ...the Tent of Meeting,...

At this point, the items which must be built are listed. There is the Tent of Meeting, which is the Tabernacle. People will come to the Tabernacle, and some will come into the courtyard, but only specific priests can actually enter into the Tabernacle.

The passages related to the building of the Tabernacle: Exodus 26:1–37 27:9–19 36:8–38.

Exodus 31:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'êdûwth (תּוֹדָעַת) [pronounced gay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730
w ^e (or v ^e) (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

Exodus 31:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (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
kappôreth (כַּפֹּרֶת) [pronounced <i>kap-POH-reth</i>]	<i>cover, lid</i> ; used only in the Bible for the <i>mercy seat</i> of the ark of the covenant	feminine singular substantive with the definite article	Strong's #3727 BDB #498
'ăsher (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
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...the Ark of Testimony and the Mercy Seat which is upon it,...

What follows is a list of the things which go into the Tabernacle or into its courtyard. There is the Ark of Testimony (or the Ark of the Covenant) which is a wooden box overlaid in gold. The mercy seat is the gold lid for the box.

The gold represents Jesus Christ in His Deity; and the wood represents His humanity.

The passages related to the building of the Ark: Exodus 25:10–16 37:1–5.

The passages related to the building of the Mercy Seat: Exodus 25:17–22 37:6–9.

Exodus 31:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'êth (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
kôl (כֹּל) [pronounced <i>kohl</i>]	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'îly (כִּלְיָ) [pronounced <i>k'lee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Translation: ...along with all of the furnishings of the Tent:...

There are other furnishings (or furniture or manufactured items) for the Tent and the courtyard.

Exodus 31:7 ...the Tent of Meeting, the Ark of Testimony and the Mercy Seat which is upon it, along with all of the furnishings of the Tent:... (Kukis mostly literal translation)

The furniture of the tabernacle will be built primarily by these two men, Bezalel and Oholiab. The tent of meeting again is where God will meet man, not where men got together to fellowship with one another.

Exodus 31:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shul ^e chân (שֻׁלְחָן) [pronounced shoole'-KHAWN]	a table; a skin or leather mat laid on the ground	masculine singular noun with the definite article	Strong's #7979 BDB #1020
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e lîy (כֵּלִי) [pronounced ke'lee]	manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479

Translation: ...the table and its utensils,...

This is the table of showbread where loaves of bread will be placed each day, to represent God's **logistical grace** for all believers.

The passages related to the building of the table: Exodus 25:23–30 37:10–16.

Exodus 31:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 31:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
m ^e nôwrâh/m ^e nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced m ^e -noh-RAW]	<i>lampstand, candlestick;</i> transliterated <i>menorah</i>	feminine plural noun with the definite article	Strong's #4501 BDB #633
ṭâhōwr (טָהוֹר) [pronounced taw-BOHR]	<i>clean, ceremonially clean; pure,</i> <i>unmixed, unalloyed, physically</i> <i>pure (like pure gold); clean [of a</i> <i>garment, as opposed to filthy]</i>	masculine singular adjective; with the definite article	Strong's #2889 & #2890 BDB #373
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
kôl (כָּל) [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 ^e lîy (כֵּלִי) [pronounced k ^e lee]	<i>manufactured good, artifact,</i> <i>article, utensil, vessel, weapon,</i> <i>armor, furniture, receptacle;</i> <i>baggage, valuables</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #3627 BDB #479

Translation: ...the pure lampstand and all of its utensils,...

The golden lampstand, known to many or the menorah, is in the Tabernacle and it gives light to those in the Tabernacle. It comes with a variety of utensils as well (like a snuffer).

The lampstand represents Jesus as the light of the world and the Word of God as our guiding light.

The passages related to the building of the pure gold lampstand Exodus 25:31–40 37:17–24. You will notice, in each case, there are two passages. The first passage is where God told Moses, *this is what you are going to build*; and the second is where these things were actually built.

Exodus 31:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258

Exodus 31:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q ^ê ḏōreth (קִדְרֶת) [pronounced k ^ê ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

Translation: ...the altar of incense,...

There is the altar of incense, where incense will be burned. The sweet smoke indicates acceptance by God of the sacrifice of His Son.

Exodus 31:8 ...the table and its utensils, the pure lampstand and all of its utensils, the altar of incense,... (Kukis mostly literal translation)

The specific instructions for building these things goes back to Exodus 25–30 and the actual construction takes place in Exodus 35–36.

The passages related to the building of the Altar of Incense: Exodus 30:1–10 37:25–28.

Exodus 31:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^ê (or v ^ê) (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
'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
miz ^ê bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
w ^ê (or v ^ê) (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
'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
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 ^ê lîy (כֵּלִי) [pronounced k ^ê lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479

Translation: ...the altar of burnt offering and all its utensils,...

Various animals will be offering on the altar of the burnt offering, which sits outside of the Tent in the courtyard. The animals offered represent the Lord's sacrifice on our behalf.

The passages related to the building of the Brazen Altar: Exodus 27:1–8 38:1–7.

Exodus 31:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
kîyyôwr (כִּיּוֹר) [pronounced kee-YOHR]	<i>a [large, but not very deep] pan; pot, sink, basin</i>	masculine singular noun with the definite article	Strong's #3595 BDB #468
w ^e (or v ^e) (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
'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
kên (כֵּן) [pronounced kane]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3653 BDB #487

Translation: ...and the [copper] basin and its base.

There is the copper or brass basin which is between the altar of the burnt offering and the entrance into the Tent. This basin was there for priests to wash their hands so that they are clean for service. All of our service must be done in the power of God the Holy Spirit. That can only take place if we are first saved (the altar of the burnt offering) and in fellowship (the washing of our hands for service, which is rebound).

It is interesting that the base is mentioned each and every time, but I think the idea here is, there must be a basis for using the basin. That is, an unbeliever can confess his sins from here to doomsday and it is not going to do any good. We have to have a basis for this, and that is first having faith in Christ.

The passages related to the building of the copper (or brass) laver: Exodus 30:18–21 38:8 40:11.

Exodus 31:9 ...the altar of burnt offering and all its utensils, and the [copper] basin and its base. (Kukis mostly literal translation)

The lampstand is mentioned in Exodus 25:31–40, the brazen altar in Exodus 27:1–8 and the laver in Exodus 30:18–21; however the clothing in the next verse is from Exodus 28.

Exodus 31:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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

Exodus 31:10a

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
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	<i>garments, clothes, clothing, apparel</i> ; possibly blankets	masculine plural construct	Strong's #899 BDB #93
s ^e râd (שֶׂרָד) [pronounced s'RAWD]	<i>plaited work, braided work</i>	masculine singular noun with the definite article	Strong's #8278 BDB #975

This word is only found in four passages (Exodus 31:10, 35:19, 39:1, 41), and it is always used in the same way. Because it is always used in conjunction with the word for *clothing, garments, rainment* and only for the clothing in used at the tabernacle, let me suggest that these two words be translated: *clothing of [tabernacle] service, garments of office*.

Translation: [Bezalel and Oholiab will also oversee the making of] the garments for the [holy] service...

The priests had special clothing designed to set them apart from all others; and there were aspects of their clothing which is symbolic of their service.

The passages related to the making of the clothing for Aaron and his sons: Exodus 28:1–43 39:1–43
Leviticus 8:7–8,13 Num. 4:5–14.

Exodus 31:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
’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
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	<i>garments, clothes, clothing, apparel</i> ; possibly blankets	masculine plural construct	Strong's #899 BDB #93
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing</i> ; possibly, <i>a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
’Ahărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Exodus 31:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: ...—the holy garments for Aaron the priest,...

The High Priest had the most ornate clothing, wearing the breastplate of righteousness, upon which were the 12 gem stones, each representing one of the tribes of Israel.

Exodus 31:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	garments, clothes, clothing, apparel; possibly blankets	masculine plural construct	Strong's #899 BDB #93
bânîym (בְּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
kâhan (כֹּהֵן) [pronounced kaw-HAHN]	to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest	Piel infinitive construct	Strong's #3547 BDB #464

Translation: ...and the garments for his sons to serve as priests,...

Aaron's sons also wore specialized clothing, all of which set them apart, as they served God.

Exodus 31:10 [Bezalel and Oholiab will also oversee the making of] the garments for the [holy] service—the holy garments for Aaron the priest, and the garments for his sons to serve as priests,... (Kukis mostly literal translation)

Even though the skills of Oholiab and Bezalel don't necessarily include this craftsmanship—the working with clothing materials—God has prepared someone to handle this also. It appears that Bezalel and Oholiab will oversee all of the construction of the Tabernacle, its furniture, and the clothing for the priests.

When a person becomes an expert in any particular field, it is often good for society for him to pass along those skills to others.

Exodus 31:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<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
mosh ^e châh (מֹשֶׁחַח) [pronounced <i>mosh-KHAW</i>]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular noun with the definite article	Strong's #4888 BDB #603

Translation: ...and the anointing oil,...

The anointing oil was one more thing that Bezaleel and Oholiab had to oversee the making of. From the information given, it sounds more like they are the kind of men with skills working in raw material, and they might look to someone else to make the sacred incense oil.

The passages related to the making of the anointing oil: Exodus 30:23–33 37:29.

Exodus 31:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'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
q ^e îðreth (קִיְדֹרֶת) [pronounced <i>k^eht-OH-reth</i>]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
çam (סַח) [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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: ...and the holy spice-laden incense.

A special incense was to be mixed as well for service to God in the Holy Tent.

The passages related to the making of the holy incense: Exodus 30:34–38.

Exodus 31:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced kohl]; also kol (כָּל) [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
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
K ^e 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> .			
tsâvâh (צִוָּה) [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 st person singular, Piel perfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845
ʾâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person plural, Qal imperfect	Strong's #6213 BDB #793

Translation: According to all that I have commanded you, they will do.”

God has given very specific directions on what Moses needed to build. Obviously, Moses cannot lead the country and build all of this stuff; that is why God points him in the direction of Bezaleel and Oholiab.

Exodus 31:11 ...and the anointing oil, and the holy spice-laden incense. According to all that I have commanded you, they will do.” (Kukis mostly literal translation)

There is a chain of command for all important things which are to be done. God did not go directly to Oholiab and Bezalel, but He went to Moses and then Moses will go to them. Some of the work which they are assigned, they will subcontract out to those more skilled in those other areas (the mixing of the incense, the making of the clothing).

Exodus 31:6–11 Furthermore, listen, I, [even] I have given Oholiab [to work] with him. [Oholiab is] the son of Abisamach of the tribe of Dan. Also with their skilled hearts I have given [them] wisdom, so that they will make all which I have commanded them [to make]: the Tent of Meeting, the Ark of Testimony and the Mercy Seat which is upon it, along with all of the furnishings of the Tent: the table and its utensils, the pure lampstand and all of its utensils, the altar of incense, the altar of burnt offering and all its utensils, and the [copper] basin and its base. [Bezalel and Oholiab will also oversee the making of] the garments for the [holy] service—the holy garments for Aaron the priest, and the garments for his sons to serve as priests, and the anointing oil, and the holy spice-laden incense. According to all that I have commanded you, they will do.” (Kukis mostly literal translation)



Exodus 31:6–11 Furthermore, there is another man who is capable to assist Bezaleel: Oholiab the son of Abisamach from the tribe of Dan. To their skilled hearts I have added divine wisdom, so that they will have the skill to make all which I have commanded them to make: the Tent of Meeting, the Ark of Testimony (and the mercy seat which sits upon it), along with all of the furnishings for the Tent of Meeting: the Table of Showbread and its accessories, the pure lampstand and all of its accessories, the altar of incense, the altar of the burnt offering (and all of its accessories), and the bronze basin with its base. Bezalel and Oholiab will also oversee the sewing of the garments used in the holy service to God—Aaron’s priestly garb and the clothing for his sons. They will also mix the anointing oil and the sacred incense oil—just as I have commanded you, they will do.” (Kukis paraphrase)

Exodus 31:1–11 (a graphic summary); from [FnX Productions](#); accessed February 3, 2021.

Chapter Outline

Charts, Graphics and Short Doctrines

Observance of the Sabbath Mandated by God

Compare Exodus 20:8–11 35:1–3 Leviticus 23:3 Deuteronomy 5:12–15

What appears to be the case is, Moses is, at a later date, writing all of these things down. In this chapter and the previous one, there appears to be some topics which Moses is adding in, which he previously forgot to include. So these are not topics spoken by God in the same order that God said them. Therefore, we repeat the phrase, *and so Y^ehowah says unto Moses...*

Although I found the translation to be fairly straightforward throughout (with the exception of the last suffix), I still had to supplement and replace a lot of words to bring out the most clear English meaning.

Some claim that this section is added because God is telling His workers, “Now, even though you are building My Tabernacle and its furniture, you still have to observe the Sabbath.” I don’t see that as the exact connection between the previous section and this next section on the Sabbath. However, it is reasonable to assume that Moses, when remembering God speaking of the work that needed to be done, that he also thought about that day of rest, adding this final section. (I base this on the idea that the last two chapters contain material which Moses had forgotten to include earlier.)

And so says Y^ehowah unto Moses, to say, “And you, declare unto sons of Israel, to say, ‘Surely My sabbaths you [all] will keep, for a sign she [is] between Me and between you [all] to your generations, to know that I [am] Y^ehowah sanctifying you [all]. And you [all] have kept the Sabbath for holy she [is] to you [all]. Those profaning her, dying, he will be executed; for everyone doing in her work and has been cut off the soul the that from a midst of her peoples.

Exodus
31:12–14

Y^ehowah speaks to Moses, saying, “Declare [this] to the sons of Israel, saying, ‘Certainly you will [all] keep My Sabbaths, for Sabbath observance [lit., *she, it*] [is] a sign between you [all] and Me throughout your generations, to recognize that I [am] Y^ehowah Who sanctifies [all of] you. Therefore, you [all] will keep the Sabbath, because it [is] holy to [all of] you. Those who profane the Sabbath [lit., *she, it*] will surely be executed. Every [person] who does work during a Sabbath [lit., *in her*], that soul will be cut off from the midst of My [lit., *her*] people.

Jehovah then spoke to Moses, saying, “You will declare this to the people of Israel, saying the following: ‘You will always observe My Sabbaths, for this Sabbath observance is a sign between you and Me in every subsequent generation. By this observance, you are recognizing that I am Jehovah Who sets you, as a people, apart from all other peoples. Therefore, you will observe the Sabbath because it is sacred to you. Anyone who profanes the Sabbath will certainly be executed. Anyone who is found doing work during the Sabbath will be cut off from the midst of My people.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

nd so says Y^ehowah unto Moses, to say, “And you, declare unto sons of Israel, to say, ‘Surely My sabbaths you [all] will keep, for a sign she [is] between Me and between you [all] to your generations, to know that I [am] Y^ehowah sanctifying you [all]. And you [all] have kept the Sabbath for holy she [is] to you [all]. Those profaning her, dying, he will be executed; for everyone doing in her work and has been cut off the soul the that from a midst of her peoples.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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.
And the Lord spake with Mosheh, saying, Speak thou also with the sons of Israel, saying, The days of My Sabbaths ye shall indeed keep; for it is a sign between My Word and you, unto your generations, that ye may know that I am the Lord who sanctifieth you. And you shall keep the Sabbath, for it is holy unto you; whosoever profaneth it, dying, he shall die; for whosoever doeth work therein, that man shall be destroyed from among his people.

Targum (Pseudo-Jonathan)

And the Lord spake with Mosheh, saying, Also, speak thou with the sons of Israel, saying, Ye shall keep the day of My Sabbaths indeed; for it is a sign between My Word and you, that you may know that I am the Lord who sanctify you. Ye shall keep the Sabbath, because it is holy to you; whosoever profaneth it, dying he shall die; whoso doeth work therein, that man shall be destroyed from his people. Six

	days ye shall do work; but the seventh day is Sabbath, the holy Sabbath before the Lord. Whoso doeth work upon the Sabbath, dying he shall die, by the casting of stones.
Revised Douay-Rheims	And the Lord spoke to Moses, saying: Speak to the children of Israel, and you shall say to them: See that you keep my sabbath: because it is a sign between me and you in your generations: that you may know that I am the Lord, who sanctify you. Keep you my sabbath: for it is holy unto you: he that shall profane it, shall be put to death: he that shall do my work in it, his soul shall perish out of the midst of his people.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak also to the B'nai Yisrael, saying, 'Most certainly you shall keep my Sabbaths: for it is a sign between me and you throughout your generations; that you may know that I am Mar-Yah who sanctifies you. You shall keep the Sabbath therefore; for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work therein, that soul shall be cut off from among his people.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . <p>And the LORD spoke to Moses, saying, Speak to the children of Israel, saying, My sabbaths you must keep; for it is a sign between me and you throughout your generations; that you may know that I am the LORD your God who sanctifies you. You shall keep the sabbath; for it is holy to you; every one who defiles it shall surely be put to death; and whoever shall do any work on it, that soul shall surely be cut off from among his people.</p>
Samaritan Pentateuch	And the LORD spake unto Moses, saying Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Speak also to the children of Israel, saying, Take heed and keep My Sabbaths; for they are a sign between Me and you throughout your generations, that you may know that I am the Lord that sanctifies you. And you shall keep the Sabbath, because this is holy to the Lord for you; he that profanes it shall surely be put to death: everyone who shall do a work on it, that soul shall be destroyed from the midst of his people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Say to the children of Israel that they are to keep my Sabbaths; for the Sabbath day is a sign between me and you through all your generations; so that you may see that I am the Lord who makes you holy. So you are to keep the Sabbath as a holy day; and anyone not honouring it will certainly be put to death: whoever does any work on that day will be cut off from his people..
Easy English	The Sabbath Then the Lord said to Moses, 'Say to the Israelites, "You must keep my Sabbaths as special days. This will be something special for you and for me. The children that

will be born will see it. Then they will know that I am the Lord. It is I who make you holy.

