

# EXODUS 35

Written and compiled by Gary Kukis

## Exodus 35:1–35

## Preparation for Building the Tabernacle and its Furniture

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:** Moses first tells the people about the Sabbath regulations; then he tells them what is needed to build the Tabernacle and sacred furniture. Also, Moses gives a brief description of what needs to be built. The people bring the necessary materials to Moses, and he again references two men who will oversee that work.

The Bible Summary of Exodus 35 (in 140 characters or less): *Moses told the Israelites to keep the Sabbath. He called for craftsmen to make the tabernacle. The people gave gifts for the work.*<sup>1</sup>

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 35, 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 35:

#### Introduction

vv. 1–3	<b>Moses Gives the Sabbath Regulations</b>
vv. 4–9	<b>Moses Tells What Offerings Are Necessary for the Tabernacle and Furniture</b>
vv. 10–19	<b>A Basic Description of the Tabernacle, Its Furniture, and the Priestly Garb</b>
vv. 20–29	<b>The People Bring the Offerings to Moses</b>
vv. 30–35	<b>Bezalel and Aholiab Will Be the General Contractors</b>

#### Chapter Summary

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### Charts, Graphics and Short Doctrines:

Preface	<b>Quotations</b>
Introduction	<b>Exodus 35</b> (a graphic)
Introduction	<b>The Tabernacle (Exodus 35–40)</b> (a graphic)
Introduction	<b>Doodle Through the Bible — Exodus 35</b> (a graphic)
Introduction	<b>Bible Journaling Exodus 35</b> (by Tracie Rollins)
Introduction	<b>Titles and/or Brief Descriptions of Exodus 35</b> (by various commentators)
Introduction	<b>Brief, but insightful observations of Exodus 35</b> (various commentators)
Introduction	<b>Fundamental Questions About Exodus 35</b>
Introduction	<b>The Prequel of Exodus 35</b>
Introduction	<b>The Principals of Exodus 35</b>
Introduction	<b>The Places of Exodus 35</b>
Introduction	<b>By the Numbers</b>
Introduction	<b>Timeline for Exodus 35</b>
Introduction	<b>A Synopsis of Exodus 35</b>

<sup>1</sup> From <http://www.biblesummary.info/exodus> accessed January 6, 2020.

Introduction  
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**Outlines of Exodus 35** (Various Commentators)  
**Mobilizing for Ministry—an Outline of Exodus 35** (a graphic)  
**A Synopsis of Exodus 35 from the Summarized Bible**  
**The Big Picture (Exodus 24–40)**  
**A Chiasm of Exodus 24-40** (from Richie Morgan)  
**Paragraph Divisions of Modern Translation for Exodus 35**

**Changes—additions and subtractions (for Exodus 35)**

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v.

v.

v. 2

**Exodus 35:2 (ESV)** (a graphic)

v. 2

**Should we execute people who do not obey the Sabbath?**

v. 2

**Kill Sabbath Day Workers (Exodus 35:2)** (a graphic)

v. 3

**Exodus 35:3 Shabbat Shalom** (a graphic)

v. 3

**The Sabbath Day** (a graphic)

v. 3

**Links Concerning Chiasm**

v. 6

**Purple, mauve, violet, boysenberry, lavender, plum. magenta** (a graphic)

v. 9

**The Materials Needed for the Tabernacle and God's Plan**

v. 10

**Exodus 35:10 (NKJV)** (a graphic)

v. 11

**Model of the Tabernacle Complex** (a photograph of a replica)

v. 11

**The Tabernacle and Its Coverings** (a photo of a model)

v. 11

**The Coverings of the Tabernacle** (by Dr. James Modish)

v. 11

**Boards and Bars of the Tabernacle** (an illustration)

v. 11

**Panel board being locked together** (an illustration)

v. 11

**The Pillars and Their Bases for the Courtyard Wall** (an illustration)

v. 12

**The Ark and Its Poles** (an illustration)

v. 12

**The Mercy Seat on Top of the Ark** (a photograph of a model)

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**The Tabernacle featuring the Veil and the Ark** (an illustration)

v. 13

**The Table of Showbread and Its Poles** (photo of a model)

v. 14

**The Lampstand in the Tabernacle** (an artistic rendering)

v. 15

**The Alar of Incense and Its Poles** (picture of a model)

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**Model of a Tabernacle** (photograph)

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**The Brazen Altar with Its Copper Grating** (a picture)

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**The Brazen Altar, Its Poles and Utensils** (a picture)

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**The Laver and Its Base** (an artist's rendition)

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**The Courtyard of the Tabernacle** (a picture of an a mock up)

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**The Outer Court of the Tabernacle of Moses** (a picture)

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**Seeing the Tabernacle from above** (a graphic)

v. 19

**The Priestly Garments** (an Illustration)

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**The Tabernacle (the finished product)** (a graphic)

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- v. 23 [Men bringing various skins to Moses](#) (a graphic)
- v. 25 [The wise woman spinning](#) (a photo)
- v. 26 [Women weaving and spinning](#) (a graphic)
- v. 27 [The NET Bible Exodus 36 page](#) (a graphic)
- v. 27 [The jewelry brought by the people of Israel](#) (a graphic)
- v. 28 [Perfumes, spices and oil brought in by Israel](#) (a graphic)
- v. 29 [Exodus 35:29 \(ESV\)](#) (a graphic)
- v. 29 [Men and women bring raw materials to Moses](#) (a graphic)
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<a href="#">www.kukis.org</a>	<a href="#">Exodus folder</a>	<a href="#">Exegetical Studies in Exodus</a>


Doctrines Covered or Alluded To			
<a href="#">Authorship of Genesis</a>	<a href="#">Documentary Hypothesis</a>	<a href="#">Movement of the Ark and the Tabernacle</a>	<a href="#">Sabbath</a>
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

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

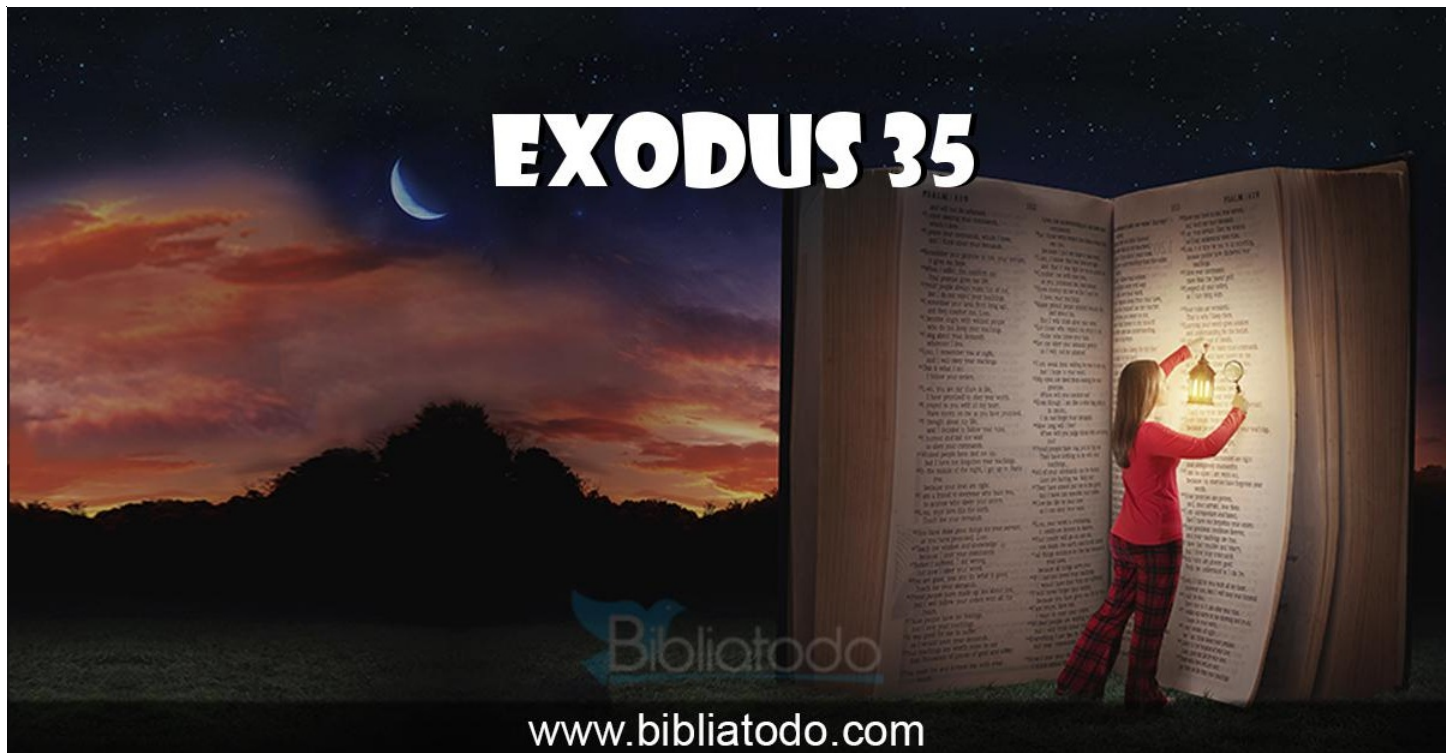


	Exodus 20	Exodus 31	
<p>Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.</p>			
<p>In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.</p>			
<p>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: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). Often, the terms below are linked to complete doctrines.</p>			
Definition of Terms			
<b>Angelic Conflict</b>	<p>Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the <b>Angelic Conflict</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>		
<b>Chiasm</b>	<p>A chiasm (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasm, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint. When there is a center element, that is what is often emphasized and what is the most important part of the passage. (<a href="#">Chiasm example</a>) (<a href="#">Thomas B. Clarke</a>) (<a href="#">Brad McCoy</a>) (<a href="#">Biblical Chiasm Exchange</a>)</p>		
<b>Divine institutions</b>	<p>A <i>divine institution</i> is an absolute social structure instituted by God for the entire human race—for believers and unbelievers alike. The term <i>divine</i> emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These are (1) the volitional function of the human soul; (2) work; (3) marriage; (4) family; and (5) human government. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ.<sup>2</sup> For more information, see <b>Divine Institutions</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>		
<b>The Exodus Generation</b>	<p>The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i>. They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.</p> <p>Often, the <i>Exodus generation</i> is to refer only to that older generation, <i>Gen X</i>.</p>		
<b>Logistical Grace</b>	<p>Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. <b>Logistical Grace</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>		

<sup>2</sup> A portion of this definition comes from: <http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm>

Definition of Terms	
<b>LXX, Septuagint</b>	The Septuagint was the Greek translation made of the Old Testament somewhere between 300–100 B.C. It is often called the LXX, because 70 translators were thought to be employed in this task.
<b>Operation Z</b>	<p>Operation Z refers to the process of receiving and retaining Bible doctrine in the human soul.</p> <p>The pastor-teacher teaches the Word of God accurately from the pulpit and we hear and consider that information. This is known as the <i>staging area of the soul</i>; and doctrine retained here is of no use to us. It is simply information.</p> <p>When we believe what we have heard, then the doctrine is transferred to our heart, into our thinking; and I would say that it is then placed into the human spirit.</p> <p>The human soul contains information about ourselves and our surroundings; and the human spirit contains information about ourselves, God, and our relationship with Him.</p> <p>Graphic from <a href="#">Country Bible Church</a>, accessed May 18, 2020. The terminology and original graphic came from R. B. Thieme, Jr.</p>  <p>The diagram, titled "Operation Z", illustrates the process of receiving and retaining Bible doctrine. It shows a flow from "Logos" (Word) to "Human Spirit". The "Logos" is associated with "λoγoς" and "Word", and is "Taught by P-T". The "Human Spirit" is associated with "πνευμα" and "Human Spirit". The process involves "Teaching Ministry of H.S." and "Automatic transfer by H.S. to the soul (pneumatikos)". The "Word" is transferred to the "Human Spirit" through the "Heart". The "Heart" is associated with "Kardia" (καρδια) and "Heart", and is "Transferred by Faith through H.S.". The "Heart" leads to "Epignosis Knowledge Believed". The "Word" leads to "Gnosis Knowledge Understood".</p>
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, rebound 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 <a href="#">Doctrine of Rebound (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Revealed God (or, the Revealed Lord)</b>	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
<b>Royal Family of God</b>	Those in the Church Age who have believed in Christ Jesus are considered to be royal family of God. We are not simply members of the family of God, but of the royal family; which means we are closely associated the Christ's royalty (because we are in Christ). See the <a href="#">Royal Family Honor Code (McLaughlin; McLaughlin2)</a> ; <a href="#">Baptism of the Spirit and the Royal Family (Grace Notes)</a> ; and the <a href="#">Royal Family of God (Joe Wall—p. 74)</a> .

Definition of Terms	
<b>Sin unto Death</b>	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the <b>Doctrine of the Sin unto Death</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
Some of these definitions are taken from <a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>



**Exodus 35** (a graphic); from [Biblia todo](#); accessed April 19, 2021. I just thought this was kind of a cool graphic.

## An Introduction to Exodus 35

**Introduction:** At the end of the previous chapter, Moses was first speaking with God and, afterwards, He spoke with the people. His face would shine after speaking with God and he would need to wear a veil when speaking to the people. The content of his message (or God's message) was not really the issue.

At this point, we will study the content of what Moses was teaching the people. The rest of this book will be devoted to following the instructions of God and building the Tabernacle and the things necessary for the Tabernacle service (Exodus 35–40).

Exodus 35 may seem to move rather quickly. We have covered all of this material before in Exodus 25:1–8 and 31:1–3. That is where God commanded these things to be done and this is the first step in the fulfillment of these things. The general projects will be named, the materials will be gathered, and the two foremen will be named (again).

All that we have had in the Law so far have been, essentially, the Ten Commandments, the Passover, some of the other feasts and a description of what God wanted built. From this point, much of Exodus will be devoted to actually building the Tabernacle and its furnishing, as required by God. Much of Leviticus, we will cover the ceremonial laws to which Israel was to be subject. These ceremonial laws were every bit as important as the moral laws given by God.

These ceremonial laws were designed to take Israel from its inception as a nation (actually, prior to this time) and take them all the way to the Incarnation of Jesus Christ. All of these laws and ceremonies were to tie the Creator of the Universe to His people and to the provision which He has made for His people.

These ceremonial laws were not designed to survive the birth, death, burial and resurrection of Jesus Christ. These laws pointed to the Son of God to come, as well as looked back to God Who created all there is.

**The Tabernacle (Exodus 35–40)** (a graphic); from [Grace Church Gisborne](#); accessed April 19, 2021.

From this point to the end of the book of Exodus, the Tabernacle materials will be gathered and the Tabernacle will be built.

**Doodle Through the Bible — Exodus 35** (a graphic); from [Doodle through the Bible](#); accessed April 19, 2021.





# Exodus 35

Then Moses assembled the sons of Israel v<sub>1</sub>



These are the things that the LORD has Commanded you to do v<sub>1</sub>

For 6 days work may be done, but on the 7th day you shall have a holy day, a Sabbath of complete rest to the LORD v<sub>2</sub>

Let every skillful man among you come

Take...a contribution... whoever is of a willing heart, let him bring it v<sub>5</sub>



everyone whose heart stirred him and everyone whose spirit moved him came & brought the LORD'S Contribution v<sub>21</sub>



all the skilled women spun with their hands v<sub>25</sub>

the Israelites whose

hearts

moved them

brought a

freewill offering

to the LORD

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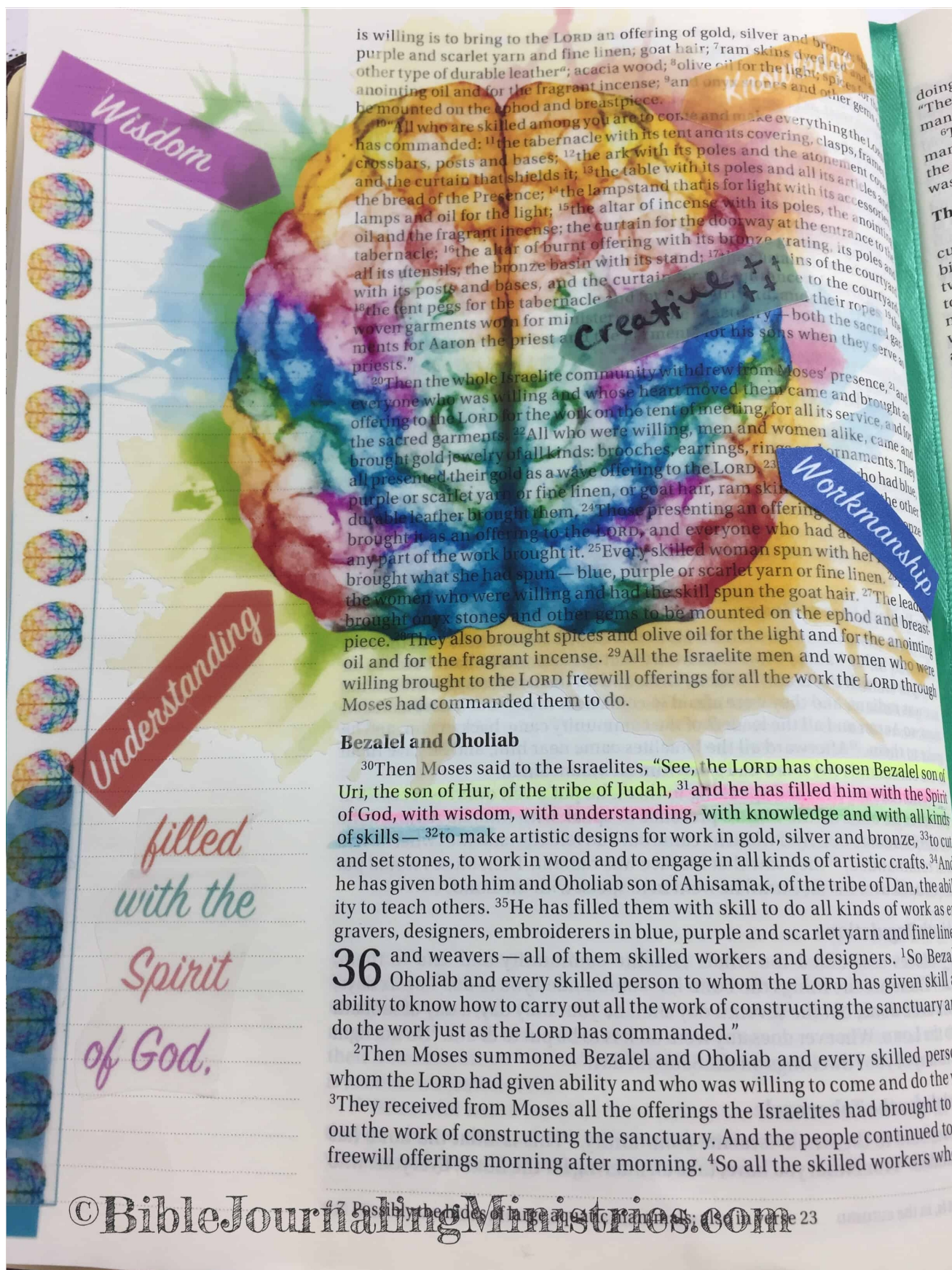
He has filled him with the Spirit of God, in wisdom, in understanding and in knowledge and in all Craftmanship... He also has put in his heart to teach v<sub>31,34</sub>

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Bible Journaling Exodus 35 (by Tracie Rollins); from [Bible Journaling Ministries](#); accessed April 19, 2021.



## Titles and/or Brief Descriptions of Exodus 35 (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 35 (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 35

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

## The Prequel of Exodus 35

Exodus 35 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 35	
Characters	Commentary
Chapter Outline	
Charts, Graphics and Short Doctrines	

We need to know where this chapter takes place.	
The Places of Exodus 35	
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 35	
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 <b>Abrahamic Timeline</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The entire <b>Patriarchal Timeline</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). 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 <sup>th</sup> Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife 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. <b>note 3</b> . Scripture does not state that Pharaoh was killed at this time (read about it <a href="#">here</a> ).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is <a href="#">here</a> .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.

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 35:

### A Synopsis of Exodus 35

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](#)

## Outlines of Exodus 35 (Various Commentators)

### Chapter Outline

**Mobilizing for Ministry—an Outline of Exodus 35** (a graphic); from [Slide Serve](#); accessed April 19, 2021.

They apparently take the final 6 verses and place them with the next chapter.

### Charts, Maps and Short Doctrines

## Mobilizing for Ministry

### Exodus 35

- A Call to Rest (35:1-3).
- Contributions (35:4-9).
- Call to Action (35:10-19).
- A Movement of the Spirit (35:20-29).

Everyone whose heart stirred him and everyone whose spirit moved him came *and* brought the LORD'S contribution for the work of the tent of meeting (Exodus 35:21).

The ESV (capitalized) is used below.

## A Synopsis of Exodus 35 from the Summarized Bible

<b>Contents:</b>	People instructed as to the tabernacle. The gifts of the people for the work.
<b>Characters:</b>	God, Moses, Bezaleel, Aholiab.
<b>Conclusion:</b>	God loves a cheerful giver and is best pleased with a free-will offering. Our gifts are our acknowledgment that we receive all from Him and dedicate all to Him.
<b>Key Word:</b>	Gifts, Exodus 35:5 ( <i>Take from among you a contribution to the LORD. Whoever is of a generous heart, let him bring the LORD's contribution: gold, silver, and bronze;...</i> ).
<b>Strong Verses:</b>	Exodus 35:21 ( <i>And they came, everyone whose heart stirred him, and everyone whose spirit moved him, and brought the LORD's contribution to be used for the tent of meeting, and for all its service, and for the holy garments.</i> ), Exodus 35:29 ( <i>All the men and women, the people of Israel, whose heart moved them to bring anything for the work that the LORD had commanded by Moses to be done brought it as a freewill offering to the LORD.</i> ).
<b>Striking Facts:</b>	If we cannot do what others do for God, we are not to sit still and do nothing. Though our offering gains us no reputation with men, if given according to ability, it does not fail of acceptance with Him. (2Cor. 8:12).

## 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 24–40)

Scripture	Text/Commentary
<b>Exodus 24</b>	Moses goes up onto Mount Sinai
<b>Exodus 25–31</b>	While on Mount Sinai, God speaks to Moses about building the Tabernacle, the furniture for the Tabernacle, and the clothing to be worn by the priests
<b>Exodus 32</b>	<p>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.</p> <p>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.</p> <p>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.</p> <p>The Levites were called upon to destroy the wicked among them, and 3000 people were killed that day.</p> <p>Moses goes back up the mountain and intercedes again for the people.</p>
<b>Exodus 33</b>	<p>God instructs the people (through Moses) to leave Mount Sinai and to go towards the Land of Promise.</p> <p>God demonstrates His Presence at the Tent of Meeting. This is the Tabernacle which will be built in chapters 35–40.</p> <p>God allows Moses to see His Glory, but while Moses is in a crevice in the rock.</p>
<b>Exodus 34</b>	<p>Moses cuts out the tablets of stone upon which God would write the Law a second time.</p> <p>God describes His Essence/Personage.</p> <p>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.</p>
<b>Exodus 35</b>	<p>The people bring offerings and materials for the building of the Tabernacle.</p> <p>The craftsmen to build the Tabernacle and its furniture are drafted into service.</p>
<b>Exodus 36–40</b>	The Tabernacle and its furniture are built according to God's specifications.

Most of what will take place in Exodus 35–40 will be Israel acting in response to God's requirements. Moses speaks a few times in Exodus 35 (and one verse into Exodus 36); but most everything in these chapters is narrative.

## Chapter Outline

## Charts, Graphics and Short Doctrines

When looking at the big picture, it might be good to see a **chiasm** over those same chapters.

### A Chiasm of Exodus 24-40 (from Richie Morgan)

- A Exodus 24:12-18 – glory of God on mount Sinai
- B Exodus 25:1-30:38 – pattern of tabernacle, priesthood
  - C Exodus 31:1-11 – builders of tabernacle and materials
    - D Exodus 31:12-17 – Sabbath law
      - E Exodus 31:18-33:11 – covenant broken
        - X Exodus 33:12-34:9 – vision of God's glory
      - E Exodus 34:10-35 – covenant renewed
    - D` Exodus 35:1-3 – Sabbath law
  - C` Exodus 35:4-36:7 – builders of tabernacle and materials
- B` Exodus 36:8-39:43 – building of tabernacle and making priestly garments
- A` Exodus 40 – glory of God fills the tabernacle.

Note: the pattern begins, ends and centres with God's glory . There's also a progression from the shadow of law to the substance of grace. E.g. the glory of God is seen in vision, then the tabernacle seen in pattern and the covenant is broken. Then in the second half the glory of God is seen, the covenant renewed and the tabernacle built.

From the [Biblical Chiasm Exchange](#); accessed April 20, 2021; slightly edited.

[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 35

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Exodus 35):** 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 certainly not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations which I have 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), the Holy Bible Improved Edition 1913 and the Israeli Authorized Version. I rarely used those translations. Also, while working on this chapter, the Easy-to-Read 2001 disappeared from being online. I was sorry to lose that one, as it often had some interesting differences from the current 2008 edition.

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<sup>3</sup>). 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.

What I used to do in some exegetical studies is provide a plethora of commentators for nearly every phrase from every chapter. This might add an additional pages onto a single chapter. Precept Austin does a fine job of gathering up quotations for each verse. Therefore, even though I may continue to group commentators opinions about this or that verse, I will do this perhaps 3–6 times for any given chapter, as opposed to 30–60 times.

I have been placing more things in the addendum, but I have not put them in any real order before; nor have I connected them back with specific verses. I have tried to change that.

At first, I was placing questions and answers from *Got Questions* within the text. Although in previous chapters, I placed some of their work in the Addendum, I started to list them simply as reference links. This does not mean that I will not, on occasion, include an entire question and answer from them; but I will begin using more links instead.

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

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Moses Gives the Sabbath Regulations

*Similar Passages: Exodus 16:29 20:8–11 23:12 31:13–17 34:21 35:2–3 Leviticus 23:3 Deut. 5:13–14*

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<sup>3</sup> I don't know who that is, so I continue to attribute these observations to Precept Austin (which would be a very cool name).

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.

Kukis slavishly literal:

**And so causes to assemble Moses all a congregation of sons of Israel. And so he says unto them, "These [are] the words which commanded Y<sup>e</sup>howah to do them: 'Six of days will be done work and in the day the seventh, he is to you [all] a holy of Sabbath of rest to Y<sup>e</sup>howah. Each the one doing work will be put to death. You [all] will not kindle a fire in all of your habitations in a day of the Sabbath.' "**

Exodus  
35:1–3

Kukis moderately literal:

**Moses assembled all the congregation of the sons of Israel and he said to them, "These [are] the things which Y<sup>e</sup>howah commanded you to do [lit., *to do them*]: 'Six days work will be done but during the seventh day, [that day] will be to you a holy [day] of Sabbath rest [and spiritual observance] regarding Y<sup>e</sup>howah. Anyone who works [during that day] will be executed. You [all] will not [even] light a fire in your [own] homes on the Sabbath day.' "**

Kukis not-so-literal paraphrase:

**Later on, Moses assembled all of the congregation of the people of Israel and he said to them, "I am going to tell you about the things which Jehovah has commanded you to do: 'All work is to be done on the first 6 days of the week, but the seventh day is provided to you by your God as a spiritual rest day, a holy Sabbath. Anyone working on a Sabbath day will be executed. You may not even light up a fire in your own homes on that day.' "**

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>4</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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](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.

Masoretic Text (Hebrew)	And so causes to assemble Moses all a congregation of sons of Israel. And so he says unto them, "These [are] the words which commanded Y <sup>e</sup> howah to do them: 'Six of days will be done work and in the day the seventh, he is to you [all] a holy of Sabbath of rest to Y <sup>e</sup> howah. Each the one doing work will be put to death. You [all] will not kindle a fire in all of your habitations in a day of the Sabbath.' "
Dead Sea Scrolls Targum (Onkelos)	. AND Mosheli assembled all the congrega-tion of the sons of Israel, and said to them, These are the things which the Lord hath commanded you to do. Six days thou shalt do work, but the seventh day (is) a holy rest, the Sabbath <sup>[1]</sup> before the Lord: every one who doeth work thereon shall be put to death. You may not kindle a fire in all your dwellings on the day of the Sabbath. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862). <sup>[1]</sup> Shabbatha
Targum (Pseudo-Jonathan)	And Mosheh gathered together all the congregation of the sons of Israel, and said to them: These are the things which the Lord hath commanded to be done. Six days thou shalt do work, and on the seventh day there shall be to you the holy Sabbath of repose before the Lord. Whoever doeth work on the Sabbath day, dying he shall die by the casting of stones. My people of the sons of Israel, ye shall not kindle a fire in any place of your habitations on the day of the Sabbath. [JERUSALEM. Ye shall not kindle a fire in any place of the house of your dwelling on the Sabbath day.]
Jerusalem targum Updated Douay-Rheims <sup>5</sup>	. And all the multitude of the children of Israel being gathered together, he said to them: These are the things which the Lord has commanded to be done: Six days you will do work; the seventh day will be holy unto you, the sabbath and the rest of the Lord: he that will do any work on it, will be put to death. You will kindle no fire in any of your habitations on the sabbath day.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. Mosha assembled all the congregation of the B'nai Yisrael, and said to them, "These are the words which Mar-Yah has commanded, that you should do them. 'Six days shall work be done, but on the seventh day there shall be a holy day for you, a Sabbath of solemn rest to Mar-Yah: whoever does any work in it shall be put to death. You shall kindle no fire throughout your habitations on the Sabbath day.'"
Lamsa's Peshitta (Syriac)	And Moshe gathered all of the Assembly of the children of Israel and he said to them: "These are the words that LORD JEHOVAH commanded to do. Six days you shall do work and the seventh day shall be holy, the Sabbath rest to LORD JEHOVAH; everyone who will do work in it will be killed. You shall not kindle fire in all the house of your dwelling in the day of the Sabbath.
Samaritan Pentateuch	And Moses gathered all the congregation of the children of Israel together, and said unto them, These [are] the words which the LORD hath commanded, that [ye] should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.
Updated Brenton (Greek) <sup>6</sup>	And Moses gathered all the congregation of the children of Israel together, and said, These are the words which the Lord has spoken, for <i>you</i> to do them. Six days shall you perform works, but on the seventh day <i>shall be</i> a rest — a holy Sabbath — a rest unto the Lord: everyone that does work on it, let him die. You shall not burn a fire in any of your dwellings on the Sabbath day; I <i>am</i> the Lord.

Significant differences:

<sup>5</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>6</sup> I am using the Complete Apostles Bible, available through e-sword.

## Limited Vocabulary Translations:<sup>7</sup>

Bible in Basic English	<p>And Moses sent for all the children of Israel to come together, and said to them, This is what the Lord has said and these are his orders.</p> <p>Six days let work be done, but the seventh day is to be a holy day to you, a Sabbath of rest to the Lord; whoever does any work on that day is to be put to death.</p> <p>No fire is to be lighted in any of your houses on the Sabbath day.</p>
Easy English	<p><b>Rules about the Sabbath day</b></p> <p>Moses brought all the Israelites together. Then he said to them, 'These are the Lord's commands to you. You may work for six days each week, but the seventh day will be a holy day for you. It will be a day of complete rest to give honour to the Lord. If anyone works on that day, you must punish him with death. Do not light a fire in any of your homes on a Sabbath day.'</p> <p><b>Israelites</b></p> <p>People of 12 tribes who were descendants of Jacob's 12 sons. Or it may mean the people of the 10 tribes in the north kingdom of Israel.</p> <p><b>command</b></p> <p>(1) To tell a person what they must do. — (2) 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.</p> <p><b>holy</b></p> <p>(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.</p> <p><b>honour</b></p> <p>If you honour someone, you think that they are very good. And you say that they are very good. You give special praise to them and you respect them.</p> <p><b>Sabbath</b></p> <p>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. See Exodus 20:8-11.</p>
Easy-to-Read Version—2006	<p>Moses gathered all the Israelites together and said to them, "I will tell you what the LORD has commanded you to do:</p> <p>"There are six days for working, but the seventh day will be a very special day of rest for you. You will honor the LORD by resting on that special day. Anyone who works on the seventh day must be killed. On the Sabbath you should not even light a fire in any of the places where you live."</p>
God's Word™ Good News Bible (TEV) The Message	<p>.</p> <p>.</p> <p><b>Building the Place of Worship</b></p> <p>Moses spoke to the entire congregation of Israel, saying, "These are the things that GOD has commanded you to do:</p> <p>"Work six days, but the seventh day will be a holy rest day, GOD's holy rest day. Anyone who works on this day must be put to death. Don't light any fires in your homes on the Sabbath day."</p>
Names of God Bible	<p><b>Rules about the Day of Worship</b></p> <p>Moses assembled the whole Israelite community and said to them, "These are the things <b>Yahweh</b> has commanded you to do: You may work for six days, but the seventh day is a holy day of worship, a day when you don't work. It is dedicated to <b>Yahweh</b>. Whoever does any work on this day should be put to death. Never light a fire in any of your homes on this day of worship."</p>

<sup>7</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.



## NIRV

**Rules for the Sabbath Day**

Moses gathered the whole community of Israel together. He said to them, “Here are the things the Lord has commanded you to do. You must do your work in six days. But the seventh day will be your holy day. It will be a day of sabbath rest to honor the Lord. You must rest on it. Anyone who does any work on it must be put to death. Do not even light a fire in any of your homes on the Sabbath day.”

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

Moses called together the people of Israel and told them that the LORD had said: You have six days in which to do your work. But the seventh day must be dedicated to me, your LORD, as a day of rest. Whoever works on the Sabbath will be put to death. Don't even build a cooking fire at home on the Sabbath.

The Living Bible

Now Moses called a meeting of all the people and told them, “These are the laws of Jehovah you must obey.

“Work six days only; the seventh day is a day of solemn rest, a holy day to be used to worship Jehovah; anyone working on that day must die. Don't even light the fires in your homes that day.”

New Berkeley Version .

New Life Version

**The Seventh Day—a Holy Day**

Then Moses gathered together all the people of Israel, saying, “These are the things that the Lord has told you to do. Work may be done for six days. But the seventh day will be a holy day for you, a Day of Rest to the Lord. Whoever does any work on this day will be put to death. Do not make a fire in any of your tents on the Day of Rest.”

New Living Translation

**Instructions for the Sabbath**

Then Moses called together the whole community of Israel and told them, “These are the instructions the Lord has commanded you to follow. 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 that day must be put to death. You must not even light a fire in any of your homes on the Sabbath.”

Unlocked Dynamic Bible .

Unfolding Bible (simplified)<sup>8</sup> .**Partially literal and partially paraphrased translations:**

American English Bible

After that, Moses assembled the entire gathering of the children of IsraEl and said: ‘These are the commandments that Jehovah has told you to obey:

*You can work for six days, but the seventh day is for resting. It is a holy Sabbath and a rest for Jehovah. So, anyone that does work on [that day] must die.*

*You may not so much as light a fire in any of your homes on the Sabbath day; for I am Jehovah.’*

Beck's American Translation .

Common English Bible

Moses gathered together the whole Israelite community and said to them: These are the things that the Lord has commanded you to do:

**Instructions for the Sabbath**

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

New Advent (Knox) Bible

Do your work for six days, but the seventh day should be holy to you, a Sabbath of complete rest for the Lord. Whoever does any work on the Sabbath will be put to death. Don't start a fire in any of your homes on the Sabbath day.

And now he called the whole assembly of the Israelites into his presence, and told them, Here are the Lord's commands. You have six days before you now to work in; when the seventh comes, you must keep it holy, since it is the sabbath, the Lord's day of rest; no one must do any work that day, on pain of death, you must not even light a fire in any of your dwelling-places on the sabbath day.

Translation for Translators

**Regulations for the day of rest**

Moses/I gathered all the Israeli people together and said to them, "This is what Yahweh has commanded you to do: *Each week* you may work for six days, but on the seventh day you must rest. It is a sacred day, dedicated to Yahweh. Anyone who does any work on the seventh day must be executed. Do not even light a fire in your homes on days of rest."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	And Moses gathered the entire Sons of Israel together and told them: These are the words which the LORD has commanded you to do.	
	For six days you will work, and on the seventh day you will have a holy day of rest, a sabbath to the LORD: he who will then work shall be put to death.	A week of six workdays - something many lazy liberals don't keep up with.
	You won't light a fire in your places of residence on the day of rest.	

Conservapedia  
Ferrar-Fenton Bible

~~Moses Addresses the Parliament of Israel.~~

Then Moses assembled all the parliament of the children of Israel, and said to them; These are the Commandments which the **EVER-LIVING** has commanded you to practice:—" You shall do your work for six days, but the Seventh Day shall be a Holy Rest for you. You shall rest to the **EVER-LIVING**. Every one doing business on it shall die. No man shall labour in all your habitations upon the Day of Rest."

God's Truth (Tyndale)

And Moses gathered all the company of the children of Israel together, and said unto them: these are the things which the Lord has commanded to do: Six days you shall work, but the seventh day shall be unto you the holy Sabbath of the Lords rest: so that whosoever does any work therein, shall die. Moreover you shall kindle no fire throughout all your habitations upon the Sabbath day.

HCSB

**The Sabbath Command**

Moses assembled the entire Israelite community and said to them, "These are the things that the Lord has commanded you to do: For six days work is to be done, but on the seventh day you are to have a holy day, a Sabbath of complete rest to the Lord. Anyone who does work on it must be executed. Do not light a fire in any of your homes on the Sabbath day."

International Standard V

**The Israelis Collect Material for the Tent**

Moses assembled the entire congregation of the Israelis and told them, "These are the things that the Lord has commanded you to do: [Lit. to do them]

For six days work is to be done, but on the seventh day you are to have a holy day, a Sabbath of complete rest in dedication to the Lord. Anyone who does work on that day is to be executed.

You are not to light a fire in any of your dwellings on the Sabbath."



Jubilee Bible 2000  
Lexham English Bible

### **Preparation of Materials and People for Building**

And Moses assembled all the community of the Israelites, [Literally “sons/children of Israel”] and he said to them, “These are the words that Yahweh has commanded for us to do them.

On six days work can be done, and on the seventh there will be for you a holy day , [Literally “holiness”] a Sabbath of complete rest, [Literally “a Sabbath of ‘Sabbathation.’ ” “Sabbathation” is not a real word, but it is devised as an attempt to convey the sounds of the related nouns in the Hebrew phrase] for Yahweh; anyone doing work on it will be put to death. You will not kindle a fire in any of your dwellings on the day of the Sabbath.”

NIV, ©2011  
Unfolding Bible Literal Text<sup>9</sup>  
Unlocked Literal Bible  
Urim-Thummim Version

Moses gathered all the company of the children of Israel together and said to them, These are the Words that YHWH has commanded that you should act on them. Six days will work be done but on the 7th day there will be for you a Holy Day, a Sabbath of rest to YHWH, whoever does work on that day will be put to death. You will kindle no fire throughout your habitations on the Sabbath day.

Wikipedia Bible Project

And Moses gathered all the congregation of the sons of Israel and said to them: These are the things, those which yahweh commanded to do: Six days make your work, and on the seventh day you will have a holy sabbath break for Yahweh. All that does work then will be put to death. You will not burn a fire in all your settlements on the sabbath day.

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

Christian Community (1988)

### **THE HOLY TENT (2nd Part)**

Moses assembled the whole community of the people of Israel and said to them, “This is what Yahweh has ordered to be done: Work is to be done for six days, but the seventh is to be a holy day for you, a day of complete rest, consecrated to Yahweh. Whoever does any work on that day shall be put to death. You must not light a fire on the sabbath day in any of your homes.”

The Heritage Bible

And Moses gathered all the congregation of the children of Israel together, and said to them, These are the words which Jehovah has commanded that you should do them.

Work shall be done six days, but there shall be to you a holy Sabbath on the seventh day, a special Sabbath to Jehovah; whoever does work in it shall be put to death.

New American Bible (2002)<sup>10</sup>

You shall not kindle a fire throughout your habitations upon the Sabbath day. Moses assembled the whole Israelite community and said to them, “This is what the LORD has commanded to be done. On six days work may be done, but the seventh day shall be sacred to you as the sabbath of complete rest to the LORD. Anyone who does work on that day shall be put to death. You shall not even light a fire in any of your dwellings on the sabbath day.”

New American Bible(2011)<sup>11</sup>

### **VIII. THE BUILDING OF THE TABERNACLE AND THE DESCENT OF GOD’S GLORY UPON IT**

#### **Sabbath Regulations.**

Moses assembled the whole Israelite community and said to them,<sup>a</sup> “These are the words the LORD has commanded to be observed.

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

<sup>10</sup> Found here: [http://www.vatican.va/archive/ENG0839/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0839/_INDEX.HTM)

<sup>11</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

On six days work may be done, but the seventh day shall be holy to you as the sabbath of complete rest to the LORD. Anyone who does work on that day shall be put to death.

You shall not even light a fire in any of your dwellings on the sabbath day.”

a. [35:1–3] Ex 31:13–17.

New English Bible–1970

**Sabbath observance.**

MOSES CALLED THE WHOLE COMMUNITY of Israelites together and thus addressed them: These are the LORD's commands to you: On six days you may work, but the seventh you are to keep as a sabbath of sacred rest, holy to the LORD. Whoever works on that day shall be put to death. You are not even to light your fire at home on the sabbath day.

New Jerusalem Bible

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New RSV

.

Revised English Bible–1989

MOSES called the whole community of Israelites together: “These”, he said, “are the LORD's commands to you: Work may be done for six days, but the seventh you are to keep as a sabbath of solemn abstinence from work, holy to the LORD. Whoever does any work on that day is to be put to death. Wherever you live, you are not even to light your fire on the sabbath day.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Parashah 22: Vayak’hel (He assembled) 35:1–38:20

***[In regular years read with Parashah 23, in leap years read separately]***

Moshe assembled the whole community of the people of Isra’el and said to them, “These are the things which ADONAI has ordered you to do. On six days work is to be done, but the seventh day is to be a holy day for you, a *Shabbat* of complete rest in honor of ADONAI. Whoever does any work on it is to be put to death. You are not to kindle a fire in any of your homes on *Shabbat*.”

exeGeses companion Bible

**THE SHABBATH OF SHABBATHISM**

And Mosheh

congregates all the witness of the sons of Yisra El

and says to them,

These are the words Yah Veh misvahed

- to work them:

Six days work the work,

but the seventh day becomes to you a holy

- a shabbath of shabbathism to Yah Veh:

deathify whoever works any work therein:

kindle no fire throughout your settlements

on the shabbath day.

Hebraic Roots Bible

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Israeli Authorized Version

.

Kaplan Translation

*The Sabbath*

Moses assembled the entire Israelite community and said to them, 'These are the words that God has commanded for [you] to do:

'You may do work during the six weekdays, but Saturday must be kept holy as a Sabbath of Sabbaths to God. Whoever does any work on [that day] shall be put to death.