Keep the Sabbath special because it is a holy day to you. You must kill anyone who does bad things on the Sabbath. Anyone who works on that day must die.

Israelite

A person from Israel. People who speak Hebrew. The people who are Jews and who live in Israel.

Sabbath

The Sabbath was the seventh day of the week. It was special to the Jews. It was a day on which the people must rest from work (Exodus 20:8-11).

holy

(1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the people and things that are special because they belong to God. God has made them clean.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006 Then the LORD said to Moses,

"Tell the Israelites this: 'You must follow the rules about my special days of rest. You must do this because they will be a sign between you and me for all generations. This will show you that I, the LORD, have made you my special people. "'Make the Sabbath a special day. If someone treats the Sabbath like any other day, that person must be killed. Whoever works on the Sabbath day must be separated from their people.

God's Word™

Good News Bible (TEV)

The LORD commanded Moses to tell the people of Israel, "Keep the Sabbath, my day of rest, because it is a sign between you and me for all time to come, to show that I, the LORD, have made you my own people. You must keep the day of rest, because it is sacred. Whoever does not keep it, but works on that day, is to be put to death.

The Message

Sabbath

God spoke to Moses: "Tell the Israelites, 'Above all, keep my Sabbaths, the sign between me and you, generation after generation, to keep the knowledge alive that I am the God who makes you holy. Keep the Sabbath; it's holy to you. Whoever profanes it will most certainly be put to death. Whoever works on it will be excommunicated from the people. There are six days for work but the seventh day is Sabbath, pure rest, holy to God. Anyone who works on the Sabbath will most certainly be put to death.

Names of God Bible

The Sign between the LORD and His People

Yahweh said to Moses, "Say to the Israelites, 'Be sure to observe my days of worship. This will be a sign between me and you for generations to come so that you will know that I am Yahweh who makes you holy.

"'Observe the day of worship because it is holy to you. Whoever treats it like any other day must be put to death. Whoever works on that day must be excluded from the people.

NIRV

The Sabbath Day

Then the Lord spoke to Moses. He said, "Tell the people of Israel, 'You must always keep my Sabbath days. That will be the sign of the covenant I have made between me and you for all time to come. Then you will know that I am the Lord. I am the one who makes you holy.

" 'Keep the Sabbath day. It is holy to you. Those who misuse it must be put to death. Those who do any work on that day must be separated from their people.

New Simplified Bible

Jehovah also said to Moses: »Speak to the people of Israel. Say: 'You must observe my Sabbaths. This is a sign between you and me throughout your generations that you may know that I am Jehovah, the one who sanctifies you.

»'You are to observe the Sabbath. It is holy to you. Everyone who profanes it will absolutely be put to death. Whoever does any work on it will be removed from his people.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Moses told the Israelites that the LORD had said: The Sabbath belongs to me. Now I command you and your descendants to always obey the laws of the Sabbath. By doing this, you will know that I have chosen you as my own. Keep the Sabbath holy. You have six days to do your work, but the Sabbath is mine, and it must remain a day of rest. If you work on the Sabbath, you will no longer be part of my people, and you will be put to death.
The Living Bible	The Lord then gave these further instructions to Moses: "Tell the people of Israel to rest on my Sabbath day, for the Sabbath is a reminder of the covenant between me and you forever; it helps you to remember that I am Jehovah who makes you holy. Yes, rest on the Sabbath, for it is holy. Anyone who does not obey this command must die; anyone who does any work on that day shall be killed. V. 15 is included for context.
New Berkeley Version	.
New Life Version	The Day of Rest The Lord said to Moses, "Say to the people of Israel, 'Keep My Days of Rest. For this is something special between Me and you for all your people forever. So you may know that I am the Lord Who sets you apart for Myself. You will keep the Day of Rest, for it is holy to you. Every one who does what is sinful on this day will be put to death for sure. Whoever does any work on this day will be cut off from among his people.
New Living Translation	Instructions for the Sabbath The LORD then gave these instructions to Moses: "Tell the people of Israel: 'Be careful to keep my Sabbath day, for the Sabbath is a sign of the covenant between me and you from generation to generation. It is given so you may know that I am the LORD, who makes you holy. You must keep the Sabbath day, for it is a holy day for you. Anyone who desecrates it must be put to death; anyone who works on that day will be cut off from the community.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Yahweh said to Moses, "Tell the Israelite people, 'Obey my instructions regarding the Sabbath days for rest. Those days will remind me and you and your descendants, throughout all future generations, that I, Yahweh, have set you apart to be my people. You must obey my rules about the Sabbath days for rest because you must regard them as special for me. Those who treat these days with disrespect must be killed; this will show that I no longer consider them to belong to my people.

Partially literal and partially paraphrased translations:

American English Bible	And the Lord said to Moses: 'Also, tell the children of IsraEl that they must pay attention and keep My Sabbaths, because these are the sign between us through the generations that they know that I am the Lord that makes them holy. They must guard the Sabbaths as something that is holy to them. So, anyone who dishonors them must be put to death, and anyone that works on [those days] must have their lives destroyed from the midst of their people.
Beck's American Translation	.

Common English Bible	<p>Instructions for keeping the Sabbath</p> <p>The Lord said to Moses: Tell the Israelites: “Be sure to keep my sabbaths, because the Sabbath is a sign between me and you in every generation so you will know that I am the Lord who makes you holy. Keep the Sabbath, because it is holy for you. Everyone who violates the Sabbath will be put to death. Whoever does any work on the Sabbath, that person will be cut off from the people.</p>
New Advent (Knox) Bible	<p>This, too, was the Lord’s word to Moses: Give the sons of Israel a warning from me, Be sure that you observe the sabbath day.[2] It is a token between us, that is to last all through the ages which lie before you, reminding you that I am the Lord, and you are set apart for me. Keep my sabbath; it has a binding claim on you, on pain of death for all who violate it. The man who does any work on that day is lost to his people.</p> <p>[2] That is, perhaps, during all the busy activity of making the tabernacle.</p>
Translation for Translators	<p>Instructions for the day of rest</p> <p>Yahweh also said to Moses/me, “Tell the Israeli people, ‘Obey my instructions regarding the ◀rest days/Sabbath days▶. Those days will remind you <i>and your descendants</i>, throughout all future generations, that I, Yahweh, have ◀set you apart/chosen you▶ to be my people. You must obey <i>my rules about</i> the Sabbath days because they are holy/sacred. Those who treat those days in an irreverent way by working on those days must be executed <i>to show that</i> I no longer consider them to belong to my people.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	<p>Order to Keep the Sabbath.</p> <p>Afterwards the EVER-LIVING spoke to Moses saying:— "Now speak to the children of Israel and say, 'Take care and keep My Sabbaths, for they are a witness between you and Me in your generations, that I am the EVER-LIVING Who sanctifies you. Therefore you shall keep the Rest, for it is sacred to you. Whoever curses it, he shall die; and whoever does work in it, that person shall be excommunicated from the community of his people.</p>
God’s Truth (Tyndale)	<p>And the Lord spoke unto Moses saying: speak unto the children of Israel and say: in any wise see that you keep my Sabbath, for it shall be a sign between me and you in your generations for to know, that I the Lord do sanctify you. Keep my Sabbath therefore, that it be an holy thing unto you. He that defiles it, shall be slain therefore. For whosoever works therein, the same soul shall be rooted out from among his people.</p>
HCSB	<p>Observing the Sabbath</p> <p>The Lord said to Moses: “Tell the Israelites: You must observe My Sabbaths, for it is a sign between Me and you throughout your generations, so that you will know that I am Yahweh who sets you apart. Observe the Sabbath, for it is holy to you. Whoever profanes it must be put to death. If anyone does work on it, that person must be cut off from his people.</p>
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	<p>Provision of Rest from Work</p> <p>And Yahweh spoke to Moses and said, “And you, speak to the Israelites, [Literally “sons/children of Israel”] saying, ‘Surely you must keep my Sabbaths, because it is a sign between me and you throughout your generations, in order to know that I am Yahweh, who consecrates you. And you must keep the Sabbath, because it is holy for you; defilers [Or “profaners,” those who treat</p>

NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text	<p>it as common] of it will surely be put to death, because anyone who does work on it—that person will be cut off from among his people.</p> <p>.</p> <p>.</p> <p>Then Yahweh spoke to Moses and said, "Tell the Israelites: 'You must certainly keep Yahweh's Sabbath days, for these will be a sign between him and you throughout your people's generations so that you may know that he is Yahweh, who sets you apart for himself. So you must keep the Sabbath, for it must be treated by you as holy, reserved for him. Everyone who defiles it must surely be put to death. Whoever works on the Sabbath, that person must surely be cut off from his people.</p> <p>.</p> <p>.</p>
Unlocked Literal Bible Urim-Thummim Version Wikipedia Bible Project	<p>And Yahweh spoke to Moses, saying:</p> <p>And now, speak to the sons of Israel, saying but my sabbath keep: because it is a sign between me and you, onto your generations--- to know that it is I, Yahweh, who blesses you.</p> <p>And you kept the sabbath, because it is sacred for you, its defiler will be killed dead-- because all that work a craft upon it, and that soul is amputated from within its people.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>The sabbath rest</p> <p>Yahweh said to Moses, "Speak to the people of Israel and say: 'You shall keep my sabbaths carefully, because the sabbath is a sign between myself and you from generation to generation to show that it is I, Yahweh, who have made you my own people. You must keep the sabbath, then; it is to be held sacred by you. Whoever does not keep it, but works on that day, must be put to death.</p> <p>Ezk 20:12</p>
The Heritage Bible	<p>And Jehovah spoke to Moses, saying,</p> <p>And you shall speak to the children of Israel, saying, You shall surely hedge about my Sabbaths, because it is a sign between me and you throughout your generations to know by seeing that I am Jehovah who sanctifies you.</p> <p>And you shall hedge about the Sabbath, because it is holy to you; everyone who defiles it, being put to death, shall be put to death, because all who does work in it, that soul shall be cut off from among his people.</p>
New American Bible (2002)	<p>The LORD said to Moses, "You must also tell the Israelites: Take care to keep my sabbaths, for that is to be the token between you and me throughout the generations, to show that it is I, the LORD, who make you holy. Therefore, you must keep the sabbath as something sacred. Whoever desecrates it shall be put to death. If anyone does work on that day, he must be rooted out of his people.</p>
New American Bible (2011)	<p>Sabbath Laws.</p> <p>°The LORD said to Moses: You must also tell the Israelites: Keep my sabbaths, for that is to be the sign between you and me throughout the generations, to show that it is I, the LORD, who make you holy. * Therefore, you must keep the sabbath for it is holiness for you. Whoever desecrates it shall be put to death. If anyone does work on that day, that person must be cut off from the people.</p> <p>* [31:14–15] For the distinction between work proscribed on certain festivals and weekly Sabbaths, see note on Lv 23:3.</p> <p>c. [31:12–17] Ex 20:8–11; 35:1–3.</p>
New English Bible—1970	<p>The Sabbath ordinance.</p> <p>The LORD spoke to Moses and said, Speak to the Israelites, you yourself, and say to them: Above all you shall observe my sabbaths, for the sabbath is a sign between me and you in every generation that you may know that I am the LORD who hallows</p>

you. You shall keep the sabbath, because it is a holy day for you. If anyone profanes it he must be put to death. Anyone who does work on it shall be cut off from his father's kin.

New Jerusalem Bible

Yahweh then said to Moses, 'Speak to the Israelites and say, "You will keep my Sabbaths properly, for this is a sign between myself and you for all your generations to come, so that you will know that it is I, Yahweh, who sanctify you. You will keep the Sabbath, then; you will regard it as holy. Anyone who profanes it will be put to death; anyone who does any work on that day will be outlawed from his people.

New RSV

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI said to Moshe, "Tell the people of Isra'el, 'You are to observe my *Shabbats*; for this is a sign between me and you through all your generations; so that you will know that I am *ADONAI*, who sets you apart for me. Therefore you are to keep my *Shabbat*, because it is set apart for you. Everyone who treats it as ordinary must be put to death; for whoever does any work on it is to be cut off from his people.

exeGesés companion Bible

And Yah Veh words to Mosheh, saying,
Word also to the sons of Yisra El, saying,
Only, guard my shabbaths:
for it is a sign between me and between you
throughout your generations;
that you know I - Yah Veh hallow you:
guard the shabbath; for it is holy to you:
everyone who profanes it,
in deathifying, is deathified:
for whoever works any work therein,
that soul becomes cut off from among his people.

Hebraic Roots Bible

And YAHWEH spoke to Moses, saying,
And you speak to the sons of Israel, charging them, only My Sabbaths you shall keep; for it is a sign between Me and you for your generation; to know that I am YAHWEH your sanctifier.
And you shall keep the Sabbath, for it is holy for you; the profaners of it shall sure be executed; for everyone doing work in it, that soul shall be cut off from the midst of his people.

Israeli Authorized Version
Kaplan Translation

.
The Sabbath
God told Moses
to speak to the Israelites and say to them:
You must still keep My sabbaths. It is a sign between Me and you for all generations, to make you realize that I, God, am making you holy.
[Therefore] keep the Sabbath as something sacred to you. Anyone doing work [on the Sabbath] shall be cut off spiritually from his people, and therefore, anyone violating it shall be put to death.

still

Even while building the Tabernacle (Mekhilta; Rashi).

The Scriptures 2009

And יהוה spoke to Mosheh, saying,
"And you, speak to the children of Yisra'el, saying, 'My Sabbaths you are to guard, by all means, for it is a sign^a between Me and you throughout your generations, to know that I, יהוה, am setting you apart.

^aAlso see Ezek. 20:12 and Ezek. 20:20.

'And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

· AND JESUS SPOKE TO MOSES, SAYING,
 "DO YOU ALSO CHARGE THE CHILDREN OF ISRAEL, SAYING, 'TAKE HEED AND KEEP MY RESTS'; FOR THEY ARE A SIGN WITH ME AND AMONG YOU THROUGHOUT YOUR GENERATIONS, THAT YOU MAY KNOW THAT I AM JESUS THAT SANCTIFIES YOU.
 AND YOU SHALL KEEP THE RESTS, BECAUSE THIS IS HOLY TO JESUS FOR YOU; HE THAT PROFANES IT SHALL SURELY BE PUT TO DEATH: EVERY ONE WHO SHALL DO A WORK ON IT, THAT SOUL SHALL BE DESTROYED FROM THE MIDST OF HIS PEOPLE.

Awful Scroll Bible

Jehovah was to speak to Moses, to the intent, Be declaring to the sons of Isra-el, to the intent, 'Indeed the sabbath yous were to observe, for it is a sign for you all's generations, to know that Jehovah is He setting yous apart. Yous are to have kept the sabbath as set apart; he being presumptuous was to die a dying; for he producing of his business, that breather is to have been cut off from among the people.

Charles Thomson OT
 Concordant Literal Version

·
 Yahweh spoke to Moses, saying.
 Now you, speak to the sons of Israel saying, Surely, My sabbaths shall you keep, for it is a sign between Me and you throughout your generations to know that I, Yahweh, am hallowing you.
 Hence you will keep the sabbath, for it is holy to you. Profaners of it shall be put to death, yea death, for if anyone is doing work in it, that soul will be cut off from among his people.

Darby Translation
 exeGeses companion Bible
 Orthodox Jewish Bible

·
 ·
 And Hashem spoke unto Moshe, saying,
 Speak thou also unto the Bnei Yisroel, saying, Verily My Shabbatot ye shall be shomer over; for it is an ot (sign) between Me and you throughout your dorot; that ye may have da'as that I am Hashem Who doth set thee apart as kodesh.
 Ye shall be shomer Shabbos therefore; for it is kodesh unto you; every one that is chillul Shabbos (desecrates Shabbos) shall surely be put to death; for whosoever doeth any work therein, that nefesh shall be cut off from among his people.

Rotherham's *Emphasized B.*

Then spake Yahweh unto Moses saying—
 ||Thou thyself|| therefore, speak unto the sons of Israel, saying—
 ||Surely|| <my sabbaths> shall ye keep,—for ||a sign|| it is betwixt me and you, to your generations, that ye may know that ||I Yahweh|| do hallow you.
 Therefore shall ye keep the sabbath,ⁱ for <holy> it is' unto you,—||he that profaneth it|| shall be ||surely put to death||; verily ||whosoever doeth, therein, any work|| that soul^j shall be cut off' from the midst of its people:...

i A sp. v.r. (sevir): "sabbath day," or "day of rest."

j Or: "person." Cp. chap. xxx. 15, n.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

The Sign of the Sabbath

The Expanded Bible

And the Lord said to Moses, “But as for you, say to the Israelites, ‘You shall most certainly observe My Sabbaths, for it is a sign between Me and you throughout your generations, so that you may know [without any doubt] and acknowledge that I am the Lord who sanctifies you and sets you apart [for Myself]. Therefore, you shall keep the Sabbath, for it is holy to you. Everyone who profanes it must be put to death; for whoever does work on the Sabbath, that person (soul) shall be cut off from among his people [excluding him from the atonement made for them].

The Day of Rest

Then the Lord said to Moses, “Tell the Israelites [L sons/T children of Israel], ‘You must keep the rules about [L guard; keep] my Sabbaths, because they will be a sign [C reminders of the covenant; 9:13; 17:11] between you and me from now on. In this way you will know that I, the Lord, make you holy.

“‘Make the Sabbath a holy day [L Keep/Guard the Sabbath for it is holy]. If anyone treats the Sabbath like any other day [profanes/desecrates the Sabbath] that person must be put to death; anyone who works on the Sabbath day must be cut off from his people [20:8–11].

Kretzmann’s Commentary

Verses 12-18

Concerning the Celebration of the Sabbath

And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Through the rest of the Sabbath-day the children of Israel were to remain conscious of the fact that it was Jehovah that sanctified them, the Sabbath being the day especially consecrated to His service. Ye shall keep the Sabbath therefore, observe it most religiously; for it is holy unto you. Everyone that defileth it shall surely be put to death, the desecration or profanation of the day consisting chiefly in not observing the rest enjoined by the Lord; for whosoever doeth any work therein, that soul shall be cut off from among his people, the breaking of the Sabbath being a capital crime.

Syndein/Thieme
The Voice

The Eternal One instructed Moses *regarding the Sabbath*.

Eternal One: Speak to the Israelites and tell them, “You must be careful to observe My Sabbaths. For the Sabbath Day serves as a sign between Me and you for all generations, so that you will know I am the Eternal One who has set you apart *from all the other nations*. Keep the Sabbath because it is a sacred day for you, *different from all other days*. Anyone who violates the Sabbath *or defiles it* must be executed; anyone who works on the Sabbath will be cut off from the community.

Bible Translations with Many Footnotes:

The Complete Tanach

The Lord spoke to Moses, saying: "And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

And you, speak to the children of Israel: But [as for] you, although I have mandated you to command them [the Israelites] concerning the work of the Mishkan, do not let it seem to you that you may easily set aside the Sabbath because of that work.

Only keep My Sabbaths!: Although you will be rushed to perform the work [of the Mishkan] quickly, the Sabbath shall not be set aside because of it. All instances of אַ and קָ [imply limitations, i.e.,] are exclusive, to exclude the Sabbath from the work of the Mishkan.

For it is a sign between Me and you: It is a sign of distinction between us that I have chosen you, by granting you as an inheritance My day of rest for [your] rest.

to know: [So that] the nations [should know] that I, the Lord, sanctify you.

Therefore, keep the Sabbath, for it is a sacred thing for you. Those who desecrate it shall be put to death, for whoever performs work on it, that soul will be cut off from the midst of its people.

shall be put to death: If there are witnesses and a warning.

will be cut off: without warning. -[from Mechilta]

Those who desecrate it: Heb. הַיִּלְלִימָהּ [those] who treat its sanctity as profane.

The Geneva Bible
Kaplan Translation
NET Bible®

Sabbath Observance

¹² The Lord said to Moses,¹³ "Tell the Israelites, 'Surely you must keep my Sabbaths,¹⁴ for it is a sign between me and you throughout your generations, that you may know that I am the Lord who sanctifies you.¹⁵ So you must keep the Sabbath, for it is holy for you. Everyone who defiles it¹⁶ must surely be put to death; indeed,¹⁷ if anyone does¹⁸ any¹⁹ work on it, then that person will be cut off from among his²⁰ people.

^{12sn} There are some questions about the arrangement of the book. The placement of this section here, however, should come as no surprise. After the instructions and preparation for work, a Sabbath day when work could not be done had to be legislated. In all that they were going to do, they must not violate the Sabbath,

^{13tn} Heb "and Yahweh said (רָמָא, 'amar) to Moses, saying."

^{14sn} The instruction for the Sabbath at this point seems rather abrupt, but it follows logically the extended plans of building the sanctuary. B. Jacob, following some of the earlier treatments, suggests that these are specific rules given for the duration of the building of the sanctuary (Exodus, 844). The Sabbath day is a day of complete cessation; no labor or work could be done. The point here is that God's covenant people must faithfully keep the sign of the covenant as a living commemoration of the finished work of Yahweh, and as an active part in their sanctification. See also H. Routtenberg, "The Laws of Sabbath: Biblical Sources," *Dor le Dor* 6 (1977): 41-43, 99-101, 153-55, 204-6; G. Robinson, "The Idea of Rest in the OT and the Search for the Basic Character of Sabbath," *ZAW* 92 (1980): 32-42; M. Tsevat, "The Basic Meaning of the Biblical Sabbath," *ZAW* 84 (1972): 447-59; M. T. Willshaw, "A Joyous Sign," *ExpTim* 89 (1978): 179-80.

^{15tn} Or "your sanctifier."

^{16tn} This clause is all from one word, a Piel plural participle with a third, feminine suffix: הַיִּלְלִימָהּ (mÿkhalleha, "defilers of it"). This form serves as the subject of the sentence. The word לָלַח (khalal) is the antonym of שָׁדַק (qadash, "to be holy"). It means "common, profane," and in the Piel stem "make common, profane" or "defile." Treating the Sabbath like an ordinary day would profane it, make it common.

^{17tn} This is the asseverative use of כִּי (ki) meaning "surely, indeed," for it restates the point just made (see R. J. Williams, *Hebrew Syntax*, 73, §449).

^{18tn} Heb "the one who does."

^{19tn} "any" has been supplied.

^{20tn} Literally "her" (a feminine pronoun agreeing with "soul/life," which is grammatically feminine).

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He is} said to "Mosheh ^{Plucked out} saying, and you, speak to the sons of "Yisra'el ^{He turns El aside} saying, surely you will safeguard my ceasings given that she is a sign between me and you (for) your generations, to know that I am "YHWH ^{He is} setting you apart, and you will safeguard the ceasing given that she is a special time (for) you, anyone (mak)ing her [common] will :surely: be [killed] given that all the ones doing a business in her, (that) being will be cut from within her peoples,...

Charles Thomson OT
C. Thompson (updated) OT
Context Group Version

English Standard Version .
 Green's Literal Translation .
 Modern English Version .
 Modern Literal Version 2020 And Jehovah spoke to Moses, saying,
 Speak also to the sons of Israel, saying, Truly you* will keep my Sabbaths, because
 it is a sign between me and you* throughout your* genealogy, that you* may know
 that I am Jehovah who sanctifies you*.
 You* will keep the Sabbath therefore, because it is holy to you*. Everyone who
 profanes it will surely be put to death, because whoever does any work on it, that
 soul will be cut off from among his people.

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

The Sabbath Law

And the Lord spoke to Moses, saying, "Speak also to the children of Israel, saying:
 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout
 your generations, that you may know that I *am* the LORD who sanctifies
 [consecrates] you. You shall keep the Sabbath, therefore, for it is holy to you.
 Everyone who profanes [defiles] it shall surely be put to death; for whoever does
 any work on it, that person shall be cut off from among his people.

Niobi Study Bible

The Sabbath (as a Sign) Law

And the LORD spoke unto Moses, saying,
 "Speak you also unto the children of Israel, saying, 'Verily My Sabbaths you shall
 keep; for it is a sign between Me and you throughout your generations, that you
 may know that I am the LORD who does sanctify you.
 You shall keep the Sabbath therefore, for it is holy unto you. Everyone who defiles
 it shall surely be put to death; for whosoever does any work therein, that soul shall
 be cut off from among his people.

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 Jehovah speaks unto Moses, saying, "And you, speak unto the sons of Israel,
 saying, Only, My sabbaths you [all] do keep, for it is a sign between Me and you, to
 your generations, to know that I, Jehovah, am sanctifying you; and you [all] have
 kept the sabbath, for it is holy to you, he who is polluting it is certainly put to
 death—for any who does work in it—that person has even been cut off from the
 midst of his people.

The gist of this passage:

God speaks to the people through Moses warning them to keep His Sabbaths; and
 to tell them that anyone who violated the Sabbath would die and/or be cut off from
 his people.

12-14

Exodus 31:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Exodus 31:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'amar (אָמַר) [pronounced aw-MAHR]	<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>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lamed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<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

Translation: Y^ehowah speaks to Moses, saying,...

God speaks to Moses again, going to a completely different topic: the Sabbath.

Exodus 31:12 Y^ehowah speaks to Moses, saying,... (Kukis mostly literal translation)

This new quote will take us to an entirely different topic: the Sabbath. These things may have been given to Moses by God in this order, but it is not necessary for that to be the case.

Exodus 31:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Exodus 31:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<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 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (לֵא) [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'ra'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: ...["Declare \[this\] to the sons of Israel, saying,...](#)

God is going to tell Moses just exactly what to say. How all of this is communicated to the people is not clearly presented, to the best of my memory. I would assume the Moses spoke to a large group of elders and priests; and that they themselves gathered groups to repeat what Moses said.

Exodus 31:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<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
'ak ^e (אָכֵּן) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'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

Exodus 31:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâbbath (שַׁבָּת) [pronounced shawb- BAHTH]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine plural noun with the 1 st person singular suffix	Strong's #7676 BDB #992
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal imperfect	Strong's #8104 BDB #1036

Translation: ...saying, 'Certainly you will [all] keep My Sabbaths,...

Although many think of the Sabbath as being simply the 7th day of the week, there are actually a number of different Sabbaths which are observed in the Hebrew tradition—but the most well-known of these is the 7th day.

The concept of the 7th day is rest. It is to sit back and recognize that everything that you need, God has provided (including salvation). It parallels God's final day of restoration when He stopped working because He was finished.

This same sentiment, *you shall surely observe My Sabbaths*, is found also in Exodus 20:8–11 Leviticus 19:3, 30 23:3 25:2 26:2.

The plural of *Sabbath* is used because the 7th day of the week was only one of the Sabbaths observed by Israel. They would also be required to observe a Sabbatical year (every 7 years); and sort of super-Sabbath for the 49th year (also called the *Year of Jubilee*).

Exodus 31:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular noun	Strong's #226 BDB #16
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 1 st person singular suffix	Strong's #996 BDB #107
w ^e (or v ^e) (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
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 2 nd person masculine plural suffix	Strong's #996 BDB #107
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510

Exodus 31:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dôwrîym (דּוֹרִיִּם) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189

This is variously translated, *throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.*

Translation: ...for Sabbath observance [lit., *she, it*] [is] a sign between you [all] and Me throughout your generations,...

Sabbath observance is going to be a sign between the Hebrew people and God throughout all subsequent generations. Even today, the Jews observe the Sabbath (some more than others).

Ryrie - The Sabbath was made a sign of God's unique relationship with Israel as His own people. The importance of this sign is seen in the insistence of later prophets that Sabbath-keeping was an indication of the spiritual condition of the people (Jer. 17:19-27; Ezek. 20:12-24).²¹

That the Sabbath would be a sign between God and Israel is also mentioned in Exodus 31:17 Neh. 9:14 Ezek. 20:12, 20.

There were several things done by the Hebrew people which violated their Sabbath. On some occasions, they simply did not observe the Sabbath mandate. For much of the existence of Israel, the people ignored the Sabbath year mandate (I don't believe that we have studied that yet). And, thirdly, they hyper-defined observing the Sabbath, so that hundreds of rules related to the keeping of the Sabbath were developed. The rule which sticks in my mind is, *what do you do if you get mud splashed on your Saturday best when you are on your way to or from the synagogue?* The tradition actually defined what you could do, which would not be considered working. You would let the mud dry; and then you could squeeze that part of your clothing with your hand, one time, to reduce the dirt on your outer wear.

In the United States, we have, for most people, preserved Saturdays and Sundays, so that we have the option of devoting one or both of those days, to whatever degree, to the worship of God (which, for the believer in Jesus Christ, should be the intake of Bible doctrine).

Exodus 31:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
yâda' (יָדָע) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	Qal infinitive construct	Strong's #3045 BDB #393

²¹ From <https://www.preceptaustin.org/exodus-31-commentary> accessed February 4, 2021.

Exodus 31:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
qâdash (קִדַּשׁ) [pronounced kaw-DAHSH]	<i>regarded as holy, declaring holy or sacred; consecrating, sanctifying, inaugurating with holy rites</i>	Piel participle with the 2 nd person masculine plural suffix	Strong's #6942 BDB #872

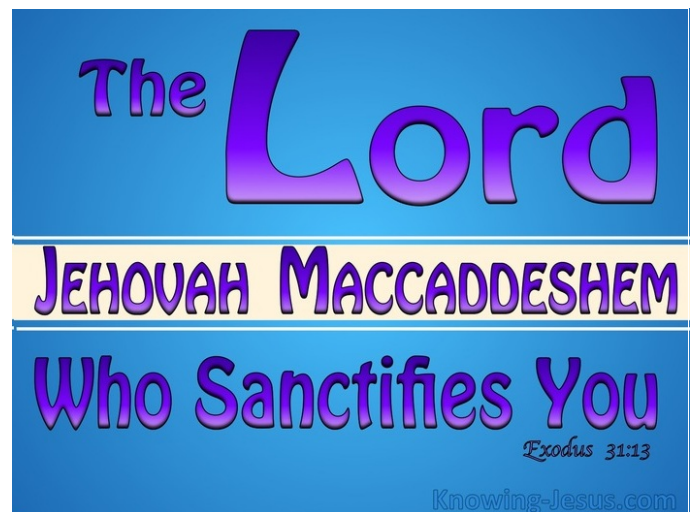
Translation: ...to recognize that I [am] Y^ehowah Who sanctifies [all of] you.

The Hebrew people are to know or to recognize that it is God Who sets them apart from all other people.

Exodus 13:13d (a graphic); from [Knowing Jesus](#); accessed February 3, 2021.

Exodus 31:13 ...“Declare [this] to the sons of Israel, saying, ‘Certainly you will [all] keep My Sabbaths, for Sabbath observance [lit., *she, it*] [is] a sign between you [all] and Me throughout your generations, to recognize that I [am] Y^ehowah Who sanctifies [all of] you. (Kukis mostly literal translation)

The Sabbath is an interesting topic. It was practiced back to the beginning of time; it was emphasized even more to the Hebrews and they had several Sabbaths and several types of Sabbaths. We have already covered this topic in more detail back in **Exodus 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).



The Sabbath is Saturday and it is not something which we as believers observe today. It was a sign which separated Israel from all of the other nations, as God says here. And you may wonder, what about Gen. 2:2–3? Didn't God set the Sabbath apart as a holy day at that time? Why is Israel sanctified if this is a law from the beginning of human history? At that time, God did set Saturday, the Sabbath apart from all other days as the day in which *He rested*; however, this was not a law that anyone had to follow. The first mention of the Sabbath is Exodus 16. The God of the Universe, the God Who created heaven and earth and then restored the earth; this is the God Who set apart the Sabbath and this is the very same God who commands Israel at this time. This connect Israel not to some mighty God but to the God Who restored the earth. It was this day, among many other things, which separated the Hebrews from the rest of humanity. The reason that the Sabbath is mentioned here is that even in God's work—that is the building of these various pieces of furniture and the making of the priests' clothing—even in this service to God, the Sabbath was to be observed.

Exodus 31:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal imperfect	Strong's #8104 BDB #1036
'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
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAATH</i>]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine singular noun with the definite article	Strong's #7676 BDB #992
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
hîy' (אֵי) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: Therefore, you [all] will keep the Sabbath, because it [is] holy to [all of] you.

Therefore, the Hebrew people are to observe the Sabbath because it is holy to them; and because God sets them apart from all other people.

Exodus 31:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>those profaning, the ones making [treating as] common, defiling, polluting; violating the honour of, dishonouring; violating [breaking] (a covenant); those casting down, destroying</i>	masculine plural, Piel participle with the 3 rd person feminine singular suffix	Strong's #2490 BDB #320
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559

Exodus 31:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect; pausal form	Strong's #4191 BDB #559

Translation: *Those who profane the Sabbath* [lit., *she, it*] *will surely be executed.*

Those who profane the Sabbath day will be executed. There are no mitigating factors thrown in here. However, it is not completely clear what profane means in this context. The word used here is, *châlal* (חָלַל) [pronounced *khaw-LAHL*]. It means, *those profaning, the ones making [treating as] common, defiling, polluting; violating the honour of, dishonouring*. Strong's #2490 BDB #320.