Do not ignite any fire on the Sabbath, no matter where you may live.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

***These are the words...***

See Exodus 31:12-17.

The Scriptures 2009

And Mosheh assembled all the congregation of the children of Yisra'el, and said to them, "These are the Words which הוה has commanded you to do:

"Work is done for six days, but on the seventh day it shall be set-apart to you, a Sabbath of rest to הוה. Anyone doing work on it is put to death.

"Do not kindle a fire in any of your dwellings on the Sabbath day."

Tree of Life Version

Then Moses assembled all the congregation of Bnei-Yisrael and said to them, "These are the words which Adonai has commanded you to do. Work is to be done for six days, but the seventh day is a holy day for you, a Shabbat of complete rest to Adonai. Whoever does any work then will die. Do not kindle a fire in any of your dwellings on Yom Shabbat."

### Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha &amp; Omega Bible

AND MOSES GATHERED ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL TOGETHER, AND SAID, "THESE ARE THE WORDS WHICH JESUS HAS SPOKEN FOR YOU TO DO THEM.

SIX DAYS SHALL YOU PERFORM WORKS, BUT ON THE SEVENTH DAY SHALL BE REST, A HOLY REST, A REST FOR JESUS. EVERY ONE THAT DOES WORK ON IT, LET HIM DIE. †(In the context of our New Covenant time frame, those who will NEVER observe the Seventh DAY Rest will suffer the 2nd Death in the Lake of Fire. We MUST keep the Ten Commandments)

YOU SHALL NOT BURN A FIRE IN ANY OF YOUR DWELLINGS ON THE REST-DAY. I AM JE." †(This is Moses quoting JESUS. I do not place the words of Moses in RED & SPECIAL FONT, even when he is quoting JESUS. After the people built the golden calf, extra stipulations were added onto The Law & ordinances were added because of their rebellion. Gal. 3:19 "law" should be translated as "ordinances." The Law already existed but the ordinances, extra stipulations & rules, were added. The Seventh Day & Festivals were never meant to be a burden, but rather a provision & help, as well as to have prophetic symbolism. From Mount Sinai until The Birth of JESUS, burning a fire was prohibited on the Rest Days. Today, we can cook meals on the Rest Days but we should make an effort to prepare as much as possible on the Day of Preparation, the day before. Even JESUS ate on the Seventh Day. We do not have to starve)

Awful Scroll Bible

Moses was to gather together the assembly of the sons of Isra-el, a gathering together, and was to say: This is to be concern, Sustains To Become is to have laid charge to effect:

Six days you are to produce of you all's business, and the seventh day, is a set apart sabbath rest to Sustains To Become, he producing of his business in it was to die.

Were yous to kindle a fire in your assembly on the sabbath day?.

Concordant Literal Version

Then Moses assembled the whole congregation of the sons of Israel and said to them: These are the words which Yahweh instructs you to do them.

Six days shall work be done, yet on the seventh day you shall come to have a holy sabbath of cessation to Yahweh. Everyone doing work on it shall be put to death. You shall not consume anything with fire in all your dwellings on the sabbath day.

Darby Translation (1889)  
exeGesés companion Bible

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Orthodox Jewish Bible

### VAYYAKHEL

And Moshe assembled kol Adat Bnei Yisroel, and said unto them, These are the Devarim which Hashem hath commanded, that ye should do them.

Sheshet yamim shall work be done, but on the Yom HaShevi'i shall be to you [plural] Kodesh Shabbos Shabbaton to Hashem; whosoever doeth work therein shall be put to death.

Ye shall kindle no eish throughout your habitations upon Yom HaShabbos.

Rotherham's *Emphasized B.* § 39. **Moses gives Instructions for the Making of the Sanctuary and the Holy Garments.**

### Chapter 35.

And Moses called together all the assembly of the sons of Israel, and said unto them,—

||These|| are the things which Yahweh hath commanded, to do them.

<Six days> shall work be done, but <on the seventh day> shall there be to you a holy sabbath-keeping, unto Yahweh,—||whosoever doeth work therein|| shall be put to death. Ye shall not kindle a fire, in any of your dwellings,—on the sabbath' day.<sup>c</sup>

<sup>c</sup> Why this reminder of the Sabbath here, but to say that, not even in constructing the sanctuary, were they to work on the Sabbath?

Third Millennium Bible

### Expanded/Embellished Bibles:

*The Amplified Bible*

The Expanded Bible

#### Rules About the Sabbath

Moses gathered [assembled] all the Israelite community [congregation/assembly of the sons/<sup>T</sup> children of Israel] together and said to them, “These are the things [<sup>L</sup> This is the word/thing] the Lord has commanded you to do. You are to work for six days, but the seventh day will be a holy day [Sabbath], a Sabbath of rest to honor the Lord. Anyone who works on that day must be put to death. On the Sabbath day you must not light [burn] a fire in any of your houses [dwellings].”

Kretzmann's Commentary

#### Verses 1-19

The Call for Voluntary Offerings

And Moses gathered all the congregation of the children of Israel together, in a solemn assembly, and said unto them, These are the words which the Lord hath commanded that ye should do them. It was the formal, impressive statement of God's precept.

Six days shall work be done. These words contain not only a permission, but a command: the people were to be engaged in the labor of their calling during the week, and none to be found needlessly idle. Cf 2Thess. 3:12. But on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein, performs the labor of his station or calling, shall be put to death. The government of Israel being theocratic, under the immediate direction of the Lord, the rulers were charged to execute the Sabbath-breaker.

Ye shall kindle no fire throughout your habitations upon the Sabbath-day. This ordinance made the Sabbath precept, Exodus 20:9-11; Exodus 31:13-17, more severe, and prepared for the work connected with the building of the Tabernacle.

Syndein/Thieme

The Voice

Moses had the entire community of Israel gather together so he could address them.

**Moses:** These are the instructions the Eternal One has commanded you to do: “You are to work for six days; but when the seventh day arrives, you are to observe a day of solemn rest on the Sabbath. You are to regard this day as holy to the Eternal. Anyone who works on this sacred day must be executed. Do not even start a fire in any of your houses on the Sabbath.”

### Bible Translations with Many Footnotes:

The Complete Tanach<sup>12</sup>

Moses called the whole community of the children of Israel to assemble, and he said to them: "These are the things that the Lord commanded to make.

**Moses called... to assemble:** Heb. לִהְקִיף. [He assembled them] on the day after Yom Kippur, when he came down from the mountain. This [word] is a hiph'il [causative] expression [i.e., causing someone to do something], because one does not assemble people with [one's] hands [i.e., directly], but they are assembled through one's speech. Its Aramaic translation is שְׁנַכְּאָ .

Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to the Lord; whoever performs work thereon [on this day] shall be put to death.

**Six days:** He [Moses] prefaced [the discussion of the details of] the work of the Mishkan with the warning to keep the Sabbath, denoting that it [i.e., the work of the Mishkan] does not supersede the Sabbath. -[from Mechilta]

You shall not kindle fire in any of your dwelling places on the Sabbath day."

**You shall not kindle fire:** Some of our Rabbis say that [the prohibition of] kindling was singled out for a [mere] negative commandment, while others say that it was singled out to separate [all types of labor]. -[from Shab. 70a]

The Geneva Bible  
Kaplan Translation  
NET Bible®

### *Sabbath Regulations*

Moses assembled the whole community of the Israelites and said to them, "These are the things that the Lord has commanded you to do.<sup>1</sup> In six days<sup>2</sup> work may be done, but on the seventh day there must be a holy day<sup>3</sup> for you, a Sabbath of complete rest to the Lord.<sup>4</sup> Anyone who does work on it will be put to death. You must not kindle a fire<sup>5</sup> in any of your homes<sup>6</sup> on the Sabbath day."<sup>7</sup>

<sup>1tn</sup> Heb "to do them"; this is somewhat redundant in English and has been simplified in the translation.

<sup>2tn</sup> This is an adverbial accusative of time.

<sup>3tn</sup> The word is קֹדֶשׁ (qodesh, "holiness"). S. R. Driver suggests that the word was transposed, and the line should read: "a sabbath of entire rest, holy to Jehovah" (Exodus, 379). But the word may simply be taken as a substitution for "holy day."

<sup>4sn</sup> See on this H. Routtenberg, "The Laws of the Sabbath: Biblical Sources," *Dor le Dor* 6 (1977): 41-43, 99-101, 153-55, 204-6; G. Robinson, "The Idea of Rest in the Old Testament and the Search for the Basic Character of Sabbath," *ZAW* 92 (1980): 32-43.

<sup>5sn</sup> Kindling a fire receives special attention here because the people thought that kindling a fire was not work, but only a preparation for some kind of work. The Law makes sure that this too was not done. But see also G. Robinson, "The Prohibition of Strange Fire in Ancient Israel: A Look at the Case of Gathering Wood and Kindling Fire on the Sabbath," *VT* 28 (1978): 301-17.

<sup>6tn</sup> Heb "dwelling places"; KJV, ASV "habitations."

<sup>7sn</sup> The presence of these three verses in this place has raised all kinds of questions. It may be that after the renewal of the covenant the people needed a reminder to obey God, and obeying the sign of the covenant was the starting point. But there is more to it than this; it is part of the narrative design of the book. It is the artistic design that puts the filling of the Spirit section (31:1-11) prior to the Sabbath laws (31:12-18) before the idolatry section, and then after the renewal there is the Sabbath reminder (35:1-3) before the filling of the Spirit material (35:4-36:7).

New American Bible(2011)<sup>13</sup> .

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

<sup>12</sup> 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](#).

<sup>13</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>



Brenner's Mechanical Trans.	...and " <b>Mosheh</b> <sup>Plucked out<sup>n</sup></sup> rounded up all the company of the sons of " <b>Yisra'el</b> <sup>He turns El aside<sup>n</sup></sup> , and he said to them, these are the words which " <b>YHWH</b> <sup>He is<sup>n</sup></sup> directed them to do , six days business will be done, and in the seventh day a special time will exist (for) you, it is a ceasing, a rest day (for) " <b>YHWH</b> <sup>He is<sup>n</sup></sup> , (any)one doing business in him will be [killed], you will not [ignite] a fire in (any) of your settlements in the day of the ceasing,...
Charles Thompson OT	.
C. Thompson LXX (updated)	.
Context Group Version	And Moses assembled all the congregation of the sons of Israel, and said to them, These are the words which YHWH has commanded, that you (pl) should do them. Six days shall work be done; but on the seventh day there shall be to you (pl) a special day, a Sabbath of solemn rest to YHWH: whoever does any work in it shall be put to death. You (pl) shall kindle no fire throughout your (pl) habitations on the Sabbath day.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	And Moses assembled all the congregation of the sons of Israel and said to them, These are the words which Jehovah has commanded, that you* should do them. {Moses speaks to the people from 35:2-40:33 what God spoke to him at Exodus 25:3-31:18} Six days work will be done, but on the seventh day a holy day, a Sabbath of solemn rest to Jehovah will be to you*. Whoever does any work in it will be put to death. You* will kindle no fire throughout your* dwellings upon the Sabbath day.
New American Standard B.	<b>The Sabbath Emphasized</b> Then Moses assembled all the congregation of the sons of Israel, and said to them, "These are the things that the Lord has commanded you to do [Lit <i>do them</i> ]: "For six days work may be done, but on the seventh day you shall have a holy day, a Sabbath of complete rest to the Lord; whoever does any work on it shall be put to death. You shall not kindle a fire in any of your dwellings on the Sabbath day."
New European Version	<b>Materials Gathered for Constructing the Tabernacle</b> Moses assembled all the congregation of the children of Israel, and said to them, These are the words which Yahweh has commanded, that you should do them. Six days shall work be done, but on the seventh day there shall be a holy day for you, a Sabbath of solemn rest to Yahweh: whoever does any work in it shall be put to death. You shall kindle no fire throughout your habitations on the Sabbath day'.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Moses assembles all the company of the sons of Israel, and says unto them, "These are the things which Jehovah has commanded—to do them: Six days is work done, and on the seventh day there is to you a holy day , a sabbath of rest to Jehovah; any who does work in it is put to death; you [all] do not burn a fire in any of your dwellings on the sabbath-day."

**The gist of this passage:** Moses assembles the people and speaks to them about the Sabbath day.  
1-3

Exodus 35:1a			
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
qâhal (קָהַל) [pronounced kaw-HAHL]	<i>to assemble, to call together, to summon an assembly [for war, judgement or a religious purpose]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6950 BDB #874
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
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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
'êdâh (עֵדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
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'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:** Moses assembled all the congregation of the sons of Israel...

Moses has returned from speaking to God on Mount Sinai. This time; the people did not get out of control as they had before (recall that many of them were slaughtered by the Levites and that slaughter certainly made an impression on the remaining Israelites).

Moses is going to repeat the Sabbath Day commandment that he has given them before. However, there were portions of the previous covenant which had not been covered, as Moses had to spend all of his time with them in discipline. What will be covered is the construction of the Tabernacle, which represents Jesus Christ living among us. For them (as well as for us) Jesus Christ is great blessing as He is our redemption and our redeemer.

For the next few chapters (in fact, for all of Exodus that remains), Israel is going to build the Tabernacle and all that which is related to the Tabernacle.



Moses assembled the people. Again, we are not really given any details. I would assume that this description refers to all of the adult men of Israel, which would have been a massive amount of people. We are not given any specifics beyond that.

At the time that I am writing this (2019<sup>14</sup>), President Trump travels all over the United States giving Trump rallies where anywhere from 10,000 to 60,000 people might gather. This is very well-coordinated with a stadium, with jumbo trons (for the people inside and outside of the event). How Moses accomplished this with 600,000 adult males is never explained. There were times when Moses would teach the elders of the people and then they themselves would apparently teach the people.

Obviously, if Moses ever taught all of the adult male population at the same time, it would have to be miraculous. So far, I have seen clues that some of these gatherings were organized so that Moses spoke to just the elders and they went from there; I have not seen any clues that these assemblies were miraculous.

What we must assume is, God provided the information for every person who was interested. The details of how this was accomplished are not given to us.

Exodus 35:1b			
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
'amar (אמר) [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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39

**Translation:** ...and he said to them,...

We do not know if Moses spoke to all of the adult males at once, something which would have required a miracle; or if he spoke to them through their leaders and those leaders then taught the people.

Moses had his training from being raised up in Egypt, to the intent that he would have been king. Moses also had the guidance and power of God. Therefore, Moses was trained to lead a nation.

<sup>14</sup> I work on these chapters over a period of years.

Exodus 35:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾēlleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
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>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ʾâsâh (עָשָׂה) [pronounced ʾaw-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
ʾeth (אֹת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** ...“These [are] the things which Y<sup>e</sup>howah commanded you to do [lit., to do them]:...

Nearly the last word in this verse is the Qal infinitive construct, 3<sup>rd</sup> person masculine plural suffix of ʾâsâh (עָשָׂה) [pronounced ʾaw-SAWH], which means *to do, to make*. It is used to *make something out of something else*. This would be reasonably translated by *These are the things which Y<sup>e</sup>howah has commanded; you are to do the following things*:

Moses is going to lay out what God wants the people of Israel to do.

Exodus 35:1 Moses assembled all the congregation of the sons of Israel and he said to them, “These [are] the things which Y<sup>e</sup>howah commanded you to do [lit., to do them]:...

There was a lot of time wasted on discipline in order to get to the great blessing which God had designed for them. How much time have you wasted with your life under great discipline while God is standing by, tapping His foot, waiting for you to stay in fellowship for five minutes and listen to His Word so that He can bless you?

Interestingly enough, Moses does not reiterate what we have just studied in Exodus 34. One commentator suggests that what Moses teaches came from both Mount Sinai sessions. On the surface, that appears to be the case, as he will talk about the Sabbath day (mentioned in both sessions (Exodus 31:14–16 34:21) and in the first session only (Israel's contributions in Exodus 25:1–9). This also brings up the question, again, who did the editing? Did God edit His Own words (in Exodus 34) or did Moses edit them, not wanting to simply repeat what he wrote earlier? I am suggesting that, all which God said to Moses in his second climb up Mount Sinai, may not be found in Exodus 34.

George Bush: *God having now become reconciled to his people, and the covenant (which they had, on their part, annulled by their recent transgression), having been graciously renewed, the delayed work of building the Tabernacle is ordered to go on. This edifice was to be constructed and furnished of materials supplied by the liberality of the people; and they were now gathered together to receive afresh the intimation of the Lord's will respecting the undertaking.*<sup>15</sup>

Exodus 35:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shishshâh (שִׁשָּׁה) [pronounced shish-SHAW]	six	feminine form of numeral; construct form	Strong's #8337 BDB #995
yôwmayim (יוֹמַיִם) [pronounced yow-MAW-yihm]	two days, a pair of days	masculine dual noun	Strong's #3117 BDB #398
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #6213 BDB #793
m <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced m <sup>e</sup> 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:** ...*Six days work will be done...*

For all of their time as a nation (and even after Israel ceased being a nation), they were to observe the Sabbath, which is spoken of here. They were to allow 6 days for their work to be accomplished for that week.

There will be a little more information about the Sabbath day in vv. 2–3 than what was found in Exodus 34:21 (which barely mentions the Sabbath).

<sup>15</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021. Slightly edited.

Exodus 35:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning; during</i>	primarily a preposition of proximity; however, it has a multitude of functions	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 <sup>e</sup> bîy'îy (שִׁבְעִי) [pronounced <i>sh<sup>e</sup>-bee-EE</i> ]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine plural suffix	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 construct	Strong's #6944 BDB #871
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAATH</i> ]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine singular construct	Strong's #7676 BDB #992
shabbâthôn (שַׁבְּתוֹן) [pronounced <i>shab-baw-THONE</i> ]	<i>Sabbath observance, Sabbatism, a day of solemn rest, rest</i>	masculine singular noun	Strong's #7677 BDB #992
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ]	<i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...but during the seventh day, [that day] will be to you a holy [day] of Sabbath rest [and spiritual observance] regarding Y<sup>e</sup>howah.

The seventh day was to be a holy day to the people, a Sabbath rest. They were to use that day for the intake of spiritual information, which they would get by hearing the teaching of the Word of God (or reading); and by being involved in or observing a series of rituals—most of which involved the sacrifice of animals.

Exodus 35:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>a doer of, a maker of, a constructor of, a fashion of, a preparer of</i>	Qal active participle, masculine singular construct; with the definite article	Strong's #6213 BDB #793
bê (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
m <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced <i>m<sup>e</sup>law-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
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>to be executed, to be killed, to be assassinated</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

**Translation:** *Anyone who works [during that day] will be executed.*

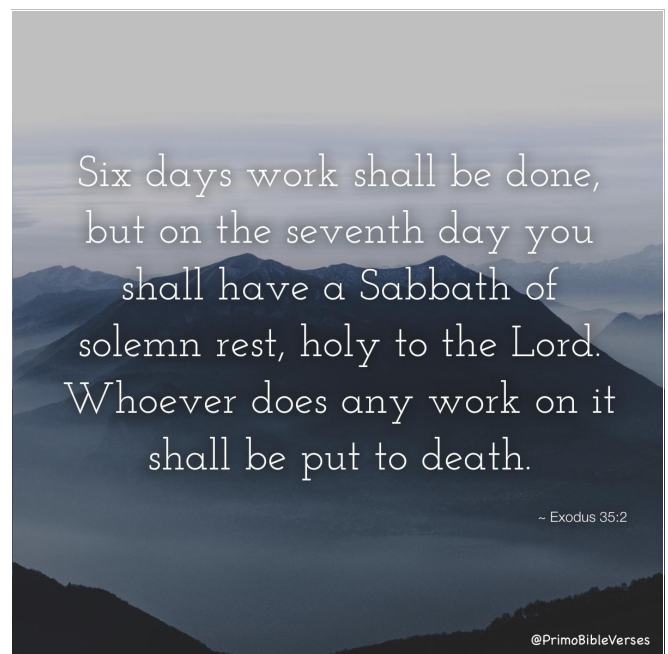
There was no kidding around with regards to the Sabbath. If someone did not observe the Sabbath, they were to be executed.

In previous chapters, it spoke of an Israelite being cut off for working on the Sabbath. Back in Exodus 31:14, I speculated what it meant for a person to be *cut off*. Here, being cut off is quite severe; and obviously, it lasted forever. This severe penalty is repeated in Exodus 31:15. Also Numbers 15:32–36 gives an example of a man who violated the Sabbath and was, therefore, executed.

Similar language (being *cut off*) is used regarding having leaven in one's house during the Festival of Unleavened Bread. It is not clear if the penalty applied in this situation was as severe.

Why does Exodus 35:2 require the death penalty for working on the Sabbath? See [GotQuestions.org](http://GotQuestions.org).

**Exodus 35:2 (ESV)** (a graphic) from [Primo Bible Verses](http://PrimoBibleVerses); accessed April 19, 2021.





Exodus 35:2 ...'Six days work will be done but during the seventh day, [that day] will be to you a holy [day] of Sabbath rest [and spiritual observance] regarding Y<sup>e</sup>howah. Anyone who works [during that day] will be executed.

Observance of the Sabbath day connects the children of Israel with the God Who created the universe and restored the earth. It is interesting that damn few of the cults that demand that their members keep the Sabbath ever follow this directive out as God had required; that is, putting to death those who did not follow the Sabbath Day commandment.

We have already covered the Doctrine of the Sabbath in **Exodus 20** ([HTML](#)) ([PDF](#)) ([WPD](#)) and in **Exodus 31** ([HTML](#)) ([PDF](#)) ([WPD](#)). Sabbath observance was a Law for Israel and we do not keep the Sabbath today; we are in a perpetual Sabbath, a perpetual rest, where God has provided everything for us. Please do not start a church wherein members are enjoined to keep the Sabbath; and those who do not are killed. That is a very bad idea.

Although God explained what it meant to rest on the Sabbath, the Hebrews themselves went too far and defined what *not working* meant to the n<sup>th</sup> degree. Interestingly enough, it does not appear as though they put to many people to death because their over-interpretation of keeping the Sabbath does not appear to have been followed (there are reasons for this, discussed below).

The bulk of this chapter (and the chapters which follow) is about the gathering of materials and the work which needs to be done to build the Tabernacle and all of its furnishings. God emphasizes, through Moses, that the people are to observe the Sabbath day, nevertheless.

Obviously, the building of the Tabernacle edifice is quite important. However, it is not so important that God's other laws may be temporarily set aside in order to speed up its construction.

**Application:** The believer's guidance in life is to do a right thing in a right way. Mix any sin and evil into what you are doing, and you are no longer doing divine good.

Apart from resting, it is unclear what was done in the desert-wilderness on the Sabbath day. I suspect that there was more going on than simply sitting around one's tent or taking a nap. However, exactly what is done is not specified, probably so people did not confuse what they did with spiritual requirements for the Sabbath.

### Should we execute people who do not obey the Sabbath?

**Kill Sabbath Day Workers (Exodus 35:2)** (a graphic); from [imgur](#); accessed April 19, 2021.

As you can plainly see, without clear dispensational guidance, people can say the most insane things on billboards. There is no longer the client nation Israel as there was in the Old Testament. That nation was ruled over by God. Its daily life and its future was directly tied to the God of the universe and to His laws. As a theocracy, the state could reasonably execute people for violating the Sabbath. However, the legalistic approach became so insane in Israel, that God placed them under the control of gentile

nations from around 400 B.C. until A.D. 70. Why? One reason is, their legalism had developed to such a point that, millions of people would have been subject to death, given the many extra-Biblical regulations developed by the rabbis over the final centuries of Israel as God's priest nation. God cannot have His nation, Israel, holding mass executions, killing millions of people for ridiculous, unbiblical infractions. So, God had to remove this power from the state of Israel. You may recall that, the religious class wanted to execute Jesus, but they could not—not



without Roman authority giving them the okay. This is why they simply could not have executed the Lord. Removing this authority from Israel kept them from executing millions of people.

Now, my guess is, some anti-Bible group put up this billboard. If I were to guess, without even going to that website, that they list a great many things for which people could be executed in the Old Testament, and they then comment, "Is your church following this law, spoken by God?" Or words to that effect. Or they will ask, "Are you eating shrimp? Well, then, you are breaking God's laws!!!!!"

If you do not understand the change of dispensations, then you have to somehow deal with this command from God. One of the reasons why I am covering the books of Moses (+ Genesis) in such detail is, people are confused by them. They don't know what to do with God's laws. When someone plainly asks them, "Do you eat shrimp?" should they lie?

The New Testament tells us that we are not to judge a man regarding a sabbath day (or with regards to food and drink—Col. 2:16–17). That means, in the Church Age, no one gets executed for violating the Sabbath. We are *not* under the Mosaic Law in our era (Rom. 10:4 Gal. 2:16 3:10–13).

There are, as you may know, some churches which observe the Sabbath as a part of their doctrine. If they do that, do they follow these words of God as well? Well, I hope not! For further information on this topic, see the **Doctrine of the Sabbath** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Exodus 35:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לו' or לא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bā'ar (רָעַב) [pronounced baw-ĠAHR]	<i>to burn; to completely consume; to de-pasture; to take away, to [utterly] remove, to purge; to devour, to devastate</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #1197 BDB #128
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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
môwshâb (בְּשׁוּב) [pronounced moh-SHAH <sup>bV</sup> ]	<i>a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #4186 BDB #444
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88



Exodus 35:3			
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 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

**Translation:** You [all] will not [even] light a fire in your [own] homes on the Sabbath day.' "

We have the negative plus the 2<sup>nd</sup> person masculine plural, Piel imperfect of bā'ar (בָּעַר) [pronounced baw-ĠAHR] and it means *to burn, to kindle*. However, it is found in several passages translated *brutish* and *you shall put away* (see Deut. 13:5 17:7 Jer. 10:14, 21). It is dangerous to have one passage, by itself, define everything related to burning fires on the Sabbath. For instance, animal sacrifices would be offered on the Sabbath and during the feast days. That requires a fire.

An interesting point concerning this commandment—almost every commandment delivered to the Israelites up until this time has been in the 2<sup>nd</sup> person singular. This time it is in the plural. With the negative, it means *none of you all*. When dealing with a home, there are a number of potential people there. Husband and wife, children; and possibly even servants. So, this appears to prohibit all of them from lighting a fire in or near their home.

Another interesting thing about this commandment is, it is not mentioned anywhere else in Exodus. It would seem to me that Moses is not just making stuff up as it occurs to him. So, God told him this, but it was not previously recorded. That would imply that Moses did some editing when recording his meetings with God, since we do not have this prohibition mentioned specifically.

On a few instances, God will (through Moses) describe what could and could not be done on the Sabbath. They people were prohibited from even starting up a fire.

Although I translated this as *light a fire*, it really means, *to burn a fire*. That seems to really limit what can be made and eaten on the Sabbath.

There are two other related passages which may modify to some degree the text of Exodus 35:3:

Exodus 12:16 *On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you.* There is some latitude given here, with regards to preparing food to be eaten that day. However, there appear to be limitations on what is meant regarding preparation of food:

Exodus 16:22–23 *On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, he said to them, "This is what the LORD has commanded: 'Tomorrow is a day of solemn rest, a holy Sabbath to the LORD; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.'"* (ESV)

However, so that there is no confusion, any sort of cooking needs to be done on the previous day. This is very similar to what was done with the manna. It would be gathered in twice the normal quantity on Friday to be eaten on Saturday (the Sabbath).

A thought which occurred to me is, *could you light it right before sundown and then throw a log in now and again; or, could you light the fire before sundown and let it burn itself out?* This passage taken by itself would seem to

say *no*; but if the fire is seen acting as a stove, that seems to be forbidden. Food could be prepared, to a very limited degree on the Sabbath; but not cooked. However, there is nothing to indicate that this means *to begin a fire* only.

The Sabbath indicates that everything has been done; that God has provided everything for our needs. Fire often symbolizes judgement and from God's standpoint, outside of time, our sacrificial Lamb had been sacrificed. My personal take on this is that a fire was not allowed to be burning in one's household on the Sabbath for the purpose of cooking, but possibly for the purpose of keeping one's home warm. Would a fire from the previous day be disallowed? If the wood is right there, next to the fire, would it be considered work to throw a log into the fire or onto the hot coals? I would think that this would not be considered work.

However, a man who violated the Sabbath in Numbers 15:32–36 was gathering wood—presumably to start a fire on the Sabbath.

Exodus 35:3 You [all] will not [even] light a fire in your [own] homes on the Sabbath day.' ”

**Exodus 35:3 Shabbat Shalom** (a graphic); from **Scripture Truth Ministries**; accessed April 19, 2021.

When God first spoke to Moses on Mount Sinai, he gave Moses detailed instructions concerning the building of the tabernacle and immediately followed this with a reminder to keep the Sabbath (Exodus 31:12–18). Before Moses sets the people in motion to bring the items needed for the tabernacle and to begin the work on the items needed for the tabernacle, he instructs them as to Sabbath day observance. Regardless of how important the construction of the tabernacle is, following God's laws concerning the Sabbath are even more important.



This seems to be very specific. That is, there are no prohibitions regarding fires for sacrifices, fires at the Tabernacle, etc. Throughout Leviticus, there are many times fires are mentioned in association with sacrifices; and, quite obviously, there would be sacrifices offered on Sabbath days (which sometimes would begin and end a week-long feast).

Forgive me for being somewhat obsessive here, but I find this particular command to be interesting.

The Hebrew rabbis, over the years, developed a plethora of Sabbath day laws of what could and could not be done on the Sabbath. The Bible gives some specifics and leaves it at that. That is the approach that Rabbis should have taken in later generations.

Bush suggests<sup>16</sup>—and this seems reasonable to me—that this does not outlaw having a fire in one's home during the very cold months. Clearly, cooking was not to be done on that fire. However, if a fire had been started earlier and the wood was right there to place in the fire, that was probably legitimate.

This restriction, given right here, was probably more related to the working with metals on the Sabbath.



Exodus 35:1–3 Later on, Moses assembled all of the congregation of the people of Israel and he said to them, “I am going to tell you about the things which Jehovah has commanded you to do: ‘All work is to be done on the first 6 days of the week, but the seventh day is provided to you by your God as a spiritual rest day, a holy Sabbath. Anyone working on a Sabbath day will be executed. You may not even light up a fire in your own homes on that day.’ ”

**The Sabbath Day** (a graphic); from **Jesus Loves You Totally** (that page may no longer exist); accessed April 19, 2021.

It may seem odd to have Sabbath Day requirements placed right here, knowing that most of this chapter is all about gathering the raw materials needed for building of the Tabernacle and its furniture. What follows in Exodus 36–40 is the actual building of the Tabernacle and its furniture. There appear to be two reasons why this short Sabbath Day section is included here. (1) Despite the importance of building the Tabernacle and its furniture (and all that is related to that), there is no abrogation or suspension of the Sabbath Day requirements. (2) Secondly, their inclusion right here allows for a chiasm which extends over many chapters (chiasm were used as organizing outlines). The **chiasm for Exodus 24–40**.

I have made references to chiasmi throughout the book of Genesis and elsewhere, but have not done a full-blown doctrine related to them.

### Links Concerning Chiasm

The Chiasm of Genesis 17 ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Biblical Chiasm Exchange: <https://www.chiasmusxchange.com/>

Literary Structure of the Bible: [http://www.bible.literarystructure.info/bible/bible\\_e.html](http://www.bible.literarystructure.info/bible/bible_e.html)

From Got Questions? [What is a chiasm / chiastic structure in the Bible?](#)

A quick reference list of chiasmi in the Scriptures. <https://biblicalchiasmus.wordpress.com/>

What is a Chiasm (or Chiasmus)? [https://www.bible-discernments.com/joshua/whatisachiasm\\_two.html](https://www.bible-discernments.com/joshua/whatisachiasm_two.html)

Literary Structure of the Bible by Hajime Murai [http://www.bible.literarystructure.info/bible/bible\\_e.html](http://www.bible.literarystructure.info/bible/bible_e.html)

It is quite easy to use a typical day to illustrate a chiastic format:

<sup>16</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.

A I got up in the morning  
 B I thanked God  
 C I had breakfast  
 D I went to work  
 X I worked  
 D' I returned home from work  
 C' I had dinner  
 B' I prayed to God  
 A' I went to sleep

Often, the one or two items in the direct middle of the chiasm is what is most important or key in the chiasm itself. The thrust of my quickly made-up example could be changed dramatically if I had included the following:

E I worked in the morning  
 X I had lunch  
 E' I worked in the afternoon

Do you see how the thrust of my day has changed? In the first example, what stands out is the work that I did all day; in the second example, what stands out is my lunch hour. So, the chiasmic structure is interesting and it helps us to understand why men were able to memorize the book of Genesis; but it also helps to point out the most important aspect of a particular grouping of texts.

[Chapter Outline](#)

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## Moses Tells What Offerings Are Necessary for the Tabernacle and Furniture

*Related Passages: Exodus 25:1–9 35:21–29*

This passage is unusual in this sense. We have the record of God telling Moses to speak to the people to gather these things from the people (Exodus 25:1–9). Here, in this passage, Moses directly asks the people for such an offering (Exodus 35:4–9). And in Exodus 35:21–29, the people will bring these items to Moses and the Levites as their contribution. You may say, *Well, isn't that just the way that the book of Exodus is written?* It is not.

If you think back to the plagues brought down on Egypt. Even though this three-step process always (or nearly always) took place, it was not recorded as a clear 3-step process. In fact, most often as the narrative for an individual plague moved forward, it would seamlessly change from God speaking to Moses, to Moses speaking to Pharaoh, and/or to the plague itself occurring. Sometimes only one or two of those things occurred in the narrative. There was little or no repetition of the plagues brought down upon Egypt. One quick example: we do not even know if God told Moses about the plague of darkness; or if that was first prophesied to Pharaoh. In the narrative, it simply happens.

When it comes to the building of the furniture for the Tabernacle (or building the Tabernacle itself), we have God giving Moses extensive instructions (Exodus 25–31). We also have extensive details when it comes to the building of these things (Exodus 35–40). However, we do not have a record Moses speaking these detail instructions in this chapter. We are simply given an overview in this chapter of what needs to be built (Exodus 35:10–19).

What we read here is very consistent with writing which would have taken place at the time that these events are taking place. Someone writing this information 100 (or 1000) years later would not include all of this repetition. It would seem unnecessary. Someone writing this information much later than it occurring would probably have excised about half of what we read in the latter half of the book of Exodus. Some of those studying this book may

even find it to be quite repetitious. How many people will read God tells Moses how to build the Ark of the Covenant; and then skip over the actual building of the covenant, since it appears to be so similar?

**Illustration:** I have given the example before. There are building projects which I will do that may take a few months to complete. I take photographs every few days. Now, those who have some interest in what is being done, are interested in the before and after photos; but most normal people are not interested in the process. However, the people who are doing the building (which can include others besides myself) are interested in the entire process and I will get photographic updates of what is being done. Photographs of the progress being made on a project are important to the workers and to the person commissioning the work. They are of little interest to people seeing that project a few years after it has been built. Similarly, would people many generations in the future see a reason to record the details on the Tabernacle and its furniture twice? They would not.

What is recorded below is a part of the process of building the Tabernacle and its furnishings. This is of great interest to Moses and the people bringing the materials to be used. Consider the words of this chapter as *photographs* of the process.

**Illustration:** When I had a very large addition added to my house, I took photographs every single day of what had taken place that day. These photos are of some interest to me. I have several hundred such photographs. I can guarantee you that no one else has any interest in seeing those photos (apart from me and maybe the guys who did the work). Anyone with a real interest in the project might be willing to see a half dozen or so *before* photos and an equal amount of *after* photos. They would not have much interest in watching more than that.

My intent here is to convey human psychology to you. What we read in the book of Exodus is consistent with a man living these events and taking part in them. What we read and study in this book are not consistent with some person or some group writing hundreds of years later.

If you are unfamiliar with the weird theories about the writing of Moses, then what I am saying here may seem redundant and unnecessarily emphatic. The theories about someone other than Moses writing the Torah are known as the JEPD theories or Documentary Hypothesis (which I believe is taught in the majority of seminaries today). See **Documentary Hypothesis** ([HTML](#)) ([PDF](#)) ([WPD](#)). And let me state this clearly: Moses himself wrote Exodus, Leviticus, Numbers and Deuteronomy. No one wrote these books at a later date (despite this being taught at many if not most seminaries today).

You will notice that I did not include the book of Genesis when talking about what Moses wrote. I do not believe that Moses wrote that book. He may or may not have written it down; but the text was already in existence when Moses was born. See the study of the **Authorship of Genesis** ([HTML](#)) ([PDF](#)) ([WPD](#)).

And so says Moses unto all a congregation of sons of Israel, to say, "This [is] the word which commanded Y<sup>e</sup>howah, to say, 'Take from with you [all] an offering for Y<sup>e</sup>howah, all generous of heart will bring her, an offering of Y<sup>e</sup>howah, gold and silver and bronze; and violet and purple and scarlet of fabric; and fine, Egyptian linen and goat's hair; and skins of rams tanned and skins of badger [?]; and wood piece of acacia; and oil for the light and spices for the oil of anointing and for incense of aroma; and stones of onyx [?], and stones of settings for for the ephod and for the breastpiece.

Exodus  
35:4–9

Moses said to the entire congregation of the sons of Israel, saying, "This [is] the thing which Y<sup>e</sup>howah commanded, saying, 'Take from among you an offering for Y<sup>e</sup>howah. All [those with] a generous heart will bring [lit., *bring her, bring it*] an offering to Y<sup>e</sup>howah: gold, silver and copper; [various] fabrics of [the royal colors] violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins and badger [?] skins; acacia wood; oil for lighting [fuel]; spices for the anointing oil and for the aromatic incense; and [various] precious stones and stones [the right size] for settings for [both] the ephod and the breastpiece.



**Moses spoke to the entire congregation of Israel, saying, “This is what Jehovah God has commanded you: Take up an offering for Him from those who are generous. Bring to me the following supplies: gold, silver and copper; various fabrics of the royal colors violet, purple and scarlet; fine Egyptian linen as well as goat’s hair; tanned ram skins and other types of animal skins; acacia wood; oil, which will be used as lighting fuel; and spices to be used in the anointing oils and for the aromatic incense; and various precious stones and stones which are the right size to be placed in settings, to be used for the making of the ephod and the breastpiece.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto all a congregation of sons of Israel, to say, “This [is] the word which commanded Y <sup>e</sup> howah, to say, ‘Take from with you [all] an offering for Y <sup>e</sup> howah, all generous of heart will bring her, an offering of Y <sup>e</sup> howah, gold and silver and bronze; and violet and purple and scarlet of fabric; and fine, Egyptian linen and goat’s hair; and skins of rams tanned and skins of badger [?]; and wood piece of acacia; and oil for the light and spices for the oil of anointing and for incense of aroma; and stones of onyx [?], and stones of settings for for the ephod and for the breastpiece.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Mosheh spake to all the congregation of the sons of Israel, saying, Take from you a separation (aphrashutha) before the Lord of every one whose heart may be willing; let him bring the separation before the Lord: gold, and silver, and brass, and hyacinth, and crimson, and scarlet, and fine linen, and goat’s hair, and ram’s skin dyed red, and purple skins, and sittin woods; and oil for the illuminator, and aromatics for the anointing oil, and for the sweet perfumes; and onyx stones and complete stones for inseting in the ephod and in the breastplate.
Targum (Pseudo-Jonathan)	And Mosheh spake to all the assembly of the children of Israel, saying, This is the word which the Lord hath commanded, saying, Take of you a separation before the Lord: whosoever is moved in his heart, let him present the separation for the Lord; gold, or silver, or brass, or hyacinth, or purple, or scarlet, or fine linen, or goats' hair, or rams' skins dyed red, or skins of seals, (purple skins), and woods of sitta; or oil for the lights, aromatics for the anointing oil, and sweet incense; the onyx stones, and stones for completing the enchasement of the ephoda and the breastplate.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Moses said to all the assembly of the children of Israel: This is the word the Lord hath commanded, saying: Set aside with you firstfruits to the Lord. Let every one that is willing and hath a ready heart, offer them to the Lord: gold, and silver, and brass, Violet and purple, and scarlet twice dyed, and fine linen, goats' hair, And rams' skins dyed red, and violet coloured skins, setim wood, And oil to maintain lights, and to make ointment, and most sweet incense, Onyx stones, and precious stones, for the adorning of the ephod and the rational.
Aramaic ESV of Peshitta	Mosha spoke to all the congregation of B'nai Yisrael, saying, "This is the thing which Mar-Yah commanded, saying, 'Take from among you an offering to Mar-Yah. Whoever is of a willing heart, let him bring it, Mar-Yah's offering: gold, silver, brass, blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, sea cow hides, acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, onyx stones, and stones to be set for the ephod and for the breastplate.
V. Alexander’s Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa’s Peshitta (Syriac)	And Moshe said to all of the Assembly of the children of Israel: “This is the word that LORD JEHOVAH commanded to do, Take from yourselves an offering to LORD



Samaritan Pentateuch	<p>JEHOVAH, every man who has considered in his heart may bring an offering to LORD JEHOVAH, gold and silver and brass, 7And blue fringes, and purple, and dye of scarlet, and fine woven white linen, and hair of goats, And skins of rams that are dyed red, and skins of sky blue, and wood of the box tree. And oil to give light, and fragrances for oil of anointing, and for incense of sweet spices. And stones of beryl, and stones of the setting for the ephod and for the breastplate.</p> <p>And Moses spake unto all the congregation of the children of Israel, saying, This [is] the thing which the LORD commanded, saying</p> <p>Take ye from among you an offering unto the LORD: whosoever [is] of a willing heart, let him bring it, an offering of the LORD; gold, silver, and brass</p> <p>Blue, and purple, and scarlet, and fine linen, and goats' [hair]</p> <p>And rams' skins dyed red, and badgers' skins, and shittim wood</p> <p>And oil for the light, and spices for anointing oil, and for the sweet incense</p> <p>And onyx stones, and stones to be set for the ephod, and for the breastplate.</p>
Updated Brenton (Greek)	<p>And Moses spoke to all the congregation of the children of Israel, saying, This is the thing which the Lord has commanded, saying, Take of yourselves an offering for the Lord: everyone that engages in his heart shall bring the firstfruits to the Lord — gold, silver, brass, blue, purple, double scarlet spun, fine linen spun, goats' hair, rams' skins dyed red, skins dyed blue, incorruptible wood, (TEXT OMITTED) sardine stones, and stones for engraving for the ephod and the full-length robe. [The text of v. 8 is not found in the LXX.]</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And Moses said to all the meeting of the children of Israel, This is the order which the Lord has given:</p> <p>Take from among you an offering to the Lord; everyone who has the impulse in his heart, let him give his offering to the Lord; gold and silver and brass;</p> <p>And blue and purple and red and the best linen and goats' hair,</p> <p>And sheepskins coloured red, and leather, and hard wood,</p> <p>And oil for the lights, and spices for the holy oil and for the sweet perfumes for burning.</p> <p>And beryls and jewels to be cut for the ephod and for the priest's bag.</p>
Easy English	<p><b>Materials for the tabernacle</b></p> <p>Moses said to all the Israelites, 'This is what the Lord has commanded: Take an offering to give to the Lord from the things that you have. Everyone who wants to give something may choose to give these things:</p> <ul style="list-style-type: none"> <li>• gold, silver, bronze,</li> <li>• blue, purple and red material,</li> <li>• good linen, goats' hair,</li> <li>• red leather from sheep's skins and other kinds of good leather,</li> <li>• acacia wood,</li> <li>• olive oil for the lamps,</li> <li>• spices to make the special oil and the sweet incense,</li> <li>• onyx stones and other jewels to fix on the ephod and on the breastpiece.</li> </ul> <p><b>offering</b></p> <p>A gift for God (or for false gods). It could be food, or drink, or an animal. See also burnt offering, drink offering, friendship offering, peace offering, sin offering, thank offering, and sacrifice.</p> <p><b>silver</b></p> <p>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.</p>

**bronze**

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.