Both the language and the penalty suggest something greater than simply doing work during the Sabbath.

Exodus 31:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kôl (כֹּל) [pronounced <i>kohl</i>]	<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
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>a doer, a maker, creator, one who constructs [fashions, preparers]</i>	masculine singular, Qal active participle; with the definite article	Strong's #6213 BDB #793
b ^e (ב) [pronounced <i>b^{eh}</i>]	<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 rd person feminine singular suffix	No Strong's # BDB #88
m ^e lâ'kâh (מְלָכָה) [pronounced <i>m^elaw-KAWH</i>]	<i>work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521

Translation: *Every [person] who does work during a Sabbath* [lit., *in her*],

Any person who does work during that Sabbath would face consequences. However, those consequences here appear to be severe, but not as severe as death.

Exodus 31:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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 31:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kârath (כָּרַח) [pronounced kaw- RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person feminine singular, Niphal perfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
hîy' (אִיה) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied; with the definite article	Strong's #1931 BDB #214
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (בְּרֵק) [pronounced KEH-re ^b v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular construct	Strong's #7130 BDB #899
This appears to mean, <i>from among, from a midst of</i> .			
‘ammîym (עַמִּיִּם) [pronounced ġahm- MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 rd person feminine singular suffix	Strong's #5971 BDB #766

Translation: ...that soul will be cut off from the midst of My [lit., *her*] people.

The person doing work during a Sabbath day would be cut off from *her* people. I would understand the 3rd person feminine singular suffix refers back to the Sabbath. The Hebrew people are the people of the Sabbath.

At my first glance, it appeared that there were two possible outcomes: death or separation from one's people for breaking the Sabbath (presumably a different level of Sabbath violation). However, the next passage seems to make it clear that, even some work done on the Sabbath would result in the death penalty.

Exodus 31:14 Therefore, you [all] will keep the Sabbath, because it [is] holy to [all of] you. Those who profane the Sabbath [lit., *her, it*] will surely be executed. Every [person] who does work during a Sabbath [lit., *in her*], that soul will be cut off from the midst of My [lit., *her*] people. (Kukis mostly literal translation)

The Hebrews were sanctified by the Sabbath as God had sanctified it. Note that the penalty for breaking the Sabbath was harsh: death and separation from the people of Israel. Unfortunately, the Hebrews came up with a great number of extraneous laws concerning the Sabbath which were never authorized by God.

Exodus 31:12–14 Y^ehowah speaks to Moses, saying, “Declare [this] to the sons of Israel, saying, ‘Certainly you will [all] keep My Sabbaths, for Sabbath observance [lit., *she, it*] [is] a sign between you [all] and Me throughout

your generations, to recognize that I [am] Y^ehowah Who sanctifies [all of] you. Therefore, you [all] will keep the Sabbath, because it [is] holy to [all of] you. Those who profane the Sabbath [lit., *she, it*] will surely be executed. Every [person] who does work during a Sabbath [lit., *in her*], that soul will be cut off from the midst of My [lit., *her*] people. (Kukis mostly literal translation)

Exodus 31:12–14 Jehovah then spoke to Moses, saying, “You will declare this to the people of Israel, saying the following: ‘You will always observe My Sabbaths, for this Sabbath observance is a sign between you and Me in every subsequent generation. By this observance, you are recognizing that I am Jehovah Who sets you, as a people, apart from all other peoples. Therefore, you will observe the Sabbath because it is sacred to you. Anyone who profanes the Sabbath will certainly be executed. Anyone who is found doing work during the Sabbath will be cut off from the midst of My people. (Kukis paraphrase)

Six of days was done work and in the day the seventh a resting of Sabbath observance holy to Y^ehowah. Every [one] of the one doing work in a day of the Sabbath, dying he will be executed.’ And have kept sons of Israel the Sabbath, to do the Sabbath to there generations, a covenant of perpetuity, between Me and between sons of Israel. A sign she [is] to perpetuity, for six of days made Y^ehowah the [two] heavens and the earth and in the day the seventh He rested. And so he [He?] will cease from working.”

Exodus
31:15–17

Work is to be done in six days but the seventh day [will be] a rest [day], an observance of the Sabbath—[it is] holy to Y^ehowah. Any one doing work on the Sabbath day will surely be executed.’ Therefore, the sons of Israel will keep the Sabbath and perform My will in [lit., *do*] the Sabbath throughout their generations [as] a covenant in perpetuity between Me and the sons of Israel. The Sabbath [lit., *she, it*] [will be] an everlasting sign, for Y^ehowah made the heavens and the earth in six days, and on the seventh day, He rested. [God] stopped working [or, *took a breath*] [on the seventh day].”

All work shall be done in 6 days, but the 7th day will be devote to rest. The observance of the Sabbath will be considered sacred to Jehovah. Any person who works on the 7th day will certainly be executed.’ Therefore, the sons of Israel will continue to observe the Sabbath throughout all their generations as a covenant between Me and them. Sabbath observance will remain an everlasting sign in Israel, because Jehovah made the heavens and the earth in 6 days, but He rested on the 7th day. Because God ceased work on the 7th day, Israel will cease work as well.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Six of days was done work and in the day the seventh a resting of Sabbath observance holy to Y^ehowah. Every [one] of the one doing work in a day of the Sabbath, dying he will be executed. And have kept sons of Israel the Sabbath, to do the Sabbath to there generations, a covenant of perpetuity, between Me and between sons of Israel. A sign she [is] to perpetuity, for six of days made Y^ehowah the [two] heavens and the earth and in the day the seventh He rested. And so he [He?] will cease from working.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

Six days shalt thou do work, and the seventh day is Sabbath, the Holy Sabbath before the Lord: whosoever doeth work on the day of the Sabbath, dying, he shall die. And the sons of Israel shall keep the Sabbath to fulfil (lit., perform) the Sabbath unto their generations, a statute for ever. Between My Word and the sons of Israel

it is a sign for ever for in six days the Lord made the heavens and the earth; and in the seventh day rested and was refreshed. [2]

[2] Sam. Vers., "breathed.

Targum (Pseudo-Jonathan) Whoso doeth work upon the Sabbath, dying he shall die, by the casting of stones. The sons of Israel shall therefore keep the Sabbath, to perform the delightful exercises of the Sabbath; (it is) for your generations an everlasting statute; between My Word and the sons of Israel it is a sign for ever. For in six days the Lord created and perfected the heavens and the earth; and in the seventh day He rested and refreshed.

Revised Douay-Rheims Six days shall you do work: in the seventh day is the sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die.

Let the children of Israel keep the sabbath, and celebrate it in their generations. It is an everlasting covenant

Between me and the children of Israel, and a perpetual sign. For in six days the Lord made heaven and earth, and in the seventh he ceased from work.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, holy to Mar-Yah. Whoever does any work on the Sabbath day shall surely be put to death. Therefore the B'nai Yisrael shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the B'nai Yisrael forever; for in six days Mar-Yah made heaven and earth, and on the seventh day he rested, and was refreshed."

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac) Six days you shall do work; but the seventh day is the sabbath of rest, holy to the LORD; whosoever does any work on the sabbath day shall surely be put to death. Wherefore the children of Israel shall keep the sabbath to the LORD to observe the sabbath throughout all their generations for a perpetual covenant.

It is a sign between me and the children of Israel for ever; for in six days the LORD made heaven and earth and the seas and all that are therein, and on the seventh day he ceased from work and rested.

Samaritan Pentateuch Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant.

It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Updated Brenton (Greek) Six days you shall work, but the seventh day is the Sabbath, a holy rest unto the Lord; everyone who shall do a work on the seventh day shall be put to death. And the children of Israel shall keep the Sabbath, to observe them throughout their generations. It is a perpetual covenant between Me and the children of Israel, it is a perpetual sign with Me; for in six days the Lord made the heaven and the earth, and on the seventh day He ceased, and rested.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Six days may work be done, but the seventh day is a Sabbath of complete rest, holy to the Lord; whoever does any work on the Sabbath day is to be put to death. And the children of Israel are to keep the Sabbath holy, from generation to generation, by an eternal agreement.

	It is a sign between me and the children of Israel for ever; because in six days the Lord made heaven and earth, and on the seventh day he took his rest and had pleasure in it.
Easy English	You must work for six days, but the seventh day is a Sabbath for rest. It is a holy day to the Lord. You must kill any person who does any work on the Sabbath day. The Israelites must keep the Sabbath as a special day and they must enjoy it. They must do this for all time. It is a special covenant and it will always be with them." It will be something special between me and the Israelites for all time. This is because the Lord made the sky and the earth in six days. Then, on the seventh day, he did not work but he rested.'
	covenant
	(1) A special agreement between two people, when they both agree to do certain things. — (2) A special agreement in which God promises to help his people.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	There are six other days in the week for working. But the seventh day is a very special day of rest. That is the special day to honor the LORD. Anyone who works during the Sabbath must be killed. The Israelites must remember the Sabbath and make it a special day. They must continue to do this forever. It is an agreement between them and me that will continue forever. The Sabbath will be a sign between me and the Israelites forever.'" (The LORD worked six days and made the sky and the earth, and on the seventh day he rested and relaxed.)
God's Word™	.
Good News Bible (TEV)	You have six days in which to do your work, but the seventh day is a solemn day of rest dedicated to me. Whoever does any work on that day is to be put to death. The people of Israel are to keep this day as a sign of the covenant. It is a permanent sign between the people of Israel and me, because I, the LORD, made heaven and earth in six days, and on the seventh day I stopped working and rested."
The Message	The Israelites will keep the Sabbath, observe Sabbath-keeping down through the generations, as a standing covenant. It's a fixed sign between me and the Israelites. Yes, because in six days God made the Heavens and the Earth and on the seventh day he stopped and took a long, deep breath."
Names of God Bible	.
NIRV	Do your work in six days. But the seventh day is a day of sabbath rest. You must rest on it. It is set apart for the LORD. Those who work on the Sabbath day must be put to death. The Israelites must keep the Sabbath day. They must celebrate it for all time to come. It will be a covenant that lasts forever. It will be the sign of the covenant I have made between me and the Israelites forever. The LORD made the heavens and the earth in six days. But on the seventh day he did not work. He rested.' "
New Simplified Bible	»'Work may be done for six days. The seventh day there is a Sabbath of complete rest. It is holy to Jehovah. Whoever does any work on the Sabbath day will definitely be put to death. »'The Israelites must observe the Sabbath and celebrate the Sabbath throughout their generations as a long lasting covenant. »'It is a long lasting sign between the people of Israel and me for the reason that Jehovah made heaven and earth in six days. Then He ceased from work and was refreshed on the seventh day.'«

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Keep the Sabbath holy. You have six days to do your work, but the Sabbath is mine, and it must remain a day of rest. If you work on the Sabbath, you will no longer be

	part of my people, and you will be put to death. Every generation of Israelites must respect the Sabbath. This day will always serve as a reminder, both to me and to the Israelites, that I made the heavens and the earth in six days, then on the seventh day I rested and relaxed. (Vv. 14–17)
The Living Bible	Yes, rest on the Sabbath, for it is holy. Anyone who does not obey this command must die; anyone who does any work on that day shall be killed. Work six days only, for the seventh day is a special day to remind you of my covenant—a weekly reminder forever of my promises to the people of Israel. For in six days the Lord made heaven and earth, and rested on the seventh day, and was refreshed.” V. 14 is included for context.
New Berkeley Version New Life Version	. Work may be done for six days. But the seventh day is a Day of Rest, holy to the Lord. Whoever does any work on the Day of Rest will be put to death for sure. So the people of Israel will keep the Day of Rest as a special day for all their people for all time, as an agreement forever.’ It is something special between Me and the people of Israel forever. For the Lord made heaven and earth in six days. But He stopped working and rested on the seventh day.”
New Living Translation	You have six days each week for your ordinary work, but the seventh day must be a Sabbath day of complete rest, a holy day dedicated to the LORD. Anyone who works on the Sabbath must be put to death. The people of Israel must keep the Sabbath day by observing it from generation to generation. This is a covenant obligation for all time. It is a permanent sign of my covenant with the people of Israel. For in six days the LORD made heaven and earth, but on the seventh day he stopped working and was refreshed.”
Unlocked Dynamic Bible Unfolding Bible Simplified	. You may work for six days each week, but the seventh day of each week is a solemn rest day, dedicated to me, Yahweh. Anyone who does any work on a Sabbath day of rest is to be killed. You Israelite people must respect the Sabbath days of rest, and you and your descendants must observe them throughout all future generations. I will always require this of you. The Sabbath days of rest will remind you Israelite people and me of our covenant because I, Yahweh, created the heavens and the earth in six days, and on the seventh day I stopped doing that work and rested.”

Partially literal and partially paraphrased translations:

American English Bible	They may work for six days, but the seventh day is the Sabbath... a holy [day of] rest to Jehovah, and anyone that works on the seventh day must be put to death. The children of IsraEl must keep the Sabbaths and obey them throughout their generations, for this is to be an Agreement through the ages between the children of IsraEl and Me. It is their sign to Me through the ages, because Jehovah made the skies and the lands in six days, and He stopped and rested on the seventh day.’
Beck’s American Translation Common English Bible New Advent (Knox) Bible	. You have six days to work in; the seventh is the sabbath, a day of rest set apart for the Lord, and if anybody works on that day, his life must pay for it. It is for the sons of Israel to observe my sabbath and honour it among themselves, age after age. It is an undying covenant, a perpetual token between me and the Israelites; the Lord spent six days making heaven and earth, and on the seventh he rested from his labours.
Translation for Translators	You may work for six days <i>each week</i> , but the seventh day <i>of each week</i> is a solemn day of rest, dedicated to me, Yahweh. Anyone who does any work on a day of rest is to be executed <i>because I no longer want them to be able to associate with</i>

my people. You Israeli people must respect the rest day, and you and your descendants must «celebrate it/keep it holy» throughout all future generations. It will remind you of the agreement that I have made with you that will last forever. It will remind you Israeli people and remind me of that agreement because I, Yahweh, created the heavens and the earth in six days, and on the seventh day I stopped doing that work and relaxed.’ ”

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .

Conservapedia

During the six days work will be done, and the seventh is the sabbath for rest, holy to the LORD. Everyone who does work in the sabbath will be put to death.

The Sons of Israel must keep the sabbath, observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the Sons of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested and joyed.

Refreshed is obviously an error; God does not need to be refreshed, his power is infinite and does not require replenishing. A better translation for "nafash" (נָפַשׁ) is "joyed".

Ferrar-Fenton Bible

"You may do your business upon six days, but on the seventh is the day of rest; it is a Holy Rest to the **EVER-LIVING**. All who do business upon the day of Rest, shall die. "The children of Israel shall keep the Sabbath to make a rest for their posterity, as an everlasting covenant. It is a sign between Me and the children of Israel for ever; for in six ages the **EVER-LIVING** made the solar system and the earth, but upon the seventh age, He rested and refreshed."

God's Truth (Tyndale)

Six days shall men work, but the seventh day is the Sabbath of the holy rest of the Lord: so that whosoever does any work in the Sabbath day, shall die for it. Wherefore let the children of Israel keep the Sabbath, that they observe it throughout their generations, that it be an appointment for ever. For it shall be a sign between me, and the children of Israel for ever. For in six days the Lord made heaven and earth, and the seventh day he rested and was refreshed.

HCSB

International Standard V

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

On six days work can be done, and on the seventh is a Sabbath of complete rest, [Literally "a Sabbath of 'Sabbathation.'" "Sabbathation" is not a real word, but devised as an attempt to convey the sounds of the related nouns in the Hebrew phrase] a holy day [Literally "holiness"] for Yahweh; anyone doing work on the Sabbath day will surely be put to death. The Israelites [Literally "sons/children of Israel"] will pay attention to the Sabbath in order to fulfill the Sabbath [Or "keep the Sabbath to do/observe the Sabbath"] throughout their generations as a lasting covenant. It is a sign between me and the Israelites [Literally "sons/children of Israel"] forever, because in six days Yahweh made the heavens and the earth, and on the seventh he ceased [Or "rested"] and recovered." [Or "breathed freely," "got his breath"]

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible
Urim-Thummim Version

Six days work may be done but on the 7th day is the Sabbath observance that is Holy to YHWH, whoever does any work on the Sabbath day will certainly be put to death. Therefore the children of Israel will observe the Sabbath, to institute the Sabbath throughout their generations, for an Age-Lasting Covenant. It is a sign between me and the children of Israel for the ages of time, for in 6 days YHWH made the cosmos and earth but on the 7th day He ceased and was refreshed.

Wikipedia Bible Project

Six days, work will be done, and on the seventh day, Sabbath, a holy break for Yahweh. All that works a craft on the sabbath day will be killed dead. And the sons of Israel kept the Sabbath, do make the sabbath, onto their generations, a permanent covenant. And between me and the sons of israel, it is a sign, forever. Because six days Yahweh made the skies and the Earth, and on the seventh day, break (Shabat) and replenished.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Work is to be done for six days, but the seventh day must be a day of complete rest, consecrated to Yahweh. Whoever does any work on the sabbath day must be put to death. The people of Israel are to keep the sabbath, observing it from generation to generation: this is a lasting covenant. Between myself and the people of Israel the sabbath is a sign forever, since in six days Yahweh made the heavens and earth, but on the seventh day he rested and drew breath.”

The Heritage Bible

Work may be done six days, and the Sabbath is on the seventh, the great Sabbath, holy to Jehovah; all who do work on the Sabbath day, he, being put to death, shall be put to death. And the children of Israel shall hedge about the Sabbath, to do the Sabbath throughout their generations a perpetual covenant. Between me and the children of Israel; it is a sign forever, because Jehovah made the heavens and earth in six days, and he rested on the seventh day, and breathed relaxed.

New American Bible (2002) Six days there are for doing work, but the seventh day is the sabbath of complete rest, sacred to the LORD. Anyone who does work on the sabbath day shall be put to death. So shall the Israelites observe the sabbath, keeping it throughout their generations as a perpetual covenant. Between me and the Israelites it is to be an everlasting token; for in six days the LORD made the heavens and the earth, but on the seventh day he rested at his ease."

New American Bible (2011)

New English Bible—1970

New Jerusalem Bible

New RSV

Revised English Bible—1989 Work may be done for six days, but on the seventh day there is a sabbath of solemn abstinence from work, holy to the LORD. Whoever does any work on the sabbath day shall be put to death. The Israelites must keep the sabbath, observing it in every generation as a covenant for ever. It is a sign for ever between me and the Israelites, for in six days the LORD made the heavens and the earth, but on the seventh day he ceased work and refreshed himself.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

On six days work will get done; but the seventh day is *Shabbat*, for complete rest, set apart for *ADONAI*. Whoever does any work on the day of *Shabbat* must be put to death. The people of Isra'el are to keep the *Shabbat*, to observe *Shabbat* through all their generations as a perpetual covenant. It is a sign between me and the people of Isra'el forever; for in six days *ADONAI* made heaven and earth, but on the seventh day he stopped working and rested.”

exeGesés companion Bible	<p>Six days you work your work; the seventh day is the shabbath of shabbathism - holy to Yah Veh: whoever works any work in the shabbath day, in deathifying, deathify him. And the sons of Yisra El guard the shabbath, to work the shabbath throughout their generations, for an eternal covenant - a sign between me and between the sons of Yisra El eternally: for in six days Yah Veh worked the heavens and earth and on the seventh day he shabbathized and refreshed.</p>
Hebraic Roots Bible	<p>Work may be done six days, and on the seventh day is a Sabbath of rest, holy to YAHWEH; everyone doing work on the Sabbath day surely shall be put to death. And the sons of Israel shall guard the Sabbath, to observe and do the Sabbath for their generations; it is a never ending covenant. It is a sign forever between Me and the sons of Israel; for in six days YAHWEH made the heavens and the earth, and on the seventh day He rested and was refreshed.</p>
Israeli Authorized Version Kaplan Translation	<p>. Do your work during the six week days, but keep Saturday as a Sabbath of sabbaths, holy to God. Whoever does any work on Saturday shall be put to death. The Israelites shall thus keep the Sabbath, making it a day of rest for all generations, as an eternal covenant. It is a sign between Me and the Israelites that during the six weekdays God made heaven and earth, but on Saturday, He ceased working and withdrew to the spiritual. Saturday Literally, 'the seventh day.' See note on Exodus 16:5. withdrew to the spiritual (cf. Bahir 57; Ramban on Genesis 2:7). Nafash in Hebrew. Or, 'withdrew to Himself' (Hirsch); or, 'finished accomplishing what He intended' (Moreh Nevukhim 1:67); or, 'rested' (Targum; Rashi; Radak, Sherashim).</p>
The Scriptures 2009	<p>'Six days work is done, and on the seventh is a Sabbath of rest, set-apart to הוהי. Everyone doing work on the Sabbath day shall certainly be put to death. 'And the children of Yisra'el shall guard the Sabbath, to perform the Sabbath throughout their generations as an everlasting covenant. 'Between Me and the children of Yisra'el it is a sign forever. For in six days הוהי made the heavens and the earth, and on the seventh day He rested and was refreshed.' "</p>
Tree of Life Version	<p>.</p>

Weird English, 𐤀𐤎𐤁𐤏 English, Anachronistic English Translations:

Alpha & Omega Bible	<p>SIX DAYS YOU SHALL DO WORKS, BUT THE SEVENTH DAY IS THE REST, A HOLY REST TO JESUS; EVERY ONE WHO SHALL DO A WORK ON THE SEVENTH DAY SHALL BE PUT TO DEATH. AND THE CHILDREN OF ISRAEL SHALL KEEP THE RESTS, TO OBSERVE THEM THROUGHOUT THEIR GENERATIONS. IT IS A CONTINUAL COVENANT WITH ME AND THE CHILDREN OF ISRAEL, IT IS A SIGN WITH ME UNTIL THE END [of this creation]; FOR IN SIX DAYS JESUS MADE THE UNIVERSE AND THE EARTH, AND ON THE SEVENTH DAY HE CEASED, AND RESTED."</p>
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Awful Scroll Bible

For in six days were yous to produce of you all's business, the seventh day is the sabbath rest set apart to Jehovah; he producing of his business on the sabbath day was to die a dying. The sons of Isra-el are to have observed the sabbath, to effect that of the sabbath in their generations, as a continual Covenant. It is a sign to the sons of Isra-el continually: for in six days Jehovah is to have made the expanse and the solid grounds, and on the seventh day He is to have desisted and was to take a breath.' "

Charles Thomson OT
Concordant Literal Version

.
Six days shall work be done, and on the seventh day is a sabbath of cessation, holy to Yahweh. Everyone doing work on the sabbath day shall be put to death, yea death.
Hence the sons of Israel will keep the sabbath so as to make the sabbath an eonian covenant throughout their generations.
Between Me and the sons of Israel it shall be a sign for the eon, for in six days Yahweh dealt with the heavens and the earth, and on the seventh day He ceased and was refreshed.

Darby Translation
exeGeses companion Bible
Orthodox Jewish Bible

.
Sheshet yamim may work be done; but in the Yom HaShevi'i is Shabbos HaShabbaton, kodesh to Hashem; whosoever doeth any work in the Yom HaShabbos, he shall surely be put to death.
Wherefore the Bnei Yisroel shall be shomer Shabbos, to observe Shabbos throughout their dorot, for a brit olam.
It is an ot between Me and the Bnei Yisroel l'olam; for in sheshet yamim Hashem made Shomayim and HaAretz, and on Yom HaShevi'i He rested (shavat, ceased working), and was refreshed.

Rotherham's *Emphasized B.*

<Six days> shall work be done, but <on the seventh day> is a holy sabbath keeping of rest unto Yahweh,— ||whosoever doeth work on the sabbath day|| shall be ||surely put to death||. Therefore shall the sons of Israel keep the sabbath,— by making it a Day of Rest to your generations, as an age-abiding covenant: <between me and the sons of Israel> ||a sign|| it is' unto times age-abiding,—for <in six days> did Yahweh make the heavens and the earth, and <on the seventh day> he rested, and was refreshed.

Third Millennium Bible

.

Expanded/Embellished Bibles:*The Amplified Bible*
The Expanded Bible

.
There are six days for working, but the seventh day is a day of rest, a day holy for the Lord. Anyone who works during the Sabbath day must be put to death. The ·Israelites [^L sons/^T children of Israel] must ·remember [keep; guard] the Sabbath day as an ·agreement [covenant; treaty] between them and me ·that will continue from now on [^L throughout their generations]. The Sabbath day will be a sign between me and the ·Israelites [^L sons/^T children of Israel] forever, because in six days I, the Lord, made the ·sky [heavens] and the earth. On the seventh day I did not work; I rested [Gen. 2:1–3]."

Kretzmann's Commentary

Six days may work be done; but in the seventh is the Sabbath of rest, a day devoted entirely to rest from physical labor, holy to the Lord; whosoever doeth any work in the Sabbath-day, he shall surely be put to death.
Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, their resting should make the day a real Sabbath, for a perpetual covenant.
It is a sign between Me and the children of Israel forever, the public symbol and expression of the relation between Jehovah and Israel; for in six days the Lord

Syndein/Thieme
The Voice

made heaven and earth, and on the seventh day He rested and was refreshed. As the text expressly notes, this phase of the Third Commandment, according to which one special day was set apart for total rest, concerned only the children of Israel. For the believers of the New Testament the observance of the Third Commandment consists in this, that we gladly hear and learn the Word of God. He that despises preaching and God's Word destroys himself by starving his soul.

You have six days *out of every week* to do whatever work is needed, but the seventh day is the Sabbath, *a day set aside* for rest and only rest. It is sacred to Me. Anyone who works on the Sabbath must be executed. Therefore, the Israelites are to keep the Sabbath and celebrate it throughout all their generations as an everlasting covenant. The Sabbath exists as a sign forever *of the covenant* between Me and the people of Israel for I made heaven and earth in six days, but then on the seventh day I stopped My work and was refreshed."

Bible Translations with Many Footnotes:

The Complete Tanach

Six days work may be done, but on the seventh day is a Sabbath of complete rest, holy to the Lord; whoever performs work on the Sabbath day shall be put to death.'

a Sabbath of complete rest: Heb. וַיָּבֵשׁ וַיָּבֵשׁ, a reposeful rest, not a casual rest.

(a Sabbath of complete rest: For this reason, Scripture repeated it [the word, וַיָּבֵשׁ], to inform [us] that on it all work is prohibited, even what is needed for food. Similarly regarding Yom Kippur, in whose context it says: "It is a Sabbath of complete rest for you" (Lev. 23:32), all work is prohibited. However, concerning festivals it says only: "on the first day is a rest, and on the eighth day is a rest" (Lev. 23:39), [meaning that] on them [i.e., on holidays] only servile work is prohibited, but work needed for food [preparation] is permitted.)

holy to the Lord: The observance of its sanctity shall be for My name and by My commandment.

Thus shall the children of Israel observe the Sabbath, to make the Sabbath throughout their generations as an everlasting covenant. Between Me and the children of Israel, it is forever a sign that [in] six days The Lord created the heaven and the earth, and on the seventh day He ceased and rested."

and rested: Heb. וַיָּבֵשׁ . As the Targum [Onkelos] renders: וַיָּבֵשׁ, and rested. Now every expression of וַיָּבֵשׁ, rest, is an expression of וַיָּבֵשׁ, soul, for one regains one's soul and one's breath when one rests from the toil of work. He about Whom it is written: "He neither tires nor wearies" (Isa. 40:28), and Whose every act is performed by speech [alone, without physical effort], dictated rest in reference to Himself [only] in order to make it understood to the [human] ear with words that it can understand.

The Geneva Bible
Kaplan Translation
NET Bible®

Six days²¹ work may be done,²² but on the seventh day is a Sabbath of complete rest,²³ holy to the Lord; anyone who does work on the Sabbath day must surely be put to death. The Israelites must keep the Sabbath by observing the Sabbath throughout their generations as a perpetual covenant. It is a sign between me and the Israelites forever; for in six days²⁴ the Lord made the heavens and the earth, and on the seventh day he rested and was refreshed."²⁵

^{21tn} This is an adverbial accusative of time, indicating that work may be done for six days out of the week.

^{22tn} The form is a Niphal imperfect; it has the nuance of permission in this sentence, for the sentence is simply saying that the six days are work days – that is when work may be done.

^{23tn} The expression is וַיָּבֵשׁ וַיָּבֵשׁ (shabbat shabbaton), "a Sabbath of entire rest," or better, "a sabbath of complete desisting" (U. Cassuto, Exodus, 404). The second noun, the modifying genitive, is an abstract noun. The repetition provides the superlative idea that complete rest is the order of the day.

^{24tn} The expression again forms an adverbial accusative of time.

^{25sn} The word “rest” essentially means “to cease, stop.” So describing God as “resting” on the seventh day does not indicate that he was tired – he simply finished creation and then ceased or stopped. But in this verse is a very bold anthropomorphism in the form of the verb שָׁנָא (vayyinnafash), a Niphal preterite from the root שָׁנָא (nafash), the word that is related to “life, soul” or more specifically “breath, throat.” The verb is usually translated here as “he was refreshed,” offering a very human picture. It could also be rendered “he took breath” (S. R. Driver, Exodus, 345). Elsewhere the verb is used of people and animals. The anthropomorphism is clearly intended to teach people to stop and refresh themselves physically, spiritually, and emotionally on this day of rest.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...six days business will be done, and in the seventh day there will be a ceasing, a rest day, a special time (for) "YHWH ^{He is}", all the ones doing business in the day of the ceasing will :surely: be [killed], and the sons of "Yisra'el ^{He turns El aside}" will safeguard the ceasing, to do the ceasing to their generations, it is a covenant of a distant time, between me and the sons of "Yisra'el ^{He turns El aside}", she is a sign (for) a distant time given that in six days "YHWH ^{He is}" (made) the skies and the land, and in the seventh day he ceased and he breathed deeply ,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version

Six days may work be done, but on the seventh is the Sabbath of complete rest, holy to the Lord. Whoever does any work on the Sabbath day will surely be put to death. Therefore the children of Israel must keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever, for in six days the Lord made heaven and earth, but on the seventh day He rested and was refreshed."

Modern Literal Version 2020 Six days will work be done, but on the seventh day is a Sabbath of solemn rest, holy to Jehovah. Whoever does any work on the Sabbath day, he will surely be put to death.

Therefore the sons of Israel will keep the Sabbath, to observe the Sabbath throughout their genealogy, for a everlasting covenant.

It is a sign between me and the sons of Israel everlasting. Because in six days Jehovah made heaven and earth and on the seventh day he rested and was refreshed.

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

Work may be done six days, but the seventh is the the rest of Sabbath observance, holy unto Jehovah. Whoever does any work on the Sabbath day, he shall be executed to death.

Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.

It is a perpetual sign between Me and the children of Israel; for in six days Jehovah made the heavens and the earth, and on the seventh day He rested and was refreshed.

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

“Six days is work done, and in the seventh day is a sabbath of holy rest to Jehovah; any who does work in the sabbath-day is certainly put to death, and the sons of Israel have observed the sabbath; to keep the sabbath to their generations is a covenant age-during, between Me and the sons of Israel it is a sign—to the age.

The gist of this passage:
15-17

God gives Moses the justification for observing the Sabbath.

Exodus 31:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral; construct form	Strong's #8337 BDB #995
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
‘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 rd person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
m ^o lâ'kâh (מְלָכָה) [pronounced <i>m^olaw-KAWH</i>]	<i>work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521

Translation: Work is to be done in six days...

The general principle is stated in two phrases. The first is, the sons of Israel were to work for 6 days. During that time, they were to get all of their work completed.

Exodus 31:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, 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
b ^e (בְּ) [pronounced <i>b^{eh}</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

Exodus 31:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh'ebîy'iy (שִׁבְעִי) [pronounced sh ^e -bee-EE]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
shâbbath (שַׁבָּת) [pronounced shawb-BAATH]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine singular construct	Strong's #7676 BDB #992
shabbâthôn (שַׁבָּתוֹן) [pronounced shab-baw-THONE]	<i>a Sabbath-rest, a Sabbath observance, Sabbatism, a day of solemn rest, rest</i>	masculine singular noun	Strong's #7677 BDB #992

Translation: ...but the seventh day [will be] a rest [day], an observance of the Sabbath—...

The 7th day would be a Sabbath day, a day of rest. During that day, they were not to do any work.

Exodus 31:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[it is] holy to Y^ehowah.

God considers this day to be His.

The parallel of the Sabbath day to the **Church Age** is, God did all that was necessary for us to be saved; we need only believe in His Son and rest in this knowledge. There is nothing that we can do to be saved; there are no works that we can add. We can only rest in what God has provided.