**purple**  
A dark colour that is between blue and red. Purple was the most expensive colour in ancient times. Often kings and important people used purple.

**linen**

A type of cloth that is like cotton and is very strong. Linen is a material of very good quality. It was very expensive, so only rich people would have it.

**acacia**  
Tree with strong, hard wood.

**olive**

A small fruit. It grows on an olive tree. People can eat the fruit. Or they can make good oil from it. They can use this oil for different things. They cook with it. They use it for medicine. And they burn it to give light.

**lamp**

People burned oil in a lamp to give light.

**spice**

Seeds or powder that comes from plants. Spice has sweet or strong smells and flavours. People add spices to food to make it taste nicer. They also use it to make things smell pleasant.

**jewels**

Pretty things that people make from valuable metal and stones. People wear jewels on their necks, or arms, or fingers, or in their hair.

**ephod**

Small coat that priests wore in Israel. It did not have sleeves.

**breastpiece**

Part of Aaron's special clothes as the leader of the priests.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006

Moses said to all the Israelites, "This is what the LORD commanded:

Gather special gifts for the LORD. Each of you should decide in your heart what you will give. And then you should bring that gift to the LORD. Bring gold, silver, and bronze; blue, purple, and red yarn and fine linen; goat hair; ram skins dyed red and fine leather; acacia wood; oil for the lamps; spices for the anointing oil and spices for the sweet-smelling incense. Also, bring onyx stones and other jewels to be put on the ephod and the judgment pouch.

God's Word™

Good News Bible (TEV)

Moses said to all the people of Israel, "This is what the LORD has commanded: Make an offering to the LORD. Everyone who wishes to do so is to bring an offering of gold, silver, or bronze; fine linen; blue, purple, and red wool; cloth made of goats' hair; rams' skin dyed red; fine leather; acacia wood; oil for the lamps; spices for the anointing oil and for the sweet-smelling incense; carnelians and other jewels to be set in the High Priest's ephod and in his breastpiece.

The Message

**The Offerings**

Moses spoke to the entire congregation of Israel, saying, "This is what God has commanded:

"Gather from among you an offering for God. Receive on God's behalf what everyone is willing to give as an offering: gold, silver, bronze; blue, purple, and scarlet material; fine linen; goats' hair; tanned rams' skins; dolphin skins; acacia wood; lamp oil; spices for anointing oils and for fragrant incense; onyx stones and other stones for setting in the Ephod and the Breastpiece.

Names of God Bible

**The People Contribute Their Wealth**

Then Moses said to the whole Israelite community, "This is what Yahweh has commanded: choose something of your own to give as a special contribution to Yahweh. Let everyone who is willing bring this kind of contribution to Yahweh: gold, silver, and bronze, violet, purple, and bright red yarn, fine linen, goats' hair, rams'

skins dyed red, fine leather,<sup>[a]</sup> acacia wood, olive oil for the lamps, spices for the anointing oil and for the sweet-smelling incense, onyx stones, and other precious stones to be set in the chief priest's ephod<sup>[b]</sup> and breastplate.

<sup>[a]</sup> Exodus 35:7 Hebrew meaning uncertain.

<sup>[b]</sup> Exodus 35:9 Ephod is a technical term for a part of the priest's clothes. Its exact usage and shape are unknown.

NIRV

### **Supplies for the Holy Tent**

Moses spoke to the whole community of Israel. He said, "Here is what the Lord has commanded. Take an offering for the Lord from what you have. Those who want to can bring an offering to the Lord. Here is what they can bring.

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

New Simplified Bible

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

Casual English Bible

College Press Bible Study

Contemporary English V.

Moses told the people of Israel that the LORD had said: I would welcome an offering from anyone who wants to give something. You may bring gold, silver, or bronze; blue, purple, or red wool; fine linen; goat hair; tanned ram skin or fine leather; acacia wood; olive oil for the lamp; sweet-smelling spices for the oil of dedication and for the incense; or onyx stones or other gems for the sacred vest and breastpiece.

The Living Bible

Then Moses said to all the people, "This is what the Lord has commanded: All of you who wish to, all those with generous hearts, may bring these offerings to Jehovah:

Gold, silver, and bronze;  
Blue, purple, and scarlet cloth, made of fine-twined linen or of goats' hair;  
Tanned rams' skins and specially treated goatskins;  
Acacia wood;  
Olive oil for the lamps;  
Spices for the anointing oil and for the incense;  
Onyx stones and stones to be used for the ephod and chestpiece.

New Berkeley Version

New Life Version

### **Gifts for the Meeting Tent**

Moses said to all the people of Israel, "This is what the Lord has told you to do. Take from among you a gift to the Lord. Whoever has a willing heart, let him bring the Lord's gift: gold, silver and brass, and blue, purple and red cloth, fine linen, cloth made from goat hair, rams' skins made red, badgers' skins and acacia wood, lamp oil, spices for the oil for holy use and for the sweet-smelling perfume, onyx stones and stones to be set for the linen vest and the breast-piece..

New Living Translation

### **Offerings for the Tabernacle**

Then Moses said to the whole community of Israel, "This is what the Lord has commanded: Take a sacred offering for the Lord. Let those with generous hearts present the following gifts to the Lord:

gold, silver, and bronze;

blue, purple, and scarlet thread;  
 fine linen and goat hair for cloth;  
 tanned ram skins and fine goatskin leather;  
 acacia wood;  
 olive oil for the lamps;  
 spices for the anointing oil and the fragrant incense;  
 onyx stones, and other gemstones to be set in the ephod and the priest's chestpiece.

Unlocked Dynamic Bible  
 Unfolding Bible Simplified

.  
 Moses also said to all the Israelite people, "This is what Yahweh has commanded. Make offerings to Yahweh. Everyone who wants to should bring to Yahweh an offering. The offerings can be gold, silver, or bronze, fine white linen, blue, purple or red woolen cloth, cloth made from goats' hair, rams' skins that are tanned, fine leather skins, wood from acacia trees, oil for the lamps, spices to put into the olive oil for anointing and to put into the sweet-smelling incense, onyx stones or other valuable stones to fasten onto the priest's sacred apron and to put on his sacred chest pouch.

### Partially literal and partially paraphrased translations:

American English Bible

Then Moses told the gathering of the children of Israel:  
 'This is what Jehovah has instructed you to do:  
 Take up [a collection] as an offering to Jehovah, and everyone whose heart moves him to do so must bring these as first-fruits to Jehovah:  
 gold, silver, bronze, blue [thread], purple [yarn], double-spun scarlet [cloth], fine-spun linen, goats' hair, ram's skins that have been dyed red or blue, durable wood, rubies and gemstones that can be engraved for the [Priest's] shoulder-piece, and full-length robes. V. 9 will be placed with the next passage for context.

Beck's American Translation  
 Common English Bible

#### Preparing to build the dwelling

Moses said to the whole Israelite community, This is what the Lord has commanded: Collect gift offerings for the Lord from all of you. Whoever freely wants to give should bring the Lord's gift offerings: gold, silver, and copper; blue, purple, and deep red yarns; fine linen; goats' hair; rams' skins dyed red; beaded leather; [Or *dolphin skins*] acacia wood; the oil for the light; spices for the anointing oil and for the sweet-smelling incense; gemstones; and gems for setting in the priest's vest [Heb *ephod*] and in the priest's chest pendant.

New Advent (Knox) Bible

Then Moses went on to tell all the Israelites what prescriptions the Lord had given him,[1] how they were to set apart contributions, to be offered to the Lord freely and with a ready heart; contributions of gold and silver and bronze, threads of blue and purple and scarlet twice-dyed, and lawn, and goats' hair, and rams' fleeces dyed red, and skins dyed violet; acacia wood, and oil to feed lamps, spices for the anointing-oil, and sweet-smelling incense; onyx-stones, too, and jewels, to be set in the priestly mantle and its burse.

[1] The Latin sometimes varies from the Hebrew text in chapters 35-39 as in chapters 25-30.

Translation for Translators

#### Gifts for constructing the Sacred Tent

Moses/I also said to all the Israeli people, "This is also what Yahweh has commanded: Make offerings to Yahweh. Everyone who wants to should bring to Yahweh an offering. *These are the things that they may offer.* Gold, silver, bronze, fine white linen, blue or purple or red cloth, *cloth made from* goats' hair, rams' skins that are ◀tanned/dyed red▶, fine leather made from goatskins, wood from acacia trees, oil for the lamps, spices to put in the olive oil for anointing and in the

sweet-smelling incense, *valuable* onyx stones or *other* valuable stones to fasten onto the *priest's* sacred apron and put on his sacred chest pouch.

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

Conservapedia Translation	And Moses spoke to the entire Sons of Israel, saying, This is what the LORD commanded, saying, Take from yourself a donation to the LORD, anybody whose heart is generous will give a donation to the LORD, gold, silver and copper. And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil to make light, and perfumes for the anointing oil, and for the scent of the incense, And onyx stones, and stones to be set for the vest, and for the breastplate.
Ferrar-Fenton Bible	Moses continued to speak to all the parliament of the children of Israel, saying;—"This is also a commandment which the <b>EVER-LIVING</b> commanded, saying;—"Let everyone of willing heart bring an offering from themselves to the <b>EVER-LIVING!</b> " <b>Gifts to God from the people.</b> All of free heart consequently brought an offering from themselves to the <b>EVER-LIVING</b> of gold, silver, and brass; and azure and purple, and blue, red, and spun linen; and ram skins, dyed red, and badger skins, and acacia wood: and oil for the lamps, and perfumes for the Oil of Consecration, and incense for the veils, and onyx stones, and stones for the settings of the ephod, and breastplate.
God's Truth (Tyndale)	And Moses spoke unto all the multitude of the children of Israel saying: this is the thing which the Lord commanded saying: Give from among you an heave offering, unto the Lord. All that are willing in their hearts, shall bring heave offerings unto the Lord: gold, silver, brass: Jacinth, scarlet, purple, byss and goats hair: rams skins red and taxus skins and Sethim wood: and oil for lights and spices for the anointing oil and for the sweet cense: and Onyx stones and stones to be set for the Ephod and for the breastlap.
HCSB	<b>Building the Tabernacle</b> Then Moses said to the entire Israelite community, "This is what the Lord has commanded: Take up an offering among you for the Lord. Let everyone whose heart is willing bring this as the Lord's offering: gold, silver, and bronze; blue, purple, and scarlet yarn; fine linen and goat hair; ram skins dyed red and manatee skins; [Or <i>and dolphin skins</i> , or <i>and fine leather</i> ; Hb obscure] acacia wood; oil for the light; spices for the anointing oil and for the fragrant incense; and onyx with gemstones to mount on the ephod and breastpiece.
International Standard V	Then Moses told the entire congregation of the Israelis, "This is what the Lord has commanded, 'Take from among yourselves an offering for the Lord. Everyone whose heart is willing is to bring it as an offering for the Lord: gold, silver, and bronze; blue, purple, and scarlet material; [The Heb. lacks material] fine linen and goat hair; ram skins dyed red, [Or tanned] dolphin [Or dugong; i.e. a marine animal similar to a walrus or manatee] skins, acacia wood, oil for lighting, spices for the anointing oil and for aromatic incense, onyx stones, and stones for setting in the ephod and the breast piece.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And Moses said to all the community of the Israelites, [Literally "sons/children of Israel"] saying, "This is the word that Yahweh has commanded, saying, 'Take from among you a contribution for Yahweh, anyone willing of heart, let him bring Yahweh's contribution—gold and silver and bronze, and blue and purple and crimson yarns, and fine linen and goat hair, and red-dyed ram skins, and fine leather, [The particular kind of leather is uncertain] and acacia wood, and oil for the lamp, balsam oils for the



NIV, ©2011	.	anointing oil and for the fragrant incense, onyx stones and stones for mountings on the ephod and the breast piece.
Peter Pett's translation	.	
Unfolding Bible Literal Text	.	
Unlocked Literal Bible	.	
Urim-Thummim Version	.	
Wikipedia Bible Project	.	And Moses said to all the congregation of the sons of Israel, saying: This is the thing that Yahweh commanded, saying: "Take from yourselves a donation, for Yahweh, all the generous of heart will bring it, Yahweh's donation: gold and silver and copper, and cyan and magenta and second-weave, and sixfold-cloth and goat-hair, and reddened ram-skins and seal-skins and acacia wood, and lighting oil, and perfumes for the anointing oil, and for the fragrant incense, and onyx stones, and setting stones, for the Ephod and the breastplate. For reasons I cannot explain, this is vv. 4–10 in the WBP.

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

Christian Community (1988)	<b>The materials are collected</b>	Moses spoke to the whole community of the people of Israel, "This is what Yahweh has commanded: Set aside a contribution for Yahweh out of your possessions. Let all give willingly and bring this contribution for Yahweh: gold, silver, and bronze; purple wool, of violet shade and red, crimson wool, fine linen, goats' hair, rams' skins dyed red and fine leather, acacia wood, oil for the light, spices for the anointing oil and for the fragrant incense; precious stones and gems to be set in Ephod and Breastpiece.
The Heritage Bible	.	
New American Bible (2002)	.	
New American Bible (2011)	<b>Collection of Materials.</b>	Moses said to the whole Israelite community, "This is what the LORD has commanded: <sup>b</sup> Receive from among you contributions for the LORD. Everyone, as his heart prompts him, shall bring, as a contribution to the LORD, gold, silver, and bronze; violet, purple, and scarlet yarn; fine linen and goat hair; rams' skins dyed red, and tahash skins; acacia wood; oil for the light; spices for the anointing oil and for the fragrant incense; onyx stones and other gems for mounting on the ephod and on the breastpiece. b. [35:5–9] Ex 25:2–7.
New English Bible–1970	<b>Offerings. - Ex.25.1-9</b>	These words Moses spoke to all the community of Israelites: This is the command the LORD has given: Each of you set aside a contribution to the LORD. Let all who wish, bring a contribution to the LORD: gold, silver, copper; violet, purple, and scarlet yarn; fine linen and goats' hair; tanned rams' skins, porpoise-hides, and acacia-wood; oil for the lamp, perfume for the anointing oil and for the fragrant incense; cornelians and other stones ready for setting in the ephod and the breast-piece.
New Jerusalem Bible		Moses spoke to the whole community of Israelites. 'This', he said, 'is what Yahweh has ordered: Set aside a contribution for Yahweh out of your possessions. Everyone whose heart prompts him to do so should bring a contribution for Yahweh: gold, silver and bronze; materials dyed violet-purple, red-purple and crimson, finely woven linen, goats' hair, rams' skins dyed red, fine leather, acacia wood, oil for the light, spices for the anointing oil and for the fragrant incense; cornelian and other stones to be set in the ephod and breastplate.
New RSV	.	

Revised English Bible—1989 Moses said to the whole Israelite community: “This is the command the LORD has given: Each of you is to set aside a contribution to the LORD. Let all who wish bring a contribution to the LORD: gold, silver, copper; violet, purple, and scarlet yarn; fine linen and goats’ hair; tanned rams’ skins and dugong-hides; and acacia-wood; oil for the lamp, spices for the anointing oil and for the fragrant incense; cornelians and other stones ready for setting on the ephod and the breastpiece.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe said to the whole community of the people of Isra’el, “Here is what *ADONAI* has ordered: ‘Take up a collection for *ADONAI* from among yourselves — anyone whose heart makes him willing is to bring the offering for Adonai: gold, silver and bronze; blue, purple and scarlet yarn; fine linen, goat’s hair, tanned ram skins and fine leather; acacia-wood; oil for the light, spices for the anointing oil and for the fragrant incense; onyx stones and stones to be set, for the ritual vest and the breastplate.

exeGeses companion Bible **TABERNACLE MATERIALS**  
 And Mosheh says  
 to all the witness of the sons of Yisra El, saying,  
 This is the word Yah Veh misvahed, saying,  
 Take from among you an exaltment to Yah Veh:  
 everyone whose heart volunteers,  
 bring it - an exaltment to Yah Veh:  
 gold and silver and copper  
 and blue and purple and scarlet  
 and white linen and goats  
 and reddened rams skins and badgers skins  
 and shittim timber  
 and oil for the light and spices for anointing oil  
 and for the incense of aromatics  
 and onyx stones and stones  
 - fillings for the ephod and for the breastplate:...

Hebraic Roots Bible .  
 Israeli Authorized Version .  
 Kaplan Translation *Materials for the Tabernacle*  
 Moses said to the entire Israelite community, 'This is the word that God has commanded:  
 'Collect among yourselves an elevated offering to God. If a person feels like giving an offering to God, he can bring any of the following: gold, silver, copper, sky-blue [wool], dark red [wool], [wool died with] the crimson worm, fine linen, goats' wool,  
 reddened ram's skins, blue processed hides, acacia wood,  
 oil for the lamp, fragrances for the anointing oil and perfume incense,  
 as well as sardonyxes and other precious stones for the ephod and the breastplate.

### ***This is the word...***

See Exodus 25:1-7.

The Scriptures 2009 'Take from among you a contribution to הוהי. Everyone whose heart so moves him, let him bring it as a contribution to הוהי: gold, and silver, and bronze, and blue, and purple, and scarlet material, and fine linen, and goats' hair, and ram skins dyed red, and fine leather, and acacia wood, and oil for the light, and spices for the anointing oil and for the sweet incense, and shoham stones, and stones to be set in the shoulder garment and in the breastplate.

Tree of Life Version Moses also said to all the congregation of Bnei-Yisrael, “This is the word which Adonai commanded saying: Take from among you an offering for Adonai. Whoever

has a willing heart, let him bring Adonai's offering: gold, silver and bronze; blue, purple and scarlet cloth; fine linen and goat hair; ram skins dyed red, sealskins and acacia wood; oil for the light, spices for the anointing oil and for the sweet incense; onyx stones, and setting stones for the ephod and for the breastplate.

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

Alpha & Omega Bible

· AND MOSES SPOKE TO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL, SAYING, "THIS IS THE THING WHICH JESUS HAS APPOINTED YOU, SAYING, 'TAKE OF YOURSELVES AN OFFERING FOR JESUS: EVERY ONE THAT ENGAGES IN HIS HEART SHALL BRING THE FIRST-FRUITS TO JESUS; GOLD, SILVER, BRASS, BLUE, PURPLE, DOUBLE SCARLET SPUN, AND FINE LINEN SPUN, AND GOATS' HAIR, AND RAMS' SKINS DYED RED, AND SKINS DYED BLUE, AND INCORRUPTIBLE WOOD, AND SARDINE STONES, AND STONES FOR ENGRAVING FOR THE SHOULDER-PIECE AND FULL-LENGTH ROBE. AND EVERY MAN THAT IS WISE IN HEART AMONG YOU, LET HIM COME AND WORK ALL THINGS WHATSOEVER JESUS HAS COMMANDED.

Awful Scroll Bible

Moses was to say to the assembly of the sons of Isra-el, to the intent: The concern Sustains To Become is to have given charge, to the intent, Be taking contributions to Sustains To Become Everyone willing in the sensibility of their heart, was to bring in contributions to Sustains To Become, of gold, silver, and bronze, and violet, magenta, crimson, and scarlet bleached linen, and goat's hair, and ram's hide being dyed red, and sea cow's hide, and acacia wood, and oil for lights, and spices for the anointing oil, and sweet smells for incense, and onyx stones, and stones for settings, for the ephod and breast piece.

Charles Thompson OT  
Concordant Literal Version

· Thus Moses spoke to the whole congregation of the sons of Israel saying: This is the word which Yahweh instructs, saying, take a heave offering to Yahweh from what you have. Everyone willing is his heart shall bring Yahweh's heave offering: gold, silver and copper, blue, purple and double-dipped crimson, cambric and goats' hair, reddened rams' hides and azure hides and acacia wood, oil for the luminary and aromatics for the anointing oil and for the incense of spices, stones of onyx and stones for fillings for the vestment and for the breastplate.

Darby Translation  
exeGesés companion Bible  
Orthodox Jewish Bible

·  
·  
And Moshe spoke unto kol Adat Bnei Yisroel, saying, This is the thing which Hashem commanded, saying, Take ye from among you a terumah (offering) unto Hashem; all of nediv lev of him (i.e., urged by his heart), let him bring it, a terumat Hashem, zahav, and kesef, and nechoshet, And turquoise, and purple, and scarlet wool, and fine linen, and goat hair, And red-dyed ram skins, and tachash skins, and acacia wood, And shemen for the light, and spices for shemen hamishchah, and for the aromatic ketoret, And shoham stones, and gemstones to be set for the Ephod, and for the Choshen.

Rotherham's *Emphasized B.* And Moses spake unto all the assembly of the sons of Israel, saying,—  
||This|| is the thing which Yahweh hath commanded,<sup>d</sup> saying,—

Take ye from among you a heave-offering to Yahweh, [every one whose heart is willing] shall bring it in, even the heave-offering of Yahweh,—gold and silver, and bronze, and blue and purple, and crimson, and fine linen and goat's-hair; and rams' skins dyed red, and badgers' skins, and acacia wood; and oil for giving light,—and aromatic spices for the anointing' oil, and for fragrant' incense; and onyx stones, and setting stones,—for the ephod, and for the breastpiece.

<sup>d</sup> See chap. xxv. 1 *et seq.*

Third Millennium Bible

### Expanded/Embellished Bibles:

*The Amplified Bible*

The Expanded Bible

Moses said to all the Israelites [community/congregation/assembly of the sons/T children of Israel], "This is what [<sup>L</sup>the word/thing] the Lord has commanded: From what you have, take an offering [tribute] for the Lord. Let everyone who is willing [whose heart moves them] bring this offering [tribute] to the Lord: gold, silver, bronze, blue, purple and red [scarlet] thread, and fine linen, goat hair and male sheepskins that are colored red. They may also bring fine leather [or sea cow/porpoise hides], acacia wood, olive oil for the lamps, spices for the special olive oil used for appointing priests [anointing] and for the sweet-smelling incense, onyx stones, and other jewels to be put on the holy vest [ephod; 28:6–14] and chest covering of the priests [breastpiece; 28:15–30].

Kretzmann's Commentary

And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying,

Take ye from among you an offering, a gift presented to the Lord by willingly lifting up the hands containing the sacrifice, unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, copper or some of its standard alloys,

and blue, and purple, and scarlet, and fine linen, the expensive materials of hyacinth, purple, and crimson, and of white, shining byssus, to be used in the weaving of the sacred paraments, and goats' hair, of the long-haired Oriental goats, and rams' skins dyed red (or tawny), and badgers' skins, those of the sea-cow of the Indian Ocean and its branches, and shittim (acacia) wood, and oil for the light, and spices for anointing oil, and for the sweet incense, Exodus 30:22-38,

and onyx stones, and stones to be set for the ephod, and for the breastplate. This list includes all the materials which were used for the Tabernacle and its appointments.

Syndein/Thieme

The Voice

These are the instructions The Eternal One has commanded you to do: "Take up an offering to the Eternal One. Let those with willing hearts bring the following as an offering to the Eternal One: gold, silver, bronze; blue, purple, and scarlet thread; fine linens; goat hair; rams' skins dyed red; sea-cow skins; acacia wood; olive oil for lamps; spices for anointing oil and fragrant incense; and onyx stones and other stones for the high priest's vest and breast piece.

### Bible Translations with Many Footnotes:

The Complete Tanach

And Moses spoke to the entire community of the children of Israel, saying: "This is the word that the Lord has commanded to say:...

**This is the word that the Lord has commanded:** me to say to you.

...'Take from yourselves an offering for the Lord; every generous hearted person shall bring it, [namely] the Lord's offering: gold, silver, and copper;...

The Geneva Bible  
Kaplan Translation  
NET Bible®

**generous-hearted person:** Heb. וּבֹל בִּידָן. Since his heart moved him to generosity, he is called “generous-hearted” (בֹּל בִּידָן). I already explained the offering for the Mishkan and its work in the place of their command [Exod. 25 through 34].

...and blue, purple, and crimson wool; and linen and goat hair; and ram skins dyed red, tachash skins, and acacia wood; and oil for lighting, and spices for the anointing oil and for the incense; and shoham stones and filling stones for the ephod and for the choshen.

.

#### *Willing Workers*

<sup>8</sup> Moses spoke to the whole community of the Israelites, “This is the word that the Lord has commanded: ‘Take<sup>9</sup> an offering for the Lord. Let everyone who has a willing heart<sup>10</sup> bring<sup>11</sup> an offering to the Lord: <sup>12</sup> gold, silver, bronze, blue, purple, and scarlet yarn, fine linen, goat’s hair, ram skins dyed red, fine leather, <sup>13</sup> acacia wood, olive oil for the light, spices for the anointing oil and for the fragrant incense, onyx stones, and other gems<sup>14</sup> for mounting<sup>15</sup> on the ephod and the breastpiece.

<sup>8sn</sup> The book now turns to record how all the work of the sanctuary was done. This next unit picks up on the ideas in Exod 31:1-11. But it adds several features. The first part is the instruction of God for all people to give willingly (35:4-19); the next section tells how the faithful brought an offering for the service of the tabernacle (35:20-29); the next section tells how God set some apart with special gifts (35:30-35), and finally, the narrative reports how the faithful people of God enthusiastically began the work (36:1-7).

<sup>9tn</sup> Heb “from with you.”

<sup>10tn</sup> “Heart” is a genitive of specification, clarifying in what way they might be “willing.” The heart refers to their will, their choices.

<sup>11tn</sup> The verb has a suffix that is the direct object, but the suffixed object is qualified by the second accusative: “let him bring it, an offering.”

<sup>12tn</sup> The phrase is literally “the offering of Yahweh”; it could be a simple possessive, “Yahweh’s offering,” but a genitive that indicates the indirect object is more appropriate.

<sup>13tn</sup> See the note on this phrase in Exod 25:5. [See indented notes below.]

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

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

<sup>14tn</sup> Heb “and stones.”

<sup>15tn</sup> Heb “filling.”

New American Bible (2011) .

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

Brenner’s Mechanical Trans. ...and **"Mosheh** <sup>Plucked out</sup> said to all the company of the sons of **"Yisra’el** <sup>He turns El aside</sup> saying, this is the word which **"YHWH** <sup>He Is</sup> directed saying, take from you an offering (for) **"YHWH** <sup>He Is</sup>, all willing of his heart will [bring] the offering of **"YHWH** <sup>He Is</sup>, gold, and silver, and copper, and blue, and purple, and kermes of scarlet, and linen, and she-goats , and skins of bucks being red, and skins of tahhashs , and



	acacia /, and oil (for) the luminary, and (with) sweet spices (for) the oil of ointment and (for) the incense of aromatic spices, and stones of the onyx , and stones of the installations (for) the ephod and (for) the breastplate,...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	And Moses spoke to all the congregation of the sons of Israel, saying, This is the thing which YHWH commanded, saying, You (pl) take from among you (pl) an offering to YHWH; whoever is of a willing heart, let him bring it, YHWH's offering: gold, and silver, and bronze, and blue, and purple, and scarlet, and fine linen, and goats' [hair], and rams' skins dyed red, and sealskins, and acacia wood, and oil for the light, and spices for the anointing oil, and for the sweet incense, and onyx stones, and stones to be set, for the ephod, and for the breastplate.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	Moses spoke to all the congregation of the sons of Israel, saying, "This is the thing which the Lord has commanded, saying, 'Take from among you a <sup>[b]</sup> contribution to the Lord; whoever is of a willing heart is to bring it as the Lord's <sup>[c]</sup> contribution: gold, silver, and <sup>[d]</sup> bronze, and <sup>[e]</sup> violet, purple, and scarlet material, fine linen, goats' hair, and rams' skins <sup>[f]</sup> dyed red, and <sup>[g]</sup> fine leather, and acacia wood, and oil for lighting, and spices for the anointing oil, and for the fragrant incense, and onyx stones and setting stones for the ephod and for the <sup>[h]</sup> breastpiece. <sup>[b]</sup> Exodus 35:5 Or <i>uplifted offering</i> <sup>[c]</sup> Exodus 35:5 Or <i>uplifted offering</i> <sup>[d]</sup> Exodus 35:5 Or <i>copper</i> <sup>[e]</sup> Exodus 35:6 Or <i>bluish</i> ; LXX hyacinth in color, and so throughout the ch <sup>[f]</sup> Exodus 35:7 Or <i>tanned</i> <sup>[g]</sup> Exodus 35:7 Meaning of the Heb uncertain, and so throughout the ch <sup>[h]</sup> Exodus 35:9 Or <i>pouch</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 Moses speaketh unto all the company of the sons of Israel, saying, `This is the thing which Jehovah hath commanded, saying, Take ye from among you a heave-offering to Jehovah; every one whose heart is willing doth bring it, --the heave-offering of Jehovah, --gold, and silver, and brass, and blue, and purple, and scarlet, and linen, and goats' hair , and rams' skins made red, and badgers' skins, and shittim wood, and oil for the light, and spices for the anointing oil, and for the spice perfume, and shoham stones, and stones for settings, for an ephod, and for a breastplate.
<b>The gist of this passage:</b>	Moses tells the people what they need to bring to him. God specified these things to Moses in Exodus 25:1–7.

Exodus 35:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כָּל) [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
'êdâh (עֵדָה) [pronounced <i>gā-DAWH</i> ]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
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'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
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
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** Moses said to the entire congregation of the sons of Israel, saying,...

This sounds very much like Moses is addressing all of the adult males of Israel directly. We could certainly add some qualifiers (for instance that he is speaking to a representative group who then go out and speak to other smaller groups).

If Moses is speaking directly to all of these men, then there must be something supernatural allowing for this to occur. However, I do not find evidence of that.

**Application:** Although there were some amazing things that took place as Moses guides the people of Israel out of Egypt, this does not mean that his entire world is made up exclusively of supernatural events. There is a message which needs to get out to all of the people of Israel. Moses is fully capable of getting that message out there without depending upon a set of supernatural events to make it happen.

**Illustration:** One of the mistakes that I see many young Christians make is, they think that their lives need to be made up of a series of inexplicable, miraculous events. That somehow, if such amazing things occur again and again, that is indeed proof of God at work in their lives. This is a dangerous interpretation of your life and it sets aside the necessity of Bible doctrine being taught to you be a well-qualified instructor.

**Application:** Your life is not inundated with a series of miracles devised by God to *prove* to everyone around you that you are a Christian (or, a *great Christian*). Our lives are not the same as the people of nascent Israel leaving Egypt; nor do our lives parallel the early acts of the Apostles. Those were very important events, which established some massive changes (Israel was not a nation before; and it would become a nation; the local church did not exist before; and local churches made up of mostly gentiles was unheard of during the early first century). You are not, in your life, making fundamental changes to the plan of God. Your life does not begin a new dispensation; your life does not begin a massive change that takes place throughout the world.

**Application:** This does not mean that your life is not wonderful or unique. It simply means that we operate on principles and techniques of the Christian life. We are not looking to God to perform mind-boggling miracles every time we take a step to the left or to the right. We need to keep this in mind as we progress through the books of the Law. The many miracles and amazing events which take place in the book of Exodus is the life of Israel at that point in time. It is not a roadmap for how we should expect life to be.

Exodus 35:4a [Moses said to the entire congregation of the sons of Israel, saying,...](#)

This could be accomplished by Moses speaking to various groups of elders, and then by them speaking to various groups themselves.

As we saw back in Exodus 20, God is fully capable of speaking to a nation of Israelites as a whole; but they specifically asked Moses to hear God and then tell them after.

Exodus 35:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i> (sometimes the verb <i>to be</i> is implied)	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
’ăsher (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

Exodus 35:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âmar (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
See v. 1c. V. 4b ends with <i>to say</i> rather than <i>to do</i> .			

**Translation:** ...“This [is] the thing which Y<sup>e</sup>howah commanded, saying,...

Moses informs that people that this is exactly what God is commanding them to do at this time.

Exodus 35:4 **Moses said to the entire congregation of the sons of Israel, saying, “This [is] the thing which Y<sup>e</sup>howah commanded, saying,...**

Now Moses will quote verbatim from what was delivered to him.

**Application:** Now consider your life. Is Moses standing in front of you telling you what to do next? The circumstances of Exodus are unique and designed specifically that way in order to declare Israel unique as a nation in this world.

Exodus 35:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #3947 BDB #542
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #854 BDB #85

## Exodus 35:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
terûmâh/terûwmâh (תְּרוּמַה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i> ]	<i>contribution, offering, an offering [of grain, money], heave offering</i>	feminine singular noun	Strong's #8641 BDB #929
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...*Take from among you an offering for Y<sup>e</sup>howah.*

The people are to take up a collection or an offering for God. Moses will tell the people what is needed and what it will be used for.

Throughout human history, God involves his people. God could, at any time, snap His fingers and, poof, there would be all of the things which God requires in the exact right amount. However, God always involves His people.

**Application:** When it comes to Christian service, it is best to have a good understanding of Bible doctrine before trying to become involved in producing divine good. You do not want all of your works burned up in the great bonfire of wood, hay and stubble (1Cor. 3:12–13), do you?

## Exodus 35:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [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
nâdîyb (נָדִיב) [pronounced <i>naw-DEE<sup>b</sup>V</i> ]	<i>voluntary, willing spontaneous, ready; giving spontaneously and liberally; generous; noble; nobility of race or station</i>	masculine singular adjective (also used as a noun); construct form	Strong's #5081 BDB #622
Precept Austin: <i>Willing (05081) (nadib from nadab - give willingly as in Ex 25:2) means inclined, generous, noble. The main thought of this adjective is an uncompelled and free movement of the will unto divine service or sacrifice (Ex. 35:5, 22; cf. 2 Chr. 29:31; Ps. 51:12). As noun it means noble birth.</i> <sup>17</sup>			
lêb (לֵב) [pronounced <i>lay<sup>b</sup>V</i> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524

<sup>17</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.



## Exodus 35:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (בָּוֹ) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #935 BDB #97

**Translation:** All [those with] a generous heart will bring [lit., bring her, bring it]...

This is an Old and New Testament maxim—you give from your mental attitude of generosity; you do not give because you are required to. Moses appeals to the free will and spiritual maturity of those to whom he is speaking. God's plan moves forward on the basis of divine good being produced by His people; despite the messup decisions made by believers out of fellowship and unbelievers.

Throughout Scriptures, God engages the free will of man. Our free will is an extremely important factor in the **Angelic Conflict**. This is why there is the satanic notion out there that man simply does what is predetermined. There are people who see us as nothing more than an advanced animal, but with various chemical agents sloshing around in our brains, which cause us to go left or right. Forces aligned against us try to make it appear as if our free will means nothing. However, throughout Scriptures, God says different.

We are not to live the *park bench Christian life*; that is, we do not sit on a park bench and wait on God to bring us stuff. The Christian life is filled with free will choices and work (the first two **divine institutions**). While you are sitting on a park bench, do not expect God to bring you a hot, fresh hamburger. But, God will provide you the means to purchase such a thing. Those means likely include a job (s) which pays you enough to, on occasion, buy a hamburger (or the ingredients for a hamburger). The way you get this hot fresh hamburger involves a great many free will choices and doing some work. If you have a wife and/or children (divine institutions #3 & 4), then you use your free will and your work to provide food and drink for them as well.

Your free will, which is involved in making hundreds of normal, day-to-day decisions, is also a significant factor in your spiritual life. Do you **rebound** when necessary? Do you make time daily to take in the Word of God? Do you grow spiritually through **Operation Z**? You and I as believers are likely dramatically different in our lifestyle, location and pressures; as well as personally different in our ages, looks and personalities. But, there are things that we have in common. We all sin; we all need to make use of the *rebound technique* (which is naming our sins to God). We all need Bible doctrine in our souls.

## Exodus 35:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced tehr-oo-MAW]	<i>contribution, offering, an offering [of grain, money], heave offering</i>	feminine singular construct	Strong's #8641 BDB #929

## Exodus 35:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Precept Austin: <i>Contribution</i> (08641) ( <i>teruwmah</i> from <i>rum</i> = to be high or lifted up) means to present (as offered up), especially in sacrifice or as tribute to be lifted up toward heaven by the priest (thus the name <i>heave offering</i> . It is used of an amount taken from a larger quantity for a sacred purpose: it can include sacrifice (Ex 29:27), money (Ex 30:13), or produce (Nu 15:19). It is perhaps better understood as a contribution since it was a freewill offering. <sup>18</sup>			
Bush: Heb. <i>המורה</i> <i>terumah</i> , a heave-offering, from <i>מור</i> <i>rum</i> , to be lifted up, exalted, elevated. Gr. and Chal. 'a separation;' i. e. a gift separated and set apart to the service of God, from their other possessions. <sup>19</sup>			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...an offering to Y<sup>e</sup>howah:...

The NASB gives the alternate readings of *contribution* and *heave offering* for the word *offering*. I do not know what *heave offering* is, unless it means to wave this stuff before God. This particular Hebrew word *terûmâh/terûwmâh* (תְּרוּמָה/תְּרוּמָה) [pronounced *tehr-oo-MAW*], is not used until Exodus 25:2 in the parallel passage. The word *terûmâh/terûwmâh* may distinguish this offering from a burnt offering, but the word *burnt* pretty well does that for us. There is nothing in this passage which indicates that these things were first waved before God and then given nor is there any indication anywhere that should have been done. When these things were *waved* before God, so to speak, and this word *terûmâh* is used, there is an additional word used to indicate that they were waved before God (see Num. 15:20). I will go into more detail in the book of Leviticus or Num. 18:11.

This offering is for Y<sup>e</sup>howah Elohim; it is not for Moses and it is not for Aaron (or for the Levites).

There is no requirement that the people bring everything that they have. Their mental attitude is essential in this act. That was stated up front. God did not give Moses of list of who was to bring what. Their motivation from free will was essential.

The growing believer *wants* to take part in the plan of God. He wants to contribute. This may not seem important to the unbeliever or to the immature believer. As a believer grows, he wants more and more to take part in God's marvelous plan. This may sound crazy to some of you, but if you become mature, you will even have a desire to contribute money to your church (or wherever). It is a great blessing to be able to do this. And I don't mean this in some sort of trade off like, "Okay, God, I am about to dump a twenty dollar bill into the offertory plate; now let me tell you what I want from this deal." Having such thoughts, even as a believer, is normal. However, if you are growing in grace and knowledge of the Lord Jesus Christ, then those are going to be thoughts from your past. Having a trade-out with God is not a part of the thinking of the mature believer.

Most of us have seen a football game, and we all have our opinions about them. But, far, far greater than watching a good game is to be the quarterback who runs a complex play for a first down; or a pass receiver who catches a pass from 30 or 40 yards and runs for a touchdown. It is much better to be right there in the middle of the action, rather than observing from the sidelines. That is to the mature spiritual life is all about. When you are a mature believer, performing acts of divine good, then you are right down there on the field running or passing or blocking.

<sup>18</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.

<sup>19</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.

Exodus 35:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced zaw-HAW <sup>6</sup> V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
keçeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun	Strong's #3701 BDB #494
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
n <sup>e</sup> chôsheth (נְחֹשֶׁת) [pronounced n <sup>e</sup> -KHOH-sheth]	copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons	masculine singular noun	Strong's #5178 BDB #638

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

These metals speak of our Lord's deity; particularly the gold.

Precious metals will be required. Given what will be done with these precious metals, the people of Israel were apparently carrying a lot of jewelry.

This means that, despite the golden calf incident, there is still gold among the people of Israel.

Exodus 35:5 ...'Take from among you an offering for Y<sup>e</sup>howah. All [those with] a generous heart will bring [lit., bring her, bring it] an offering to Y<sup>e</sup>howah: gold, silver and copper;...

David Guzik: *When we become givers we become more like God, who is the greatest giver: For God so loved the world, He gave His only begotten Son (John 3:16).*<sup>20</sup>

Exodus 35:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
tekêleth (תְּכֵלֶת) [pronounced tek-AY-leth]	violet, violet thread, violet fabric, purple stuff; translated blue by KJV	feminine singular noun	Strong's #8504 BDB #1067
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

<sup>20</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 35:1–35.

Exodus 35:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'argâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i> ]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תֵּלָא/תֵּלְאָה/תֵּלָאֶת) [pronounced <i>to-LAW, to-lay-AW, to-LAH-ath</i> ]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced <i>shaw-NEE</i> ]	<i>crimson, scarlet; scarlet clothing</i>	masculine singular noun	Strong's #8144 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i> ]; also spelled sheshîy (שֵׁשִׁי) [pronounced <i>shehsh-EE</i> ]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1058
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'îzzîym (עִזִּים) [pronounced <i>gihz-ZEEM</i> ]	<i>female goat; in the plural, it can mean goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777

**Translation:** ...[various] fabrics of [the royal colors] violet, purple and scarlet; fine Egyptian linen as well as goat's hair;...

Alan Cole: *Egypt excelled in the production of linen, especially twined linen, where every thread was twisted from many strands.*<sup>21</sup>

There are specific fabrics of royal colors, which are violet, purple and scarlet. Fine Egyptian linen is called for, as well as goat's hair (or fabric made from goat's hair).

**Purple, mauve, violet, boysenberry, lavender, plum, magenta** (a graphic); from [Pinterest/KZDesign Studio](https://www.pinterest.com/KZDesignStudio/); accessed December 31, 2019. This is a list of fairly basic colors (basic, insofar as design goes). In previous chapters of Exodus, I have provided variations of purple and of violet. These would all be considered royal colors.

purple	mauve	violet	boysenberry
lavender	plum	magenta	lilac
grape	periwinkle	sangria	eggplant
jam	iris	heather	amethyst
raisin	orchid	mulberry	wine

### Chapter Outline

### Charts, Graphics and Short Doctrines

<sup>21</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.

Exodus 35:6 ...[various] fabrics of [the royal colors] violet, purple and scarlet; fine Egyptian linen as well as goat's hair;...

These will be used in the hangings, these colors representing the royalty of our Lord. These fabrics will also be used in designing the clothing to be worn by the priests (who also represent the Lord). Even in the Old Testament, there was the concept of the **royal family of God**. It is more clearly defined and developed in the New Testament, but there are hints of it here.

Exodus 35:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine plural construct	Strong's #5785 BDB #736
'ayil (אֵיל) [pronounced <i>AH-yil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
'âdam (אָדָם) [pronounced <i>aw-DAHm</i> ]	<i>rubbed, red, dyed red, reddened</i>	Pual participle	Strong's #119 BDB #10
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine plural construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced <i>TAHKH-ash</i> ]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine plural noun	Strong's #8476 BDB #1065
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êtsiym (עֵצִים) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּים/שִׁטָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i> ]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

Precept Austin: *Acacia wood...was a desert wood which was aromatic, hard, durable and darker than the oak.*<sup>22</sup>

**Translation:** ...tanned ram skins and badger [?] skins; acacia wood;...

<sup>22</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.



We do not know about all of the skins which are being called for. It is possible that the second one is any kind of animal skin.

Acacia wood is a dense kind of wood which would also be used for the projects which God has devised for Israel.

Exodus 35:7 ...tanned ram skins and badger [?] skins; acacia wood;...

The skins speak of the covering of sin and the acacia wood is the humanity of Jesus Christ.

Exodus 35:6–7 ...[various] fabrics of [the royal colors] violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins and badger [?] skins; acacia wood;...

The NET Bible: *The blue refers to dye made from shellfish. It has a dark blue or purple-blue, almost violet color. Purple was imported from Phoenicia, where it was harvested from the shellfish or snail. It is a deep purple-red color. Goat's hair was spun into yarn (Ex 35:26) and used to make the material for the first tent over the dwelling. It is ideal for tenting, since it is loosely woven and allows breezes to pass through, but with rain the fibers expand and prevent water from seeping through.*<sup>23</sup>

Exodus 35:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shemen (שמן) [pronounced SHEH-men]	fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)	masculine singular noun	Strong's #8081 BDB #1032
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
mâ'ôwr (מֹאֵר) [pronounced maw-OHR]	luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful	masculine singular noun with the definite article	Strong's #3974 BDB #22
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bôsem/besem (בֹּסֵם/בֶּסֶם) [pronounced BOH-sehm/BEH-sehm]	spice; perfume, fragrance, smell, sweet odor; balsam, balsam tree	masculine plural noun	Strong's #1314 BDB #141
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
shemen (שמן) [pronounced SHEH-men]	fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)	masculine singular construct	Strong's #8081 BDB #1032

<sup>23</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.

Exodus 35:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mosh <sup>e</sup> châh (מֹשֶׁחַ) [pronounced mosh-KHAW]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular noun with the definite article	Strong's #4888 BDB #603
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
q <sup>e</sup> ṭôreth (קֶטֶרֶת) [pronounced k <sup>e</sup> ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
çam (סַח) [pronounced sahm]	<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

**Translation:** ...oil for lighting [fuel]; spices for the anointing oil and for the aromatic incense;...

Oil would be used a lighting fuel and for some anointing oils. Spices and incense will be also required for the various functions of the Tabernacle.

Spurgeon on oil for lighting: *Not every kind of oil could be used in the Lord's service. Neither the petroleum that exudes so plentifully from the earth, nor the produce of fish, nor that extracted from nuts would be accepted; only one oil was selected, and that was the best olive oil. Pretended grace from natural goodness, fancied grace from priestly hands, or imaginary grace from outward ceremonies will never serve the true child of God; he knows the Lord would not be pleased with rivers of such oil. He goes to the olive press of Gethsemane and draws his supplies from him who was crushed there. The oil of gospel grace is pure and free from sediment and dregs, and so the light that is fed by it is clear and bright.*<sup>24</sup>

Exodus 35:8 ...oil for lighting [fuel]; spices for the anointing oil and for the aromatic incense;...

The oil is God the Holy Spirit. The light is both the living Word Jesus Christ and for the written Word, which is revealed by means of the Spirit.

The spices are for the sweet savor to God found in both the incense and in the anointing oil, which is the power of the Holy Spirit in the Old Testament.

Exodus 35:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

<sup>24</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.

Exodus 35:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'eben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural construct	Strong's #68 BDB #6
shôham (שֹׁהַם) [pronounced SHOW-hahm]	<i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i>	masculine singular noun	Strong's #7718 BDB #995
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural construct	Strong's #68 BDB #6
mîllu'îym (מִיָּלִי'ִים) [pronounced mil-loo-EEM]	<i>settings, stone insets; installation [of a priest]; ceremonial activities re: consecration of a priest</i>	masculine plural noun	Strong's #4394 BDB #571
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'êphod/'êphôwd (אֶפֶד/אֶפְהוֹד) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365

**Translation:** ...and [various] precious stones and stones [the right size] for settings for [both] the ephod and the breastpiece.

I believe that the first set of stones are precious stones in general. The second group I believe refer to stones which are the right size to be placed in a setting (I could be wrong here, as there would be a great number of setting sizes).

Precept Austin: *Ephod (0646)(ephod)* "represents a close-fitting outer garment associated with worship. It was a kind of long vest, generally reaching to the thighs. The "ephod" of the high priest was fastened with a beautifully woven girdle (Ex 28:27-28) and had shoulder straps set in onyx stones, on which were engraved the names of the twelve tribes. Over the chest of the high priest was the breastplate, also containing twelve stones engraved with the tribal names. Rings attached it to the "ephod." The Urim and Thummin were also linked to the breastplate. Apparently, this "ephod" and attachments were prominently displayed in the sanctuary.<sup>25</sup>

Exodus 35:9 ...and [various] precious stones and stones [the right size] for settings for [both] the ephod and the breastpiece.

The breastpiece and the ephod are used for divine guidance for nation Israel.

I am wondering as I work with these verses why the person(s) who chose where to make the partitions between verses stopped mid-sentence continually in this chapter (the chapter and verse divisions are not divinely inspired, but done thousands of years after the text was laid down).

Exodus 35:4–9 Moses spoke to the entire congregation of Israel, saying, "This is what Jehovah God has commanded you: Take up an offering for Him from those who are generous. Bring to me the following supplies: gold, silver and copper; various fabrics of the royal colors violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins and other types of animal skins; acacia wood; oil, which will be used as lighting fuel; and spices to be used in the anointing oils and for the aromatic incense; and various precious stones and stones which are the right size to be placed in settings, to be used for the making of the ephod and the breastpiece.

George Bush: *In the requisition for their offerings or gifts it will be observed that Moses put no compulsion upon the people, nor did he give any directions as to the quantity of the different articles which they should bring. The whole was to be left to the promptings of their own willing and generous hearts. God loves a cheerful giver, and instead of imposing a tax, he offered them an opportunity of showing, by spontaneous expressions, how much they were disposed to do for him who had laid them under such infinite obligations.*<sup>26</sup>

### The Materials Needed for the Tabernacle and God's plan

When introducing this section, I pointed out that we have the passage where God told Moses what the people are to bring to him. Here, Moses has told the people what to bring; and later, in this chapter, the people will bring these items. Why give this same information 3 times? Remember, God the Holy Spirit is the Co-Author/Editor of every book of the Bible. Isn't that a bit of overkill?

Here is the point. This Israelites left Egypt in a hurry, just carrying what they could on their backs and on their pack animals. Some of these things were gifts from their Egyptian masters or Egyptian citizens. When it comes to building the Tabernacle, God is very specific. There needs to be the correct amount of tanned ram skins (or whatever that leather product happened to be). There are very specific items that God needs. When it comes to the materials which are going to waterproof the Tabernacle, there has to be enough, otherwise the things inside of the Tabernacle will become exposed to the elements, like the rain. Now, a simple question: when it came to the things which the Egyptians brought to the Israelites, did God have a chat with some of them and say, "I want you to bring your tanned ram skin." No, He did not. When the people of Israel were rushing around to pack up the things which they could carry, and move out—they probably had to start packing and go within 2 or 3 hours; did God speak to some of them and say, "Oh, don't forget to pack those tanned ram skins." He did not. What the Egyptians brought to the Israelites was based upon the volition of each individual Egyptian; what the Israelites

<sup>25</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021. Precept Austin is partially quoting from *Vine's Expository Dictionary of the Old Testament*.

<sup>26</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.

packed was done based upon the judgment (for the most part) of whatever patriarch was in charge of whatever house with whatever input he was willing to take from his wife. In some cases, the man would say, “Honey, pack what we need for cooking and preparing food.” Or whatever. But, in every household, the individual volitions of the Hebrew people in that household were involved.

God took those random volitional choices by the Egyptians, by the Israelites, and took all of them into consideration when it came to building the Tabernacle. We are talking about a considerable portion of the Israelite population of 2 million (all believers) along with the volition of tens of thousands of Egyptians (mostly unbelievers) all thrown together. God knew all of these volitional choices in eternity past.

Furthermore, God did not take a quick inventory first, and then gave these instructions to Moses. In eternity past, God knew what was necessary for the Tabernacle; and He knew in eternity past what every single individual decision was as related to the available materials. God did not have to get inside of the volition of any Egyptian and guide him to bring just the right stuff to the Israelites; nor did God need to interfere with the free will choices of the Israelites as they packed. God even knew about the golden calf and that the gold from that would eventually end up in the digestive tract of rebels who were involved in the golden calf incident. God knew all of these various individual choices, way back in eternity past, and they all became a part of His plan.

Notice what we will *not* read: *Moses, after the construction began, took inventory, and saw that he was going to come up short in tanned ram skins; so he sent out a call to get more of them.* God worked all of that out in eternity past in His perfect plan. Everything that was needed, and more, would be brought in this offering.

**Application:** No matter what is happening in your life, no matter what difficulties you are facing—even if it seems like the worse thing that could ever happen is happening—God made provision for that in eternity past. He is not watching your life in real-time, thinking to Himself, “Oh, crap, I *never* thought he would do that. Give me a few minutes so that I can devise a workaround for what is happening right now.”

**Application:** Right now, the future of the United States is teetering. Believers with doctrine appreciate the amazing blessings which are related to being a part of client nation USA. You may or may not be aware, but, even in the midst of decades of great blessing, there were serious concerns developing regarding our nation. The debt, the threat of Russia and of China, the moral plummet our nation seems to be caught up in. God knew all about every one of those things happening; He knew about these things in eternity past. God’s plan has already made provision for everything which has happened and for everything that will happen. Just as God knew, in eternity past, exactly the components needed to build the Tabernacle and its furniture; and He knew that Israel, through a series of events and individual decisions, would have those materials.

**Illustration:** Man actually tries to imitate what God has done. Programmers have been working on driverless cars for some time now, and part of the problem is, how is the car prepared for all of the things that it will see? From Consumer Reports: *Researchers scan for weird incidents among the millions of test-car miles. This has yielded oddities, such as the google car that stopped cold while a woman in an electric wheelchair did circles in the road ahead. She was chasing a duck with a broom. The poor car had never seen anything like it.*<sup>27</sup> We try to anticipate things as we can (and this is right and good to do), but there are things coming that we had no idea would happen. God knows everything that will happen. He has all of this under control. He has already made provision for the women in your future who are driving their electric wheelchairs in a circle, brandishing a broom.

**Application:** We have what we have by way of resources. When it is mealtime, we don’t go out and sit on a park bench and tell God, “I’m hungry. Bring me food.” God has put into place very complex structures by which you may earn a living, provide for yourself and your family, and, of course, feed yourself.

<sup>27</sup> From *Consumer Reports*; April 2017, p. 16.



**Application:** Trust in God does not preclude you from providing for your family and loved ones, looking into the future and providing for that (in whatever way, by investments, retirement funds, etc.). Even though we know that the rapture might occur at any time, it is legitimate in life to prepare for the future. For some, there is nothing wrong which being a *prepper*. That is, it is okay to even stash away dry foods for an emergency (just as you might have a generator and propane or gas for that generator prior to a storm which is predicted). God has given you a very carefully designed future and, if you want it, wisdom and Bible doctrine. You will apply those things in order to move ahead in your life.

**Application:** Trust in God must be more than some general idea about God and that everything will be okay. We develop trust in God by learning His Word. When we learn the wisdom of Bible doctrine, then we are prepared in life for everything that might take place. Every single day, there are people dealing with situations or a series of events which has never taken place before (or, rarely takes place)—black swan events<sup>28</sup>, if you will. Don't misunderstand me here—your life is not going to be a series of black swan moments; but once and a great while, they will take place. In the lives of some people, they might find themselves facing a series of Black swan events. This would describe the life of Moses. It is difficult to find another human being who has faced so many incredible occurrences in one lifetime. No matter what the frequency of such events (once or several times during your life), the wisdom of Bible doctrine will guide you as to how to deal with it.

**Application:** No matter what God has in store for your life—and your life might be relatively (and blissfully) mundane—God has provided for you and He has provided the wisdom necessary for you to deal with each and every choice that you face (*if* you are willing to pursue His wisdom).

Remember that the Apostles took many different laws and events from the Old Testament, and made some unusual applications (such as not muzzling an ox who is treading down the grain).

## Chapter Outline

## Charts, Graphics and Short Doctrines

### A Basic Description of the Tabernacle, Its Furniture, and the Priestly Garb

*Related Passages: Exodus 25–28 36–40*

Moses is speaking to the people, continuing the instructions given him by God.

What happens here is quite interesting, when compared to the previous section. What God wants Moses and the people to build is summarized here. God's full instructions are found in Exodus 25–28 and the fulfillment of God's instructions are found in Exodus 36–40. This passage (Exodus 35:9–19) is simply a summary of what is to take place.

The next sentence continues through v. 19. This first section deals with the Tabernacle and what is placed inside of it. This first section, below, will be the Tabernacle and the things in the Tabernacle; the second section will be all of the items outside of the Tabernacle proper.

There are some problems in the LXX text—it seems to be missing a verse and the parallel material begins and v. 11. Therefore, this affects some of the texts which are based upon the LXX.

<sup>28</sup> From **Investopedia**: A black swan is an unpredictable event that is beyond what is normally expected of a situation and has potentially severe consequences. Black swan events are characterized by their extreme rarity, severe impact, and the widespread insistence they were obvious in hindsight.

And all wise of heart in you [all] will come and they will make all which commanded Y<sup>e</sup>howah: the Tabernacle and his tent and his covering and his hooks [or, *knobs*] and his frames [or, *boards*], his bars, his pillars and his bases [or, *foundations*]; the Ark and his poles, the Mercy Seat and the veil of the hanging; the table and his poles and his utensils and a bread of the Faces; and a lampstand of the light and her utensils and her lamps and oil of the light; and altar of the incense and his poles and oil of the anointing and incense of the spices, and a covering of the opening for the opening of the Tabernacle;...

Exodus  
35:10–15

All those with a wise heart among you [all] will come and they will make all that Y<sup>e</sup>howah commanded: the Tabernacle [complex] and its tent, its covering, and its knobs, its board-frames, its cross-bars, its pillars and their bases; the Ark and its poles, the Mercy Seat and the hanging veil; the table [of showbread], its poles, its utensils and the bread of [God's] Presence; along with the lampstand of the light with its utensils and its [individual] lights and the oil [to fuel] the lights; and the altar of incense and its poles, along with the anointing oil and sweet-smelling incense; and a covering for the opening of the Tabernacle;...

All those with particular skills and doctrine in their hearts will come and make the things with Jehovah has commanded, namely: the Tabernacle complex with its tent, its covering; its knobs, board-frames, cross-bars, pillar and their bases; the Ark and its poles, the Mercy Seat, the hanging veil to separate the Holy of Holies; the table of showbread and its poles, utensils and the bread of God's Presence; the lampstand of the light with its utensils and individual lights, as well as the oil used to fuel the lights; the altar of incense and its poles along with the anointing oil and sweet-smelling incense; and a covering which will acts as a door for the Tabernacle.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And all wise of heart in you [all] will come and they will make all which commanded Y<sup>e</sup>howah: the Tabernacle and his tent and his covering and his hooks [or, *knobs*] and his frames [or, *boards*], his bars, his pillars and his bases [or, *foundations*]; the Ark and his poles, the Mercy Seat and the veil of the hanging; the table and his poles and his utensils and a bread of the Faces; and a lampstand of the light and her utensils and her lamps and oil of the light; and altar of the incense and his poles and oil of the anointing and incense of the spices, and a covering of the opening for the opening of the Tabernacle;...

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

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And all the wisehearted among you shall come and make all that the Lord hath commanded: the tabernacle, its tent and its coverings, its hasps, its boards, its bars, its pillars, and its bases. The ark, and its staves, the mercy-seat, and the veil that shall be spread; the table, and its staves, and all its vessels; and the bread of the Presence, and the candelabrum for light, and its vessels, and its lamps, and the oil for illumination. And the altar of sweet incense, and its staves, and the oil of anointing, and the incense of perfumes, and the curtain of the door of the tabernacle.

Targum (Pseudo-Jonathan)

And let all the wise hearted among you give and make all that the Lord hath commanded: The tabernacle, its tent, and its covering, its hasps, and its boards, its bars, and its pillars, and its bases. [JERUSALEM. The tabernacle, and its tent, and its covering, its hasps, and boards, and its bars, its pillars, and its bases.] The ark, with its staves, and the mercy seat, and the veil for the covering; and the table, and its staves, and all its vessels, and the bread for the Presence; and the candelabrum for illumination, with the lamps, and the oil for the light; and the altar of sweet

	incense, and its staves, and the anointing oil, and the sweet incense, and the curtain for the door of the tabernacle of ordinance;...
Revised Douay-Rheims	Whoever among you is wise, let him come, and make that which the Lord has commanded: To wit, the tabernacle, and the roof thereof, and the cover, the rings, and the board-work with the bars, the pillars and the sockets: The ark and the staves, the propitiatory, and the veil that is drawn before it: The table with the bars and the vessels, and the loaves of proposition: The candlestick to bear up the lights, the vessels thereof and the lamps, and the oil for the nourishing of fires: The altar of incense, and the bars, and the oil of unction, and the incense of spices: the hanging at the door of the tabernacle:...
Douay-Rheims 1899 (Amer.) .	
Aramaic ESV of Peshitta	"Let every wise-hearted man among you come, and make all that Mar-Yah has commanded: the Tabernacle, its outer covering, its roof, its clasps, its boards, its bars, its pillars, and its sockets; the ark, and its poles, the mercy seat, the veil of the screen; the table with its poles and all its vessels, and the show bread; the menorah also for the light, with its vessels, its lamps, and the oil for the light; and the altar of incense with its poles, the anointing oil, the sweet incense, the screen for the door, at the door of the Tabernacle;...
V. Alexander's Aramaic T. .	
Plain English Aramaic Bible .	
Lamsa's Peshitta (Syriac)	And all the wise of heart that are among you will come and they will make everything that LORD JEHOVAH commanded; The Tabernacle and its curtain, and its covering, and its curtain clasps, and of the boards, and its bars, and its pillars, and its sockets, And the ark and its poles and the breastplate and the entrance of the door of the curtain, And the table and its poles and all its implements and the bread of the facesPresence, And the menorah that gives light in it, and its implements, and its lamps, and oil that gives light in it, And the altar of incense and its poles, and oil of anointing and incense of sweet spices, and the curtain of the door of the Tabernacle,...
Samaritan Pentateuch	And every wise hearted among you shall come, and make all that the LORD hath commanded; The tabernacle, and his tent, and his covering, and his taches, and his boards, and his bars, and his pillars, and his sockets The ark, and the staves thereof, and with the mercy seat, and the veil of the covering The table, and his staves, and all his vessels, and the Showbread The candlestick also for the light, and all his furniture, and his lamps, with the oil for the light The incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle...
Updated Brenton (Greek)	And every man that is wise in heart among you, let him come and work all things whatsoever the Lord has commanded. The tabernacle, the cords, the coverings, the rings, the bars, the posts, the ark of the Testimony and its poles, its mercy seat, the veil, the table and all its furniture, also the lampstand for the light and all its utensils, the incense, the anointing oil,...

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And let every wise-hearted man among you come and make whatever has been ordered by the Lord; The House and its tent and its cover, its hooks and its boards, its rods and its pillars and its bases;
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## Easy English

The ark with its cover and its rods and the veil hanging before it;  
 The table and its rods and all its vessels, and the holy bread;  
 And the support for the lights, with its vessels and its lights and the oil for the light;  
 And the altar for burning spices, with its rods, and the holy oil and the sweet perfume, and the curtain for the door, at the door of the House;...

Every clever person who has special skills must come to help. They must make all these things that the Lord has commanded:

- the tabernacle, with the tent and the other material that covers it,
- the rings, boards, sticks, poles and bases that are part of the tabernacle,
- the Covenant Box, with its poles, its special lid and the curtain that hides it,
- the special table with its poles and all its dishes,
- the special bread that you will put on the table for the Lord,
- the lampstand that will give light and its tools,
- the lamps and the oil for the lamps,
- the altar for incense and its poles,
- the special oil and the sweet incense,
- the curtain for the entrance of the tabernacle,...

**tabernacle**

The special tent that was God's home among his people. The Israelites carried it with them when they travelled. They used it until King Solomon built a temple for the Lord.

**tent**

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

**base**

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

**Covenant Box**

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.

**altar**

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.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006 .

God's Word™ .

Good News Bible (TEV) .

The Message

“Come—all of you who have skills—come and make everything that God has commanded: The Dwelling with its tent and cover, its hooks, frames, crossbars, posts, and bases; the Chest with its poles, the Atonement-Cover and veiling curtain; the Table with its poles and implements and the Bread of the Presence; the Lampstand for giving light with its furnishings and lamps and the oil for lighting; the Altar of Incense with its poles, the anointing oil, the fragrant incense; the screen for the door at the entrance to The Dwelling;...

Names of God Bible

**The Craftsmen for the Tent**

“Have all the skilled craftsmen among you come and make everything Yahweh has commanded: the inner tent, the outer tent, and cover, along with the fasteners, frames, crossbars, posts, and sockets, the ark with its poles, the throne of mercy and the canopy over it, the table with its poles, all the dishes, the bread of the presence, the lamp stand used for the light with its utensils, its lamps and the olive

## NIRV

oil for the lamps, the altar for incense with its poles, the anointing oil, the sweet-smelling incense, the screen for the entrance to the tent,...

“All the skilled workers among you must come. They must make everything the Lord has commanded for the holy tent and its covering. Here is what they must make.

“hooks, frames, crossbars, posts, bases

the ark of the covenant law, the poles and cover for the ark, and the curtain that hides the ark

the table for the holy bread, the poles and all the things for the table, and the holy bread

the lampstand for light and everything used with it, the lamps, and the olive oil that gives light

the altar for burning incense, the poles for the altar, the anointing oil and the sweet-smelling incense

the curtain for the entrance to the holy tent...

## New Simplified Bible

‘All the skilled workers among you are to come and make everything that Jehovah commanded: the Tent, its covering and its outer covering, its hooks and its frames, its crossbars, its posts, and its bases; the Covenant Box, its poles, its lid, and the curtain to screen it off; the table, its poles, and all its equipment; the bread offered to God; the lamp stand for the light and its equipment; the lamps with their oil; the altar for burning incense and its poles; the anointing oil; the sweet incense; the curtain for the entrance of the Tent;...

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

## Casual English Bible

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## College Press Bible Study

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## Contemporary English V.

If you have any skills, you should use them to help make what I have commanded: the sacred tent with its covering and hooks, its framework and crossbars, and its post and stands; the sacred chest with its carrying poles, its place of mercy, and the curtain in front of it; the table with all that goes on it, including the sacred bread; the lamp with its equipment and oil; the incense altar with its carrying poles and sweet-smelling incense; the ordination oil; the curtain for the entrance to the sacred tent;...

## The Living Bible

“Come, all of you who are skilled craftsmen having special talents, and construct what God has commanded us:

The Tabernacle-tent, and its coverings, clasps, frames, bars, pillars, and bases;

The Ark and its poles;

The place of mercy;

The curtain to enclose the Holy Place;

The table, its carrying poles, and all of its utensils;

The Bread of the Presence;

Lamp holders, with lamps and oil;

The incense altar and its carrying poles;

The anointing oil and sweet incense;

The curtain for the door of the Tabernacle;...

## New Berkeley Version

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## New Life Version

**Parts of the Meeting Tent**

“Let every able workman among you come and make all that the Lord has told us to make: the meeting tent, its tent and its covering, its hooks, its wood pieces, its cross-pieces, its pillars and their bases, the special box of the agreement and the long pieces of wood for carrying it, the mercy-seat, the curtain to hang in front of it, the table and the long pieces of wood for carrying it, all its objects, and the holy bread to set before the Lord. Also the able workmen are to make: the lamp-stand for the light, and its lamps and oil for the light, the altar of special perfume and the



New Living Translation	<p>long pieces of wood for carrying it, the oil for holy use, the sweet-smelling perfume, and the curtain for the door of the meeting tent.</p> <p>“Come, all of you who are gifted craftsmen. Construct everything that the LORD has commanded:</p> <ul style="list-style-type: none"> <li>the Tabernacle and its sacred tent, its covering, clasps, frames, crossbars, posts, and bases;</li> <li>the Ark and its carrying poles;</li> <li>the Ark’s cover—the place of atonement;</li> <li>the inner curtain to shield the Ark;</li> <li>the table, its carrying poles, and all its utensils;</li> <li>the Bread of the Presence;</li> <li>for light, the lampstand, its accessories, the lamp cups, and the olive oil for lighting;</li> <li>the incense altar and its carrying poles;</li> <li>the anointing oil and fragrant incense;</li> <li>the curtain for the entrance of the Tabernacle;...</li> </ul>
Unlocked Dynamic Bible Unfolding Bible Simplified	<p>.</p> <p>All the skilled workers among you should come and make all the things that Yahweh has commanded— the sacred tent with its covering, its fasteners, its frames, its crossbars, its posts, and its bases: the sacred chest with its poles and its lid; the curtain that will separate the holy place from the very holy place. The workers also made the table with the poles for carrying it and all the things that will be used with the table; the bread to display before God; the lampstand for the lamps with all the things that will be used to take care of them; the oil for the lamps; the altar for burning incense and the poles for carrying the altar; the oil for anointing and the sweet-smelling incense; the curtain for the entrance of the sacred tent;...</p>
<b>Partially literal and partially paraphrased translations:</b>	
American English Bible	<p>‘Then, any man among you that is wise at heart may come and create the things that Jehovah has commanded, such as the Tent, the cords, the coverings, the rings, the rafters, the posts, the Chest of Proofs and its staves, the Propitiatory, the veil, the curtains for the courtyard and their posts, the [engraved gemstones], the incense, the anointing oil, the table and all its furnishings,... (Vv. 9–15 in the AEB)</p> <p>See <a href="#">Footnotes for the American English Bible</a>.</p>
Beck’s American Translation	.
Common English Bible	<p>All of you who are skilled in crafts should come forward and make everything that the Lord has commanded: the dwelling, its tent and its covering, its clasps, its boards, its bars, its posts, and its bases, the chest with its poles and its cover, the veil for a screen, the table with its poles and all its equipment, the bread of the presence, the lampstand for light with its equipment and its lamps, the oil for the light, the incense altar with its poles, the anointing oil and the sweet-smelling incense, the entrance screen for the dwelling’s entrance,...</p>
New Advent (Knox) Bible	<p>If any of you is a skilled a craftsman, he said, let him come forward to carry out the Lord’s bidding. There is a tabernacle to be made, with its covering and its canopy, rings and boards and poles and pegs and sockets; an ark with poles to carry it, a throne over it, and a veil to hang in front of it; a table with its poles and its appurtenances, bread, too, to be set forth there; a lamp-stand on which the lights are to rest, with its lamps and its other appurtenances, and oil to keep the light burning; an altar for offering incense, with its poles; oil for anointing, and incense made from spices; a screen for the tabernacle entrance;...</p>
Translation for Translators	<p>“All the skilled workers among you should come and make all the things that Yahweh has commanded: The Sacred Tent and its covering, its fasteners and its frames, its crossbars, its posts, its bases, the sacred chest with its poles and its lid,</p>

the curtain that will separate the Holy Place from the Very Holy Place, the table with the poles *for carrying it* and all the things that will be used with the table, the sacred bread that will be offered to God, the lampstand for the lamps with all the things that will be used to take care of them, the oil for the lamps, the altar *for burning* incense, and the poles *for carrying that altar*, the oil for anointing and the sweet-smelling incense, the curtain for the entrance of the Sacred Tent,...

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

Conservapedia Translation	Anybody who is wise hearted among you will come and do all that the LORD has commanded; The tabernacle, its tent, and its covering, its hooks, and its boards, its bars, its pillars, and its sockets, The ark and its sheets, the mercy seat, and the veil of the covering, The table and its sheets, and all its vessels, and the bread of the interior, And the lightning lamp and its tools, and its candles, and the oil to make light, And the incense altar, and its sheets, and the anointing oil, and the incense of good scent, and the opening curtain at the entrance of the tabernacle,...
Ferrar-Fenton Bible	Whilst those of skill among them came and made all that the <b>EVER-LIVING</b> commanded. The enclosures of the tent, and its veils; the hooks, and the planks, the crossbars, the standards and the bases; the ark and the staves for it; the covers, and the covering veil; the table, and its staves, and all its appurtenances; and the Showbread: and the reflectors for the lamps, and the appurtenances for them; and the burners, and the oil for the lights; and the incense altar, and its staves; and the Oil of Consecration, and the perfumes for the aromatics; and the veil for the door, at the opening of the sanctuary.
God's Truth (Tyndale)	And let all them that are wise hearted among you, come and make all that the Lord has commanded: the habitation and the tent thereof with his covering and his rings, boards, bars, pillars and sockets: the ark and the staves thereof with the mercy seat and the veil that covers it: the table and his staves with all that pertains thereto and the showbread: the candlestick of light with his apparel and his lamps and the oil for the lights: the cense altar and his staves, the anointing oil and the sweet cense and the hanging before the tabernacle door:...
HCSB	.
International Standard V	““Let everyone who is skilled [Lit. wise of heart] among you come and make everything that the Lord has commanded: the tent, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets, the ark, its poles, the Mercy Seat, the curtain, [I.e. the one that separated the Holy Place from the Most Holy Place] the table, its poles, all its furnishings, and the bread of the presence, the lamp stand for light, its furnishings, its lamps, and oil for the light, the altar of incense, its poles, the anointing oil, the aromatic incense, and the screen for the doorway at the entrance to the tent, ...
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	“All who are skilled among you are to come and make everything the LORD has commanded: the tabernacle with its tent and its covering, clasps, frames, crossbars, posts and bases; the ark with its poles and the atonement cover and the curtain that shields it; the table with its poles and all its articles and the bread of the Presence; the lampstand that is for light with its accessories, lamps and oil for the light; the altar of incense with its poles, the anointing oil and the fragrant incense; the curtain for the doorway at the entrance to the tabernacle;...
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	And all that have a skillful inclination among you will come and fashion all that YHWH has commanded. The Tabernacle, tent and its covering, hooks, boards,

bars, pillars and its sockets, the Ark, and the bars with the Covering- Lid, and the curtained veil, the table and its bars with all its vessels, and the Presence Bread. The lamp stand also for the light, and its articles, and its lamps with the oil for the light. The Incense Altar and its bars with the anointing oil, and the spices of incense, and the covering for the entrance of the Tabernacle.

Wikipedia Bible Project

And all the wise of heart within you, will come and will make all which Yahweh has commanded. The dwelling, its tent and its covering and its supports and its planks, its bars, its posts, and its sockets. The crate, and its beams, the cover and the screening curtain. The table and its fabric, and all its implements, and the showbread. And the lighting lamp, and its implements, and its lights, and the lighting oil. This is vv. 11–15.

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

Christian Community (1988) .

The Heritage Bible

And every wise hearted among you shall come, and make all that Jehovah has commanded;

The tabernacle, its tent, and its covering, its hooks, and its boards, its bars, its columns, and its foundations,

The ark, and its separators, with the mercy seat, and the veil of the covering,

The table, and its separators, and all its vessels, and the bread of his face,

And the lamp for the light, and its furniture, and its lamps, and the oil for the light,

And the incense altar, and its separators, and the anointing oil, and the sweet incense, and the veil for the door at the entering in of the tabernacle,...

New American Bible (2002)

"Let every expert among you come and make all that the LORD has commanded: the Dwelling, with its tent, its covering, its clasps, its boards, its bars, its columns and its pedestals; the ark, with its poles, the propitiatory, and the curtain veil; the table, with its poles and all its appurtenances, and the showbread; the lampstand, with its appurtenances, the lamps, and the oil for the light; the altar of incense, with its poles; the anointing oil, and the fragrant incense; the entrance curtain for the entrance of the Dwelling;...

New American Bible (2011)

#### **Call for Artisans.**

<sup>c</sup>"Let every artisan among you come and make all that the LORD has commanded: the tabernacle, with its tent, its covering, its clasps, its frames, its bars, its columns, and its pedestals; the ark, with its poles, the cover, and the curtain veil; the table, with its poles and all its utensils, and the showbread; the menorah, with its utensils, the lamps, and the oil for the light; the altar of incense, with its poles; the anointing oil, and the fragrant incense; the entrance curtain for the entrance of the tabernacle;...

c. [35:10–19] Ex 31:6–11.

New English Bible—1970

#### ***The tabernacle checklist. - Ex.39.32-43***

Let every craftsman among you come and make everything the LORD has commanded. The Tabernacle, its tent and covering, fasteners, planks, bars, posts, and sockets, the Ark and its poles, the cover and the Veil of the screen, the table, its poles, and all its vessels, and the Bread of the Presence, the lampstand for the light, its fittings, lamps and the lamp oil; the altar of incense and its poles, the anointing oil, the fragrant incense, and the screen for the entrance of the Tabernacle,...

New Jerusalem Bible

And all those of you who have the skill must come and make everything that Yahweh has ordered: the Dwelling, its tent and its covering, its clasps and its frames, its crossbars, its pillars and its sockets; the ark, its shafts and all its accessories, the mercy-seat and the screening curtain; the table, its shafts and all its accessories, and the loaves of permanent offering; the lamp-stand for the light,

its accessories, its lamps, and the oil for the light; the altar of incense and its shafts, the anointing oil, the fragrant incense, and the screen for the entrance, for the entrance of the tent;...

New RSV

Revised English Bible–1989

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Then let all the craftsmen among you come and make everything *ADONAI* has ordered: the tabernacle with its tent, covering, fasteners, planks, crossbars, posts and sockets; the ark with its poles, ark-cover and the curtain to screen it; the table with its poles, all its utensils and the showbread; the *menorah* for the light, with its utensils and lamps, and the oil for the light; the incense altar with its poles; the anointing oil; the fragrant incense; the screen for the entranceway at the entrance to the tabernacle;...

exeGeses companion Bible

...and every wise hearted among you come and work all Yah Veh misvahed: the tabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars and its sockets, and he works loops of blue on the edge of one curtain from the end in the joint: he works likewise in the uttermost edge of one curtain in the joint of the second: the ark and the staves thereof, the kapporeth and the veil of the covering, he works fifty loops in one curtain and he works fifty loops in the end of the curtain in the joint of the second: the loops take hold one to one: the table and its staves and all its instruments and the face bread and he works fifty hooks of gold and joins the curtains one to one with the hooks: so it becomes one tabernacle. and the menorah for the light and its instruments and its lamps and the oil for the light And he works curtains of goats for the tent over the tabernacle: he works eleven curtains: and the incense sacrifice altar and its staves and the anointing oil and the incense of aromatics and the covering for the opening at the opening of the tabernacle; the length of one curtain, thirty cubits and the width of one curtain, four cubits: the eleven curtains are of one measure.... [In my e-sword, the ECB has two v. 15s, both of which are included here.]

Hebraic Roots Bible

Israeli Authorized Version

Kaplan Translation	'Every naturally talented individual among you shall come forth and make all that God has ordered: The tabernacle along with its over-tent, roof, fasteners, beams, crossbars and pillars; the ark and its carrying poles, the ark cover, the cloth partition; the table along with its carrying poles, all its utensils and the showbread; the menorah lamp along with its utensils, lights and illuminating oil; the incense altar and its carrying poles; the anointing oil, the perfumed incense, the drape for the tabernacle's entrance;...
The Scriptures 2009	'And let all the wise-hearted among you come and make all that הוה' has commanded: the Dwelling Place, its tent and its covering, its hooks and its boards, its bars, its columns, and its sockets, the ark and its poles, the lid of atonement and the veil of the covering, the table and its poles, and all its utensils, and the showbread, and the lampstand for the light, and its utensils, and its lamps, and the oil for the light, and the incense slaughter-place, and its poles, and the anointing oil, and the sweet incense, and the covering for the door at the entrance of the Dwelling Place,...
Tree of Life Version	"Let every wise-hearted man among you come and make everything that Adonai has commanded, including the Tabernacle, its tent and its covering, its clasps and its boards, its crossbars, its pillars and its bases; the Ark and the poles, the atonement cover and the curtain screen; the table and its poles with all of its utensils, along with the bread of the Presence; also the menorah for light with its utensils, its lamps and the oil for the light; the altar of incense and its poles, the anointing oil, the sweet incense, and the screen for the entrance of the Tabernacle;...

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

Alpha & Omega Bible	AND THE ARK OF THE TESTIMONY, AND ITS STAVES, AND ITS SEAT OF RECONCILIATION (Mercy Seat), AND THE VEIL, AND THE CURTAINS OF THE COURT, AND ITS POSTS, AND THE EMERALD STONES, AND THE INCENSE, AND THE ANOINTING OIL, AND THE TABLE AND ALL ITS FURNITURE, AND THE CANDLE-STICK FOR THE LIGHT AND ALL ITS FURNITURE,... (Vv. 11–16 in the A&O Bible)
Awful Scroll Bible	He cunning in the sensibility of his heart, was to come in and was to make them for Sustains To Become even as he is to have laid charge. Even for the dwelling place: the tent's coverings, hooks, boards, bars, pillars, and sockets; the ark and its poles, cover, and the veil of the screen; the table and its poles, implements, and the bread, turned before it; and the lampstand, for lights, and its implements, lamps, and oil for to light; and the incense altar and its poles, the anointing oil, sweet smells for incense, the screen of the opening of the tent;...
Charles Thompson OT Concordant Literal Version	. Everyone wise of heart among you shall come and make all that Yahweh has instructed: the tabernacle, its tent and its cover, its links and its hollow tapers, its bars, its columns and its sockets, the coffer and its poles, the propitiatory shelter and the portiere curtain;" the table, its poles, all its furnishings and the bread of the presence;" the lampstand of the luminary, all its furnishings, its lamps and the oil for the luminary;" the altar of incense and its poles, the anointing oil and the incense of spices; the opening portiere for the portal of the tabernacle;"...



Darby Translation  
 exeGeses companion Bible  
 Orthodox Jewish Bible

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 .  
 And kol chacham lev among you shall come, and make all that Hashem hath commanded:  
 The Mishkan, its Ohel, and its Mikhseh, its hooks, and its kerashim (planks), its crossbars, its am mudim, and its sockets,  
 The Aron, and the carrying poles thereof, with the Kapporet, and the Parochet HaMasach,  
 The Shulchan, and its carrying poles, and all its utensils, and the Lechem HaPanim, The Menorat HaMaohr, and its utensils, and its nerot (lamps), with the Shemen HaMaohr,  
 And the Mizbe'ach HaKetoret, and its carrying poles, and the Shemen HaMishchah, and the ketoret spices, and the masach hapetach at the petach of the Mishkan,...

Rotherham's *Emphasized B.*

And ||all the wise-hearted among you|| shall come in, that they may make all that which Yahweh hath commanded:—the habitation, its tent and its covering,—its clasps, its boards, and its bars, its pillars, and its sockets; the ark with its staves, the propitiatory,—and the screening' veil; the table with its staves, and all its utensils, and the Presence'-bread; the lampstand for giving light, with its utensils, and its lamps,—and the oil for giving light; and the incense' altar, with its staves, and the anointing' oil, and the fragrant' incense,—and the entrance' screen, for the entrance of the habitation;...

Third Millennium Bible

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### Expanded/Embellished Bibles:

*The Amplified Bible*

#### Tabernacle Workmen

'Let every skilled and talented man among you come, and make everything that the Lord has commanded: the tabernacle (sacred dwelling of God), its tent and its covering, its hooks, its boards, its bars, its pillars, and its sockets; the ark [of the covenant] and its carrying poles, with the <sup>[d]</sup>mercy seat and the veil (partition curtain) of the screen [to hang between the Holy Place and the Holy of Holies]; the table and its carrying poles, and all its utensils, and the bread of the [divine] Presence (showbread); the lampstand also for the light and its utensils and its lamps, and the oil for the light; and the altar of incense and its carrying poles, the anointing oil and the fragrant incense, the screen (curtain) for the doorway at the entrance of the tabernacle;...

<sup>[d]</sup> This was a special cover serving as the place of atonement for sin, where the high priest would sprinkle the blood of a sacrifice to reconcile the Israelites to God. "Let all the ·skilled workers [<sup>L</sup>wise of heart/mind] come and make everything the Lord commanded: the ·Holy Tent [Tabernacle], its outer tent and its covering, the ·hooks [clasps], frames, crossbars, ·posts [pillars], and bases; the ·Ark of the Agreement [<sup>L</sup>Ark; 25:10], its poles, ·lid [mercy seat; atonement cover; 25:17–22], and the curtain ·in front of it [<sup>L</sup>for the screen]; the table [25:23–30], and its poles, all ·the things that go with the table [<sup>L</sup>its tools/utensils], and the ·bread that shows we are in God's presence [<sup>L</sup>Bread of the Presence]; the ·lampstand [<sup>L</sup>Menorah; 25:31–40] for the light and all ·the things that go with it [its tools/utensils], the lamps, and olive oil for the light; the altar of incense [30:1–6] and its poles, the ·special [<sup>L</sup>anointing] oil and the sweet-smelling incense, the ·curtain [<sup>L</sup>screen for the entrance,] for the entrance of the Meeting Tent;...

The Expanded Bible

Kretzmann's Commentary

And every wise-hearted among you shall come and make all that the Lord hath commanded; all the artistic talent among the children of Israel was pressed into service;  
 the Tabernacle, his tent, and his covering, his taches (loops), and his boards, his bars, his pillars, and his sockets,

Syndein/Thieme  
The Voice

the ark, and the staves (carrying-poles) thereof, with the mercy-seat, and the veil of the covering, given this designation because it hid the ark with its mercy-seat from the eyes of all but the high priest,  
the table, and his staves, and all his vessels, and the showbread,  
the candlestick also for the light, and his furniture, the instruments needed for keeping it in good order, and his lamps, with the oil for the light,  
and the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the Tabernacle, at the eastern door, which led into the Holy Place,...