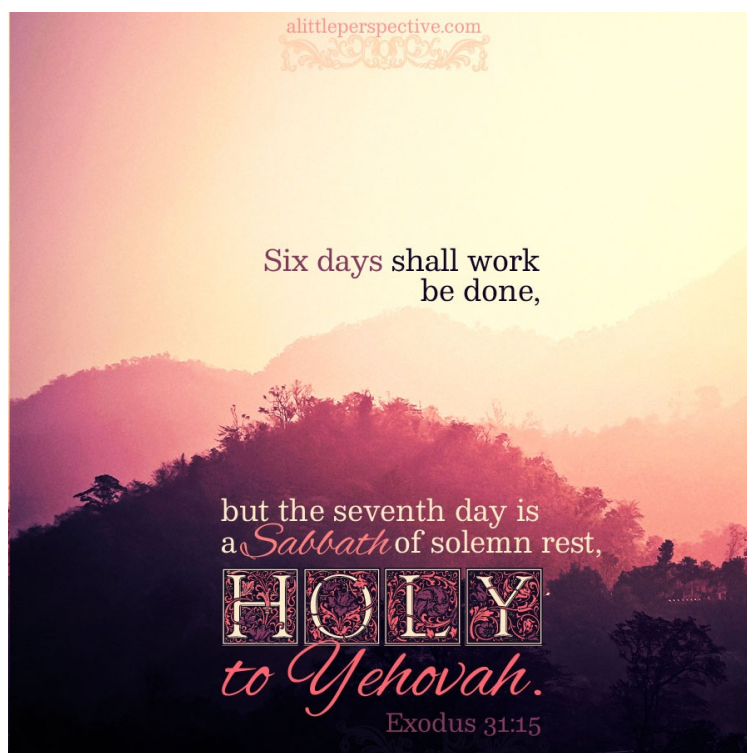
Exodus 31:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לָךְ) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘âsâh (עָשָׂה) [pronounced ‘âw-SAWH]	<i>a doer, a maker, creator, one who constructs [fashions, preparers]</i>	masculine singular, Qal active participle; with the definite article	Strong's #6213 BDB #793
m ^e lâ’kâh (מַלְאָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521
b ^e (בְּ) [pronounced b ^{eh}]	<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
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
shâbbath (שַׁבָּת) [pronounced shawb-BAATH]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine singular noun with the definite article	Strong's #7676 BDB #992
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (מוֹת) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect; pausal form	Strong's #4191 BDB #559

Translation: Any one doing work on the Sabbath day will surely be executed.'

God took this rest of the Sabbath day very seriously; so seriously, in fact, that He require the execution of anyone who did not observe the Sabbath, but worked instead.

In case there is any confusion, we are not bound by the Sabbath instructions during the Church Age. This was a day given to Israel, not to the church.

I chose to end the quote within a quote here, at the end of v. 15. I do this because God speaks in the 1st person in the sentence which follows. Most translations end the quote within a quote at the end of v. 17. This does not mean that Moses should not convey the information found in vv. 16–17 to the people. It simply means that the exact words from God to the people ends in v. 15 (from my point of view).



Exodus 31:15 Work is to be done in six days but the seventh day [will be] a rest [day], an observance of the Sabbath—[it is] holy to Y^ehowah. Any one doing work on the Sabbath day will surely be executed.' (Kukis mostly literal translation)

God's laws were simple concerning the Sabbath; if you worked on the Sabbath, you were put to death. There are a number of cults which observe the Sabbath; however, they likely come up short with regards to executing those members of their congregation who work on the Sabbath.

Exodus 31:15 (a graphic); from [A Little Perspective](#); accessed February 3, 2021.

Exodus 31:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine plural, Qal imperfect	Strong's #8104 BDB #1036
bânîym (בְּנֵי) [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 ^e 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

Exodus 31:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (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
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAATH</i>]	<i>ceasing, resting; desisting</i> ; transliterated <i>Sabbath</i>	feminine singular noun with the definite article	Strong's #7676 BDB #992
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #6213 BDB #793
'êth (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
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAATH</i>]	<i>ceasing, resting; desisting</i> ; transliterated <i>Sabbath</i>	feminine singular noun with the definite article	Strong's #7676 BDB #992
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִים) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1755 BDB #189

This is variously translated, *throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.*

Translation: Therefore, the sons of Israel will keep the Sabbath and perform My will in [lit., do] the Sabbath throughout their generations...

V. 16 has one of those oft-used verbs, the Qal infinitive construct of 'âsâh (עָשָׂה) [pronounced *gaw-SAWH*] which means *to do, to make, to construct something out of something else* (recall this word was just used in Genesis for restoration; such as Gen. 1:7, 16, 26 2:22). According to *Young's Literal Translation of the Holy Bible*, this word is given 74 different renderings in the KJV. Owen's and the NRSV translates is *observing*, NASB to *celebrate*, Young's to *keep*, NIV *celebrating*, and the KJV to *observe*. Literally, it means *to do the Sabbath*.

God, therefore, expects Israel to continue to observe the Sabbath throughout their generations (that is, in perpetuity).

V. 16 continues below, and I take in a portion of v. 17 as well:

Exodus 31:16b–17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This is variously translated, <i>throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.</i>			
b ^e rîyth (תִּיְרָב) [pronounced b ^e reeth]	covenant; pact, alliance, treaty, alliance, contract	feminine singular construct	Strong's #1285 BDB #136
ʿôwlâm (עֹלָם) [pronounced ʿo-LAWM]	properly <i>what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
bêyn (בֵּינִי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition with the 1 st person singular suffix	Strong's #996 BDB #107
w ^e (or v ^e) (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
bêyn (בֵּינִי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
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 ^e 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: ...[as] a covenant in perpetuity between Me and the sons of Israel.

Because of the word *covenant*, it seems reasonable to include the parties to the covenant. Therefore, I combined v. 17a with v. 16. Sabbath observance would remain a covenant between God and the people of Israel.

Insofar as we know, this is a unique relationship between a nation and God, up to that point in time. Since the beginning of the Church Age, there are client nations to God; priest nations to God. But, God is not revealing any new thing to individuals in any nation. No one is going to write a new book for the Bible. There will not be, in the Church Age, a *new*, New Testament. We have no clue about the eternal state.

In any case, there is this covenant between God and nation Israel, and it is preserved in many promises which God has made to prominent figures of Israel, throughout the ages; promises which are enshrined in the Word of God.

This covenant is said to be between God and the sons of Israel in perpetuity. That word is ʿôwlâm (עֹלָם) [pronounced ʿo-LAWM], and it has a variety of meanings: properly *what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity.* Although

some of these meanings certain indicate that something continues forever, all of the meanings do not carry that same understanding. There will be a bond between God and Israel—a covenant or contract or agreement—and this will continue throughout Israel's history. However, when nation Israel rejected her Savior, then Israel was set aside for a time. Israel is not set aside forever; just for a time.

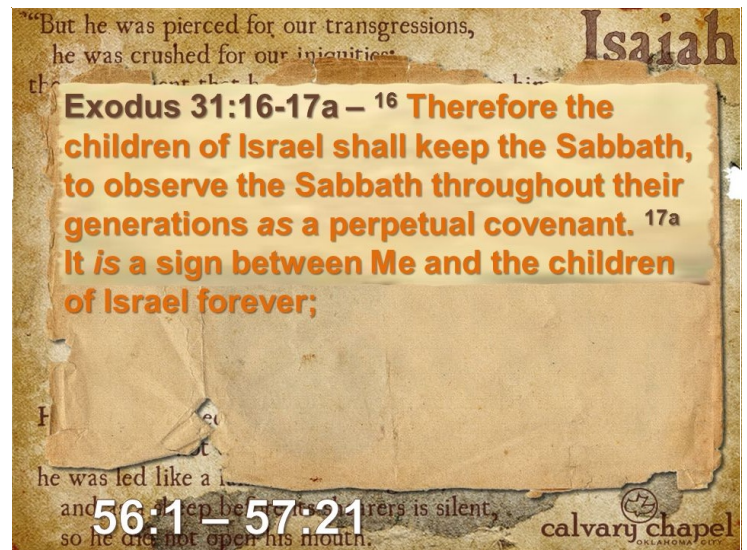
Let me state the obvious: we, in the Church Age, are not *the people of Israel*. Believers in the Church Age are not under mandatory Sabbath observance.

Exodus 31:16–17a **Therefore, the sons of Israel will keep the Sabbath and perform My will in [lit., do] the Sabbath throughout their generations [as] a covenant in perpetuity between Me and the sons of Israel.** (Kukis mostly literal translation)

God set up a pattern when He restored the heavens and the earth and His people should reflect that pattern. The Hebrews were His peculiar people therefore they should in their service to Him reflect God's last acts of restoration and work upon the earth (other than the day to day ministry of God the Holy Spirit and Jesus Christ to the people of Israel. However, since creation, a much greater act of God has taken place: the cross, and our service to Him should reflect that act rather than the act of restoration, as His accomplishments upon the cross were far greater and much more important than restoration.

Exodus 31:16–17a (a graphic); from **Slide Player**; accessed February 3, 2021.

Some of these slide shows aren't half bad. This one, however, I missed the point. Maybe there is narration to tie together the passages presented to the book of Isaiah. Nice transition, however.



Exodus 31:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular noun	Strong's #226 BDB #16
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is implied</i>	Strong's #1931 BDB #214
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
'ôwlâm (עוֹלָם) [pronounced ôo-LAWM]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

'ôwlâm together with the lâmed preposition mean *forever, always*.

Translation: *The Sabbath* [lit., *she, it*] [will be] an everlasting sign,...

The Sabbath would remain an everlasting sign between God and Israel. Many Jewish people today still strictly observe the Sabbath.

George Bush: *[The people of Israel] were continually reminded by it that they were to be a sanctified people, chosen, separated, and distinguished from the rest of the world, with whom all traces of the primitive Sabbath had become nearly extinct.*²²

Precept Austin: *This was a reminder to the nation Israel that she, as a nation, had been separated unto God. The Sabbath Day was part of the Old Testament Law and it was a day of complete physical rest from any sort of physical activity. No fire was to be kindled; no food was to be prepared; no journey was to be undertaken. There was to be no buying or selling; no burden borne; no work was to be done. Whoever broke any of these legal mandates of the O.T. Law was in grave danger of being put to death—Numbers 15:32-36; Exodus 31:12-17; 35:3; 16:22-26; Neh. 10:31; 13:15-21.*²³

Exodus 31:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
shishshâh (ששָׁה) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral; construct form	Strong's #8337 BDB #995
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
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 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
w ^e (or v ^e) (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

²² From <https://www.preceptaustin.org/exodus-31-commentary> accessed February 4, 2021.

²³ From <https://www.preceptaustin.org/exodus-31-commentary> accessed February 4, 2021.

Exodus 31:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (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
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...for Y^ehowah made the heavens and the earth in six days,...

The word here for *made* is Qal perfect of 'âsâh (עָשָׂה) [pronounced *gaw-SAWH*] and it means *to make something out of something else*. Had God *created* the earth in six days, the word which would have been used here would have been bârâh, which means *to make something out of nothing, to create*. This word is found in Gen. 1:1, 21, 27 whereas 'âsâh is found in Gen. 1:7, 16, 26 and 2:22. These are the six days of *restoration*; not creation, per se (although the souls of man and animals were created).

God gives the justification for Sabbath observance. Now, bear in mind that events and rituals have one meaning for Israel; but, in the Church Age, they take on an additional meaning. When Abraham was willing to offer up his son Isaac to God, what was emphasized was Abraham's obedience to God. God told him to do something and Abraham was willing to do what God required of him.

However, when God offers up His only begotten Son in our stead, to die for our sins, this tells us what Abraham's sacrifice was all about (in case you do not remember or did not study this passage, God provided Abraham with a substitute to offer up instead of his son at the last second).

Similarly, the Sabbath was to be observed out of obedience to God, as an everlasting covenant between God and the Hebrew people. However, in the New Testament, we come to appreciate that the Sabbath is our ability to rest in God. Jesus Christ died for our sins, so we only need to believe that.

Exodus 31:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
b ^e (ב) [pronounced <i>b^{eh}</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
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e bîy'îy (שִׁבְעִי) [pronounced <i>sh^e-bee-EE</i>]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

Exodus 31:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâbath (שַׁבָּת) [pronounced shaw- BAHTH]	<i>to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue</i>	3 rd person masculine singular, Qal perfect	Strong's #7673 BDB #991 & #992

Translation: ...and on the seventh day, He rested.

So, in six days, God restored the earth. He made the heavens and the earth; and, because everything had been completed, he stopped work on the 7th day—there was nothing more for God to do.

Exodus 31:17e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâphash (נָפַח) [pronounced naw- FAHSH]	<i>to breath, to take a breath, to refresh oneself; to cease from working</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5314 BDB #661

Translation: [God] stopped working [or, took a breath] [on the seventh day]." (Kukis mostly literal translation)

Although we do not have a specific subject here, I am going to assume that it is God. God took a breath on the 7th day.

Exodus 31:17 (a graphic); from **Life, Hope & Truth**; accessed February 3, 2021.

Exodus 31:17b-e **The Sabbath** [lit., *she, it*] [will be] an everlasting sign, for Y^ehowah made the heavens and the earth in six days, and on the seventh day, He rested. [God] stopped working [or, took a breath] [on the seventh day]." (Kukis mostly literal translation)



Herein, Y^ehowah gives two reasons for the Sabbath: it is a sign between Israel and God and it is a time of refreshment. I am one of the lucky people who has spent the majority of my life doing work which I thoroughly enjoy. However, even in this work God has given me to enjoy, I take a break and am refreshed by this break.

Exodus 31:15–17 Work is to be done in six days but the seventh day [will be] a rest [day], an observance of the Sabbath—[it is] holy to Y^ehowah. Any one doing work on the Sabbath day will surely be executed.’ Therefore, the sons of Israel will keep the Sabbath and perform My will in [lit., *do*] the Sabbath throughout their generations [as] a covenant in perpetuity between Me and the sons of Israel. The Sabbath [lit., *she, it*] [will be] an everlasting sign, for Y^ehowah made the heavens and the earth in six days, and on the seventh day, He rested. [God] stopped working [or, *took a breath*] [on the seventh day].” (Kukis mostly literal translation)

Exodus 31:15–17 All work shall be done in 6 days, but the 7th day will be devote to rest. The observance of the Sabbath will be considered sacred to Jehovah. Any person who works on the 7th day will certainly be executed.’ Therefore, the sons of Israel will continue to observe the Sabbath throughout all their generations as a covenant between Me and them. Sabbath observance will remain an everlasting sign in Israel, because Jehovah made the heavens and the earth in 6 days, but He rested on the 7th day. Because God ceased work on the 7th day, Israel will cease work as well.” (Kukis paraphrase)

Chiasm in Exodus 31:13–17 (a graphic); from [American Torah](http://www.AmericanTorah.com); accessed February 3, 2021.

**Chiasm in
Exodus 31:13-17**

Resting from our labors on the 7th day is
a sign between God and his people.

V13 – A sign between you & me

V13 – Throughout your generations

V14 – You will keep the Sabbath

V14 – Holiness & consequences

V15 – Work 6 days & rest on the 7th.

V15 – Holiness & consequences

V16 – Israel will keep the Sabbath

V16 – Throughout their generations

V17 – A sign between me & Israel

www.AmericanTorah.com

I must admit, I did not see this, although the various repetitions found in this section of Exodus 31 should have been obvious.

Chiasms are common throughout the book of Genesis, because, in my opinion, they are very help when it comes to memorizing text. They are found elsewhere in Scripture, but they are not quite as numerous as the book of Genesis.

What is quite fascinating to me is, of the Ten Commandments, the final 6 make perfect sense when it comes to interaction between people. These are fundamental laws.

The laws regarding God also make sense to people who believe in God. Obviously, to an atheist, they would not make sense.

However, the Sabbath is quite fascinating because the important of it is emphasized and reemphasized in Scripture, with a very heavy penalty (death), but it seems separate from the morality of the commandments before and after.

Now, even though the Law of the Sabbath is not arbitrary, it is very different from the other laws, insofar as, there is no separate moral factor involved. That is, all of the morality of the 4th commandment surrounds the commandment itself. Had God decided that this day would be Thursday or Sunday, everything would be the same (apart from God's justification for the Sabbath).

As an aside, there will be at least one instance where a man is put to death for violating the Sabbath (Numbers 15:32–36). After that execution, no more violations of the Sabbath are recorded.

One can go into great detail about the Sabbath; and, on occasion, there is good reason to do that. However, there are some basic points about the Sabbath that will be covered here.