“Let all who are gifted with *wisdom and skill* come and make these things the Eternal One has instructed: the congregation tent, including the tent itself, its covering, all its hooks, panels, crossbars, posts, bases, and sockets; the covenant chest and its poles *for carrying it*, including the seat of mercy *that covers the chest* and the veil shrouding *the most holy place*; the table and its poles *for carrying it*, all the utensils, and the bread of the Presence; the lampstand that illuminates *the tent*, its tools, its lamps, and the oil for the light; the altar of incense and its poles *for carrying it*; the anointing oil and the fragrant incense; the curtain at the entrance to the congregation tent;...

### Bible Translations with Many Footnotes:

The Complete Tanach

And every wise hearted person among you shall come and make everything that the Lord has commanded:

Mishkan, its tent and its cover, its clasps and its planks, its bars, its pillars, and its sockets;...

**The Mishkan:** The bottom curtains, which appear inside it [the Mishkan], are called Mishkan.

**its tent:** That is the tent [made] of the curtains of goat hair, made for a roof.

**and its cover:** The cover of ram skins and tachash skins.

...the ark and its poles, the ark cover and the screening dividing curtain;...

**and the screening dividing curtain:** Heb. סָמָה תְּכָכֵף. The dividing curtain, [which serves as a] screen. Anything that protects, whether from above or from the front, is called a screen (סָמָה) or a cover (תְּכָכֵף). Similarly, “You made a hedge (תְּכָכֵף) about him” (Job 1: 10); “behold I will close off (שָׁם) your way” (Hos. 2:8).

...the table and its poles and all its implements, and the showbread;...

**the showbread:** I already explained (Exod. 25:29) that it was called מִנְיָפָה סָחָל because it had faces [i.e., surfaces] looking in both directions, for it was made like a type of box, without a cover.

...and the menorah for lighting and its implements and its lamps, and the oil for lighting;...

**and its implements:** Its tongs and its scoops.

**its lamps:** Ses luzes, lozes in Old French, spoons in which the oil and the wicks are placed.

**and the oil for lighting:** That too required wise-hearted [people] because it was different from other oils, as is explained in Menachoth (86a): he picks it [the olives] at the top of the olive tree, and it is crushed and pure.

...and the altar for incense and its poles, and the anointing oil and the incense and the screen of the entrance for the entrance of the Mishkan;...

**and the screen of the entrance:** The screen in front of the eastern side, for there were no planks or curtains there.

The Geneva Bible

Kaplan Translation  
NET Bible®

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Every skilled person<sup>16</sup> among you is to come and make all that the Lord has commanded: the tabernacle with<sup>17</sup> its tent, its covering, its clasps, its frames, its crossbars, its posts, and its bases; the ark, with its poles, the atonement lid, and the special curtain that conceals it; the table with its poles and all its vessels, and the Bread of the Presence; the lampstand for<sup>18</sup> the light and its accessories, its lamps, and oil for the light; and the altar of incense with its poles, the anointing oil, and the fragrant incense; the hanging for the door at the entrance of the tabernacle;...

<sup>16tn</sup> Heb “wise of heart”; here also “heart” would be a genitive of specification, showing that there were those who could make skillful decisions.

<sup>17tn</sup> In Hebrew style all these items are typically connected with a vav (ו) conjunction, but English typically uses commas except between the last two items in a series or between items in a series that are somehow related to one another. The present translation follows contemporary English style in lists such as this.

<sup>18tn</sup> “for” has been supplied.

New American Bible (2011)

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

Brenner’s Mechanical Trans. ...and all the skilled ones of heart (with) you will come, and they will (make) all which “YHWH”<sup>He Is<sup>n</sup>”</sup> directed, the dwelling, his tent, his roof covering, his hooks and his boards, his wood bars, his pillars and his footings, the box and his sticks, the lid, and the tent curtain of the canopy, the table and his sticks and all his items, and the bread of the face, and the lampstand of the luminary and all her items and her lamps, and the oil of the luminary, and the altar of the incense and his sticks, and the oil of ointment, and the incense of aromatic spices, and the canopy of the opening (for) the opening of the dwelling,...

Charles Thompson OT ...and let every wise hearted man among you come and make all the works which the Lord hath commanded; the tabernacle, and the coverings, and upper coverings and the hangings, and the bars and the pilasters, and the ark of the testimony with its staves and its propitiatory, and the veil and the hangings of the court with its pillars, and the smaragdine stones and the incense and the anointing oil and the table with all its utensils, and the candlestick for light with all its utensils,... (Vv. 9–16 in Thompson’s translation)

C. Thompson (updated) OT  
Context Group Version .  
And let every wise-hearted man among you (pl) come, and make all that YHWH has commanded: the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; the ark, and the poles, the generosity-seat, and the veil of the screen; the table, and its poles, and all its vessels, and the showbread; the candlestick also for the light, and its vessels, and its lamps, and the oil for the light; and the altar of incense, and its poles, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle;...

English Standard Version  
Green’s Literal Translation  
Modern English Version  
Modern Literal Version  
Modern KJV  
New American Standard B.

### Tabernacle Artisans

‘Have every skillful person among you come and make all that the Lord has commanded: the <sup>[1]</sup>tabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars, and its bases; the ark and its poles, the <sup>[2]</sup>atonement cover, and the covering curtain; the table and its poles, and all its <sup>[3]</sup>utensils, and the bread of the <sup>[4]</sup>Presence; the lampstand also for the light and its utensils and its lamps, and the oil for the light; and the altar of incense and its poles, and the anointing oil and the

fragrant incense, and the curtain for the doorway at the <sup>[m]</sup>entrance of the tabernacle;...

<sup>[i]</sup> Exodus 35:11 Lit *dwelling place*

<sup>[i]</sup> Exodus 35:12 Also called *mercy seat*; i.e., where blood was sprinkled on the Day of Atonement

<sup>[k]</sup> Exodus 35:13 Or *vessels*

<sup>[i]</sup> Exodus 35:13 Lit *Face*

<sup>[m]</sup> Exodus 35:15 Or *doorway*

New European Version  
New King James Version

### Articles of the Tabernacle

'All *who are* gifted artisans among you shall come and make all that the LORD has commanded: the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets; the ark and its poles, *with* the mercy seat, and the veil of the covering; the table and its poles, all its utensils, and the showbread; also the lampstand for the light, its utensils, its lamps, and the oil for the light; the incense altar, its poles, the anointing oil, the sweet incense, and the screen for the door at the entrance of the tabernacle;...

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

And let every wise-hearted man among you + come, and make all that Yahweh has commanded: the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; the ark, and its poles, the mercy-seat, and the veil of the screen; the table, and its poles, and all its vessels, and the showbread; the lampstand also for the light, and its vessels, and its lamps, and the oil for the light; and the altar of incense, and its poles, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle;...

A Voice in the Wilderness

All who are wise-hearted among you shall come and make all that Jehovah has commanded: the tabernacle, its tent, its covering, its hooks, its boards, its bars, its pillars, and its sockets; the ark and its poles, with the mercy seat, and the veil of the covering; the table and its poles, all its utensils, and the Bread of the Presence; also the lampstand for the light, its utensils, its lamps, and the oil for the light; the incense altar, its poles, the anointing oil, the spiced incense, and the screen for the door at the entrance of the tabernacle;...

Webster's Bible Translation  
World English Bible  
*Young's Literal Translation*  
Young's Updated LT

"And all the wise-hearted among you come in, and make all that Jehovah has commanded: The tabernacle, its tent, and its covering, its hooks, and its boards, its bars, its pillars, and its sockets, The ark and its staves, the mercy-seat, and the vail of the covering, "The table and its staves, and all its vessels, and the bread of the presence, And the candlestick for the light, and its vessels, and its lamps, and the oil for the light, And the altar of perfume, and its staves, and the anointing oil, and the spice perfume, and the covering of the opening at the opening of the tabernacle,...

### The gist of this passage:

Moses gives a brief rundown of all the things which need to be built. Vv. 10–15 cover the Tabernacle and all of the Tabernacle furniture.

## Exodus 35:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
châkâm (חָכָם) [pronounced <i>khah-KAWM</i> ]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine singular adjective construct	Strong's #2450 BDB #314
lêb (לֵב) [pronounced <i>lay<sup>b</sup>v</i> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #88
bôw' (אוּב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97

**Translation:** All those with a wise heart among you [all] will come...

The people who would be called upon to do these tasks needed to have one thing in common—they needed to be wise of heart; that is, they needed to have Bible doctrine in the thinking. This is fundamental to all those who would assist in the building of the Tabernacle or in the construction of its furniture.

Many translations had *skilled craftsmen* rather than *wise of heart*; but the problem with that approach is, they miss the point. It is the doctrine in their souls which is key.

**Application:** The bare minimum required of a believer in order to be useful to God is, Bible doctrine in his soul. In the Church Age, he must also be filled with the Spirit.

## Exodus 35:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481



Exodus 35:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	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]	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

**Translation:** ...and they will make all that Y<sup>e</sup>howah commanded:...

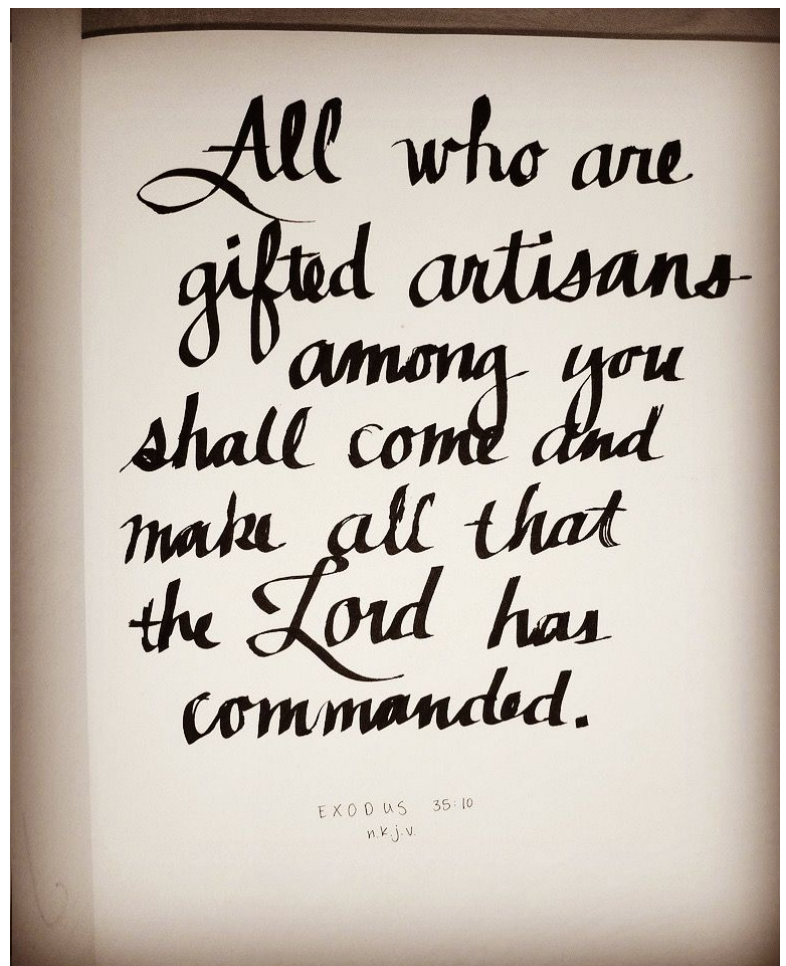
This is a prelude for the chapters which follow. There are a number of things that the sons of Israel will make. These things will be used in their worship of Y<sup>e</sup>howah Elohim.

Exodus 35:10 All those with a wise heart among you [all] will come and they will make all that Y<sup>e</sup>howah commanded:;...

**Exodus 35:10 (NKJV)** (a graphic); from [Pinterest](#); accessed April 19, 2021.

Notice that the offerings and the help are on a voluntary basis.

Barnes: *Two separate accounts of the erection of the tabernacle are given. In the first Moses relates the instructions which he received, in the second he describes the accomplishment of the work. Nothing would be less in accordance with the natural order of a history written at a later period than this double account. It is however fully accounted for by the obvious hypothesis that each part of the narrative was written at the time, and on the occasion, to which it immediately refers.*<sup>29</sup>



<sup>29</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus Chapter Commentary (introduction).

Let me see if I can put this in a different way, by offering up an analogy. Whenever I am rehabbing a house, I take before and after photos. However, sometimes, if the work is lengthy, I may take photographs of various things as they are completed or come near to being complete. For someone to record an event while living through that experience, is more likely to take snapshots as one goes along further and further. However, if someone comes in after the fact, after these things have been done, they are far less interested in what happened originally. They only look at the finished product. So, someone moving into a house recently rehabilitated may take a lot of photographs when they move in, they are far less likely to ask for photographs of what the house used to look like.

In the same way, an historian looking back at these events described by Moses, is not going to talk about what happened along the way. He will focus on the finished product, the completion of the Tabernacle. The point being, this is further evidence that Moses was the author of this material and not someone who came along later.

Exodus 35:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced <i>mish<sup>e</sup>-KAWN</i> ]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
’êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
’ohel (אֹהֶל) [pronounced <i>OH-heh</i> ]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #168 BDB #13

**Translation:** ...the Tabernacle [complex] and its tent,...

There are two words used almost interchangeably to refer to the Tabernacle: the mîsh<sup>e</sup>kân (מִשְׁכָּן) [pronounced *mish<sup>e</sup>-KAWN*] and ’ohel (אֹהֶל) [pronounced *OH-heh*]. Here they are together. So I see two ways of looking at this: (1) mîsh<sup>e</sup>kân (מִשְׁכָּן) [pronounced *mish<sup>e</sup>-KAWN*] refers to the entire Tabernacle complex, including the courtyard, the courtyard walls and the things in the courtyard (vv. 16–19); ’ohel (אֹהֶל) [pronounced *OH-heh*] refers to, in context, the actual tent or the *Tabernacle proper*. (2) The second interpretation is, ’ohel (אֹהֶל) [pronounced *OH-heh*] refers to the Holy of Holies within the Tabernacle. I believe the first way of looking at this is the most accurate, as we view, in vv. 11–19, the Tabernacle complex.

**Model of the Tabernacle Complex** (a photograph of a replica); from [Wikipedia](#); accessed January 2, 2020.

This replica of the Tabernacle complex is located in Timna Valley Park, Israel. From the photograph, we can see its courtyard along with the basin and the brazen altar.



This Tabernacle is most fully described in Exodus 25–31 35–40.

## Chapter Outline

### Charts, Graphics and Short Doctrines

#### Exodus 35:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mik <sup>e</sup> seh (מִכְסֵּה) [pronounced <i>mihk-SEH</i> ]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4372 BDB #492

**Translation:** ...its covering,...

The covering of the Tent is made from a variety of skins, already named earlier in Exodus 35:7.

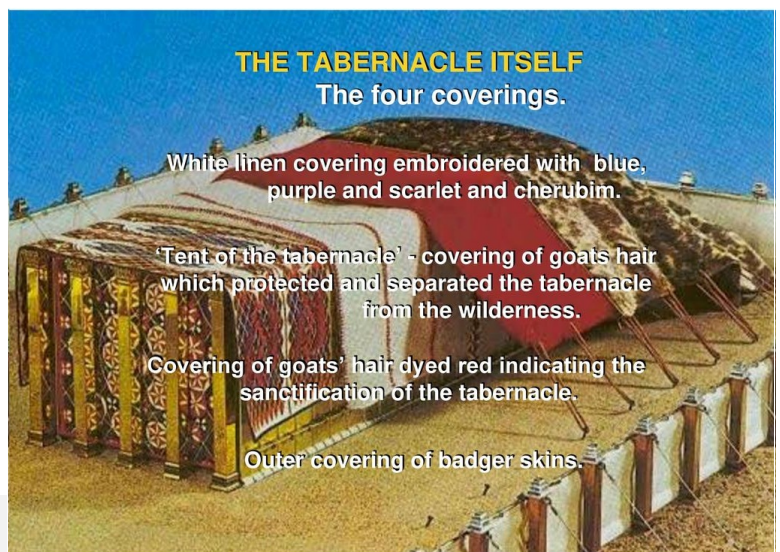
**The Tabernacle and Its Coverings** (a photo of a model); from [SlidePlayer](#); accessed January 2, 2020. I believe that the text is from Bertha Jordan (who did this set of slides); but I do not know where the graphics actually originated from.

These different coverings speak to the Person of Jesus Christ. The innermost layer is fine linen, dyed violet, purple and scarlet. The white refers to the purity of the Lord Jesus Christ in His humanity; and the 3 colors are royal colors, referring to His Kingship as the Greater Son of David.

The goats' hair refers to our sins being laid upon Him. It is often black and goats are often associated with fallen man (recall that Jesus will separate the sheep from the goats). This is a rough material and the person wearing it is nearly always aware that it is on him.

The third layer is rams' skins either dyed red or tanned (the words used could mean either). I would assume that we could understand this is the coloration of the rams' skins, which refers to the judgment of Jesus for our sins.

The outer skin is often thought to be some sort of sea mammal skin, making it impervious to the rain and elements; which makes perfect sense for the outer covering.



## Chapter Outline

### Charts, Graphics and Short Doctrines



From Witness Lee: *The outer covering was porpoise skins, the protection and safeguard for the tabernacle. This layer could withstand any kind of storm or attack. It was very coarse and looked worthless. From the inside the tabernacle looked beautiful and glorious, but from the outside it appeared very coarse. Likewise, Christ did not have a beautiful outward appearance (Isa. 53:2), but within He was divinely beautiful. It is the same with the church. When viewed from the outside by the worldly people, the church seems worthless and coarse like the porpoise skins. But when people come into the church, they will see the beauty and glory of Christ.*<sup>30</sup>

From Bible Students Daily: *This outward covering was serviceable for the elements of weather, rather than suited for attractive décor. Thus it was durable (Exodus 26:14). It was not especially attractive...As this outward covering hid all that was beneath it, so also, Jesus' flesh did not reveal him to be what he truly was — the Messiah whom Israel so long sought. When he presented himself to his own people as simple and humble, "his own received him not" (John 1:11) for they beheld in him "no form nor comeliness ... no beauty" that they should desire him (Isaiah 53:1-2)...If anyone desired to look beyond the outer flesh covering they will see Christ's glory.*<sup>31</sup>

Modish seemed to do a pretty good job of breaking these down:

### **The Coverings of the Tabernacle (by Dr. James Modish)**

Over the Tabernacle were FOUR LAYERS for the ROOF: Two Outer COVERINGS: Badger skins, Ram's skins. Two Inner CURTAINS: Goat's hair, Fine twined linen.

#### **I. THE TWO SETS OF COVERINGS -**

##### **A. First Covering - BADGER SKINS (dull, bluish gray).**

1. One verse is all that is given for the coverings (Ex. 26:14).
2. These skins protected the Tabernacle from the rain, sand, and sun.
3. Weather-beaten, dull and bluish-gray, it was unattractive, no beauty was in it (this was all that could be seen from the court side).
4. **HERE IS CHRIST (in His HUMILIATION)**
5. The "covering" of Christ is for all who will put their trust in Him.
6. Isaiah 53:2,3 - "no form, no comeliness, no beauty".
7. What does the world see in Jesus today?

##### **B. Second Covering - RAMS SKINS (dyed red).**

1. Mentioned in same verse with badger skins (26:14).
2. The ram was the animal for sacrifice; also used in the consecration of the priests.
3. **HERE IS CHRIST (as the SUBSTITUTE - SACRIFICE - HIS BLOOD).**

#### **II. THE TWO SETS OF CURTAINS -**

##### **A. First Curtain - GOAT'S HAIR (black - Exodus 26:7-13).**

1. Also called the Tent".
2. It actually was a set of (11) curtains joined together in two pieces (5 & 6), and the two pieces joined by FIFTY BRASS TACHES and ONE HUNDRED LOOPS.
3. **HERE IS CHRIST (the SIN-BEARER).**
4. The goat was used as a sin offering (Lev.9,16); and the Palestinian goat was black (Gen. 30:25-43) depicting the blackness of sin.
5. Christ as the sin offering was judged (brass) and accepted by God.
6. 10 of the 11 sections were covered by the two outer coverings, the 11th was hanging and seen. The meaning of number ELEVEN: ELEVEN IS THE NUMBER OF DISORGANIZATION - Christ's life on the earth was 33 years ( 11 periods of 3 years each), the first 10 were obscure (30 years), and the 11th was His public ministry of 3 years. Joseph (Gen. 37)

<sup>30</sup> From <https://www.ministrysamples.org/> accessed January 2, 2020.

<sup>31</sup> From [Bible Students Daily](#); accessed January 2, 2020. This may be a JW website. I hesitate to quote anything from a cult like the Jehovah's Witnesses (or the Mormons, or whatever), even though they might do good research for some Old Testament topics.

## The Coverings of the Tabernacle (by Dr. James Modish)

- dreamed of eleven stars (brothers), then sold by his brothers, family left disorganized; 11 apostles (instead of 12) after the Passover, disorganized until Pentecost.
- B. Second Curtain - FINE TWINED LINEN (white, Ex.26:1-6).
1. 10 curtains sewn together in two sets of five, joined by 100 LOOPS OF BLUE and 50 GOLDEN TACHES.
  2. Woven (cunningly, skillfully worked with BLUE, SCARLET, PURPLE, and CHERUBIM).
  3. HERE IS CHRIST (RIGHTEOUS, HEAVENLY, ROYAL, SACRIFICIAL).
    - a. LINEN - spotless, sinless, righteous (The Person and Work of Christ). (see Lesson 2 for the significance and meaning of the use of linen).
    - b. BLUE - The color of His Heavenly origin, His deity - SON OF GOD.
    - c. PURPLE - His royalty, mixing of blue and scarlet - the GOD-MAN, the King of the Jews, the King of Kings.
    - d. SCARLET - The sacrifice and death of Christ, the work of the Cross. (Color: possible way they obtained: Scarlet was from the bodies of cochineal (insect) baked in ovens; Purple from shellfish in the Mediterranean; Blue from shell of fish in the Red Sea. All picture SUFFERING, SACRIFICE).
    - e. CHERUBIM - of gold, expressing HOLINESS, above the Mercy Seat and on the Veil, guarding the place of God (Gen. 3:24), barring any from God's presence unless they came by His provided way.
    - f. GOLD TACHES, BLUE LOOPS - (making one perfect whole curtain) - the loops take hold of each other here (while in Goat's Hair the brass taches link the loops, thus the golden taches become a double security).
    - g. THE NUMBER - TEN (two sets of FIVE): TWO - (number of division).
    - h. FIFTY - The number of Pentecost (Lev. 23:15, 16; Acts 2:1).
    - i. The fifty loops rested over the golden fillet that held the Veil, and we can see the Holy Spirit descending upon and filling the disciples (pillars).

From [http://www.thebiblestudypage.com/The\\_Bible\\_Study\\_page/The\\_Tabernacle\\_5.html](http://www.thebiblestudypage.com/The_Bible_Study_page/The_Tabernacle_5.html) accessed January 2, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is probably way more than you wanted to know about the word *coverings*.

### Exodus 35:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kereç (כֶּרֶךְ) [pronounced <i>KEH-rehç</i> ]	<i>hook, on edge of curtains, clasp, knob</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7165 BDB #902
wê (or vê) (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
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84



## Exodus 35:11c

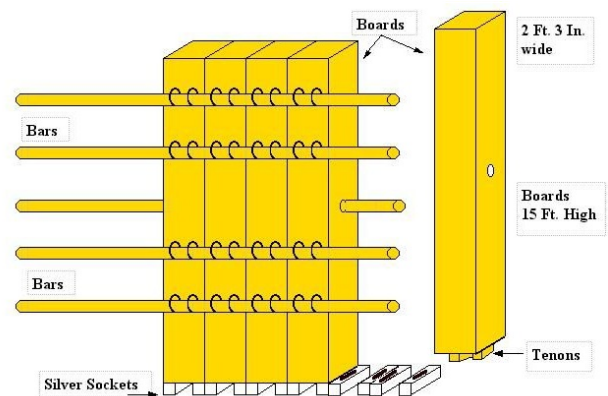
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qeresh (קֶרֶשׁ) [pronounced KEH-resʁ]	board, boards; slab; plank; frame	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7175 BDB #903
'eth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b <sup>e</sup> rîyach (חִיָּב) [pronounced b <sup>e</sup> ree- AHKH]	bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1280 BDB #138

**Translation:** ...and its knobs, its board-frames, its cross-bars,...

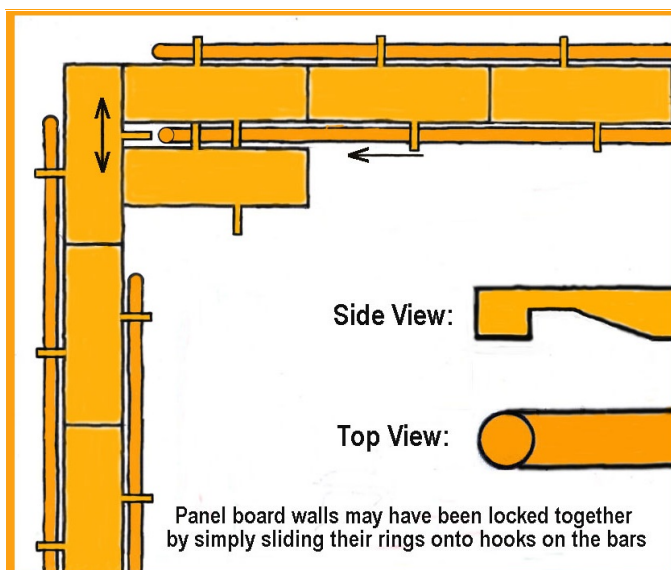
There are a number of ways that I have seen this illustrated. The board-frames are vertical; the cross-bars are horizontal; and they appear to be hooked together by some means which is not really agreed upon (some sort of hooks or housing that the bars slide through).

**Boards and Bars of the Tabernacle** (an illustration); from [Pinterest](#); accessed January 2, 2020.

Where they have sockets, I probably would have called those bases. The bars and the boards have to fit together in some way. This person suggests rings; and the word *knobs* may refer to some way of attaching those things together.



According to this artistic rendering, there were rings attached to the boards, and the crossbars went through those rings.



**Panel board being locked together** (an illustration); from [British Israel.US](#); accessed January 2, 2020.

I believe that we are seeing the top view in this picture, looking down at the tops of the board; and also being able to view the crossbars which hold them together in place.

None of these drawings really explains the purpose of the kereç (קֶרֶשׁ) [pronounced KEH-rehç], which means, *hook, on edge of curtains, clasp; knob*. Strong's #7165 BDB #902. My assumption would be that these somehow either connect the bars and the boards together; or the boards together at the corners.

Bear in mind as we study this that, the entire Tabernacle needed to be able to be broken down into smaller pieces

which could then be transported from point A to point B. The Tabernacle was moved around a number of times during Israel's history. What we are studying took place in around 1450 B.C., and Solomon, who built the Temple, would reign around 1000 B.C. So, for the next 4½ centuries, the Tabernacle would be the center of Hebrew worship. See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 35:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ammûwd (עַמּוּד) [pronounced ġahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5982 BDB #765
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'eden (עֵדֶן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #134 BDB #10

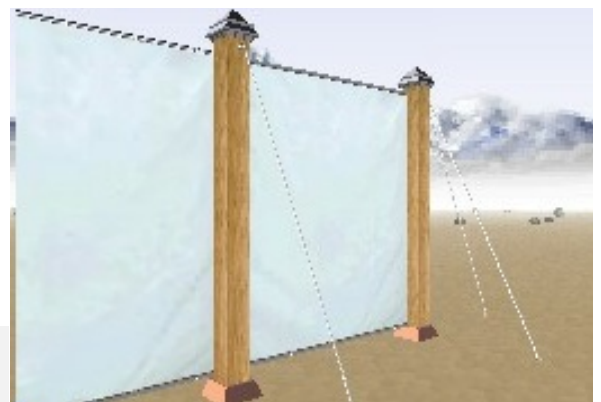
**Translation:** ...its pillars and their bases;...

In many of the pictures, I see bases for the boards; but this appears to refer to the bases for the pillars, which provides the overall structure for the courtyard walls.

**The Pillars and Their Bases for the Courtyard Wall** (an illustration); from [Telus](#), accessed January 2, 2020.

All around the Tabernacle was this wall. People could come into the courtyard; but they did not go into the Tabernacle. Only specific priests and Levites were allowed to do that.

The animal sacrifices take place at the altar, which is inside this wall.



### Chapter Outline

### Charts, Graphics and Short Doctrines

Exodus 35:11 ...the Tabernacle [complex] and its tent, its covering, and its knobs, its board-frames, its cross-bars, its pillars and their bases;...

This is simply a list of those things which God has commanded the children of Israel to build. That will take place after the raw materials have been collected in Exodus 36–40.

## Exodus 35:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i> ]	<i>ark, chest; Ark</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #727 BDB #75
w <sup>e</sup> (or v <sup>e</sup> ) (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
badîym (בַּדִּיִּם) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94

**Translation:** ...the Ark and its poles,...

**The Ark and Its Poles** (an illustration), from [Quora](#); accessed January 2, 2020.

This is the most important article of furniture in the Tabernacle; and it represents our Lord's Presence with man on this earth.

The Ark was a box made of acacia wood which was overlaid with gold. The wood illustrates the humanity of the Lord and the gold is His Deity.

There are four rings adjoined to the Ark, and there two wooden poles which go through them. In order to move the Ark, the poles must be used. No man was to come into direct contact with the Ark or he might die.

There are cherubim on top of the Ark, not mentioned in this passage. They are affixed to the lid, which is called the propitiatory covering or mercy seat.

This particular graphic is probably more ornate than the original Ark.

Although this picture is of wooden poles, the poles are actually to be made of wood, but overlaid with gold (Exodus 25:13 37:4–5).



### Chapter Outline

#### Charts, Graphics and Short Doctrines

Each piece of furniture that is mentioned in this chapter, is first spoken of by God, where He tells how it should be built (Exodus 26–30) and then its actual construction will occur in Exodus 36–38.

There is a movie (*Indiana Jones and the Raiders of the Lost Ark*) based upon the protagonist trying to find the Ark of the Covenant. The Ark of the Covenant no longer exists. The outside was layered in gold. The poles were

layered with gold. Step #1 for the heathen who took these items was to melt down the gold and turn it into coins, bars or jewelry.

If you are familiar with the Ark of God, perhaps you are wondering, why did the heathen not die when they touched it? Why is there not a big pile of bodies laying in front of the Ark of God when the heathen first grabbed it up? Although it is certainly possible that there were, I think that this is unlikely. All of the furniture and the Temple were obsolete after Jesus died on the cross and then rose again and ascended into heaven. These things all pointed forward to the 1<sup>st</sup> advent of our Lord as well as to His death on the cross. After all that had taken place, they had reached their expiration date. Even though the Jews kept going to the Temple and observing their ancient rituals, God ended that, allowing the Romans to plunder the Temple. No group of Jews who lived after this time made any attempt (insofar as I am aware), to try to revive the sacrificial systems found in the books of Exodus and Leviticus.

Today, despite the fact that modern Jews hold power in the land where they live, they have not rebuilt the Temple nor have they returned to the rituals of the Old Testament. What they do today is barely a shadow-image of their past.

Exodus 35:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	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 noun with the definite article	Strong's #3727 BDB #498

**Translation:** ...the Mercy Seat...

Despite the fancy name and the cherubim on top of it, the Mercy Seat is essentially the covering over the Ark.

**The Mercy Seat on Top of the Ark** (a photograph of a model); from [The Scripture Says](#); accessed January 2, 2020.

The Mercy Seat is essentially the cover or the top of the Ark, and upon it sits the two cherubim who face one another. I believe that this is a single piece, although it was no doubt assembled separately.

At some point, this lid was placed over the Ark (the Ark would have been an open-top box). Prior to placing the top onto the Ark, the tables of the law, the pot of manna and the Staff of Aaron which budded were either placed in the Ark or near the Ark (the staff would not have fit unless it was cut into pieces).



I believe that this is a photograph of a model; and you will note that there is some consistency among the various models and drawings which have been made over the years. The overall size and shape is pretty well fixed; along with the various elements. I don't know that, if we gathered up a number of the models and set them next to the real thing that we would be able to pick out the one that is real. However, there is a great deal of detail along the



sides of the Ark, and I don't believe that was on the original Ark; and the fact that these poles are not covered with gold, indicates to us that this is a model.

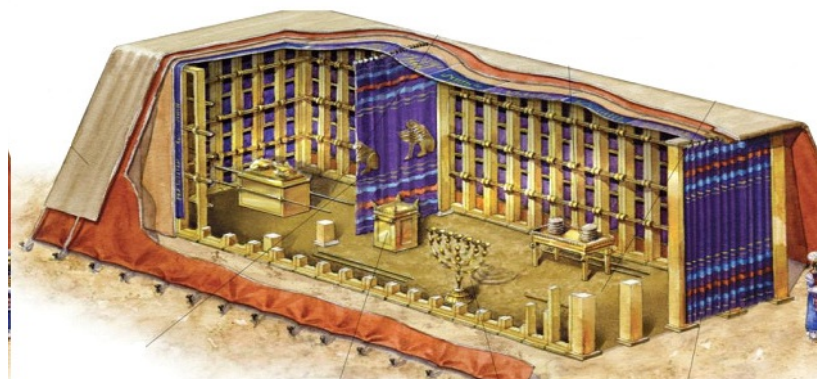
Why did God not preserve the Ark and the furnishings of the Temple? Two reasons: (1) at that point in time, the Jewish people would have continued to worship as they had for the previous 1500 years, despite the advent of Jesus. (2) Man has a tendency to worship various religious works, which was never to be the case (remember, only a handful of people in every generation actually saw these pieces of furniture during the time that they were legitimately used).

The Ark of God was kept in the Holy of Holies, which was a back section of the Tabernacle (and later the Temple) where no one was allowed to go, save one person. The High Priest, once a year, would enter into the Holy of Holies where the Ark was, and he would sprinkle blood upon the Mercy Seat (this illustrates the Lord dying for our sins). The cherubim represent angelic creation which watches our day-to-day life.

Exodus 35:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
pôreketh (פָּרֹקֶת) [pronounced <i>poh-REH- keith</i> ]	<i>curtain, veil</i>	feminine singular construct	Strong's #6532 BDB #827
mâçâk <sup>e</sup> (מָכָה) [pronounced <i>maw- SAWK<sup>E</sup></i> ]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular noun with the definite article; pausal form	Strong's #4539 BDB #697

**Translation:** ...and the hanging veil;...

**The Tabernacle featuring the Veil and the Ark** (an illustration); from [Jim Gallagher](#); accessed January 2, 2020. I don't know that Gallagher had anything to do with the illustration itself; I just took it from his web page. I think that I have seen the same graphic on the ESV webpage.



This hanging veil would have been the veil which is between the Ark and the rest of the Tabernacle. No one was to enter into the Holy of Holies but the High Priest once a year. Even entrance into the Tabernacle itself was very restricted.

The veil is that purple floor-to-ceiling which is in front of the Ark.



Exodus 35:12 ...the Ark and its poles, the Mercy Seat and the hanging veil;...

The ark of the covenant speaks of Jesus Christ and how he bore our sins.

The tables of the Ten Commandments, Aaron's rod that budded and a bowl of manna will be placed into or beside the Ark. One view is that, these things speak of sin and the covering (mercy seat) is over them. Our Lord bore our sins in His own body on the tree.

The veil speaks of the veil between man and God prior to the first advent, death, burial and resurrection of our Lord. Jesus, by dying for our sins, opened up the Holy of Holies to the believer.

Exodus 35:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shul'chân (שֻׁלְחָן) [pronounced <i>shool'-KHAWN</i> ]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
wê (or vê) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
badîym (בַּדִּיִּם) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94

**Translation:** ...the table [of showbread], its poles,...

**The Table of Showbread and Its Poles** (photo of a model); from [News Track Live](#); accessed January 2, 2020.

Unlike the Ark of God, the Table of Showbread could be touched without the person suddenly dying.



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I believe that the bread was made fresh daily; and eaten by the priests or Levites at the end of the day.

## Exodus 35:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כָּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
k <sup>e</sup> lîy (כֵּלִי) [pronounced <i>k<sup>e</sup>lee</i> ]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479

**Translation:** ...its utensils...

The word *utensils* is from the general term k<sup>e</sup>lîy (כֵּלִי) [pronounced *k<sup>e</sup>lee*], which means, *manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*. Strong's #3627 BDB #479. These are just whatever things were made for the Table of Showbread.

## Exodus 35:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the definite article	Strong's #6440 BDB #815

When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.

**Translation:** ...and the bread of [God's] Presence;...

There is bread which is placed upon the Table of Showbread. This bread represents God's provision for Israel (and, by application, for us). We might understand this to mean, **logistical grace**.

Exodus 35:13 ...the table [of showbread], its poles, its utensils and the bread of [God's] Presence;...

The furniture all speaks of Jesus Christ and the poles were a way of carrying the furniture without coming into direct contact with the Deity of our Lord (represented by the gold plaiting).

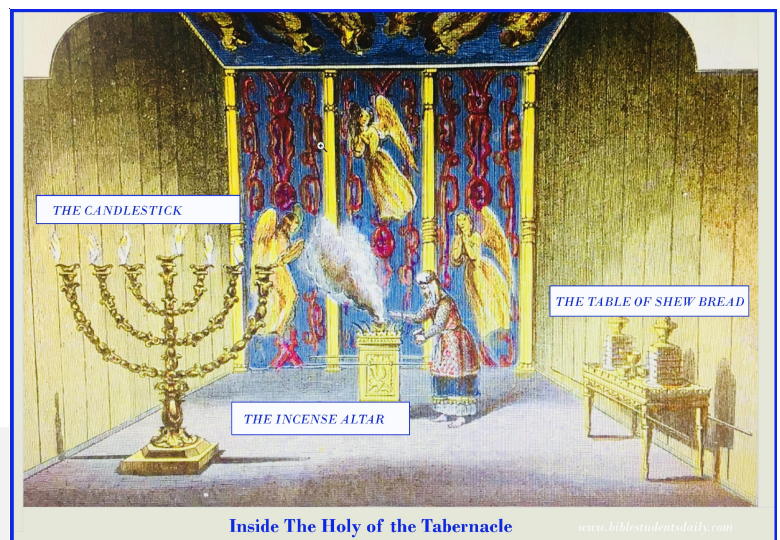
## Exodus 35:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced m <sup>e</sup> -noh-RAW]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular construct	Strong's #4501 BDB #633
mâ’ôwr (אוֹר) [pronounced maw-OHR]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
k <sup>e</sup> lîy (כֶּלִי) [pronounced k <sup>e</sup> lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3627 BDB #479

**Translation:** ...along with the lampstand of the light with its utensils...

**The Lampstand in the Tabernacle** (an artistic rendering); from [Bible Students Daily](#); accessed January 2, 2020.

We know the Lampstand (or Candlestick) as the Menorah today. They come in all sizes today, but then, it must have stood 5–6' high (I should look this up). There were various tools related to lighting the lamps and for snuffing them out.



### Chapter Outline

### Charts, Graphics and Short Doctrines

Regarding the symbolic nature of this lampstand, Jesus said, “**I am the light of the world.**” (John 8:12) God is also described as being light as well (1John 1:5). See also John 1:9.

What does it mean that God is light? From [Got Questions?](#)

## Exodus 35:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
nêr (נֵר) [pronounced nair]	<i>[bright] light; luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5216 BDB #632
Precept Austin: <i>Lampstand (04501)(menorah from ner = a lamp) refers to a stand, not the candlestick itself. These were used to hold candlesticks or wicks and were in common use in a house (2 Ki. 4:10).</i> <sup>32</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mâ'ôwr (מֵאֹר) [pronounced maw-OHR]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22

**Translation:** ...and its [individual] lights and the oil [to fuel] the lights;...

At the top of each section, there is a light; 7 lights in all; and there is oil in each light to provide the fuel for the burning light.

Exodus 35:14 ...along with the lampstand of the light with its utensils and its [individual] lights and the oil [to fuel] the lights;...

The Lampstand is Jesus Christ as the light of the world, a baton passed on to us. The oil is the filling of the Spirit which allows us to be the light of the world.

## Exodus 35:15a

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

<sup>32</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.



## Exodus 35:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar</i> ; possibly <i>monument</i>	masculine singular construct	Strong's #4196 BDB #258
q <sup>e</sup> îðreth (קִטְרֶת) [pronounced <i>k<sup>e</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
badîym (בַּדִּימ) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94

**Translation:** ...and the altar of incense and its poles,...

The Altar of Incense and Its Poles (picture of a model); from [Walking Together Ministries](#); accessed January 2, 2020.

We know the size of the stand that the incense burner sits upon. We know that it has poles used to carry it.

This represents the sweet savor of Jesus Christ on earth wafting up to heaven. It is because of this that we can be tolerated by God. To God, we are like rotting bodies. There are early stages of rotting for the bodies of animals where the smell is horrendous. This is how we are to God because we have a sin nature; because we have sinned, and because Adam's original sin was imputed to us. But, because we are in Christ Jesus, we are made acceptable to God. When God sees us, He sees His Son, because we are in Christ.



### Chapter Outline

### Charts, Graphics and Short Doctrines

Like many of the models that we have seen, this is probably much more ornate than the original.



Exodus 35:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	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 <sup>e</sup> 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
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
q <sup>e</sup> ôreth (קֶרֶת) [pronounced <i>k<sup>e</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
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

**Translation:** ...along with the anointing oil and sweet-smelling incense;...

There are oils and incense used with this incense burner.

Exodus 35:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mâçâk <sup>e</sup> (מָצָאֵךְ) [pronounced <i>maw-SAWK<sup>E</sup></i> ]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697

## Exodus 35:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate [of hope, of the mouth]</i>	masculine singular noun with the definite article	Strong's #6607 BDB #835
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced mish <sup>e</sup> -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

**Translation:** ...and a covering for the opening of the Tabernacle;...

There needs to be a way to enter and exit the Tabernacle; and it is through that opening that is accomplished. Although this is discussed in Scripture, it was hard to find a picture illustrating it.

**Model of a Tabernacle** (photograph); from [Enid News & Eagle](#); accessed April 11, 2021.

There is a modern-day replica of the Tabernacle. Obviously, the pillars in front are not gold. The multi-colored fabric in front represents the covering spoken of in this passage. Priests and Levites would go through that curtain and into the Tabernacle.



Exodus 35:15 ...and the altar of incense and its poles, along with the anointing oil and sweet-smelling incense; and a covering for the opening of the Tabernacle;...

There is only one door into the tabernacle just as there is but one door to salvation.

Exodus 35:10–15 All those with particular skills and doctrine in their hearts will come and make the things with Jehovah has commanded, namely: the Tabernacle complex with its tent, its covering; its knobs, board-frames, cross-bars, pillar and their bases; the Ark and its poles, the Mercy Seat, the hanging veil to separate the Holy of Holies; the table of showbread and its poles, utensils and the bread of God's Presence; the lampstand of the light with its utensils and individual lights, as well as the oil used to fuel the lights; the altar of incense and its poles along with the anointing oil and sweet-smelling incense; and a covering which will acts as a door for the Tabernacle.

What is quite fascinating to me is, this is the **Exodus generation**. Half of them will die the **sin unto death** in the desert because when given the opportunity from God to go into the land, they choked (this was indicative of their general spiritual state). Yet, it appears that a great many of them will be involved in the donating and building of the Tabernacle complex and all of its furniture. This generation of Israelites is almost schizophrenic. One day, they are promises Moses, "All that God says, we will do." The next day, they are building a golden calf to worship.

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We continue in this passage with the things which will be made by those who are wise of heart (v. 10).

This second passage in this long sentence (vv. 10–19) focuses on the exterior of the Tabernacle proper and of the clothing worn by Aaron and the other priests.

**...an altar of the burnt-offering and a grating of copper which to him, his poles and all his utensils, the laver and his base; hangings of the court, his pillars and her bases and a covering of a gate of the court; pegs of the Tabernacle and pegs of the court and their cords; garments of the plaited work to serve in the holy [place], garments of the holy [place] for Aaron the priest and garments of his sons to serve as priests.' "**

Exodus  
35:16–19

**...the altar for the burnt offering, the copper grating which [is] to it, its poles and all of its utensils, the laver and its base; the hangings of the court, its pillars and its bases and the cover for the court entry; pegs for the Tabernacle and pegs for the court [perimeter] as well as the cords; the garments of office for serving in the holy place, the holy garments [to be worn by] Aaron the priest and the garments for his sons [who will] serve as priests.' "**

**These men who are filled with doctrine are to also make the altar used to offer up animals, the copper grating for over the altar, the poles and the needed utensils, the laver and the base upon which it sits; the hangings of the courtyard, the pillars and their bases, the cover used at the court entryway; the pegs used for the Tabernacle and the pegs used for the court perimeter and the cords used to tie everything down; and the particular garments used by Aaron and his sons to serve as priests in the holy place.' "**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

**...an altar of the burnt-offering and a grating of copper which to him, his poles and all his utensils, the laver and his base; hangings of the court, his pillars and her bases and a covering of a gate of the court; pegs of the Tabernacle and pegs of the court and their cords; garments of the plaited work to serve in the holy [place], garments of the holy [place] for Aaron the priest and garments of his sons to serve as priests.' "**

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.  
.  
The altar of burnt offering, and its brasen grate, its staves, and all its vessels; the laver and its base. The curtains of the court, and its pillars, and its bases, and the hanging of the gate of the court. The nails of the tabernacle, and the nails of the court and their cordings. The vestments of ministration for ministering in the sanctuary, the holy vestments of Aharon the priest, and the vestments of his sons for ministration.

Targum (Pseudo-Jonathan)

**...the altar of burnt offering, and its brasen grate, with its staves, and its vessels, and the laver, with its base; and the curtains of the court, with its pillars, and bases, and the hanging for the gate of the court, and the pins of the tabernacle, and the pins of the court, and their cords; the vestments of ministration, for ministering in the sanctuary, and the holy vestments for Aharon the priest, and the vestments of his sons for ministering.**

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.)

.  
The altar of holocaust, and its grate of brass, with the bars and vessels thereof: the laver and its foot: The curtains of the court, with the pillars and the sockets, the hanging in the doors of the entry. The pins of the tabernacle, and of the court, with their little cords: The vestments that are to be used in the ministry of the sanctuary, the vesture of Aaron the high priest, and of his sons, to do the office of priesthood to me.

Aramaic ESV of Peshitta

...the altar of burnt offering, with its grating of brass, its poles, and all its vessels, the basin and its base; the hangings of the court, its pillars, their sockets, and the screen for the gate of the court; the pins of the Tabernacle, the pins of the court, and their cords; the finely worked garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office."

V. Alexander's Aramaic T.

Plain English Aramaic Bible

Lamsa's Peshitta (Syriac)

.  
And the altar of burning, and the base of brass, and its poles, and all its implements, and the basin and its base, And the curtain of the courtyard and its pillars and its sockets, and the covering of the doors of the courtyard, and pegs of the Tabernacle, and the pegs of the doors, and their cords, And the garments of the ministry to serve in holiness, and the holy garments for Ahron the Priest and the garments for his sons for the priesthood. This is vv. 17–19.

Samaritan Pentateuch

The altar of burnt offering, with his brasen grate, and his staves, and all his vessels, the laver and his foot

The hangings of the court, and his pillars, and their sockets, and the hanging for the door of the court

The pins of the tabernacle, and the pins of the court, and their cords

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

Updated Brenton (Greek)

...the altar and all its furniture; the curtains of the court and its posts, the emerald stones, (TEXT OMITTED) and the holy garments of Aaron the priest, and the garments in which they shall do service. And the garments of priesthood for the sons of Aaron and the anointing oil, and the compound incense. V. 18 text is not found in the Greek.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

The altar of burned offerings, with its network of brass, its rods, and all its vessels, the washing-vessel and its base;

The hangings for the open space, its pillars and their bases, and the curtain for the doorway;

The nails for the House, and the nails for the open space and their cords;

The robes of needlework for the work of the holy place, the holy robes for Aaron the priest, and the robes for his sons when acting as priests.

Easy English

- the altar for burnt offerings and the bronze net that fits inside it,
- the poles for this altar and all its tools,
- the large bowl for water and its base,
- the curtains for the yard, its poles and their bases,
- the curtain for the entrance of the yard,
- pegs to fix the tent to the ground,
- pegs and ropes to hold the curtain around the yard,
- the special clothes for Aaron and his sons to wear when they serve the Lord as priests in the Holy Place.'

**bronze**

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.

**net**

A piece of material that people make when they tie many thin ropes together. It has spaces between the ropes. People use nets to catch fish or animals or birds.

**peg**

a piece of wood with a sharp point. You can push it into the ground to hold a rope for a tent or an animal.

**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 on behalf of the Israelites. In other nations, there were priests who worked to serve their false gods.

**Holy Place**

It was the first room inside the Temple. The Most Holy Place was the second room, where the Covenant Box was.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006

...the altar of burnt offering, with its grating of bronze, its poles, and all its utensils, the basin and its stand; the hangings of the court, its pillars and its bases, and the screen for the gate of the court; the pegs of the tabernacle and the pegs of the court, and their cords; the finely worked garments for ministering in the Holy Place, the holy garments for Aaron the priest, and the garments of his sons, for their service as priests."

God's Word™

...the altar for burnt offerings with its bronze grate, its poles, and all its accessories, the basin with its stand, the curtains for the courtyard, the posts, bases, and the screen for the entrance to the courtyard, the pegs for the tent and the courtyard with their ropes, the special clothes [Hebrew meaning uncertain.] worn for official duties in the holy place—both the holy clothes for Aaron the priest and the clothes for his sons when they serve as priests."

Good News Bible (TEV)

...the altar on which to burn offerings, with its bronze grating attached, its poles, and all its equipment; the washbasin and its base; the curtains for the enclosure, its posts and bases; the curtain for the entrance of the enclosure; the Tent pegs and ropes for the Tent and the enclosure; and the magnificent garments the priests are to wear when they serve in the Holy Place---the sacred clothes for Aaron the priest and for his sons."

The Message

...the Altar of Whole-Burnt-Offering with its bronze grate and poles and all its implements; the Washbasin with its base; the tapestry hangings for the Courtyard with the posts and bases, the screen for the Courtyard gate; the pegs for The Dwelling, the pegs for the Courtyard with their cords; the official vestments for ministering in the Holy Place, the sacred vestments for Aaron the priest and for his sons serving as priests."

Names of God Bible  
NIRV

...the altar for burnt offerings with its bronze grate, its poles and all its tools the large bronze bowl with its stand the curtains of the courtyard with their posts and bases, and the curtain for the entrance to the courtyard the ropes and tent stakes for the holy tent and for the courtyard and the sacred clothes for Aaron the priest and the clothes for his sons when they serve as priests"

New Simplified Bible

...the altar on which to burn offerings, with its bronze grating attached, its poles, and all its equipment; the washbasin and its base; the curtains for the enclosure, its posts and bases; the curtain for the entrance of the enclosure; the Tent pegs and



ropes for the Tent and the enclosure; and the garments the priests are to wear when they serve in the Holy Place---the sacred clothes for Aaron the priest and for his sons.’«

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	...the altar for sacrifices with its bronze grating, its carrying poles, and its equipment; the large bronze bowl with its stand; the curtains with the posts and stands that go around the courtyard; the pegs and ropes for the tent and the courtyard; and the finely woven priestly clothes for Aaron and his sons.
The Living Bible	...The altar for the burnt offerings; The bronze grating of the altar, and its carrying poles and utensils; The basin with its pedestal; The drapes for the walls of the court; The pillars and their bases; Drapes for the entrance to the court; The posts of the Tabernacle court, and their cords; The beautiful clothing for the priests, to be used when ministering in the Holy Place; The holy garments for Aaron the priest, and for his sons.”
New Berkeley Version	.
New Life Version	Also they are to make: the altar of burnt gifts with its brass net and long pieces of wood for carrying it, all its objects, the washing pot and its base, the curtains of the open space, its pillars and its bases, and the curtain for the gate of the open space. Also the able workmen are to make: the nails of the meeting tent and the nails of the open space and their ropes, the well-made clothing for working in the holy place, the holy clothing for Aaron the religious leader, and the clothing for his sons as they work as religious leaders.”
New Living Translation	...the altar of burnt offering; the bronze grating of the altar and its carrying poles and utensils; the washbasin with its stand; the curtains for the walls of the courtyard; the posts and their bases; the curtain for the entrance to the courtyard; the tent pegs of the Tabernacle and courtyard and their ropes; the beautifully stitched garments for the priests to wear while ministering in the Holy Place—the sacred garments for Aaron the priest, and the garments for his sons to wear as they minister as priests.”
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	...the altar for offering sacrifices that will be burned and its bronze grating; the poles for carrying the altar and all the things that will be used with it; the washbasin and its base. They workers made the curtains to surround the courtyard and the posts and bases for the posts to support the curtains; the curtain for the entrance to the courtyard; the pegs and ropes for the sacred tent; and the beautiful clothes that Aaron and his sons are to wear when they do their work in the holy place.”

### Partially literal and partially paraphrased translations:

American English Bible	...the lampstand (for lighting) and all of its furnishings, the Altar and all of its furnishings, and the holy garments for the Priesthood of Aaron (the clothing that he must use in his services), as well as the Priestly garments for Aaron’s sons.’
Beck’s American Translation	.

Common English Bible	...the altar for entirely burned offerings with its copper grate, its poles, and all its equipment, the washbasin with its stand, the courtyard's drapes, its posts, and its bases, and the screen for the courtyard gate, the dwelling's tent pegs and the courtyard's tent pegs, and their cords, the woven clothing for ministering in the sanctuary, and the holy clothes for Aaron the priest and his sons for their service as priests.
New Advent (Knox) Bible	...an altar for burnt-sacrifice, with its grating of bronze, its poles and other appurtenances; a basin with its stand; curtains for the court, with the posts they hang from and their sockets, a hanging for the door of the court, pegs and ropes to make fast both the tabernacle and its enclosure; the vestments that are worn in the service of the sanctuary, and those sacred vestments in which Aaron and his sons will perform their priestly office before the Lord.
Translation for Translators	...the altar for offering <i>sacrifices that will be completely</i> burned and its bronze grating, the poles <i>for carrying</i> that altar and all the things that will be used with it, the washbasin and its base, the curtains <i>to surround</i> the courtyard and the posts and bases <i>for the posts from which to hang the curtains</i> , the curtain for the entrance to the courtyard, the pegs and ropes for the Sacred Tent and for the courtyard, and the beautiful clothes that Aaron and his sons are to wear when they do their work in the Holy Place."

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

Conservapedia Translation	The hanging of the court, its pillars, and their sockets, and the curtain at the door of the yard, The nails of the tabernacle, and the nails of the yard, and their strings, The cloths of service, for service in the holy place, the holy clothes for Aaron the priest, and the clothes of his sons, to minister. And all the gathering of the Sons of Israel departed from the presence of Moses.
Ferrar-Fenton Bible	The altar of burnt offering, and its base of brass; the staves and the whole of the instruments; the bath and its bases. The curtains for the court and its standards, and their bases, and the skreen for the gate of the court. The stakes for the sanctuary, and the stakes for the court, and the rest. The robes for the service, when serving in the Holy-place; the sacred robes for Aaron the priest, and the robes for his sons, the priests.
God's Truth (Tyndale)	...the altar of burnt sacrifices and his brazen gridiron that longs thereto with his staves and all his ordinance and the laver and his foot: the hangings of the court with his pillars and their sockets, and the hanging to the door of the court: the pins of the habitation and the pins of the court with their boards: the ministering garments to minister with in holiness, and the holy vestments of Aaron the priest and the vestments of his sons to minister in.
HCSB	...the altar of burnt offering with its bronze grate, its poles, and all its utensils; the basin with its stand; the hangings of the courtyard, its posts and bases, and the screen for the gate of the courtyard; the tent pegs for the tabernacle and the tent pegs for the courtyard, along with their ropes; and the specially woven [Hb obscure] garments for ministering in the sanctuary—the holy garments for Aaron the priest and the garments for his sons to serve as priests."
International Standard V	...the altar for burnt offerings, the bronze lattice for it, its poles, and all its furnishings, the basin and its base, the hangings for the court, its pillars, its sockets, [Or its bases] the screen for the gate of the court, the pegs for the tent, the pegs for the court, and their cords, the woven garments for ministering in the Holy Place, the holy garments of Aaron the priest and the garments of his sons for serving as priests."
Jubilee Bible 2000	.
H. C. Leupold	.

Lexham English Bible	...the altar of the burnt offering and the bronze grating that is for it, its poles and all its equipment; the basin and its stand; the hangings of the courtyard, its pillars, and its bases, and the screen for the courtyard gate; the pegs [Literally "hands"] of the tabernacle and the pegs [Literally "hands"] of the courtyard and their cords; the woven garments for serving in the sanctuary—the holy garments for Aaron the priest and the garments of his sons to serve as priests."
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	The Altar of whole Burnt-Offering with its brass grating, its bars, and all its vessels, the basin and its pedestal. The curtains of the court, its pillars and their sockets, the curtain for the entrance of the court, the tent pegs of the Tabernacle, the pegs for the court and their cords. The garments of braided work for service in the Holy Place, the holy garments for Aaron the priest and the garments for his sons to serve in the priesthood.
Wikipedia Bible Project	And the altar of incenses, and its fabrics, and the anointing oil, and the fragrant incense, the washbasin and its stem. The hangings of the courtyard, its columns and its sockets, and the screen for the courtyard gate. The pegs of the dwelling, and the pegs of the courtyard, and their cords. The pleated cloths, for sacred service. The holy clothes for Aaron the priest and his sons' clothes, for ministering."

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

Christian Community (1988)	.
The Heritage Bible	The altar of burnt offering, and its brazen grate, its separators, and all its vessels, the bowl, and its foot, The veils of the court, its columns, and their foundations, and the veil for the door of the court, The pins of the tabernacle, and the pins of the court, and their cords, The cloths of needlework to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons to officiate in the priest's office.
New American Bible (2002)	...the altar of holocausts, with its bronze grating, its poles, and all its appurtenances; the laver, with its base; the hangings of the court, with their columns and pedestals; the curtain for the entrance of the court; the tent pegs for the Dwelling and for the court, with their ropes; the service cloths for use in the sanctuary; the sacred vestments for Aaron, the priest, and the vestments worn by his sons in their ministry."
New American Bible (2011)	.
New English Bible—1970	...the altar of whole-offering, its bronze grating, poles, and all appurtenances, the basin and its stand; the hangings of the court, its posts and sockets, and the screen for the gateway of the court; the pegs of the Tabernacle and court and their cords, the stitched vestments for ministering in the Holy Place, that is the sacred vestments for Aaron the priest and the vestments for his sons when they minister as priests.
New Jerusalem Bible	...the altar of burnt offerings and its bronze grating, its shafts, and all its accessories; the basin and its stand; the curtaining for the court, its poles, its sockets, and the screen for the entrance to the court; the pegs for the Dwelling and the pegs for the court, and their cords; the liturgical vestments for service in the sanctuary -- the sacred vestments for Aaron the priest, and the vestments for his sons, for their priestly functions.'
New RSV	.
Revised English Bible—1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	...the altar for burnt offerings, with its poles and all its utensils; the basin with its base; the tapestries for the courtyard, with their posts and sockets; the screen for the gateway of the courtyard; the tent pegs for the tabernacle; the tent pegs for the courtyard, with their ropes; the garments for officiating, for serving in the Holy Place; and the holy garments for Aharon the <i>cohen</i> and the garments for his sons, so that they can serve in the office of <i>cohen</i> .”
exeGeses companion Bible	...the sacrifice altar of holocaust and its copper screen, its staves and all its instruments, the laver and its base, the hangings of the court, its pillars and their sockets and the covering for the portal of the court, the stakes of the tabernacle and the stakes of the court and their cords, the clothes of stitching to minister in the holies - the holy clothes for Aharon the priest and the clothes of his sons to priest the priesthood.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	...the sacrificial altar along with its carrying poles and all its utensils; the washstand and its base; the hangings for the enclosure, its pillars and bases, the drape for the enclosure's entrance; the stakes for the tent, the stakes for the enclosure, the tying ropes; the packing cloths for sacred use, the sacred vestments for Aaron the priest, and the vestments that his sons will wear to serve.' <b>tying ropes</b> To tie the stakes to the poles and hangings (Rashi). See Exodus 27:19. Also see Numbers 3:26,37, 4:26,32. <b>packing cloths</b> See Exodus 31:10.
The Scriptures 2009	...the slaughter-place of ascending offering with its bronze grating, its poles, and all its utensils, the basin and its stand, the screens of the courtyard, its columns, and their sockets, and the covering for the gate of the courtyard, the pegs of the Dwelling Place, and the pegs of the courtyard, and their cords, the woven garments to do service in the set-apart place, the set-apart garments for Aharon the priest and the garments of his sons to serve as priests.' ”
Tree of Life Version	...the altar of burnt offering with its grating of bronze, its poles and all its utensils, the basin and its stand; the hangings of the courtyard, the pillars and their bases, and the curtain for the gate of the courtyard; the pegs of the Tabernacle and of the courtyard, along with their cords; the woven garments for ministering in the holy place, the holy garments for Aaron the kohen and for his sons, to minister as kohanim.”

**Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:**

Alpha & Omega Bible	...AND THE CANDLE-STICK FOR THE LIGHT AND ALL ITS FURNITURE, AND THE ALTAR AND ALL ITS FURNITURE; AND THE HOLY GARMENTS OF AARON THE PRIEST, AND THE GARMENTS IN WHICH THEY SHALL DO SERVICE;
---------------------	--

AND THE GARMENTS OF PRIESTHOOD FOR THE SONS OF AARON AND THE ANOINTING OIL, AND THE COMPOUND INCENSE.”

Awful Scroll Bible

...the altar of whole burnt offering and its bronze grating, poles, implements, laver and base; and the drapes of the enclosure, pillars, sockets, and the screen, for the gate of the enclosure; and the pins of the dwelling place, and the pins of the enclosure, and cords; the garments of braided work to minister in that set apart, the designated garments of Aaron the priest, and the garments for his sons to minister as priests.

Charles Thompson OT  
Concordant Literal Version

.  
...the altar of ascent offering and the copper grate which is for it, its poles and all its furnishings, the laver and its post;"  
the slung-sheets of the court, its columns, its sockets and the portiere of the gate of the court;"  
the pegs of the tabernacle, the pegs of the court and their cords;"  
the colored garments to minister in the holy place, the holy garments for Aaron the priest, and the garments of his sons to serve as priests.

Darby Translation  
exeGesés companion Bible  
Orthodox Jewish Bible

.  
The Mizbe'ach HaOlah, with its mikhbar hanechoshet, its carrying poles, and all its utensils, the Kiyor, and its Stand,  
The curtains of the khatzer, its ammudim, and its sockets, and the masach Sha'ar HaKhatzer,  
The tent pegs of the Mishkan, and the tent pegs of the khatzer, and their cords,  
The Bigdei HaSerad leSharet baKodesh (to do service in HaKodesh), the Bigdei HaKodesh for Aharon the kohen, and the garments of his banim, to minister in the kohen's office.

Rotherham's *Emphasized B.*

...the altar for the ascending-sacrifice, and the bronze' grating which pertaineth thereto, its staves, and all its utensils,—the laver, and its stand; the hangings for the court, its pillars, and its sockets,—and the screen for the gate of the court; the pins of the habitation, and the pins of the court, and their cords; the cloths of variegated stuff, for ministering in the sanctuary,—the sacred' garments for Aaron the priest, and the garments of his sons, for ministering as priests.

Third Millennium Bible

.

### Expanded/Embellished Bibles:

*The Amplified Bible*  
The Expanded Bible

.  
...the altar of burnt offering and its bronze screen [grating], its poles and all its tools [utensils], the bronze bowl and its base [30:17–21]; the curtains around the courtyard, their posts [pillars] and bases, and the curtain [screen] at the entry [gate] to the courtyard; the pegs of the Holy Tent [Tabernacle] and of the courtyard and their ropes; the special [elaborately sewn] clothes that the priest will wear in the Holy Place [28:1–43]. These are the holy clothes for Aaron the priest and his sons to wear when they serve [minister] as priests.”

Kretzmann's Commentary

...the altar of burnt offering, with his brazen grate, Exodus 27:1-4, his staves, and all his vessels, the laver and his foot,  
the hangings of the court, the curtains which formed its enclosure, his pillars, and their sockets, and the hanging for the door of the court, made of the same materials as the Tabernacle curtains,  
the pins of the Tabernacle, the pegs for holding the guy-ropes, and the pins of the court, and their cords (ropes),  
the cloths of service, to do service in the Holy Place, the holy garments for Aaron, the priest, and the garments of his sons, to minister in the priest's office. All these



appointments, these various articles of equipment, had been ordered by the Lord, and were to be made in accordance with His will.

Syndein/Thieme  
The Voice

...the altar of burnt offering, including the bronze grate, its *carrying* poles, and various tools; the basin *for washing* and its stand; the panels that hang around the *perimeter of the courtyard*, its posts and bases; and the curtain for the entrance to the courtyard; the tent pegs and ropes for the congregation tent and its courtyard; the *finely woven* clothing for *priests* serving in the holy place, the sacred garments for Aaron the priest, and the clothes for his sons to wear when they serve as priests."

### Bible Translations with Many Footnotes:

The Complete Tanach

...the altar for the burnt offering, its copper grating, its poles and all its implements, the washstand and its base; the hangings of the courtyard, its pillars, and its sockets, and the screen of the gate of the courtyard;...

**its pillars, and its sockets:** Heb. הַיָּדָא-תָּא וַיִּדְמַע-תָּא. Thus "courtyard" (רֶצֶחַ) is referred to here both as masculine and feminine [since וַיִּדְמַע is a masculine possessive and הַיָּדָא is a feminine possessive], and so are many [other] nouns.

**and the screen of the gate of the courtyard:** The screen spread out on the eastern side, [covering] the middle twenty cubits of the width of the courtyard, for it [the courtyard] was fifty cubits wide, and fifteen cubits of it toward the northern side were closed off, and similarly toward the south. As it is said: "The hangings on the shoulder [shall be] fifteen cubits" (Exod. 27:14).

...the pegs of the Mishkan and the pegs of the courtyard, and their ropes;...

**the pegs:** [used] to drive [into the ground] and to tie the ends of the curtains with them into the ground, so that they [the curtains] would not move with the wind.

**and their ropes:** Heb. קַהֲרִיתִים, ropes [used] to tie [the curtains].

...the meshwork garments to serve in the Holy, the holy garments for Aaron the Kohen [Gadol], and the garments of his sons [in which] to serve [as kohanim].'

**the meshwork garments:** to cover the ark, the table, the menorah, and the altars when they [the Israelites] would leave for their travels.

The Geneva Bible  
Kaplan Translation  
NET Bible®

...the altar for the burnt offering with its bronze grating that is on it, its poles, and all its utensils; the large basin and its pedestal; the hangings of the courtyard, its posts and its bases, and the curtain for the gateway to the courtyard; tent pegs for the tabernacle and tent pegs for the courtyard and their ropes; the woven garments for serving in the holy place, the holy garments for Aaron the priest, and the garments for his sons to minister as priests."

New American Bible (2011)

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

Brenner's Mechanical Trans. ...the altar of the rising sacrifice, and the copper grate which is (for) him, his sticks and all his items, the cauldron and his base, the slings of the yard, his pillars and her footings, and the canopy of the gate of the yard, the tent pegs of the dwelling, and the tent pegs of the yard, and their strings, the garments of the braided work to minister in the special place, the garments of specialness (for) "**Aharon** <sup>Light bringer</sup> the administrator, and the garments of his sons to be adorned,...

Charles Thompson OT

...and the candlestick for light with all its utensils, and the altar with all its utensils, and the holy garments of Aaron the priest, and the robes and the sacerdotal

	vestures for the sons of Aaron in which they are to minister and the anointing oil and the compound incense.
C. Thompson (updated) OT Context Group Version	. ...the altar of ascension [offering], with its grating of bronze, its poles, and all its vessels, the basin and its base; the hangings of the court, the pillars, and their sockets, and the screen for the gate of the court; the pins of the tabernacle, and the pins of the court, and their cords; the finely produced garments, for ministering in the special place, the special garments for Aaron the priest, and the garments of his sons, to serve in the priest's office.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version 2020	...the altar of burnt-offering, with its grating of brass, its staves and all its vessels, the large-basin and its base, the hangings of the court, the pillars of it and their sockets and the screen for the gate of the court, the pegs of the tabernacle and the pegs of the court and their cords, the finely worked garments, for ministering in the holy place, the holy garments for Aaron the priest and the garments of his sons to minister in the priest's office.
Modern KJV	.
New American Standard B.	...the altar of burnt offering with its <sup>[n]</sup> bronze grating, its poles, and all its <sup>[o]</sup> utensils, the basin and its stand; the hangings of the courtyard, its pillars and its bases, and the curtain for the gate of the courtyard; the pegs of the tabernacle and the pegs of the courtyard and their ropes; the <sup>[p]</sup> woven garments for ministering in the Holy Place, the holy garments for Aaron the priest and the garments of his sons, to serve as priests.” <sup>[n]</sup> Exodus 35:16 Or <i>copper</i> <sup>[o]</sup> Exodus 35:16 Or <i>vessels</i> <sup>[p]</sup> Exodus 35:19 Or <i>service garments</i>
New European Version	.
New King James Version	...the altar of burnt offering with its bronze grating, its poles, all its utensils, <i>and</i> the laver and its base; the hangings of the court, its pillars, their sockets, and the screen for the gate of the court; the pegs of the tabernacle, the pegs of the court, and their cords; the garments [ <i>Or woven garments</i> ] of ministry, for ministering in the holy <i>place</i> —the holy garments for Aaron the priest and the garments of his sons, to minister as priests.’ ”
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	“The altar of burnt-offering and the brazen grate which it has, its staves, and all its vessels, the laver and its base, “The hangings of the court, its pillars, and their sockets, and the covering of the gate of the court, “The pins of the tabernacle, and the pins of the court, and their cords, “The coloured garments, to do service in the sanctuary, the holy garments for Aaron the priest, and the garments of his sons to act as priest in.”

**The gist of this passage:**

In vv. 10–19, we have a list of the things that they raw materials would be used to make. In vv. 16–19, the list enumerates those things outside of the Tent.

Exodus 35:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar</i> ; possibly <i>monument</i>	masculine singular construct	Strong's #4196 BDB #258
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mak <sup>e</sup> bêr (מַכְבֵּר) [pronounced <i>mahk-BEAR</i> ]	<i>a grating, lattice work; a netted cloth, a covering</i>	masculine singular construct	Strong's #4345 BDB #460
n <sup>e</sup> chôsheth (נְחֹשֶׁת) [pronounced <i>n<sup>e</sup>-KHOH-sheth</i> ]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun with the definite article	Strong's #5178 BDB #638
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...the altar for the burnt offering, the copper grating which [is] to it,...

Outside of the Tabernacle, but inside of the courtyard is the Brazen Altar. Here is where the animals would be sacrificed. The sacrifice of an animal represents the Lord Jesus Christ dying for our sins.

The grating is probably brass or bronze rather than copper.

**The Brazen Altar with Its Copper Grating** (a picture); from [Ken Raggio](#); accessed January 4, 2020.



### Chapter Outline

### Charts, Graphics and Short Doctrines

On the interior of the Tabernacle, the furniture is

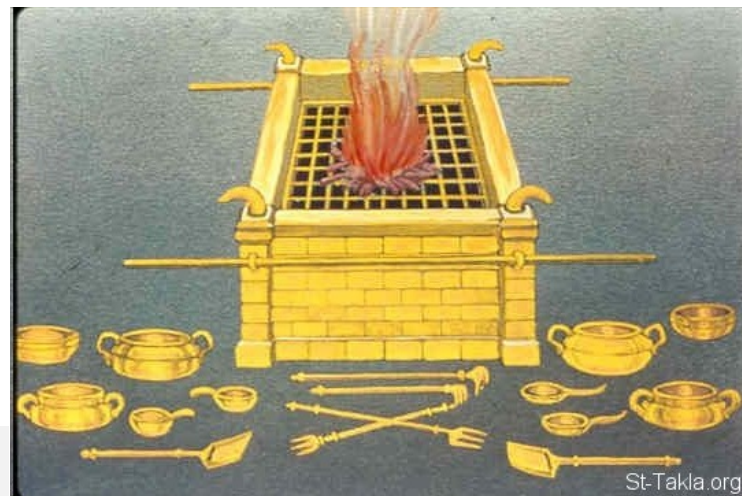
generally made of gold or covered with gold. On the outside, things are made of silver, bronze, brass and/or copper.

Exodus 35:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
badîym (בַּדִּיִּם) [pronounced bahd-EEM]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [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]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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
k <sup>e</sup> lîy (כֵּלִי) [pronounced k <sup>e</sup> lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479

**Translation:** ...its poles and all of its utensils,...

The Brazen Altar had poles which were used to carry it around and various implements designed for its use. If you have a bbq in your backyard, there will be various spatulas and tongs that you will use. Same concept.

**The Brazen Altar, Its Poles and Utensils** (a picture); from [Pinterest](#); accessed January 4, 2020. One slight problem is, this appears to be made out of brick and the Brazen Altar for the Tabernacle had to be made of wood overlain with copper (or bronze); is these items moved with the Tabernacle.



### Chapter Outline

### Charts, Graphics and Short Doctrines

Obviously, when these things are moved, there must be a way to move them. Practically speaking, the poles placed through the housing allows for this (I would think that the Brazen Altar is one of the heaviest objects to be moved).



If you have a fire place, then right next to that fire place are tools that you use to move the logs around or to sweep up ashes. Similarly, there were many such tools for this altar.

Exodus 35:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kîyyôwr (כִּיּוֹר) [pronounced kee-YOHR]	a [large, but not very deep] pan; pot, sink, basin	masculine singular noun with the definite article	Strong's #3595 BDB #468
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kên (כֵּן) [pronounced kane]	base, pedestal, office, stand, foot, place, estate	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3653 BDB #487

**Translation:** ...the laver and its base;...

The laver and its base would be placed between the Tabernacle and the altar. Priests and Levites would wash themselves here before service. This represents the **rebound** technique of naming one's sins to God prior to service.

I saw several lavers with an additional place below to wash the feet. This may have been done by Solomon when he built the Temple.

**The Laver and Its Base** (an artist's rendition); from [Pinterest](#); accessed January 4, 2020.

Most understand the laver to be much larger.



## Chapter Outline

### Charts, Graphics and Short Doctrines

Exodus 35:16 ...the altar for the burnt offering, the copper grating which [is] to it, its poles and all of its utensils, the laver and its base;...

The altar where the sacrifices are offered obviously foreshadows our Lord bearing our sins on the cross.

**The Courtyard of the Tabernacle** (a picture of an a mock up); from [Mishkan Ministries](#); accessed January 4, 2020.



Although we do not see the hangings in this mock-up, we see the pillars and their bases, which mark the entrance into the Tabernacle. The mock up also shows the laver and the altar. There would have been access to the Tabernacle from that vantage point, which may be represented by a slightly different color between 2 of the pillars.

This gives us a picture of the entire setup outside of the Tabernacle but inside of the courtyard.



### Chapter Outline

#### Charts, Graphics and Short Doctrines

Everything that was public occurred in the courtyard. The basin for the priests to wash their hands; the altar upon which the animals would be offered. Things happened inside the Tabernacle, but that was not observed by anyone other than the priests.

### Exodus 35:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qela' (עֲלֵה) [pronounced <i>KEH-lahé</i> ]	<i>a sling; sling stones; curtain, drape, hanging</i>	masculine plural construct	Strong's #7050 BDB #887
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i> ]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ammûwd (דִּמְוָה) [pronounced <i>gahm-MOOD</i> ]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5982 BDB #765
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'eden (אֲדָמָה) [pronounced <i>EH-dehn</i> ]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #134 BDB #10

*Her bases?*

**Translation:** ...the hangings of the court, its pillars and its bases...

The pillars and their bases would have been around the outside of the Tabernacle for stability and for the various covers (animal skins) and hangings to be draped off of. From what I can gather, the hangings would have been either linen or animal skins which would be placed at the entryways for accessed (I am not sure about the exact materials).

I believe that the references here are to the courtyard and the pillars which are set around the courtyard; and then there are hangings—fabric—which is draped on the pillars.

A picture of this will be given after v. 17b.

I am assuming that entry into the Tabernacle represents access to God and service to God. Entry into the Tabernacle is representative of salvation. Entry into the Holy of Holies is representative of having full access to God. Remember that, after the crucifixion, the very thick curtain in the midst of the Tabernacle, which separated off the Holy of Holies from the sanctuary, was torn. This gave complete access to the Holy of Holies.

At some point, I will bring in the book of Hebrews, so that we can see what God designed here, and how this related to His overall plan. In looking over on what is coming up, I will probably do this in Exodus 40.

Exodus 35:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mâçâk <sup>e</sup> (מָכָה) [pronounced <i>maw-SAWK<sup>E</sup></i> ]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697
sha'ar (שַׁעַר) [pronounced <i>SHAH-ğahr</i> ]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i> ]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346

**Translation:** ...and the cover for the court entry;...

This is simply a reference to the entryway to the courtyard.

Exodus 35:17 ...the hangings of the court, its pillars and its bases and the cover for the court entry;...

The opening to the court speaks of God-consciousness; if someone has positive volition at God-consciousness, they enter into the court; once they enter into the court, the continuous sacrifices offered reveals to them the gospel of Jesus Christ.

Quite obviously, no Hebrew knew exactly what was going to take place in the future. Although there are hundreds of Scriptures and passages which deal with the Messiah, knowledge and understanding of Him was limited. No one—and I think I can include Satan here—understood that the Son of God would be born a man with the purpose of going to the cross and dying for our sins. All of this was described in shadow form, but not in such a way that the greatest human mind could have completely delineated the future. I don't believe even that Satan understood fully what was going to take place.

So, people understood that God created them and that God was over nation Israel by choice. They knew that there was some sort of sacrifice required, and the people of Israel saw hundreds, if not thousands, of sacrifices during their lifetimes. They understood that there was something substitutionary. The animals offered were innocent and perfect; and yet, for a time in human history, they would be offered up to God, in order to redeem the people.

In terms of salvation, a person needed to know some of this and believe it. When they believed it and trusted in the God Who requires this approach, they were saved. I express this in this way: they believed in the **Revealed God** (God as He has revealed Himself) and they are saved.

No one in the Old Testament fully appreciated the Christology which we understand today. However, at salvation, we only understand a smattering of Christ's sacrifice for us. I am almost embarrassed to tell you how little I knew when I believed in Jesus. The sum-total of my knowledge was John 3:16. At that time in my life, as a church goer and an American, who celebrated Easter many times, I did not even know where Christ was after the crucifixion nor did I really given any thought to the resurrection (I am not sure I even knew that there was a resurrection at that time). But, to be clear, I was saved; and all of this other information I learned as a believer growing spiritually.

My point in giving my personal testimony is this: people in the Old Testament did not fully appreciate the entire gospel, the plan of God for the future, the Messiah-Savior, or exactly how these animal sacrifices and the Tabernacle foreshadowed what was to come. No matter. When they believed in the Revealed God, they were saved, just as Abraham did in Gen. 15:4.

In the Church Age, God has given us the privilege of understanding all of it—the shadow images, the types, the reality. It is quite a marvelous thing, as a matter of fact.

**The Outer Court of the Tabernacle of Moses** (a picture); from **Bible History**; accessed January 4, 2020.

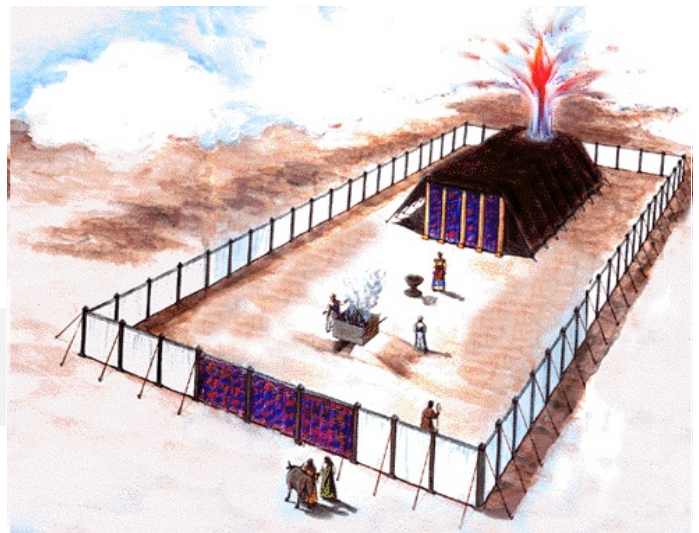
From this picture, we can see the overall courtyard, which is made up of pillars and fabric draped on the pillars, with an entryway. The pillars sit upon their bases.

### Chapter Outline

#### Charts, Graphics and Short Doctrines

I think that we should note that there are two classes of believers which appear to be referenced here. We have those within the courtyard and those who have access to the Tabernacle (the priests and Levites). Some are performing service for God; and there are others who are beneficiaries of that service.

As an aside, if you attend a doctrinal church, you should be very thankful for all that was done to provide you that place to come and learn; and the freedom that we have to hear and study the Word of God.



Exodus 35:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yâthêd (דָּתִי) [pronounced <i>yaw-THADE</i> ]	<i>pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)</i>	feminine plural construct	Strong's #3489 BDB #450
mîsh <sup>e</sup> kân (מִשְׁכָּן) [pronounced <i>mîsh<sup>e</sup>-KAWN</i> ]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

**Translation:** ...pegs for the Tabernacle...

If you will refer to the previous picture, there are pegs set into the ground, both for the Tabernacle itself and for the barriers (that is, the hangings) around the courtyard.

Exodus 35:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yâthêd (דָּתִי) [pronounced <i>yaw-THADE</i> ]	<i>pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)</i>	feminine plural construct	Strong's #3489 BDB #450
châtsêr (רֶצֶח) [pronounced <i>khaw-TZAR</i> ]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mêythârîym (מִיתָרִים) [pronounced <i>may-thar-EEM</i> ]	<i>cords [used to secure the tabernacle], strings [of bows]</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4340 BDB #452

**Translation:** ...and pegs for the court [perimeter] as well as the cords;...



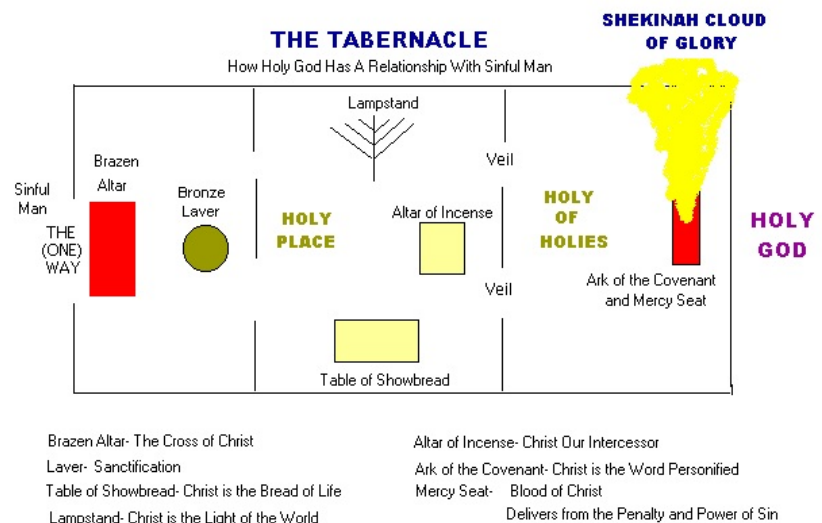
If you will refer to the previous pictures, you can also see the pegs which are placed around the perimeter of the courtyard walls (the walls are fabric draped over pillars). The cords provide some stability to the courtyard walls.

This is both practical and representative. We need to be grounded in the teaching of Bible doctrine in order to be stable.

Exodus 35:18 ...pegs for the Tabernacle and pegs for the court [perimeter] as well as the cords;...

Seeing the Tabernacle from above (a graphic); from [Precept Austin](#); accessed April 18, 2021.

This is a drawing of the Tabernacle and its courtyard as seen from above (more or less). The left third of the drawing is outside of the Tabernacle, at its entrance. The middle section is known as the holy place, and we see where the articles of furniture are placed. The far right section is the Holy of Holies, where the High Priest would go one a year on the Day of Atonement.



The text of the drawing associates these various furniture pieces with Jesus Christ (something which I have done throughout this and other chapters).

See the [Addendum](#) for another image of the [Tabernacle and its courtyard](#).

### Exodus 35:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b <sup>e</sup> gâdîym (בִּגְדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel</i> ; possibly blankets	masculine plural construct	Strong's #899 BDB #93
s <sup>e</sup> râd (סֵרָד) [pronounced <i>s'RAWD</i> ]	<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 <i>clothing, garments, rainment</i> and only for the clothing in used at the tabernacle, let me sugges that these two words be translated: <i>clothing of [tabernacle] service, garments of office</i> .			
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



Exodus 35:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâraṯh (שָׂרָה) [pronounced shaw-RAHTH]	<i>to serve, to minister; to attend</i>	Piel infinitive construct	Strong's #8334 BDB #1058
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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 with the definite article	Strong's #6944 BDB #871

**Translation:** ...the garments of office for serving in the holy place,...

The priests wore specific clothes for their service. The priest always stood out from the other people who are there. These would have to be made before any sacrifices are offered inside the courtyard.

Exodus 35:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced b <sup>e</sup> -gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	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; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHM]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

**Translation:** ...the holy garments [to be worn by] Aaron the priest...

Aaron has specific garments which he wore as the High Priest. They were much more ornate than those worn by his sons.