The Abbreviated Doctrine of the Sabbath (Thieme, Kukis)

1. The original Sabbath of Genesis 2:2 was designed by God to teach grace. God rested because everything was provided in grace for man. There was nothing else He could do. The seventh day was always a memorial to who and what God is and to what God does. It was a memorial to grace.
2. In particular, the Sabbath was given to Israel; in the passage that we are studying, the Sabbath is presented as a sign between God and Israel.
3. In Exodus 16:14-26 the Sabbath had to be called to the attention of the Jews. And it was called to their attention in a special way. Manna represents divine provision for the believer in time. Manna was the food that God provided for the Jews in the desert. And Exodus 16:14 said, "Look, you will always gather manna on day one, day two, day three, day four, day five and day six. And on day six (Friday) you will gather a double portion because on day seven I will provide no manna and you will not, gather manna." So this was the first specific reference to the Sabbath day since God rested in the restoration of Genesis 2:2. All of that time man understood this principle without being nudged.
4. The Jewish Sabbath: a day had to be instituted finally. The Jewish Sabbath is the fourth commandment of the decalogue - Exodus 20:8-11; Deuteronomy 5:12-15. It is also mentioned in Leviticus 23:3. It was designed with one purpose in mind: to commemorate grace by doing no work on the Sabbath day. This is in fulfilment of the concept of Genesis 2:2. The Sabbath was never designed to be any kind of trouble or difficulty, it was designed to be a time of rest, relaxation and tranquillity, a reminder of grace.
5. Then there is a temporal Sabbath which is mentioned in Hebrews 3:11. This is the supergrace Sabbath. It became obvious in the Age of Israel that observing Saturday could be distorted too easily. The Jews began to set up rules and regulations that were ridiculous and had nothing to do with grace. The Sabbath was not designed for overt activity, it was designed for mental activity - to remember grace. Therefore, God had to change it. So we have the supergrace Sabbath mentioned Hebrews 3:11. This is also known as the moment by moment Sabbath whereby you depend day by day and rest entirely on what God has provided. The moment by moment Sabbath is doctrine in the soul, the ECS, the creation by Bible doctrine of capacity - the cup. The cup represents supergrace capacity based on doctrine, and God pouring and pouring and pouring. That is supergrace and the supergrace Sabbath is a moment by moment Sabbath. In other words, God doesn't bless on one day of the week, God blesses on every day of the week. One thing that happened when the Church Age superseded the Age of Israel is that Saturday was set aside. Saturday was a time of animal sacrifices, a time of a specialised priesthood, the priesthood of the tribe of Levi. It was a time for special activities and a time for assembly worship. But the Jewish Age ended suddenly with the cross, the resurrection, the ascension and the session of Jesus Christ. And as the Jewish Age terminated, very shortly thereafter the Church Age began. Now in the Church Age every believer is a priest, so things are different. Now there is no longer a special day. Why? Because every believer is a priest and the objective is for every believer priest to become spiritually self-sustaining. The priesthood of Aaron is set aside.
6. In addition to the supergrace Sabbath there was also an eternal Sabbath, which is also a moment by moment Sabbath - Matthew 11:28. This refers to eternal

The Abbreviated Doctrine of the Sabbath (Thieme, Kukis)

7. The Jews already began to crack under observing the of the Sabbath day and all the ritual. So they had to be further reminded. In Leviticus chapter 25 we discover that they had a seventh year, a sabbatical year. On the seventh year they were to stop all sowing, all planting, all harvesting. Under an agricultural economy that looks as though people will starve. But no. God says, "If you will stop on the seventh year and make it a memorial to grace, then grace will provide what you need." Of course, they never would. God called their bluff right from the start: the Sabbath would never mean a thing to them. They never observed the sabbatical year, and finally, in a period of 490 years of Jewish history they had missed seventy Sabbath years. So God gave them all of the seventy years in captivity.
8. God knew that they would not observe the Sabbath, or the sabbatical year, so He gave them another one: the Jubilee year. The Jubilee year is found in the 25th chapter of Leviticus and this is what is called the generation test. On the fiftieth year everyone who owned property was to return it. And, again, on the fiftieth year they failed to observe. So the rejection of the Sabbath concept was total in Israel. It was total because they had no doctrine. Sabbath is a ritual, not just a day. Observing a day has ritual connected with it. Sabbath means rest, and the Jews had to stop working because that is physical rest. But that is rest ritual and it is not meaningful unless you have doctrine in the soul to appreciate it. The Lord's table, the communion table, is not meaningful unless you have doctrine in the soul to appreciate it. And so it was with the Jews in the past. Doctrine in the soul was
9. Now in the Church Age the Sabbath is interrupted even as the Age of Israel is interrupted. This is taught in Colossians 2:16,17. As the Church Age interrupts the Age of Israel so the Saturday Sabbath is set aside. Now in the Church Age we start with something brand new. On the Day of Pentecost, the first day of the Church Age and a Sunday, God the Holy Spirit took all believers alive in Jerusalem and entered them into union with Christ. Thereafter, when any person believes in Christ, one of the things he receives is the baptism of the Spirit; he enters into union with Jesus Christ. This means that Christianity is not a religion.

The notes from R. B. Thieme, Jr.'s 1972 Hebrews Lesson #39 04/22/1973; edited. I checked several other doctrinal sources and was not very pleased with any of the doctrines which I found.

Precept Austin: THE PURPOSE OF THE OLD TESTAMENT SABBATH WAS TO BE A SIGN BETWEEN JEHOVAH AND ISRAEL. God never said this was a sign between Jehovah and the Gentiles. This was a reminder to the nation Israel that she, as a nation, had been separated unto God. The Sabbath Day was part of the Old Testament Law and it was a day of complete physical rest from any sort of physical activity. No fire was to be kindled; no food was to be prepared; no journey was to be undertaken. There was to be no buying or selling; no burden borne; no work was to be done. Whoever broke any of these legal mandates of the O.T. Law was in grave danger of being put to death—Numbers 15:32-36; Exodus 31:12-17; 35:3; 16:22-26; Neh. 10:31; 13:15-21. Now when we read the New Testament, it becomes crystal clear that the Law ended with Jesus Christ and specifically it ended with His work on the cross—John 1:16-17; Romans 6:14; 7:6; Galatians 3:19-25; Colossians 2:14. When Jesus said that He was Lord of the Sabbath (Mark 2:27-28; Luke 6:5), He specifically meant that He had absolute authority to change and even abolish the Sabbath Day. Two key points that Sabbatarian's miss is that: 1) there is absolutely no record of early Christians observing the Sabbath Day; and 2) there is no mention of keeping the Sabbath Day in any of the Grace Age church epistles. In Colossians 2:10-17 the point is that a believer in Jesus Christ is complete in Christ and the Law has been nailed to the cross and therefore the Sabbath is no more (Col. 2:16-17). In Galatians 4:9-10 believers are warned not to put themselves back under enslavement to the Law.²⁴

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²⁴ From <https://www.preceptaustin.org/exodus-31-commentary> accessed February 4, 2021.

God Is Done Speaking with Moses

And so He gives unto Moses as His completing to speak with him upon a mountain of Sinai two of tables of the testimony; tables of stone written in a finger of Elohim.

Exodus
31:18

God [lit., *He*] then gave to Moses, after He had finished speaking with him on Mount Sinai, the two tables of testimony; tables of stone written by the finger of Elohim.

When God had completed speaking to Moses on Mount Sinai, He then gave Moses the two tablets of testimony, upon which the Ten Commandments had been written by God Himself.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so He gives unto Moses as His completing to speak with him upon a mountain of Sinai two of tables of the testimony; tables of stone written in a finger of Elohim.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And He gave to Mosheh, when He had finished to speak with him on Mount Sinai, two tablets of the testimony, tablets of stone inscribed with the finger of the Lord.
Targum (Pseudo-Jonathan)	And He gave to Mosheh, when He had finished to speak with him in Mount Sinai, the two tablets of the testimony, tablets of sapphire stone from the throne of glory, weighing forty sein, inscribed by the finger of the Lord.
Revised Douay-Rheims	And the Lord, when he had ended these words in mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	He gave to Mosha, when he finished speaking with him on Mount Sinai, the two tablets of the testimony, stone tablets, written with God's finger.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And he gave to Moses, when he had made an end of talking with him on mount Sinai, two tablets of testimony, the stone tablets written by the finger of God.
Samaritan Pentateuch	And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.
Updated Brenton (Greek)	And He gave to Moses when He left off speaking to him in Mount Sinai the two tablets of the Testimony, tablets of stone written with the finger of God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when his talk with Moses on Mount Sinai was ended, he gave him the two stones of the law, two stones on which was the writing made by the finger of God.
Easy English	The Lord finished his words to Moses on Sinai mountain. Then the Lord gave Moses the two flat stones with God's special commands. God had written on these stones with his own finger.
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	When God finished speaking to Moses on Mount Sinai, he gave him the two stone tablets of the Agreement. God had written on the stones with his finger.
God's Word™	.
Good News Bible (TEV)	When God had finished speaking to Moses on Mount Sinai, he gave him the two stone tablets on which God himself had written the commandments.

The Message	When he finished speaking with him on Mount Sinai, he gave Moses two tablets of Testimony, slabs of stone, written with the finger of God.
Names of God Bible	Yahweh finished speaking to Moses on Mount Sinai. Then he gave him the two tablets with his words on them, stone tablets inscribed by Elohim himself.
NIRV	The LORD finished speaking to Moses on Mount Sinai. Then he gave him the two tablets of the covenant law. They were made out of stone. The words on them were written by the finger of God.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	When God had finished speaking to Moses on Mount Sinai, he gave him the two flat stones on which he had written all of his laws with his own hand.
The Living Bible	Then, as God finished speaking with Moses on Mount Sinai, he gave him the two tablets of stone on which the Ten Commandments were written with the finger of God.
New Berkeley Version	.
New Life Version	When the Lord had finished speaking with Moses on Mount Sinai, He gave him the two stone writings of the Law, pieces of stone written on by the finger of God.
New Living Translation	When the LORD finished speaking with Moses on Mount Sinai, he gave him the two stone tablets inscribed with the terms of the covenant, ^[c] written by the finger of God. ^[c] 31:18 Hebrew the two tablets of the Testimony; see note on 25:16. Exodus 25:16 When the Ark is finished, place inside it the stone tablets inscribed with the terms of the covenant, ^[a] which I will give to you. ^[a] 25:16 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	.
Unfolding Bible Simplified	When Yahweh finished talking with Moses on the top of Mount Sinai, he gave him the two stone slabs on which he had engraved his commandments with his own fingers.

Partially literal and partially paraphrased translations:

American English Bible	Well at that, He finished speaking to Moses on Mount Sinai and He gave Moses the two Tablets of Proofs that were made of stone and had been inscribed by the finger of God.
Beck’s American Translation	.
Common English Bible	When God finished speaking with Moses on Mount Sinai, God gave him the two covenant tablets, the stone tablets written by God’s finger.
New Advent (Knox) Bible	Then, at the end of all this converse with Moses on mount Sinai, the Lord gave him two stone tablets, with laws inscribed on them by the very finger of God.
Translation for Translators	When Yahweh finished talking with Moses/me on the top of Sinai Mountain, he gave him/me the two stone slabs on which he had engraved his commandments with his own fingers.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Tables of the Law given to Moses. Then He gave to Moses when He had finished His commands to him upon Mount Sinai, two tablets of stone, with the evidence written by the finger of GOD .

God's Truth (Tyndale)	And when he had made an end of communing with Moses upon the mount Sinai, he gave him two tables of witness: which were of stone and written with the finger of God.
HCSB	The Two Stone Tablets When He finished speaking with Moses on Mount Sinai, He gave him the two tablets of the testimony, stone tablets inscribed by the finger of God.
International Standard V	When he finished speaking with Moses [Lit. him] on Mount Sinai, he gave him [Lit. to Moses] the two Tablets of the Testimony, tablets of stone written by the finger of God.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	When God had finished talking with Moses on Mount Sinai, he gave him two tablets of covenant decrees, made of stone, written on by his own hand.
Unlocked Literal Bible	.
Urim-Thummim Version	Then He entrusted to Moses, after He had finished speaking with him on Mount Sinai, the two tablets of Testimony (stone tablets) engraved with the finger of Elohim.
Wikipedia Bible Project	And He gave Moses, as he stopped speaking with him on mount Sinai, two tablets of the testimony, stone tablets, written in the finger of God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<i>When Yahweh had finished speaking to Moses about all these things, he gave him the two slabs of the Statement, slabs of stone written with the finger of God.</i>
The Heritage Bible	And when he had ended speaking with him upon Mount Sinai, he gave to Moses two tables of testimony, tables of stone, written with the finger of God.
New American Bible (2002)	When the LORD had finished speaking to Moses on Mount Sinai, he gave him the two tablets of the commandments, the stone tablets inscribed by God's own finger.
New American Bible (2011)	When the LORD had finished speaking to Moses on Mount Sinai, he gave him the two tablets of the covenant, the stone tablets inscribed by God's own finger. ^d d. [31:18] Ex 24:12; 32:15–16; Dt 5:22.
New English Bible—1970	When he had finished speaking with Moses on Mount Sinai, the LORD gave him the two tablets of the Tokens, tablets of stone written with the finger of God.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>(ii) When he had finished speaking with Moshe on Mount Sinai, Adonai gave him the two tablets of the testimony, tablets of stone inscribed by the finger of God.</i>
exeGesés companion Bible	<u>THE SLABS OF WITNESS</u> And when he finishes wording with Mosheh on mount Sinay, he gives him two slabs of witness - slabs of stone inscribed by the finger of Elohim.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	<i>The Golden Calf</i> When [God] finished speaking to Moses on Mount Sinai, He gave him two tablets of the Testimony. They were stone tablets, written with God's finger.

tablets

According to tradition the tablets were square, 6 x 6 x 3 handbreadths (18' x 18' x 9') Bava Bathra 14a). They were made of sapphire (Lekach Tov; see note on Exodus 24:10).

finger

'Instrument' (Moreh Nevukhim 1:66). See Exodus 8:15 (cf. Midrash HaGadol).

The Scriptures 2009

And when He had ended speaking with him on Mount Sinai, He gave Mosheh two tablets of the Witness, tablets of stone, written with the finger of Elohim.

Tree of Life Version

When He had finished speaking with him on Mount Sinai, He gave the two tablets of the Testimony to Moses—tablets of stone, written by the finger of God.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND HE GAVE TO MOSES WHEN HE LEFT OFF SPEAKING TO HIM IN MOUNT SINAI THE TWO TABLES OF TESTIMONY, TABLES OF STONE WRITTEN UPON WITH THE FINGER OF THE THEOS (*Alpha & Omega*).

Awful Scroll Bible

He was to grant to Moses, as He is to finish to speak to him on Mount Sinai, the two tablets of the testimony; tablets of stone being inscribed by the finger of the Gods.

Charles Thomson OT

.

Concordant Literal Version

.

Darby Translation

.

exeGeses companion Bible

.

Orthodox Jewish Bible

And He gave unto Moshe, when He had made an end of speaking with him upon Mt. Sinai, two Luchot HaEdut (Tablets of the Testimony), Luchot Even (Tablets of Stone), written with the Etzba Elohim (Finger of G-d²⁵).

Rotherham's *Emphasized B.*

Then gave he unto Moses, <as he finished speaking with him in Mount Sinai> the two tables of the testimony,—tables of stone, written with the finger of God.

Third Millennium Bible

.

Expanded/Embellished Bibles:

The Amplified Bible

.

The Expanded Bible

When the Lord finished speaking to Moses on Mount Sinai, he gave him the two stone tablets with the Agreement [Covenant; Testimony; Treaty] written on them, written by the finger of God.

Kretzmann's Commentary

And He (God) gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God. In what manner this engraving was done is not revealed, the fact alone being stated. The Decalogue is the word and will of the Lord, of which He Himself says that heaven and earth will pass away before one tittle of this will is invalidated. The ministry of the New Testament is written with the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart, 2Cor. 3:3.

Syndein/Thieme

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The Voice

When God had finished giving these instructions to Moses on Mount Sinai, He gave Moses the two stone tablets as a witness to their agreement inscribed by the very finger of God.

²⁵ One of the most inane things done in Christianity and Judaism today is, some groups write *God* as *G-d* because, I guess somehow, that is more holy or more respectful or whatever. The reason that we do not know for certain what the vowel points are in YHWH is, there were no vowel points to begin with in the Hebrew. At some point, it became a tradition among the Hebrew people not to say the name *Yehowah*, but to say *Adonai* instead. This was not the result of a command from God, but just a Jewish tradition. Today, we know how to pronounce (more or less) all of the Hebrew words because they continued to be read in the synagogues; so inserting vowel points centuries later could be done. But, since *YHWH* was not pronounced, they could only guess at what the vowel points were (I think I did a better job guessing, but we will find out later about that).

Bible Translations with Many Footnotes:

The Complete Tanach

When He had finished speaking with him on Mount Sinai, He gave Moses the two tablets of the testimony, stone tablets, written with the finger of God.

He gave Moses: In the Torah, chronological order is not adhered to. The episode of the calf took place long before the command of the work of the Mishkan. For on the seventeenth of Tammuz the tablets were broken, and on Yom Kippur the Holy One, blessed is He, was reconciled to Israel. On the morrow [i.e., on the eleventh of Tishri], they commenced with the donation for the Mishkan, and it [the Mishkan] was erected on the first of Nissan. -[from Midrash Tanchuma, Ki Thissa 31]

When He had finished: Heb. וְהָיָה: [This word should be spelled וְהָיָה. Here, however,] it is spelled defectively [without the first "vav"], as if to be read: וְהָיָה; [meaning] like his bride, for the Torah was delivered to him [Moses] as a gift, as a bride [is given] to a bridegroom, because [otherwise] he could not have learnt it all in such a short time (Tanchuma, Ki Thissa 18). Another explanation: Just as a bride is adorned with twenty-four ornaments [i.e.,] the ones listed in the book of Isaiah (3:18-22), so too must a Torah scholar be adorned with the twenty-four books [of the Scriptures, i.e., possess the knowledge of the entire Scriptures] (Tanchuma, Ki Thissa 16).

speaking with him: the statutes and the ordinances in the section entitled: "And these are the ordinances" (Exod. 21-23) [i.e., in parshath Mishpatim].

speaking with him: [The word "with"] teaches [us] that Moses would hear [the laws] from God and then they would both repeat the halachah together. -[from Exod. Rabbah 41:5]

tablets: Heb. תַּחֲלִיל. It is spelled תַּחֲלִיל [without the "vav" of the plural, as if to be read תַּחֲלִיל, the singular form,] because they were both the same [size]. -[from Exod. Rabbah 41:6]

The Geneva Bible
Kaplan Translation
NET Bible®

.