## Exodus 35:19c

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

**Translation:** ...and the garments for his sons [who will] serve as priests.' ”

Aaron's sons had specific garments which they wore.

Exodus 35:19 ...the garments of office for serving in the holy place, the holy garments [to be worn by] Aaron the priest and the garments for his sons [who will] serve as priests.' ”

It is these garments which set Aaron and his sons apart from the rest of the populace. The white of the garments speaks of the purity of our Lord.

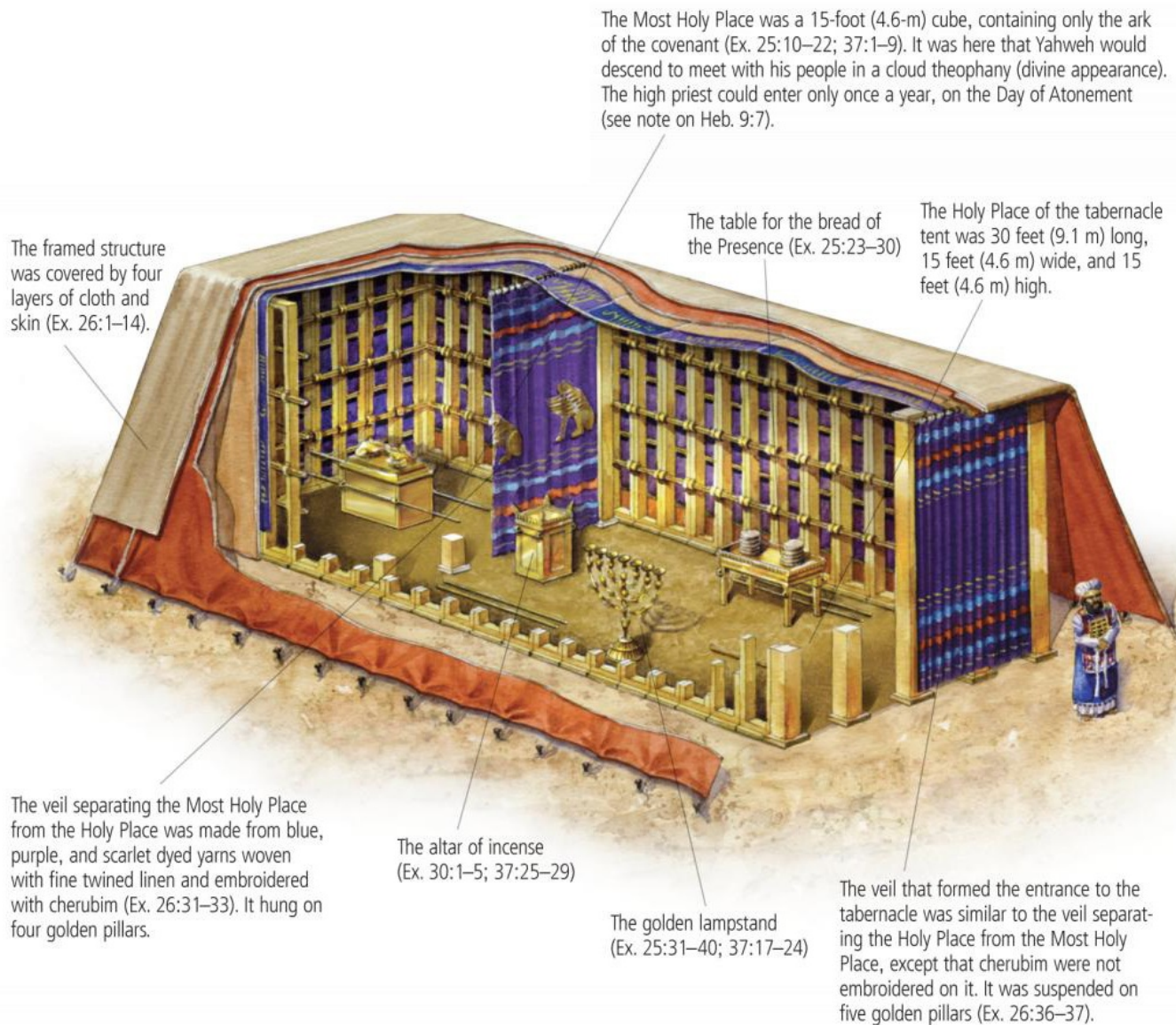
**The Priestly Garments** (an Illustration); from the [Temple Institute](#); accessed January 4, 2020.

Aaron, as the High Priest, wore garments which were much more ornate and each piece had meaning. These are discussed elsewhere in much greater detail. In this passage, we merely have a listing of the basic items for the Tabernacle.

Exodus 35:16–19 These men who are filled with doctrine are to also make the altar used to offer up animals, the copper grating for over the altar, the poles and the needed utensils, the laver and the base upon which it sits; the hangings of the courtyard, the pillars and their bases, the cover used at the court entryway; the pegs used for the Tabernacle and the pegs used for the court perimeter and the cords used



to tie everything down; and the particular garments used by Aaron and his sons to serve as priests in the holy place.' ”



**The Tabernacle (the finished product)** (a graphic); from [ESV.org](https://www.esv.org); accessed April 18, 2021.

This is certainly one of the better illustrations of the Tabernacle. We have a very good understanding, from this drawing and the explanations, as to what the final product looked like, along with the uniform of the High Priest.

What God wanted done is described in Exodus 26; the actual building of the Tabernacle occurs in Exodus 36. The furnishings are covered in the chapters subsequent to those (the graphic above provides those passages).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

See the [Addendum](#) for another image of the [Tabernacle and its courtyard](#).



## Chapter Outline

## Charts, Graphics and Short Doctrines

## The People Bring the Offerings to Moses

*Compare to: Exodus 25:2–7 35:5–9*

In retrospect, it may have been best to separate v. 20 from what follows. Otherwise, it seems sort of schizophrenic. The people depart but then they come back. Moses told the people what God required in order to build the Tabernacle and its furniture. The people left, thinking about this, and those who were motivated to respond brought raw materials to Moses.

And so departs all a congregation of sons of Israel from to faces of Moses. And so they come every man who has lifted him his heart and every [one] whom has urged his spirit him. They brought an offering of Y<sup>e</sup>howah for a work of a tent of meeting and for all his services and for garments of the holy [place]. And so come the men and the women, all willing of heart, brought a bracelet and an earring and a ring and an ornament—every manufactured [piece of] gold. And every man who waved a wave offering of gold to Y<sup>e</sup>howah.

Exodus  
35:20–22

The congregation of the sons of Israel departed from the presence of Moses. [Later on,] they came [back to Moses], every man whose heart was lifted up and every man whose spirit moved him. They brought [their] offerings to Y<sup>e</sup>howah for the craftsmanship of the tent of meeting, for all the [related] works and for the garments [to be worn] in [lit., *for*] the holy place. So the men came and the women, all [those] willing of heart, brought bracelets, earrings, rings, and armlets—[essentially] any [sort] of manufactured [piece of] gold. Every man [who came] presented an offering of gold to Y<sup>e</sup>howah.

The people of Israel who were standing before Moses then departed. Later on, many of them returned to Moses—those men whose hearts were motivated by doctrine and those whose spirits moved them. They brought their offerings to Jehovah to be used for the craft works related to the Tabernacle, for its works and services and for the garments to be worn in the holy place. These men and women came before Moses—those who were willing in their hearts to give. They brought bracelets, earrings, signet rings and armlets—basically any sort of manufactured piece of gold. Every person who returned presented his offering of gold to Jehovah.

Here is how others have translated this verse:

### Ancient texts:

#### Masoretic Text (Hebrew)

And so departs all a congregation of sons of Israel from to faces of Moses. And so they come every man who has lifted him his heart and every [one] whom has urged his spirit him. They brought an offering of Y<sup>e</sup>howah for a work of a tent of meeting and for all his services and for garments of the holy [place]. And so come the men and the women, all willing of heart, brought a bracelet and an earring and a ring and an ornament—every manufactured [piece of] gold. And every man who waved a wave offering of gold to Y<sup>e</sup>howah.

#### Dead Sea Scrolls Jerusalem targum Targum (Onkelos)

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And all the congregation of the sons of Israel went forth from before Mosheh. And they came, every man who was led by his heart, and every one whose spirit was ample, and brought their separation before the Lord, for the work of the tabernacle



of ordinance, and for all its service, and for the holy vestments. And they came, the men with the women, every one who was willing of heart, and brought chains, and bracelets, and rings, and bands, all of gold. And every man who uplifted an offering of gold before the Lord, ...

Targum (Pseudo-Jonathan)	And all the congregation of the sons of Israel went out from before Moshe And every man whose heart moved him, and every one who was filled with the Spirit of prophecy, came, and brought what he had for a separation before the Lord for the work of the tabernacle of ordinance, and for all its service, and for the holy vestments. And with the men came the women, every one whose heart was moved, and brought chains, and necklaces, rings, bracelets, and every ornament of gold; every one offering up the offering of gold before the Lord.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And all the multitude of the children of Israel going out from the presence of Moses, Offered firstfruits to the Lord with a most ready and devout mind, to make the work of the tabernacle of the testimony. Whatever was necessary to the service and to the holy vestments, Both men and women gave bracelets and earrings, rings and tablets: every vessel of gold was set aside to be offered to the Lord.
Aramaic ESV of Peshitta	All the congregation of the B'nai Yisrael departed from the presence of Mosha. They came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and brought Mar-Yah's offering, for the work of the Tabernacle, and for all of its service, and for the holy garments. They came, both men and women, as many as were willing-hearted, and brought brooches, earrings, signet rings, and armlets, all jewels of gold; even every man who offered an offering of gold to Mar-Yah.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And all of the assembly of the children of Israel went out from before Moshe. And every man who consulted with his heart brought something, and every man who considered in his spirit brought an offering to LORD JEHOVAH for the work of the Time Tent and for all its service and for the garments of holiness. And men with women, everyone who consulted with his heart were bringing; they brought bracelets and earrings and rings of gold and necklaces and all articles of gold; and every man who set aside an offering to LORD JEHOVAH. The verse numbers now synch up with the Hebrew.
Samaritan Pentateuch	And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one man whom his spirit made willing, [and] they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, [and] brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered [offered] an offering of gold unto the LORD. Vv. 21–23 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And all the congregation of the children of Israel went out from Moses. And they brought, they whose heart prompted them, and they to whomsoever it seemed good in their mind, an offering. And they brought an offering to the Lord for all the works of the tabernacle of witness, and all its services, and for all the robes of the sanctuary. And the men, even everyone to whom it seemed good in his heart, brought from the women, <i>they</i> brought seals and earrings, finger rings, necklaces and bracelets, every article of gold.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>And all the children of Israel went away from Moses.</p> <p>And everyone whose heart was moved, everyone who was guided by the impulse of his spirit, came with his offering for the Lord, for whatever was needed for the Tent of meeting and its work and for the holy robes.</p> <p>They came, men and women, all who were ready to give, and gave pins and nose-rings and finger-rings and neck-ornaments, all of gold; everyone gave an offering of gold to the Lord.</p>
Easy English	<p>After Moses had said this, all the Israelites went away. Everyone who decided to offer a gift to the LORD brought the things that they wanted to give. They brought the things to make the Tent of Meeting and the things to use in it. They also brought materials to make the priests' special clothes. Both men and women brought beautiful things because they wanted to do that. They brought gold things and jewels that they had worn. They included rings, necklaces and other beautiful things. When they brought their gifts, they lifted them up as an offering of gold to the LORD.</p> <p>Israelites</p> <p>People of 12 tribes who were descendants of Jacob's 12 sons. Or it may mean the people of the 10 tribes in the north kingdom of Israel.</p>
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	<p>Then all the Israelites went away from Moses. All the people who wanted to give came and brought a gift to the LORD. These gifts were used for making the Meeting Tent, everything in the Tent, and the special clothes. All the men and women who wanted to give brought gold jewelry of all kinds. They brought pins, earrings, rings, and other jewelry. They all gave their jewelry as a special offering to the LORD.</p>
God's Word™	.
Good News Bible (TEV)	<p>All the people of Israel left, and everyone who wished to do so brought an offering to the LORD for making the Tent of the LORD's presence. They brought everything needed for use in worship and for making the priestly garments. All who wanted to, both men and women, brought decorative pins, earrings, rings, necklaces, and all kinds of gold jewelry and dedicated them to the LORD.</p>
The Message	<p>So everyone in the community of Israel left the presence of Moses. Then they came back, every one whose heart was roused, whose spirit was freely responsive, bringing offerings to GOD for building the Tent of Meeting, furnishing it for worship and making the holy vestments. They came, both men and women, all the willing spirits among them, offering brooches, earrings, rings, necklaces—anything made of gold—offering up their gold jewelry to GOD.</p>
Names of God Bible	<p>Then the whole Israelite community left Moses. Those who were willing and whose hearts moved them came and brought their contributions to <b>Yahweh</b>. The gifts were used to construct the tent of meeting, to pay other expenses, and to make the holy clothes. All who were willing—men and women alike—came and brought all kinds of gold jewelry: pins, [Hebrew meaning uncertain.] earrings, signet rings, and pendants. They took these gifts of gold and offered them to <b>Yahweh</b>.</p>
NIRV	<p>Then the whole community of Israel left Moses. Everyone who wanted to give offerings to the LORD brought them to him. The offerings were for the work on the tent of meeting. They were also for the sacred clothes and for any other purpose at the tent. Every man and woman who wanted to give came. They brought gold jewelry of all kinds. They brought pins, earrings, rings and other jewelry. All of them gave their gold as a wave offering to the LORD.</p>
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.

Contemporary English V.	Moses finished speaking, and everyone left. Then those who wanted to bring gifts to the LORD, brought them to be used for the sacred tent, the worship services, and the priestly clothes. Men and women came willingly and gave all kinds of gold jewelry such as pins, earrings, rings, and necklaces.
The Living Bible	So all the people went to their tents to prepare their gifts. Those whose hearts were stirred by God's Spirit returned with their offerings of materials for the Tabernacle, its equipment, and for the holy garments. Both men and women came, all who had willing hearts. They brought to the Lord their offerings of gold, jewelry—earrings, rings from their fingers, necklaces—and gold objects of every kind.
New Berkeley Version New Life Version	. <b>People Bring Their Gifts</b> Then all the people of Israel went away from Moses. And every one whose heart or spirit moved him brought the Lord's gift to be used for the meeting tent, for all its work, and for the holy clothing. Then all the men and women who wanted to give brought objects of gold that had been worn on their clothing, ears, fingers and arms. Every man gave a gift of gold to the Lord.
New Living Translation	So the whole community of Israel left Moses and returned to their tents. All whose hearts were stirred and whose spirits were moved came and brought their sacred offerings to the LORD. They brought all the materials needed for the Tabernacle, [Hebrew <i>Tent of Meeting</i> .] for the performance of its rituals, and for the sacred garments. Both men and women came, all whose hearts were willing. They brought to the Lord their offerings of gold—brooches, earrings, rings from their fingers, and necklaces. They presented gold objects of every kind as a special offering to the LORD.
Unlocked Dynamic Bible Unfolding Bible Simplified	. Then all the Israelite people returned to their tents. Everyone who wished to bring an offering to Yahweh did so. They brought some of the things that would be used to make the sacred tent, all the other items that would be used in the rituals, and everything needed to make the sacred clothes for the priests. All the men and women who wished to brought gold ornaments, earrings, rings, necklaces, and many other kinds of things made of gold, and they dedicated them to Yahweh.

### Partially literal and partially paraphrased translations:

American English Bible	And after the gathering of the children of IsraEl [had finished listening to] Moses, all that felt moved to do so brought whatever they thought would be appropriate as offerings. So, they donated (as offerings to Jehovah) everything that was needed for the Tent of Proofs and all of its services, as well as all the clothing for the Holy Place. Then, any man that felt moved to do so brought items from their wives, such as [gold] clasps, earrings, finger rings, necklaces, bracelets, and all sorts of gold items...yes, many of them brought their gold jewelry to Jehovah, as well as their fine linen and ram's skins that were dyed blue or red. V. 23 is included for context.
Beck's American Translation Common English Bible	. <b>Gifts for building the dwelling</b> The whole Israelite community left Moses. Everyone who was excited and eager to participate brought the LORD's gift offerings to be used for building the meeting tent and all its furnishings and for the holy clothes. Both men and women came forward. Everyone who was eager to participate brought pins, earrings, rings, and necklaces, all sorts of gold objects. Everyone raised an uplifted offering of gold to the LORD.
New Advent (Knox) Bible	No sooner had the sons of Israel left Moses' presence, than all alike began making their contributions to the Lord, with readiness and devotion of heart, to help build the tabernacle that should bear record of him. Whatever was needed for the

performance of worship, or for sacred vestments, men and women made haste to give; armlets and ear-pendants, rings and bracelets; all the gold ware they had was set apart to be given to the Lord.

Translation for Translators

Then all the Israeli people returned *to their tents*. Everyone who wanted to brought an offering to Yahweh. They brought some of the things that would be used to make the Sacred Tent and all the other items that would be used in the rituals, and the materials to make the sacred clothes *for the priests*. All the men and women who wanted to brought gold ornaments, earrings, rings, necklaces, and many other kinds of things made of gold, and they dedicated them to Yahweh.

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

Conservapedia Translation  
Ferrar-Fenton Bible

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Then the whole of the chiefs of the children of Israel came before Moses, and brought whatever their heart suggested, and all that their spirit dictated to them, they brought as an offering to the **EVER-LIVING**, to supply the Hall of Assembly, and its appurtenances, and for the sacred robes. Thus the chiefs coming to Moses,—all who were of liberal heart, —brought ear and nose rings, and brooches, and beads and all things made of gold, and everything which was adorned with gold to the **EVER-LIVING**.

God's Truth (Tyndale)

And all the company of the children of Israel departed from the presence of Moses. And they went (as many as their hearts couraged them and as many as their spirits made them willing) and brought heave offerings unto the Lord, to the making of the tabernacle of witness and for all his uses and for the holy vestments. And the men came with the women (even as many as were willing hearted) and brought bracelets, earrings, rings and girdles and all manner Jewels of gold.

HCSB  
International Standard V

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Then the entire congregation of the Israelis withdrew from Moses' presence, and every person whose heart moved him and all whose spirits prompted them, brought an offering to the Lord for constructing [Lit. for the work of] the Tent of Meeting, for all its service, and for the holy garments. Both the men and women came, all whose hearts prompted them, and brought brooches, earrings, rings, pendants, and all kinds of gold jewelry. Every person presented a wave offering of gold to the Lord.

Jubilee Bible 2000  
H. C. Leupold  
Lexham English Bible

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. And all the community of the Israelites [Literally "sons/children of Israel"] went out from before Moses. And they came—every man whose heart lifted him and every man whose spirit impelled him—they brought Yahweh's contribution for the work of the tent of assembly and for all its service and for the holy garments. And they came, the men in addition to the women, all who were willing of heart; they brought brooches and jewelry rings and signet rings and ornaments—every variety of gold object—every man who waved a wave offering of gold for Yahweh, and every man with whom was found blue and purple and crimson yarns and fine linen and goat hair and red-dyed ram skins and fine leather brought *it*. V. 23 is included for context.

NIV, ©2011  
Peter Pett's translation  
Unfolding Bible Literal Text  
Unlocked Literal Bible  
Urim-Thummim Version

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. Then all the company of the children of Israel departed from the presence of Moses. And they came, everyone whose mind was stirred, and everyone whose inner disposition was made willing, and they brought YHWH's Heave-Offering for the work of the Tabernacle at the Appointed Place, and for all its service and for the Holy garments. And they came, both men and women, as many as were willingly

inclined and brought bracelets, earrings, rings, golden ornaments, all vessels of gold, even every man who waved a Wave-Offering of gold to YHWH.

Wikipedia Bible Project And all the congregation of the sons of Israel exited from before Moses. And they came. Each man whose heart impelled him, and each whose spirit filled him with generosity, brought a donation to Yahweh, for the crafting of the tent of events, and all its work, and for the holy clothes. And the men, over the women, came, all the generous of heart, brought clasp and nosering, and ring and vulva-cover, all gold implements, and every man who lifted a wave-offering of gold for Yahweh.

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

Christian Community (1988) .

The Heritage Bible .

New American Bible (2002) When the whole Israelite community left Moses' presence, everyone, as his heart suggested and his spirit prompted, brought a contribution to the LORD for the construction of the meeting tent, for all its services, and for the sacred vestments. Both the men and the women, all as their heart prompted them, brought brooches, earrings, rings, necklaces and various other gold articles. Everyone who could presented an offering of gold to the LORD.

New American Bible (2011) **The Contribution.**  
When the whole Israelite community left Moses' presence, all, as their hearts moved them and their spirit prompted, brought a contribution to the LORD for the work of the tent of meeting, for all its services, and for the sacred vestments. Both the men and the women, all as their heart prompted them, brought brooches, earrings, rings, necklaces, and various other gold articles.<sup>d</sup> Everyone who could presented an offering of gold to the LORD.  
d. [35:22–28] Ex 25:3–7.

New English Bible–1970 ***The people bring their offerings.***  
The whole community of the Israelites went out from Moses' presence, and everyone who was so minded brought of his own free will a contribution to the LORD for the making of the Tent of the Presence and all its service, and for the sacred vestments. Men and women alike came and freely brought clasps, earrings, finger-rings, and pendants, gold ornaments of every kind, every one of them presenting a special gift of gold to the LORD.

New Jerusalem Bible The whole community of Israelites then withdrew from Moses' presence. And all those whose heart stirred them and all those whose spirit prompted them brought a contribution for Yahweh, for the work on the Tent of Meeting, for its general service and for the sacred vestments. Men and women, they came, all those whose heart prompted them, bringing brooches, rings, bracelets, necklaces, golden objects of every kind -- all those who had vowed gold to Yahweh, while all those who happened to own violet-purple, red-purple or crimson materials, finely woven linen, goats' hair, rams' skins dyed red, or fine leather, brought that. V. 23 is included for context.

New RSV .

Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then the whole community of the people of Isra'el withdrew from Moshe's presence; **(LY: ii)** and they came, everyone whose heart stirred him and everyone whose spirit made him willing, and brought Adonai's offering for the work on the tent of meeting, for the service in it and for the holy garments. Both men and women came, as many as had willing hearts; they brought nose-rings, earrings, signet-rings, belts, all kinds of gold jewelry — everyone bringing an offering of gold to Adonai.



exeGesés companion Bible

And all the witness of the sons of Yisra El  
depart from the face of Mosheh:  
and they come - everyone whose heart is lifted  
and every man whose spirit volunteers:  
and they bring the exaltment of Yah Veh  
to the work of the tent of the congregation  
and for all his service and for the holy clothes.  
And they come, both men and women,  
all whose heart volunteers:  
and bring hooks and noserings and rings and beads,  
all instruments of gold,  
and every man  
who waves a wave of gold to Yah Veh:...

Hebraic Roots Bible  
Israeli Authorized Version  
Kaplan Translation

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The entire Israelite community left Moses' presence.  
Each person who was ready to volunteer then came forward. [Also] each one who  
wanted to give brought a donation to God for the making of the Communion Tent,  
all its necessities, and the sacred vestments.  
The men accompanied the women, and those who wanted to make a donation  
brought bracelets, earrings, finger rings, and body ornaments, all made of gold.  
There were also all the ones who donated a wave offering of gold to God.

**who was ready to volunteer**

(Targum ; Ibn Janach). Literally, 'whose heart lifted him up.' Or, 'whose  
natural talents were awakened' (Ibn Ezra; Ramban; see Exodus 35:26). Or,  
'each person brought according to the dictates of his heart' (Saadia).

**bracelets**

(Rashi; Midrash HaGadol). Chach in Hebrew. Or, 'earrings' (Ibn Ezra; Ibn  
Janach; Chizzkuni), 'nose rings' (Rabbenu Meyuchas, from Isaiah 37:29), 'lip  
rings' (Radak, Sherashim, from Ezekiel 38:4, or 'brooch' (Minchah Belulah;  
MeAm Lo'ez; Hirsch). Some say that the chach is a plain gold ring, while the  
'earrings' and 'finger rings' mentioned below are ornamented (Lekach Tov).

**earrings**

(Rabbenu Meyuchas, from Exodus 32:2). Nezem in Hebrew. Or, 'nose rings'  
(Ibn Ezra; Lekach Tov; from Genesis 24:47, Isaiah 3:21).

**finger rings**

(Midrash HaGadol).

**body ornaments**

Kumaz in Hebrew. According to some, the jeweled belt (Saadia; Peshitah).  
According to others, a gold genital shield for women (Shabbath 84a; Rashi),  
possibly a chastity belt (Rabbenu Ephraim; Maskil LeDavid; Maaseh Toviah,  
Gan Naul 3). Others say that it is a gold brassiere (Yerushalmi, Shabbath  
6:4), an arm band (Chizzkuni), or a pornographic sculpture (Rabbi Aaron  
Alrabi, Kenzal). The Septuagint translates kumaz as emplokion, something  
that holds a garment, possibly a brooch or belt (cf. Hirsch; Pliny 11:50;  
Diodorus Siculus 3:44).

The Scriptures 2009

And all the congregation of the children of Yisra'el withdrew from the presence of  
Mosheh. And everyone whose heart lifted him up and everyone whose spirit moved  
him came, and they brought the contribution to יהוה for the work of the Tent of  
Appointment, and for all its service, and for the set-apart garments. And they came,  
both men and women, all whose hearts moved them, and brought earrings and  
nose rings, and rings and necklaces, all golden goods, even every one who made  
a wave offering of gold to יהוה.

## Tree of Life Version

Then all the congregation of Bnei-Yisrael departed from before Moses. Everyone whose heart stirred him and everyone whose spirit was willing came and brought Adonai's offering for the work of the Tent of Meeting and for all its service as well as for the holy garments. So they came, both men and women, everyone whose heart compelled him, and brought nose rings, earrings, signet rings, bracelets, and all kinds of golden jewels—everyone who brought a wave offering of gold to Adonai.

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

## Alpha &amp; Omega Bible

· AND ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL WENT OUT FROM MOSES. AND THEY BROUGHT, THEY WHOSE HEART PROMPTED THEM, AND THEY TO WHOMSOEVER IT SEEMED GOOD IN THEIR MIND, EACH AN OFFERING.  
AND THEY BROUGHT AN OFFERING TO JESUS FOR ALL THE WORKS OF THE TABERNACLE OF WITNESS, AND ALL ITS SERVICES, AND FOR ALL THE ROBES OF THE SANCTUARY.  
AND THE MEN, EVEN EVERY ONE TO WHOM IT SEEMED GOOD IN HIS HEART, BROUGHT FROM THE WOMEN, EVEN BROUGHT SEALS AND EAR RINGS, AND FINGER-RINGS, AND NECKLACES, AND BRACELETS, EVERY ARTICLE OF GOLD.

## Awful Scroll Bible

The assembly of the sons of Isra-el, were to go out from being turned before Moses. There was to come in everyone, whose sensibility of heart is to have been lifted up, and breath is to have been motivated, even are they to have brought in to Sustains To Become their contributions, for the work of the tent of the appointed place, and for the services, and the designated garments. Even were to come in over above men and women, and everyone motivated in the sensibility of their heart, is to have brought in bracelets, nose rings, rings, gold ornaments, and gold articles, and is to have everyone, dispread a dispreading of their gold to Sustains To Become.

Charles Thompson OT  
Concordant Literal Version

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Now the whole congregation of the sons of Israel went forth from before Moses; then every man whose heart prompted him entered, and everyone whose spirit made him willing brought Yahweh's heave offering for the work of the tent of appointment and for all its service and for the holy garments.  
The men entered along with their wives, all with a willing heart. They brought clasps and pendants and rings and plaited ornaments, every article of gold. So did every man who would wave a wave offering of gold to Yahweh.

Darby Translation  
exeGesés companion Bible  
Orthodox Jewish Bible

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And all the Adat Bnei Yisroel departed from the presence of Moshe.  
And they came, every one whose lev moved him, and every one of nedevah ruach of him, and they brought terumat Hashem to the work of the Ohel Mo'ed, and for kol avodat of it, and for the Bigdei HaKodesh.  
And they came, both anashim and nashim, as many as were nediv lev, and brought bracelets, and face-adornment rings, and rings, and body ornaments, all jewelry of zahav; and every ish that offered offered a tenufat zahav unto Hashem.

Rotherham's *Emphasized B.*

So all the assembly of the sons of Israel went forth from the presence of Moses; and they brought in<sup>e</sup>—every man whose heart lifted him up,—and ||every one whose spirit made him willing|| brought in the heave-offering of Yahweh, for the construction of the tent of meeting\_ and for all its service, and for the holy garments.  
Yea they brought in<sup>f</sup>—the men with the women,—||all who were willing-hearted|| brought in—bracelets and nose-ornaments\_ and rings\_ and buckles, all manner of jewels of gold, even every man who waved a wave-offering of gold unto Yahweh.

<sup>e</sup> So it shd be (w. Sam. and Sep.)—G.n., G. Intro. 151.

<sup>f</sup> So it shd be (w. Sam. and Sep.)—G.n., G. Intro. 151.

Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible*

The Expanded Bible

.  
Then all the ·people [<sup>L</sup> community; congregation; assembly] of ·Israel [<sup>L</sup> the sons/<sup>T</sup> children of Israel] went ·away [out] from Moses. Everyone ·who wanted to give [<sup>L</sup> whose heart was favorable and whose spirit was willing] came and brought a ·gift [offering] to the Lord for making the Meeting Tent, all ·the things in the Tent [its service], and the ·special [<sup>L</sup> holy; sacred] clothes. All the men and women who wanted to give brought gold jewelry of all kinds—pins, earrings, rings, and bracelets. They all ·presented their [<sup>L</sup> waved a wave offering of] gold to the Lord.

Kretzmann's Commentary

#### Verses 20-29

##### The Willing Offerings

And all the congregation of the children of Israel departed from the presence of Moses. They hurried from the meeting-place to their tents with a spontaneous, joyful willingness.

And they came, everyone whose heart stirred him up, who felt lifted up, moved thereto, and everyone whom his spirit made willing, and they brought the Lord's offering to the work of the Tabernacle of the Congregation, and for all his service, and for the holy garments.

And they came, both men and women, the women almost getting ahead of the men in the joyful, spirited rivalry, as many as were willing-hearted, and brought bracelets, and earrings, and rings, such as were worn on the fingers, and tablets, small golden globules which were worn in strings at the wrist or around the neck, all jewels of gold, ornaments of every kind; and every man that offered, offered an offering of gold unto the Lord, whatever he had consecrated to the Lord by the gesture of weaving, or moving back and forth.

Syndein/Thieme

The Voice

.  
After Moses completed these instructions, the entire community of Israel filed out of his presence. Then all those whose hearts and minds moved them came back, bringing *their valuables* as a contribution to the Eternal One for the congregation tent, all its service, and the sacred garments. Everyone with a willing heart, both men and women, came back with brooches, earrings, signet rings, bracelets, and all sorts of other gold items, and presented them as an offering of gold to the Eternal One.

### Bible Translations with Many Footnotes:

The Complete Tanach

The entire community departed from before Moses. Every man whose heart uplifted him came, and everyone whose spirit inspired him to generosity brought the offering of the Lord for the work of the Tent of Meeting, for all its service, and for the holy garments. The men came with the women; every generous hearted person brought bracelets and earrings and rings and buckles, all kinds of golden objects, and every man who waved a waving of gold to the Lord.

**with the women:** Heb. מִשְׁנֵה לַע, lit., [the jewelry was still] on the women. The men came with the women and [stood] near them. (The reason the Targum [Onkelos] left the passage in its simple sense is that he does not render מִשְׁנֵה לַע as אֵרֶבְג'וּתָא, and the men came, but he renders: וְתִימָו, [and the men] brought, meaning that they brought bracelets and earrings while they were still on [i.e., being worn by] the women, as Rashi writes on “spun the goat hair” (verse 26), [which signifies that the women spun the hair while it was still on the goats].)

**bracelets:** Heb. *חֲרָטָה*. This is a round golden ornament placed on the arm, and it is the *חֲרָטָה*.

**and buckles:** Heb. *וּמָזָל*. This is a golden ornament placed over a woman's private parts. Our Rabbis explain the name *וּמָזָל* as [an acrostic]: *וְהָיָה בְּמִקְוָהּ*, [meaning] here is the place of lewdness. -[from Shab. 64a]

The Geneva Bible  
Kaplan Translation  
NET Bible®

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So the whole community of the Israelites went out from the presence of Moses. Everyone<sup>19</sup> whose heart stirred him to action<sup>20</sup> and everyone whose spirit was willing<sup>21</sup> came and brought the offering for the Lord for the work of the tent of meeting, for all its service, and for the holy garments.<sup>22</sup> They came, men and women alike,<sup>23</sup> all who had willing hearts. They brought brooches, earrings, rings and ornaments, all kinds of gold jewelry,<sup>24</sup> and everyone came who waved<sup>25</sup> a wave offering of gold to the Lord.

<sup>19tn</sup> Heb "man."

<sup>20tn</sup> The verb means "lift up, bear, carry." Here the subject is "heart" or will, and so the expression describes one moved within to act.

<sup>21tn</sup> Heb "his spirit made him willing." The verb is used in Scripture for the freewill offering that people brought (Lev 7).

<sup>22tn</sup> Literally "the garments of holiness," the genitive is the attributive genitive, marking out what type of garments these were.

<sup>23tn</sup> The expression in Hebrew is "men on/after the women," meaning men with women, to ensure that it was clear that the preceding verse did not mean only men. B. Jacob takes it further, saying that the men came after the women because the latter had taken the initiative (Exodus, 1017).

<sup>24tn</sup> Heb "all gold utensils."

<sup>25tn</sup> The verb could be translated "offered," but it is cognate with the following noun that is the wave offering. This sentence underscores the freewill nature of the offerings people made. The word "came" is supplied from v. 21 and v. 22.

New American Bible (2011) .

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

Berean Study Bible

#### **The People Offer Gifts**

Then the whole congregation of Israel withdrew from the presence of Moses. And everyone whose heart stirred him and whose spirit prompted him came and brought an offering to the LORD for the work on the Tent of Meeting, for all its services, and for the holy garments.

So all who had willing hearts, both men and women, came and brought brooches and earrings, rings and necklaces, and all kinds of gold jewelry. And they all presented their gold as a wave offering to the LORD.

Brenner's Mechanical Trans. ...and all the company of the sons of "Yisra'el" <sup>He turns El aside</sup> will go out from <in front of> "Mosheh" <sup>Plucked out</sup>, and they will come, (every) man which lifted up his heart and all (whose) wind willingly offered him, they [brought] the offering of "YHWH" <sup>He is</sup> (for) the business of the tent of the appointed place, and (for) all his service, and (for) the garments of specialness, and they will come, the men (also) the women, all willing of heart [had] [brought] nose rings and ornamental rings and rings and arm bands, all items of gold, and (every) man which waved a wave offering of gold to "YHWH" <sup>He is</sup>,...

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

Modern Literal Version  
 Modern KJV  
 New American Standard B.

### Gifts Received

Then all the congregation of the sons of Israel departed from Moses' presence. And everyone whose heart <sup>[q]</sup>stirred him and everyone whose spirit <sup>[r]</sup>moved him came and brought the Lord's <sup>[s]</sup>contribution for the work of the tent of meeting and for all its service, and for the holy garments. Then all <sup>[t]</sup>whose hearts moved them, both men and women, came and brought brooches and <sup>[u]</sup>earrings and signet rings and bracelets, all articles of gold; so did everyone who <sup>[v]</sup>presented an offering of gold to the LORD.

<sup>[q]</sup> Exodus 35:21 Lit *lifted him up*

<sup>[r]</sup> Exodus 35:21 Or *made him willing*

<sup>[s]</sup> Exodus 35:21 Or *uplifted offering*

<sup>[t]</sup> Exodus 35:22 Or *who were willing-hearted*

<sup>[u]</sup> Exodus 35:22 Or *nose rings*

<sup>[v]</sup> Exodus 35:22 Lit *waved a wave offering*

New European Version  
 New King James Version

### The Tabernacle Offerings Presented

And all the congregation of the children of Israel departed from the presence of Moses. Then everyone came whose heart was stirred [Lit. *lifted him up*], and everyone whose spirit was willing, *and* they brought the Lord's offering for the work of the tabernacle of meeting, for all its service, and for the holy garments. They came, both men and women, as many as had a willing heart, *and* brought earrings and nose rings, rings and necklaces, all jewelry of gold, that is, every man who *made* an offering of gold to the LORD.

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 all the company of the sons of Israel go out from the presence of Moses, and they come in—every man whom his heare has lifted up, and every one whom his spirit has made willing—they have brought in the heave-offering of Jehovah for the work of the tent of meeting, and for all its service, and for the holy garments. And they come in—the men with the women—every willing-hearted one—they have brought in nose-ring, and ear-ring, and seal-ring, and necklace, all golden goods, even every one who has waved a wave-offering of gold to Jehovah.

### The gist of this passage:

Once Moses was done speaking, the men left. Those operating from their free will, if they have an appropriate offering for the Tabernacle, brought it forward.

20-22

## Exodus 35:20

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



## Exodus 35:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3318 BDB #422
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
‘êdâh (עֵדָה) [pronounced gâ-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בָּנִי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> . Literally, this is <i>from to faces of</i> ...			
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

**Translation:** The congregation of the sons of Israel departed from the presence of Moses.

From here until the end of this chapter, most of the verbs are in the perfect tense for completed action. When Moses initially gave his people God's instructions, the verbs were generally in the imperative mood or the imperfect tense (It is that proper to refer to the imperative as a mood in the Hebrew and the imperfect and perfect as tenses).

Between vv. 5–19, Moses has told the people to bring their offerings for the building of the Tabernacle (and for other things as well); and he has specified what is needed and what it is needed for.

Since these people were so eager to give their gold for the golden calf, this seems like a reasonable thing for Moses to ask of them.

After listening to Moses, the people departed. I am assuming that they heard what Moses told them was needed, and some of them had that back in their tents.

Exodus 35:20 *The congregation of the sons of Israel departed from the presence of Moses.*

The NIV study Bible has a footnote in this chapter where they mention the past and the future tense of the Hebrew: this is a linguistic anthropathism, if you will. They are expressing for you, the reader, a difficult concept in language of accommodation. There is actually no past present and future tense in Biblical Hebrew (although there is in Modern Hebrew).<sup>33</sup> They just carried over the verb endings and began using them differently, probably as exposed to indo-European languages and thoughts while the Jews found themselves distributed throughout the world.

Moses has delivered the first set of commandments to the people with regards to bring to him the items needed for the building of the tabernacle.

*George Bush: And all the congregation—departed, etc. Having had the will of God now fully explained to them, they proceed deliberately to act in accordance with the instructions received. They retire from the assembly to their tents, but only to return again with their offerings in their hands.*<sup>34</sup>

Exodus 35:21a			
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
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5375 BDB #669

<sup>33</sup> *Biblical Hebrew*, Menahem Mansoor, Vol. 1 p. 71

<sup>34</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.

## Exodus 35:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i>; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i>; ❸ <i>to lift up one's own countenance</i>, i.e., <i>to be cheerful, full of confidence</i>, ❹ <i>to bear, to carry</i>, ❺ <i>to lift up in a balance</i>, i.e., <i>to weigh carefully</i>; ❻ <i>to bear one's sin or punishment</i>, ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something; ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i>.</p>			
lêb (לֵב) [pronounced lay <sup>b</sup> v]	heart, inner man, mind, will, thinking; midst	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3820 BDB #524

**Translation:** [Later on,] they came [back to Moses], every man whose heart was lifted up...

Some of the people began to return. *To lift up the heart*, this means that they are willing and ready to do something (in this case, they willingly responded to what Moses has called for). They had doctrine in their souls; they believed it, and they responded. What they believed was, God wanted these specific raw materials and God required Moses to tell this to the people.

It is remarkable that, the Exodus generation hear these words of Moses, respond, and then, in the upcoming chapters, many of them will participate in the building of the Tabernacle and its furnishings. It would seem, based upon the rest of the book of Exodus, and followed by Leviticus, that these people have got it together and they are doing what God requires. All of this is true, but this is a short period of time which we are talking about. Certainly the construction took longer than a month—perhaps 6 months—and during this time, the people of Israel appear to be engaged and on task.

Because of things which I have read from other commentators, these people have all believed in the God of Moses; they trust that what Moses says comes from God; and all of them are saved. The entire Exodus generation will be in heaven. Right now, their response to the words of God is admirable. But this will not characterize all of their time in the desert-wilderness. These people will fail; and they will die the sin unto death. However, this does not mean that their lives are worthless or that they lost their salvation or that they never were saved. All of these people are saved; they are responding to the directions given by Moses. But they simply will not remain consistent.

**Application:** Obviously, it is best that we remain positive toward Bible doctrine throughout the rest of our lives, and that we allow the Word of God to guide us from salvation into dying grace. However, some of us will fail; some of will turn negative towards the Word of God, through a variety of reactor factors. Some reading this might even die the sin unto death. But this does not mean a loss of salvation. At worse, we lose rewards.

One has to be very careful on how this chapter is taught. On the Precept Austin page, we have the words of Robert Murray M'Cheyne recalled. He is said to be *grieved by what he perceived as a lack of generosity in his congregation, he said to them, "I am concerned for the poor but more for you. I know not what Christ will say to you in the great day.... I fear there are many hearing me who may know well that they are not Christians, because they do not love to give. To give largely and liberally, not grudging at all, requires a new heart; an old heart would rather part with its life-blood than its money. Oh my friends! Enjoy your money; make the most of it; give none away; enjoy it quickly for I can tell you, you will be beggars throughout eternity."*

And then Philip Ryken gives his opinion: *M'Cheyne was right. Generous giving can only come from a new heart—a heart transformed by the grace of God. Generosity is a form of gratitude, and gratitude is the heart's response to grace. We see this in the Israelites. They were so grateful for what God had done for them—delivering them from Egypt, sparing them from the angel of death, and giving them his holy law—that they wanted to do something for him in return. What opened their hearts to give was God's saving grace.*<sup>35</sup>

First of all, I do not know a thing about M'Cheyne or about his church. However, I have heard men make similar statements on the radio when calling for their listeners to send them money. Pastors and other sorts of teachers need to be very careful when it comes to asking for money. If the pastor or radio announcer has to make pleas for money, could not also mean that their ministry is not seen as worthwhile by the public? If they have to guilt-trip the congregants (or listeners), I would suggest that this is a ministry which God does not support.

To me, as I read his words, it sounds more like he is trying to manipulate his congregation into giving money. To be clear, that should *never* be done by a pastor-teacher (or by someone on the radio). “You had better give my ministry money, or you are going to be the sorriest person who ever walked around in eternity, where you will have nothing and you will live on dirt street!” That is simply false. Not supporting X or Y or Z does not mean a person is selfish and unspiritual. In many cases, that can mean that the person is discerning.