He gave Moses two tablets of testimony when he had finished speaking with him on Mount Sinai, tablets of stone written by the finger of God.²⁶

^{26sn} The expression "the finger of God" has come up before in the book, in the plagues (Exod 8:15) to express that it was a demonstration of the power and authority of God. So here too the commandments given to Moses on stone tablets came from God. It too is a bold anthropomorphism; to attribute such a material action to Yahweh would have been thought provoking to say the least. But by using "God" and by stating it in an obviously figurative way, balance is maintained. Since no one writes with one finger, the expression simply says that the Law came directly from God.

New American Bible (2011)

.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he gave to "**Mosheh** ^{Plucked out}", (as) he finished speaking (with) him in the hill of "**Sinai** ^{My sharp thorns}", the two slabs of the evidence, the slabs of stone written (with) the finger of "**Elohiym** ^{Powers}",...

Charles Thomson OT Here he paused, and gave Moses, when he had ceased speaking to him on mount Sina, two tables of the testimony; tables of stone written with the finger of God.

C. Thompson (updated) OT

Context Group Version

English Standard Version

Green's Literal Translation

Modern English Version

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When He had made an end of communing with him on Mount Sinai, He gave Moses the two tablets of testimony, tablets of stone, written with the finger of God.

Modern Literal Version

Modern KJV

New American Standard B.

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New European Version	When He finished speaking with him on Mount Sinai, He gave to Moses the two tablets of the testimony, stone tablets, written with God's finger.
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 He gives unto Moses, when He finishes speaking with him in mount Sinai, two tables of the testimony, tables of stone, written by the finger of God.

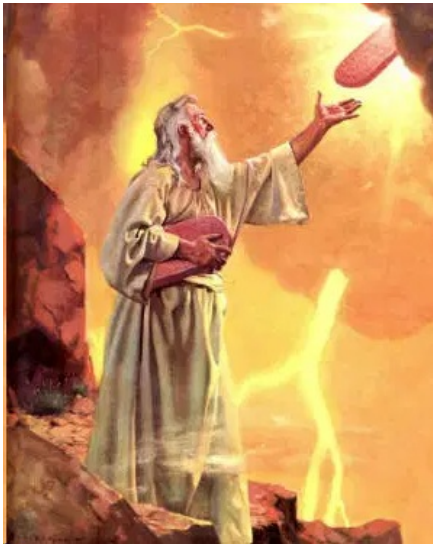
The gist of this passage: This will complete God speaking to Moses, and Moses will receive the tables of the Law, written by God, to take down to the people.

Exodus 31:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal im perfect	Strong's #5414 BDB #678
'el (עַל) [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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #3615 BDB #477
The infinitive construct with the kaph preposition is very similar to its use with the bêyth preposition. Generally, this is seen as a temporal clause, where the preposition is translated <i>when, as, just as, as soon as</i> . ²⁶			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

²⁶ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 182.

Exodus 31:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -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>	Piel infinitive construct	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 3 rd person masculine singular suffix	Strong's #854 BDB #85
b ^e (ב) [pronounced b ^{eh}]	<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 (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (יִנַּיִס) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
lûwchôth (לְחֹלִי) [pronounced loo-KHOHTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural construct	Strong's #3871 BDB #531
'êdûwth (עֲדוּת) [pronounced gay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: God [lit., He] then gave to Moses, after He had finished speaking with him on Mount Sinai, the two tables of testimony;...



Once God was through speaking with Moses (and I think there was much more said in 40 days than what we read here in this section of Exodus), God gave Moses the two tablets of testimony.

God gives Moses the two tablets of stone (a graphic); from [Truth Snitch](#); accessed February 3, 2021.

Exodus 31:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lûwchôth (לוחות) [pronounced loo-KHOOTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural construct	Strong's #3871 BDB #531
'eben (אבן) [pronounced EH ^B -ven]	<i>a stone [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</i>	feminine singular noun	Strong's #68 BDB #6
kâthab (כתב) [pronounced kaw-THAHB ^y]	<i>that which was written, the written [thing, book], the writing</i>	Qal passive participle	Strong's #3789 BDB #507
b ^e (ב) [pronounced b ^{eh}]	<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
'ets ^e ba' (עצבא) [pronounced etz ^e -BAHÇ]	<i>finger, forefinger, finger used for dipping; toes</i>	feminine singular construct	Strong's #676 BDB #840
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...tables of stone written by the finger of Elohim.

Written by the finger of God is an anthropopathism, indicating that God did write these commandments on stone, miraculously, if you will. These were not things that Moses chipped away at.

The tables of testimony are tables made from stone written on by God Himself. I assume the Ten Commandments are what are written on these tables.

Exodus 31:18 [God \[lit., He\] then gave to Moses, after He had finished speaking with him on Mount Sinai, the two tables of testimony; tables of stone written by the finger of Elohim.](#) (Kukis mostly literal translation)

The NIV Bible is quite informative at this point. Many of us have the picture of the first five commandments written upon one table and the other five upon the other table. This was not what took place. A covenant is a contract between two parties. When we sign a contract with someone else, it is standard for both parties to receive their own copy of what it was that they have signed. This is not a new development in society; this has been a part of man's history as far back as archeology will take us. The two tables were replicas of each other, each with the ten commandments, a copy for the Israel and a copy for God; both of these tables were kept in the ark of the covenant as a witness between God and man. The sign to all mankind that there was a covenant between God and man was the Sabbath; the Sabbath told all those who came into contact with Israel that there was a special relationship between themselves and God. It told them and their children and their children's children that there was a covenant between themselves and God. When asked why do we stop on Saturday and set aside a spiritual time, it was answered them that they had a covenant with God the Father, the God of Israel, to keep the commandments of God and that by so keeping these commandments, they would receive blessing.

Now Moses has been up on Mount Sinai for forty days. The laws herein mentioned were certainly given during that period of time. It is possible (and I am not there yet, so I don't know for certain) a great many other laws given by God to Moses during this time period which are placed later on in the books of Law. During this time, Moses' life has been almost like a dream, speaking on holy ground directly with Y^ehowah; he will return to an impatient group of degenerate Hebrews.

Exodus 31:18 [When God had completed speaking to Moses on Mount Sinai, He then gave Moses the two tablets of testimony, upon which the Ten Commandments had been written by God Himself.](#) (Kukis paraphrase)

From this point forward, nearly all of the text of Exodus is going to be narrative. However, a considerable portion of that narrative will be devoted to doing the things which God commanded (that is, the building of the Tabernacle, the Tabernacle furniture, the priests' clothing, etc.). In those chapters, there will not be a great deal of difference between them and the instructions given by God; apart from them being narrative.

There is a question which is yet in my mind, and that is, what exactly happened for 40 days on Mount Sinai? Clearly, the text of Exodus 20–31 is not 40 days worth of God talking. One theory is, a portion of Leviticus was given to Moses when he was on Mount Sinai. The problem with that theory is, the first words of Leviticus 1:1 is: [And the LORD called unto Moses, and spoke unto him out of the tabernacle of the congregation, saying,...](#) (Niobi Study Bible) Although God speaks to Moses on several occasions (we read that in Leviticus 4:1 5:14 6:1, 8, 19 24, etc.), the information is so aligned with Leviticus 1–3 (which God spoke to Moses from the Tabernacle), that it would seem odd for God to have spoken the other things to Moses while on Mount Sinai.

So, I am at a loss here, apart from prayer, speaking directly to God, meditation, or whatever. I find this very similar to the 40 days of testing which Christ endured in Matt. 4 and Luke 4—the recorded tests certainly could not have taken up more than a half day. So what happened during the rest of that time period? I can come up with more of a reasonable explanation for Jesus during that time than I can for Moses and his 40 days.

Moses did have to come down off the mountain and lay out all of these instructions to Israel. So, perhaps Moses was given the information and he thought about it, tried to remember it, and God repeated it to him. Or Moses asked questions. Moses did have to come down from Mount Sinai with all of this information in his head; so perhaps that is what took all of the time?

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum

www.kukis.org[Exodus folder](#)[Exegetical Studies in Exodus](#)

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 31 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 31

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 31

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 31

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.
- 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

Shmoop Summary of Exodus 31

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.
- **31:1-11: Introducing the Builders**
- Now God introduces the guys who are going to be the primary contractors on this job, Bezalel and Oholiab. They're skilled and majorly cool.
- Think about why the Bible bothers to mention these guys. To give them glory? To glorify their houses or tribes? Or maybe they were just hanging around when all of this stuff was going in the book.
- **31:12-18: Sabbath Rocks**
- Don't worry, we're almost done.
- Now God repeats his command to Moses that the Sabbath should be sacred. Basically, if you do any work on this appointed day, you'll be "put to death" (31:14). It's not just a designated rest day, but also a memorial to God's power and example. After all, in Genesis, he created the world in six days and then took the day off. Why shouldn't everyone else do the same? It's a bonding thing.
- Then, in verse 18, God gives Moses the two stones with the Ten Commandments inscribed on them.
- This is a big handover, folks. God wrote these with his own hand, and now he's giving them to Moses so that he can give them to the people.
- It's no coincidence that this big moment is paired with the instructions about the Sabbath; it gives the whole Sabbath thing some major hype.

From <https://www.shmoop.com/exodus/chapter-25-31-verse-18-summary.html> accessed September 2, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 31

But even so, each approach to Him needed special washing - hence the laver (30:17-21). Again, within Israel, the priests were to be the sacred representatives of the people. As such, they, and all connected with their service, must be anointed with a peculiar oil, symbolical of the Holy Spirit, all counterfeit of which was to be visited with such punishment as reminds us of that following upon the sin against the Holy Ghost (vers. 22-33). Lastly, the material for the highest symbolical service, that of incensing, is described (vers. 34-38). The whole section closes by designating the persons whom the Lord had raised up for doing all the work connected with the preparation of His Sanctuary. (Exodus 31:1-11)

The institutions thus made were, in reality, the outcome and the consequences of the covenant which the Lord had made with Israel. As "a sign" of this covenant between Jehovah and the children of Israel, (Exodus 31:17)

Edersheim Summarizes Exodus 31

God now ordered anew the observance of the Sabbath (31:12-17) - its twofold provision of rest and of sanctification (ver. 15) being expressive of the civil and the religious aspects of that covenant, and of their marvelous combination. Thus furnished with all needful directions, Moses finally received, at the Hand of the Lord, the "two tables of testimony," "written with the finger of God" (ver. 18).

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html accessed September 2, 2019.

[Chapter Outline](#)

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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.

I did not find any material which paralleled Exodus 31.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed September 2, 2019. 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 31

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God has chosen two men to build the Tabernacle and its furniture

A Complete Translation of Exodus 31

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Y^ehowah spoke unto Moses, saying, “Look, I have called by name Bezalel, [who is] the son of Uri, the son of Hur, from [lit., <i>to, for, regarding</i>] the tribe of Judah. I have filled him with the Spirit of God in [the realm of] wisdom, in understanding, in knowledge, and in all craftsmanship, [in order that he may] plan out [creative] designs, to work in gold, in silver and in copper; and in the cutting of stone to accomplish [any desired task], as well as the carving of wood—to (skillfully) construct any [kind of wood] project.</p>	<p>Jehovah spoke to Moses, saying, “Listen, I have called into service this man Bezalel, who is the son of Uri, the son of Hur. He is a part of the tribe of Judah. I have filled him with the Spirit of God in the realm of wisdom, understanding, knowledge and skilled craftsmanship, so that he might create well-thought-out designs, working with gold, silver and copper; being skilled in both the cutting of stone as well as the carving of wood—a man able to properly construct any kind of item if given the raw materials to work with.</p>
<p>Furthermore, listen, I, [even] I have given Oholiab [to work] with him. [Oholiab is] the son of Abisamach of the tribe of Dan.</p>	<p>Furthermore, there is another man who is capable to assist Bezaleel: Oholiab the son of Abisamach from the tribe of Dan.</p>
<p>Also with their skilled hearts I have given [them] wisdom, so that they will make all which I have commanded them [to make]: the Tent of Meeting, the Ark of Testimony and the Mercy Seat which is upon it, along with all of the furnishings of the Tent: the table and its utensils, the pure lampstand and all of its utensils, the altar of incense, the altar of burnt offering and all its utensils, and the [copper] basin and its base.</p>	<p>To their skilled hearts I have added divine wisdom, so that they will have the skill to make all which I have commanded them to make: the Tent of Meeting, the Ark of Testimony (and the mercy seat which sits upon it), along with all of the furnishings for the Tent of Meeting: the Table of Showbread and its accessories, the pure lampstand and all of its accessories, the altar of incense, the altar of the burnt offering (and all of its accessories), and the bronze basin with its base.</p>
<p>[Bezalel and Oholiab will also oversee the making of] the garments for the [holy] service—the holy garments for Aaron the priest, and the garments for his sons to serve as priests, and the anointing oil, and the holy spice-laden incense. According to all that I have commanded you, they will do.”</p>	<p>Bezalel and Oholiab will also oversee the sewing of the garments used in the holy service to God—Aaron’s priestly garb and the clothing for his sons. They will also mix the anointing oil and the sacred incense oil—just as I have commanded you, they will do.”</p>
<p style="text-align: center;">God requires that Israel keep the Sabbath</p>	
<p>Y^ehowah speaks to Moses, saying, “Declare [this] to the sons of Israel, saying, ‘Certainly you will [all] keep My Sabbaths, for Sabbath observance [lit., <i>she, it</i>] [is] a sign between you [all] and Me throughout your generations, to recognize that I [am] Y^ehowah Who sanctifies [all of] you. Therefore, you [all] will keep the Sabbath, because it [is] holy to [all of] you.</p>	<p>Jehovah then spoke to Moses, saying, “You will declare this to the people of Israel, saying the following: ‘You will always observe My Sabbaths, for this Sabbath observance is a sign between you and Me in every subsequent generation. By this observance, you are recognizing that I am Jehovah Who sets you, as a people, apart from all other peoples. Therefore, you will observe the Sabbath because it is sacred to you.</p>
<p>Those who profane the Sabbath [lit., <i>she, it</i>] will surely be executed. Every [person] who does work during a Sabbath [lit., <i>in her</i>], that soul will be cut off from the midst of My [lit., <i>her</i>] people.</p>	<p>Anyone who profanes the Sabbath will certainly be executed. Anyone who is found doing work during the Sabbath will be cut off from the midst of My people.</p>

A Complete Translation of Exodus 31	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Work is to be done in six days but the seventh day [will be] a rest [day], an observance of the Sabbath—[it is] holy to Y ^e howah. Any one doing work on the Sabbath day will surely be executed.'	All work shall be done in 6 days, but the 7 th day will be devote to rest. The observance of the Sabbath will be considered sacred to Jehovah. Any person who works on the 7 th day will certainly be executed.'
Therefore, the sons of Israel will keep the Sabbath and perform My will in [lit., <i>do</i>] the Sabbath throughout their generations [as] a covenant in perpetuity between Me and the sons of Israel. The Sabbath [lit., <i>she, it</i>] [will be] an everlasting sign, for Y ^e howah made the heavens and the earth in six days, and on the seventh day, He rested. [God] stopped working [or, <i>took a breath</i>] [on the seventh day]."	Therefore, the sons of Israel will continue to observe the Sabbath throughout all their generations as a covenant between Me and them. Sabbath observance will remain an everlasting sign in Israel, because Jehovah made the heavens and the earth in 6 days, but He rested on the 7 th day. Because God ceased work on the 7 th day, Israel will cease work as well."
God gives to Moses the tables of the Law	
God [lit., <i>He</i>] then gave to Moses, after He had finished speaking with him on Mount Sinai, the two tables of testimony; tables of stone written by the finger of Elohim.	When God had completed speaking to Moses on Mount Sinai, He then gave Moses the two tablets of testimony, upon which the Ten Commandments had been written by God Himself.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 31	
Wenstrom	https://www.wenstrom.org/index.php?option=com_libwriten&view=libwriten&selCat=2&Itemid=124 (Search "Exodus")
Jeremy Thomas	https://fbgbible.org/?s=exodus
Syndein	http://syndein.com/exodus.html
Keil and Delitzsch Commentary on Exodus	https://www.gracenotes.info/exodus/exodus.pdf
Todd Kennedy overview of Exodus	http://www.spokanebiblechurch.com/books/exodus

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-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, Jr. and R. B. Thieme, III have not taught this chapter on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Exodus 31



Word Cloud from Exegesis of Exodus 31²⁷

These two graphics should be very similar; this means that the exegesis of Exodus 31 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²⁷ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.