When I was first saved, I recall hearing someone on the radio and, they talked for most of their 30 minutes begging for money, in various ways, so that, presumably, they might come back tomorrow and be able to do the same thing again for another 30 minutes. Even as a very new believer, I knew, *that's bunk*.

When it comes to giving, it is key that the giver is in the Spirit and not giving from compulsion or pressure (which is very much what M'Cheyne sounds like he is doing). Now, I never heard this personally, nor have I heard a broader context. Giving is a part of the Christian life. So is prayer. But all of this is undergirded by the teaching of the Word of God and the spiritual growth of the individual believer. No one should be motivated by manipulation or any sort of social pressure.

And what needs to be remembered, as we study this portion of Exodus—these people who have returned to Moses, bringing him all of these raw materials; and this will be followed by artisans coming to him, willing to offer their skills in order to build the necessary items—these are also people who will die the sin unto death. They will rebel against Moses, to a point where, God will say, “**I abhorred this generation!**” These are people who have believed in the Revealed God, and they have, on several occasions, responded positively to His guidance. But, they will fail, and they will fail so spectacularly, that God will not allow them to go into the land of promise. Instead, He will kill them in the desert-wilderness, until almost everyone from the generation is dead, dying the sin unto death.

My point is, the discussion of M'Cheyne by Ryken really does not give us a full and clear picture about what is happening here and what will come to pass in the future. Furthermore, the dissertation on giving sounds far too manipulative to me.

As an aside, there is no way by which you may give to me or to my ministry. God has had it possible for me to work in the study of His Word in such a way that, I do not require any money whatsoever. It is an amazing blessing, and this has given me a great deal of freedom (as well as responsibility—those two things never exist in a vacuum).

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<sup>35</sup> From <https://www.preceptaustin.org/exodus-35-commentary> accessed April 17, 2021.

## Exodus 35:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or וֵ) [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
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
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
nâdab (נָדַב) [pronounced <i>naw-DAHB</i> ']	(without an object): <i>to volunteer [oneself], to be willing to; to be generous</i> ; (with an object) <i>to willingly offer; to incite, to urge, to move, to drive; to impel; to offer up</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #5068 BDB #621
rûwach (רוּחַ) [pronounced <i>ROO-akhkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7307 BDB #924
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** ...and every man whose spirit moved him.

The human spirit is where information about God is stored. Some people there knew some things about God, and they were moved by this information combined with the words of Moses.

Even though we have Moses, in this chapter, telling the people what was needed, there was a great deal of information which God said which had to have been conveyed to the people. We do not know exactly when that took place, but whatever God taught Moses, Moses, directly or indirectly, taught the Israelites.

## Exodus 35:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (בָּוֹ) [pronounced <i>boh</i> ]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #935 BDB #97
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84



## Exodus 35:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i> ]	<i>contribution, offering, an offering [of grain, money], heave offering</i>	feminine singular construct	Strong's #8641 BDB #929
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

See v. 5c.

**Translation:** They brought [their] offerings to Y<sup>e</sup>howah...

These people who were motivated through doctrine in their human spirits brought their offerings for God to Moses.

## Exodus 35:21d

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
m <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced <i>m<sup>e</sup>law-KAWH</i> ]	<i>work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work</i>	feminine singular construct	Strong's #4399 BDB #521
'ohel (אֹהֶל) [pronounced <i>OH-heh</i> ]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
'êdâh (עֵדָה) [pronounced <i>gā-DAWH</i> ]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun	Strong's #5712 BDB #417

**Translation:** ...for the craftsmanship of the tent of meeting,...

I would have thought that most of the people who worked on the Tabernacle did so for free. It sounds here as if their work was paid for, and I don't think that is the correct interpretation. Perhaps it is better to understand that they have offered themselves to do the type of work necessary to build the Tabernacle.

I am not saying here that I believe it is wrong to pay for craftsmanship when it comes to, say, the building of a local church. Whereas, it is possible that some people may offer their services for free, it is not wrong for someone—even a believer—to charge for their work.

In v. 22, the men and women will be separated, and perhaps we should understand that they are offering different types of offerings.

## Exodus 35:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced <i>koh</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
ʿăbôdâh (עֲבֹדָה) [pronounced <i>gu<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5656 & #5647 BDB #715

**Translation:** ...for all the [related] works...

The is skilled and unskilled labor involved in building the Tabernacle and its furniture. I believe that v. 21d is the skilled labor and that v. 21e refers to the unskilled labor.

## Exodus 35:21f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
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 for the garments [to be worn] in [lit., for] the holy place.

Perhaps money is being brought; but perhaps this are men who are able to sew; there are many tailors.

Exodus 35:21 [Later on,] they came [back to Moses], every man whose heart was lifted up and every man whose spirit moved him. They brought [their] offerings to Y<sup>e</sup>howah for the craftsmanship of the tent of meeting, for all the [related] works and for the garments [to be worn] in [lit., for] the holy place.

God, knowing that this was a sinful and faithless generation, still knew that they would provide all of the things which were required for the building of the tabernacle.

When any church is organized and eventually built (which is not a necessity for a local church), God will supply when He believes it necessary to do so.

## Exodus 35:22a

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
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
'ănâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; 'iyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers; some of the men</i>	masculine plural noun with the definite article	Strong's #376 BDB #35

**Translation:** So the men came...

So, there are men who come.

## Exodus 35:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
I would have expected to see a wâw conjunction here. However, there are meanings for this preposition which makes sense here (where it really acts more like a conjunction).			
nâshîym (נָשִׁים) [pronounced naw-SHEEM]	women, wives	feminine plural noun; irregular plural of Strong's #802; with the definite article	Strong's #802 BDB #61
kôl (כָּל) [pronounced koh]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nâdîyb (נָדִיב) [pronounced naw-DEE <sup>B</sup> V]	<i>voluntary, willing, spontaneous, ready; giving spontaneously and liberally; generous; noble; nobility of race or station</i>	masculine singular adjective (also used as a noun); construct form	Strong's #5081 BDB #622
lêb (לֵב) [pronounced lay <sup>B</sup> V]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524

## Exodus 35:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (בֹּוּ) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #935 BDB #97
See v. 5b.			
châch/châchîy (חָךְ/חָכִי) [pronounced khawkh/khawkh-EE]	<i>hook; bracelet, chain, ring; fetter</i>	masculine singular noun	Strong's #2397 BDB #296
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nezem (נֶזֶם) [pronounced NEH-zem]	<i>ring, earring, nose ring, seal ring</i>	masculine singular noun	Strong's #5141 BDB #633
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭabba'ath (טַבַּעַת) [pronounced tahb-BAH-ğath]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine singular noun	Strong's #2885 BDB #371
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kûwmâz (כּוּמָז) [pronounced koo-MAWZ]	<i>a jewel (probably gold beads), ornaments, golden ornament, armlets of gold; from an unused root that means to store away</i>	masculine singular noun	Strong's #3558 BDB #484

**Translation:** ...and the women, all [those] willing of heart, brought bracelets, earrings, rings, and armlets...

We have men and women and two separate verbs. Perhaps the verbs can be split up between the men and women. The men have come to present themselves for service. The women would bring the jewelry described in v. 22b.

The alternative is, both the men and the women come; and both the men and the women bring the jewelry. But I think the sentence structure better fits my first thought.

In any case, all of this jewelry represents a bank account. When a person had any amount of wealth, there was really no place where they could put it. So, it was crafted into gold jewelry in various kinds; and it could be easily worn. So a person would carry his wealth with him. They recently receive these things from the Egyptians, so the Egyptian people were essentially giving them ATM account cards to draw out their lifetime of savings.

**Application:** You probably have never appreciated this, but Americans use jewelry for decoration. We have banks, we have safes, we have various investment vehicles. So have accepted jewelry as a pleasant enhancement to our lives and as an adornment to our physical appearance. Many Americans do not realize it, but in other countries, a person may have a couple rings or a necklace, so that, when times are tough, they pawn it to get some emergency funds. This jewelry, in many cases, represents all of the wealth that they have ever had which they were able to keep.

When a person is first able to place some of their money into a banking institution, that shows a major move in their financial condition.

### Exodus 35:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
k'îly (יִלְי) [pronounced k'lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

**Translation:** ...—[essentially] any [sort] of manufactured [piece of] gold.

Although we are not 100% certain about the types of gold jewelry listed in v. 22b, this is a catch-all phrase for whatever manufactured jewelry there is.

### Exodus 35:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (לֹל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nûwph (נוּף) [pronounced noof]	<i>to wave, to shake [e.g., the hand to beckon someone]; to scatter, to shake forth [rain]</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5130 BDB #631
t <sup>e</sup> nûwphâh (תְּנוּפְהָא) [pronounced t'noo-PHAWH]	<i>wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine singular construct	Strong's #8573 BDB #632
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262



## Exodus 35:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<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]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Every man [who came] presented an offering of gold to Y<sup>e</sup>howah.

Whether the men came to work or not is one thing; but they also brought gold as an offering to God.

Exodus 35:22 So the men came and the women, all [those] willing of heart, brought bracelets, earrings, rings, and armlets—[essentially] any [sort] of manufactured [piece of] gold. Every man [who came] presented an offering of gold to Y<sup>e</sup>howah.

The jewelry is that which is most expensive and most highly prized by the Hebrews. This was the most expensive of the gifts and a great deal of gold was required in order to cover over so many different items.

It is my estimation that most of the Israelites did not have jewelry of their own, but they received it from the Egyptian people prior to leaving Egypt.

Exodus 35:20–22 The people of Israel who were standing before Moses then departed. Later on, many of them returned to Moses—those men whose hearts were motivated by doctrine and those whose spirits moved them. They brought their offerings to Jehovah to be used for the craft works related to the Tabernacle, for its works and services and for the garments to be worn in the holy place. These men and women came before Moses—those who were willing in their hearts to give. They brought bracelets, earrings, signet rings and armlets—basically any sort of manufactured piece of gold. Every person who returned presented his offering of gold to Jehovah.

It appears that all those who wanted to help in the materials and the building of the Tabernacle did.

And every man who was found with him violet and purple and scarlet of fabric; and fine, Egyptian linen and goat's hair; and skins of rams tanned and skins of badger [?], they brought. And every [one] lifting up a contribution of silver and copper brought a contribution of Y<sup>e</sup>howah. And every man who is found with him lumber of acacia wood for every craft of the work, they brought [it].

Exodus  
35:23–24

And every man who possessed [lit., *was found with him*] [various] fabrics of [the royal colors] violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins or badger [?] skins, brought [them to Moses]. Everyone [who] offered a contribution of silver or copper, brought [that] contribution to Y<sup>e</sup>howah. Every man who possessed [lit., *was found with him*] acacia wood for any [sort of] craft work, brought [it to Moses].

And every man who possessed various fabrics of the royal colors violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins or other types of animal skins, brought them to Moses. Those who had precious metals like silver or copper brought them as a contribution to Jehovah. If someone had acacia wood that could be used in craft work, they brought it to Moses.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And every man who was found with him violet and purple and scarlet of fabric; and fine, Egyptian linen and goat's hair; and skins of rams tanned and skins of badger [?], they brought. And every [one] lifting up a contribution of silver and copper brought a contribution of Y <sup>e</sup> howah. And every man who is found with him lumber of acacia wood for every craft of the work, they brought [it].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	...and every man with whom was found hyacinth, or purple, or crimson, or fine linen, or goats' skins, or rams' skins dyed red, or purpled skins, brought. Every one who would offer silver or brass, brought the separation before the Lord; and every one with whom was found woods of sittin for any work of the service, brought.
Targum (Pseudo-Jonathan)	And every one with whom was found hyacinth, or purple, or crimson, or fine linen, goats' hair, or purple skins, brought the separation before the Lord; and all with whom were found woods of sittin for all the work of the service brought.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If any man had violet, and purple, and scarlet twice dyed, fine linen and goats' hair, ramskins dyed red, and violet coloured skins, Metal of silver and brass, they offered it to the Lord, and setim wood for divers uses.
Aramaic ESV of Peshitta	Everyone, with whom was found blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, and sea cow hides, brought them. Everyone who did offer an offering of silver and brass brought Mar-Yah's offering; and everyone, with whom was found acacia wood for any work of the service, brought it.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And every man with whom was found blue and purple and dye of scarlet and fine linen, and hair of goats and skins of rams that are dyed red, and skins of sky blue, brought something. Everyone who set aside a gift of silver and of brass brought a gift to LORD JEHOVAH, and everyone with whom was found wood of the box tree brought for all the work of the labor.
Samaritan Pentateuch	And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' [hair], and red skins of rams, and badgers' skins, brought [them]. Every one that did offer an offering of silver and brass brought the LORD's offering; and every man, with whom was found shittim wood for any work of the service, brought [it].
Updated Brenton (Greek)	And all as many as brought ornaments of gold to the Lord, and with whomsoever fine linen was found; and they brought skins dyed blue, and rams' skins dyed red. And everyone that offered an offering brought silver and brass, the offerings to the Lord; and they with whom was found incorruptible wood; and they brought offerings for all the works of the preparation.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And everyone who had blue and purple and red and the best linen and goats' hair and sheepskins coloured red and leather, gave them. Everyone who had silver and brass gave an offering of them to the Lord; and everyone who had hard wood, such as was needed for the work, gave it..
Easy English	Everyone who had blue, purple or red material, or good linen, brought it. They also brought goats' hair, red leather from sheep skins and other kinds of good leather. Those who brought gifts of silver or bronze offered them to the Lord. Everyone who had acacia wood brought it to help with the Lord's work.

**purple**

A dark colour that is between blue and red. Purple was the most expensive colour in ancient times. Often kings and important people used purple.

**linen**

A type of cloth that is like cotton and is very strong. Linen is a material of very good quality. It was very expensive, so only rich people would have it.

**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**

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–2001 .

Easy-to-Read Version–2006 **everyone who had fine linen and blue, purple, and red yarn brought it to the Lord. Anyone who had goat hair or ram skins dyed red or fine leather brought it to the Lord. Everyone who wanted to give silver or bronze brought that as a gift to the LORD. Everyone who had acacia wood came and gave it to the Lord.**

*God's Word™* .

Good News Bible (TEV) .

*The Message*

**And anyone who had blue, purple, and scarlet fabrics; fine linen; goats' hair; tanned leather; and dolphin skins brought them. Everyone who wanted to offer up silver or bronze as a gift to GOD brought it. Everyone who had acacia wood that could be used in the work, brought it.**

Names of God Bible  
NIRV .

**People brought what they had. They brought blue, purple or bright red yarn or fine linen. They brought goat hair, ram skins dyed red, or the other kind of strong leather. Some brought silver or bronze as an offering to the Lord. Others brought acacia wood for any part of the work.**

New Simplified Bible

**Those who had violet, purple, or bright red yarn, fine linen, goats' hair, rams' skins dyed red, or fine leather brought them. Those who could give silver or copper brought it as their contribution to Jehovah. Those who had acacia wood that could be used in the construction brought it.**

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

**Everyone brought their blue, purple, and red wool, their fine linen, and their cloth made of goat hair, as well as their ram skins dyed red and their fine leather. Anyone who had silver or bronze or acacia wood brought it as a gift to the LORD. Others brought blue, purple, and scarlet cloth made from the fine-twined linen or goats' hair; and rams' skins dyed red, and specially treated goatskins. Others brought silver and bronze as their offering to the Lord; and some brought the acacia wood needed in the construction.**

The Living Bible

New Berkeley Version .

New Life Version

**And every one who had blue, purple and red cloth, fine linen, cloth made from goats' hair, rams' skins made red, and badgers' skins, brought them. 24 Every one who could give a gift of silver or brass brought it as a gift to the Lord. Every one who had acacia wood to be used for the work, brought it.**

New Living Translation

**All those who owned the following items willingly brought them: blue, purple, and scarlet thread; fine linen and goat hair for cloth; and tanned ram skins and fine goatskin leather. And all who had silver and bronze objects gave them as a sacred offering to the Lord. And those who had acacia wood brought it for use in the project.**

Unlocked Dynamic Bible  
Unfolding Bible Simplified

.  
Many people who had blue, purple, or red woolen cloth or fine white linen or cloth made from goats' hair, or rams' skins that were tanned, or leather made from fine skins, brought some of these things. All those who had silver or bronze brought them as offerings to Yahweh. All those who had some acacia wood that could be used for any of the work for the people to worship Yahweh brought it.

### Partially literal and partially paraphrased translations:

American English Bible

All those that brought offerings also brought items of silver and bronze to Jehovah, and everyone that had durable wood or the tools to work it, brought these things too. V. 23 was place with the previous passage for context.

Beck's American Translation  
Common English Bible

.  
And everyone who had blue or purple or deep red yarn or fine linen or goats' hair or rams' skins dyed red or beaded leather brought them. Everyone who could make a gift offering of silver or copper brought it as the Lord's gift offering. Everyone who had acacia wood that could be used in any kind of building work brought it.

New Advent (Knox) Bible

And whoever had thread of blue or purple or scarlet twice-dyed, lawn or goats' hair, rams' fleeces dyed red, or skins dyed violet, or silver, or bronze, offered them to the Lord; and acacia wood for all its manifold uses.

Translation for Translators

And many [HYP] people who had blue, purple, or red cloth or fine white linen or cloth made from goats' hair or rams' skins that were «tanned/dyed red» or leather made from goatskins brought some of these things. All those who had silver or bronze brought them as offerings to Yahweh. All those who had some acacia wood that could be used for any of the work brought it.

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

Conservapedia Translation  
Ferrar-Fenton Bible

.  
Every man, also, who possessed azure, and purple, and blue-red, and spun linen, and red goat skins, and badger skins brought them. Many nobles brought gifts of silver and brass, as presents to the EVER-LIVING, or of anything they possessed. Some brought acacia wood for the works.

God's Truth (Tyndale)

And all the men that waved wave offerings of gold unto the Lord and every man with whom was found Jacinth, scarlet, purple, byss or goats hair or red skins of rams or taxus skins, brought it. And all that hove up gold or brass, brought an heave offering unto the Lord. And all men with whom was found sethim wood meet for any manner work or service, brought it.

HCSB

Everyone who had in his possession blue, purple, or scarlet yarn, fine linen or goat hair, ram skins dyed red or manatee skins, [Or *or dolphin skins*, or *or fine leather*; Hb obscure] brought them. Everyone making an offering of silver or bronze brought it as a contribution to the LORD. Everyone who possessed acacia wood useful for any task in the work brought it.

International Standard V

Everyone who had blue, purple, and scarlet material, fine linen, goat hair, ram skins dyed red, [Or tanned] and dolphin [Or dugong, a marine animal similar to a walrus or manatee] skins brought them. Everyone who could give an offering of silver and bronze brought it as a contribution for the Lord. Also all who had acacia wood for any use in the work [Lit. work of the service] brought it.

Jubilee Bible 2000  
H. C. Leupold  
Lexham English Bible  
NIV, ©2011

.  
. .  
Everyone who had blue, purple or scarlet yarn or fine linen, or goat hair, ram skins dyed red or the other durable leather brought them. Those presenting an offering

	of silver or bronze brought it as an offering to the LORD, and everyone who had acacia wood for any part of the work brought it.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	And every man who was found with blue, purple, scarlet, fine linen, goats' [hair], red skins of rams, and animal hides brought them willingly. Every one lifting up a Heave-Offering of silver and brass has brought in the Heave-Offering of YHWH, and everyone who has been found with acacia wood for any work of the service brought it in.
Wikipedia Bible Project	And every man who possessed cyan and magenta, second-weave and sixfold cloth, or goatskin, or reddened ram-skins, or seal-skins, brought it. All that lifted up a donation of silver and copper, brought to Yahweh's donation. And all that possessed acacia wood, for all the craft work, brought it.

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

Christian Community (1988)	.
The Heritage Bible	And every man with whom was found blue, and purple, and bright crimson, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one who raised up an offering of silver and bronze brought Jehovah's offering, and everyone with whom was found acacia wood for any work of the service, brought <i>it</i> .
New American Bible (2002)	.
New American Bible (2011)	Everyone who happened to have violet, purple, or scarlet yarn, fine linen or goat hair, rams' skins dyed red or tahash skins, brought them. Whoever could make a contribution of silver or bronze offered it to the LORD; and everyone who happened to have acacia wood for any part of the work, brought it.
New English Bible—1970	.
New Jerusalem Bible	All those offering a contribution of silver or bronze brought their contribution for Yahweh and all who happened to own acacia wood, suitable for any of the work to be done, brought that. V. 23 was placed with the previous passage for context.
New RSV	.
Revised English Bible—1989	Every man brought what he possessed of violet, purple, and scarlet yarn, fine linen and goats' hair, tanned rams' skins, and dugong-hides. Every man, setting aside a contribution of silver or copper, brought it as a contribution to the LORD, and all who had acacia-wood suitable for any part of the work brought it.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Everyone who had blue, purple or scarlet yarn; fine linen; tanned ram skins or fine leather brought them. Everyone contributing silver or bronze brought his offering for <i>ADONAI</i> , and everyone who had acacia-wood suitable for any of the work brought it.
exeGesés companion Bible	...and every man with whom they find blue and purple and scarlet and white linen and goats and reddened skins of rams and skins of badgers, brings them: and every man who exalts an exaltment of silver and copper brings the exaltment of Yah Veh: and every man with whom they find shittim timber for any work of the service, brings it:...



Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Every person who had sky-blue wool, dark red wool, crimson wool, fine linen, goats' wool, reddened rams' skins or blue processed hides, brought these items. Whoever donated silver or copper brought it as a divine offering, and anyone who had acacia wood that could be used for the dedicated work, also brought it.
The Scriptures 2009	.
Tree of Life Version	Everyone who had blue, purple, scarlet, fine linen, goat hair, ram skins dyed red or sealskins brought them. Everyone who could make a contribution of silver or bronze brought Adonai's offering, and every man who had acacia wood of any use for service brought it.

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

Alpha & Omega Bible	AND ALL AS MANY AS BROUGHT ORNAMENTS OF GOLD TO JESUS, AND WITH WHOMSOEVER FINE LINEN WAS FOUND; AND THEY BROUGHT SKINS DYED BLUE, AND RAMS' SKINS DYED RED. AND EVERY ONE THAT OFFERED AN OFFERING BROUGHT SILVER AND BRASS, THE OFFERINGS TO JESUS; AND THEY WITH WHOM WAS FOUND INCORRUPTIBLE WOOD; AND THEY BROUGHT OFFERINGS FOR ALL THE WORKS OF THE PREPARATION.
Awful Scroll Bible	Everyone who is to have been found of violet, magenta, crimson, and scarlet bleached linen, and goat's hair, and being dyed red hide of the ram, and hide of the sea cow, is to have brought them in. He contributing a contribution of silver and bronze, is to have brought in to Sustain To Become, their contribution; and he who is to have been found of acacia wood, and works for the services, are to have brought them in.
Charles Thompson OT Concordant Literal Version	. And every man with whom was found blue, purple and double dipped crimson, cambric and goats' hair, reddened rams' hides and azure hides, they brought them. All raising up a heave offering of silver and copper brought Yahweh's heave offering. All with whom was found acacia wood for all the work of the service, they brought it.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	And kol ish, with whom was found turquoise, and purple, and scarlet wool, and fine linen, and goat hair, and dyed red rams skin, and tachash skins, brought them. Every one that did offer a terumat kesef and nechoshet brought the terumat Hashem; and found acacia wood for any melachet haAvodah, brought it.
Rotherham's <i>Emphasized B.</i>	And   every man with whom was found—blue and purple and crimson, and fine linen and goat's-hair,—and rams' skins dyed red, and badgers' skins   brought them in.   Every one who would heave a heave-offering of silver, or bronze   brought in the heave-offering of Yahweh,—and   every one with whom was found acacia wood, for any construction for the service   brought it in.
Third Millennium Bible	.

### **Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Every man who had in his possession blue or purple or scarlet fabric, and fine linen, and goats' hair, and [rams' skins [Similar to morocco leather.] dyed red and porpoise skins [Hebrew uncertain.], brought them. Everyone who could make an offering of silver or bronze brought it as the Lord's offering; every man who had in his possession acacia wood for any work of the service brought it.
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The Expanded Bible	Everyone who had blue, purple, and red [scarlet] thread, and fine linen, and anyone who had goat hair or male sheepskins [ramskins] colored red or fine leather [or sea cow/porpoise hides] brought them to the Lord. Everyone who could give silver or bronze brought that as a gift [offering] to the Lord, and everyone who had acacia wood to be used in the work brought it.
Kretzmann's Commentary	And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins (Cf vv. 6-7), brought them. Every one that did offer an offering of silver and brass brought the Lord's offering, he took or lifted his gift from his property and dedicated it for the service of the Lord; and every man with whom was found shittim wood for any work of the service, brought it.
Syndein/Thieme The Voice	. Those who possessed blue, purple, and scarlet thread, fine linens, goats' hair, rams' skins dyed red, and sea-cow skins brought them as well. And those who were able to give items of silver and bronze brought their offering to the Eternal One. Those who had acacia wood brought it to be used in the project.

### Bible Translations with Many Footnotes:

The Complete Tanach	And every man with whom was found blue, purple, or crimson wool, linen, goat hair, ram skins dyed red or tachash skins, brought them. <b>And every man with whom was found:</b> Blue wool or purple wool or crimson wool or ram skins or tachash skins, all brought [them]. Everyone who set aside an offering of silver or copper brought the offering for the Lord, and everyone with whom acacia wood was found for any work of the service, brought it.
The Geneva Bible Kaplan Translation NET Bible®	. Everyone who had <sup>26</sup> blue, purple, or <sup>27</sup> scarlet yarn, fine linen, goats' hair, ram skins dyed red, or fine leather <sup>28</sup> brought them. <sup>29</sup> Everyone making an offering of silver or bronze brought it as <sup>30</sup> an offering to the Lord, and everyone who had acacia wood <sup>31</sup> for any work of the service brought it. <sup>32</sup> <sup>26tn</sup> The text uses a relative clause with a resumptive pronoun for this: "who was found with him," meaning "with whom was found." <sup>27tn</sup> The conjunction in this verse is translated "or" because the sentence does not intend to say that each person had all these things. They brought what they had. <sup>28tn</sup> See the note on this phrase in Exod 25:5. <sup>29tn</sup> Here "them" has been supplied. <sup>30tn</sup> This translation takes "offering" as an adverbial accusative explaining the form or purpose of their bringing things. It could also be rendered as the direct object, but that would seem to repeat without much difference what had just been said. <sup>31sn</sup> U. Cassuto notes that the expression "with whom was found" does not rule out the idea that these folks went out and cut down acacia trees (Exodus, 458). It is unlikely that they had much wood in their tents. <sup>32tn</sup> Here "it" has been supplied.

New American Bible (2011) .

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

Brenner's Mechanical Trans.	...and (every) man which was found (with) blue, and purple, and kermes of scarlet, and linen, and she-goats , and skins of bucks being red, and skins of tahhashs , they [brought] it, (any) one raising an offering of silver and copper [brought] the
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	offering of "YHWH <sup>He Is</sup> ", and (any) one which was found (with) acacia / (for) all the business of the service, they [brought] it,...
Charles Thompson OT	And when they had all brought their offerings of gold to the Lord, then every one who had cotton or skins of blue or rams' skins dyed red brought them; And every one who had made a dedication of silver or brass brought them as offerings to the Lord; and they who had incorruptible timber did the same.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	And everyone with whom blue was found, and purple, and crimson, and bleached linen, and goats' hair, and rams' skins dyed red, and dugong skins, they brought. Everyone rising up with an offering of silver and bronze, they brought the offering of Jehovah; and everyone with whom was found acacia wood for any work of the service, they brought.
Literal Standard Version	And every man with whom has been found blue, and purple, and scarlet, and linen, and goats' [hair], and rams' skins made red, and tachashim skins, have brought [them] in; everyone lifting up a raised-offering of silver and bronze has brought in the raised-offering of YHWH; and everyone with whom has been found shittim wood for any work of the service brought [it] in.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	Everyone <sup>[w]</sup> who was in possession of violet, purple, or scarlet material or fine linen or goats' hair, or rams' skins <sup>[x]</sup> dyed red or fine leather, brought them. Everyone who could make a <sup>[y]</sup> contribution of silver and <sup>[z]</sup> bronze brought the Lord's <sup>[aa]</sup> contribution; and everyone <sup>[ab]</sup> who was in possession of acacia wood for any work of the service brought it. <sup>[w]</sup> Exodus 35:23 Lit <i>with whom was found</i> <sup>[x]</sup> Exodus 35:23 Or <i>tanned</i> <sup>[y]</sup> Exodus 35:24 Or <i>uplifted offering</i> <sup>[z]</sup> Exodus 35:24 Or <i>copper</i> <sup>[aa]</sup> Exodus 35:24 Or <i>uplifted offering</i> <sup>[ab]</sup> Exodus 35:24 Lit <i>with whom was found</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 every man with whom hath been found blue, and purple, and scarlet, and linen, and goats' <i>hair</i> , and rams' skins made red, and badgers' skins, have brought <i>them</i> in; every one lifting up a heave-offering of silver and brass have brought in the heave-offering of Jehovah; and every one with whom hath been found shittim wood for any work of the service brought <i>it</i> in.

**The gist of this passage:**  
vv. 23–24

People brought the items which Moses had called for.

## Exodus 35:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #4672 BDB #592
ʾêth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-leth</i> ]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾargâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i> ]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תֹּלַע/תֹּלַע'א/תֹּלַע־אֶת) [pronounced <i>to-LAW, to-lay-AW, to-LAH-ath</i> ]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced <i>shaw-NEE</i> ]	<i>crimson, scarlet; scarlet clothing</i>	masculine singular noun	Strong's #8144 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i> ]; also spelled sheshîy (שֵׁשִׁי) [pronounced <i>shehsh-EE</i> ]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1058

## Exodus 35:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾizzîym (עִזִּים) [pronounced <i>gihz-ZEEM</i> ]	<i>female goat; in the plural, it can mean goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
See v. 6.			

**Translation:** And every man who possessed [lit., *was found with him*] [various] fabrics of [the royal colors] violet, purple and scarlet; fine Egyptian linen as well as goat's hair;...

Back in v. 6, Moses called for these items. Moses already had the explicit directions for building the Tabernacle. These were be some of the materials that would be necessary for that (for the Tabernacle and for the priest clothing).

## Exodus 35:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine plural construct	Strong's #5785 BDB #736
'ayil (אֵיִל) [pronounced <i>AH-yil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
'âdam (אָדָם) [pronounced <i>aw-DAHM</i> ]	<i>rubbed, red, dyed red, reddened</i>	masculine plural, Pual participle	Strong's #119 BDB #10
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gôwr (גֹּוֹר) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine plural construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced <i>TAHKH-ash</i> ]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine plural noun	Strong's #8476 BDB #1065
See v. 7.			
bôw' (בָּאוּ) [pronounced <i>boh</i> ]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #935 BDB #97

**Translation:** ...tanned ram skins or badger [?] skins, brought [them to Moses].



These are other items necessary for the building of the Tabernacle. Many suggest that the second skin was that of a porpoise or another water mammal. Those skins would deflect the rain well.



Exodus 35:23 *And every man who possessed [lit., was found with him] [various] fabrics of [the royal colors] violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins or badger [?] skins, brought [them to Moses].*

Some of these materials are going to be used for the clothing worn by the priests. Some of the other materials would be used in the making of the Tabernacle.

**Men bringing various skins to Moses** (a graphic); from [St-Takla.org](http://St-Takla.org); accessed April 19, 2021.

### Exodus 35:24a

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
kôl (לכ) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
rûwm (מור) [pronounced room]	<i>are raising, lifts up [something], making high; elevating, exalting; erecting, is building a house; takes away; offers sacrifices, offering</i>	Hiphil participle	Strong's #7311 BDB #926
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced tehr-oo-MAW]	<i>contribution, offering, an offering [of grain, money], heave offering</i>	feminine singular construct	Strong's #8641 BDB #929
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
wê (or vê) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nêchôsheth (נְחֹשֶׁת) [pronounced nê-KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

## Exodus 35:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (בּוֹ) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced tehr-oo-MAW]	<i>contribution, offering, an offering [of grain, money], heave offering</i>	feminine singular construct	Strong's #8641 BDB #929
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Everyone [who] offered a contribution of silver or copper, brought [that] contribution to Y<sup>e</sup>howah.

Silver and copper was also collected. For the most part, gold was used for the Tabernacle boards and items; and what was outside the Tabernacle would require silver and copper (or bronze).

There would be a great deal of metal used in the construction of the Tabernacle.

## Exodus 35:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #4672 BDB #592
'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 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85

## Exodus 35:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
See v. 23a.			
ʿêtsîym (עֵצִים) [pronounced gay-TSEEM]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7); <i>vessels of wood [that hold water]</i> (Ex. 7:19)	masculine plural construct	Strong's #6086 BDB #781
shiṭṭîym/shiṭṭâh (שִׁטִּים/שִׁטָּה) [pronounced shiht-TEEM/shiht-TAW]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced koh]	<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 <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced m <sup>e</sup> law-KAWH]	<i>work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work</i>	feminine singular construct	Strong's #4399 BDB #521
ʿăbôdâh (עֲבֹדָה) [pronounced gu <sup>b</sup> -vo-DAWH]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine plural noun with the definite article	Strong's #5656 & #5647 BDB #715
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #935 BDB #97

**Translation:** Every man who possessed [lit., was found with him] acacia wood for any [sort of] craft work, brought [it to Moses].

Acacia wood, also called for by Moses, was brought in. The reasonable question is, *where did it come from?* That requires an assumption. Where the Israelites were is called a desert in many translations, but it is really an uninhabited region. Climate patterns, over 3600 years, have changed considerably. I believe that, during this time in the history of Israel, wells were not too far from the surface and that particular area received considerable more rainfall than it does now. Making that assumption would suggest that the people of Israel are not standing on barren sand that goes on for hundreds of miles, but a somewhat greener and more forested area than that. Based upon what is described in Moses' 4 books, there is water and there are trees. So, it would not be a crazy assumption to think that some Israelites, who may have nothing to give, went out and cut wood for this project; or, in the alternative, already had cut wood, with the intention of using it for some other purpose. Such people may have had wood there right on hand—but not something that they necessarily hauled all the way from Egypt.

Many items in the Tabernacle were made from acacia wood, which generally represents the humanity of Christ.

Instructions for building some of the furniture is found in Exodus 24; the construction of the Tabernacle is found in Exodus 25; and the construction of the courtyard and the exterior furniture is described in Exodus 26.

Exodus 35:24 **Everyone [who] offered a contribution of silver or copper, brought [that] contribution to Y<sup>e</sup>howah. Every man who possessed [lit., *was found with him*] acacia wood for any [sort of] craft work, brought [it to Moses].**

God had a large number of items which needed to be used in this construction and knew that all of the people in Israel would be able to bring all of the items needed.

Exodus 35:23–24 **And every man who possessed various fabrics of the royal colors violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins or other types of animal skins, brought them to Moses. Those who had precious metals like silver or copper brought them as a contribution to Jehovah. If someone had acacia wood that could be used in craft work, they brought it to Moses.**

Those who had these materials and metals that Moses called for brought them to him. There is no information as to how many people held back (if any).

**And every woman wise of heart, with her hands, had spun. And so they bring in something spun, the violet and the purple and the scarlet cloth and the fine linen. And all women who lift up their heart them in wisdom they have spun the goat's hair.**

Exodus  
35:25–26

**Also, every woman [who is of] a wise heart, spun [thread] with her hands [to make the needed fabric]. They also brought in the material which was spun, the violet, purple and scarlet fabric; and the fine white linen. Also, [there are] the women whose hearts stirred them to spin goat's hair [into fabric].**

**The wise women, who possess doctrine, have spun their thread into the required fabric. They brought to Moses material that was violet, purple and scarlet, as well as fine white linen. There were other women whose hearts motivated them to spin goat's hair into cloth.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And every woman wise of heart, with her hands, had spun. And so they bring in something spun, the violet and the purple and the scarlet cloth and the fine linen. And all women who lift up their heart them in wisdom they have spun the goat's hair.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And every woman wise in heart spun with her hands, and brought what was spun, the hyacinth, the purple, the crimson, and the fine linen. And all the women with whom was willingness of heart with wisdom spun goat's hair.
Targum (Pseudo-Jonathan)	And every woman whose heart was wise spun with her hands, and brought the spun work of hyacinth, and purple, and crimson, and fine linen. And all the women whose hearts were moved in wisdom spun goats' hair (while) upon their bodies, and sheared them, being alive.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The skillful women also gave such things as they had spun, violet, purple, and scarlet, and fine linen, And goats' hair, giving all of their own accord.
Aramaic ESV of Peshitta	All the women who were wise-hearted spun with their hands, and brought that which they had spun, the blue, the purple, the scarlet, and the fine linen. All the women whose heart stirred them up in wisdom spun the goats' hair.
V. Alexander's Aramaic T.	.

Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And every woman wise of heart spun with her hands and brought spun blue fringes and purple and dye of scarlet and fine white linen. And all women who consulted their hearts in wisdom spun hair.
Updated Brenton (Greek)	And all the women that were wise hearted did spin with their hand, and brought that which they had spun, [both] of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' [hair]. And every woman skilled in her heart to spin with her hands, brought spun <i>articles</i> , the blue, purple, scarlet and fine linen. And all the women to whom it seemed good in their heart in their wisdom, spun the goats' hair.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And all the women who were expert with their hands, made cloth, and gave the work of their hands, blue and purple and red and the best linen.
Easy English	And those women who had the knowledge, made the goats' hair into cloth. All the women who knew how to make things used their hands to make material. They brought what they had made: blue, purple and red material and good linen. Other clever women used goats's hair to make cloth. They did that because they wanted to help. <b>purple</b> A dark colour that is between blue and red. Purple was the most expensive colour in ancient times. Often kings and important people used purple.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Every skilled woman made fine linen and blue, purple, and red yarn. And all the women who were skilled and wanted to help made cloth from the goat hair.
God's Word™	.
Good News Bible (TEV)	.
The Message	All the women skilled at weaving brought their weavings of blue and purple and scarlet fabrics and their fine linens. And all the women who were gifted in spinning, spun the goats' hair.
Names of God Bible	.
NIRV	All the skilled women spun yarn with their hands. They brought blue, purple or bright red yarn or fine linen. All the skilled women who wanted to spin the goat hair did so.
New Simplified Bible	All the skilled women brought fine linen thread and thread of blue, purple, and red wool, which they made. They also made thread of goats' hair.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The women who were good at weaving cloth brought the blue, purple, and red wool and the fine linen they had made. And the women who knew how to make cloth from goat hair were glad to do so.
The Living Bible	The women skilled in sewing and spinning prepared blue, purple, and scarlet thread and cloth, and fine-twined linen, and brought them in. Some other women gladly used their special skill to spin the goats' hair into cloth.
New Berkeley Version	.
New Life Version	All the able women made cloth with their hands. They brought the blue, purple and red cloth and fine linen they had made. All the able women whose hearts moved them made cloth from goat hair.



New Living Translation	All the women who were skilled in sewing and spinning prepared blue, purple, and scarlet thread, and fine linen cloth. All the women who were willing used their skills to spin the goat hair into yarn.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	All the women who were skilled to make cloth brought fine linen thread and blue, purple, or red woolen yarn that they had made. All the women who wanted to made thread from goats' hair.

### Partially literal and partially paraphrased translations:

American English Bible	Then the women that were skilled at spinning brought blue [thread], purple [yarn], scarlet [cloth], and fine linen. And thereafter, all the women that were moved to do so and were wise, spun the goats' hair.
Beck's American Translation	.
Common English Bible	All the skilled women spun cloth with their hands, and brought what they had spun in blue and purple and deep red yarns and fine linen. All the women who were eager to use their skill spun the goats' hair.
New Advent (Knox) Bible	There were women, too, skilled in spinning, who had their own contribution to make of blue, or purple, or scarlet, or lawn, or goats' hair, and made them of their own accord.
Translation for Translators	All the women who were skilled to make cloth brought fine linen thread and blue, purple, or red yarn/thread that they had made/spun. And all the women who wanted to made/spun thread from goats' hair.

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

Conservapedia Translation	And every wise hearted woman spun with her hands, and brought what they had spun, the blue and purple and the scarlet and the fine linen. And all the women whose hearts were raised in wisdom spun goats' hair.
Ferrar-Fenton Bible	And the skilful women brought yarn in their hands, azure yarn, and purple, and blue-red, and linen. All the men also who were skilful in spinning, invited by their hearts, gave goat-hair yarn.
God's Truth (Tyndale)	And all the women that were wise hearted to work with their hands, span, and brought the spun work, both of Jacinth, scarlet, purple and byss. And all the women that excelled in wisdom of heart, span the goats hair.
HCSB	.
International Standard V	Every skilled [Lit. wise of heart] woman spun with her hands, and brought what she spun: blue, purple, and scarlet material, and fine linen. All the women who were skilled artisans [Lit. whose hearts stirred them with skill (or wisdom)] spun the goat hair.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	Every skilled woman spun wool with her hands and brought what she had spun—blue, purple, or scarlet wool, or fine linen. All the women whose hearts stirred them up and who had skill spun goats' hair.
Unlocked Literal Bible	.
Urim-Thummim Version	Then all the women that were skillfully inclined spun yarns with their hands, and brought what they had spun, both of blue, purple, scarlet, and of fine linen. And all the women whose minds inclined them with skill spun goats' [hair].

Wikipedia Bible Project      And every wise-hearted woman spun with her hands, and they brought spun the cyan and the magenta cloth, the second-weave and the sixfold cloth. And all the women whose heart impelled them with wisdom, spun the goat-hair.

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

Christian Community (1988)      All the skilled women set their hands to spinning, and brought purple wool, of violet shade and red, crimson wool and fine linen, from what they had spun. All the women willingly used their special skill and spun the goats' hair.

The Heritage Bible  
New American Bible (2002)      .  
All the women who were expert spinners brought hand-spun violet, purple and scarlet yarn and fine linen thread. All the women who possessed the skill, spun goat hair.

New American Bible (2011)      .

New English Bible—1970      .

New Jerusalem Bible      All the skilled women set their hands to spinning, and brought what they had spun: violet-purple, red-purple or crimson materials, and fine linen, while all those women whose heart stirred them by virtue of their skill, spun goats' hair.

New RSV      .

Revised English Bible—1989      .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible      All the women who were skilled at spinning got to work and brought what they had spun, the blue, purple and scarlet yarn and the fine linen. Likewise the women whose heart stirred them to use their skill spun the goat's hair.

exeGesés companion Bible      ...and all the wise hearted women  
who spin with their hands  
bring their spinning,  
of blue and purple and scarlet and white linen:  
and all the women  
whose heart lifts in wisdom spin goats.

Hebraic Roots Bible      .

Israeli Authorized Version      .

Kaplan Translation      Every skilled woman put her hand to spinning, and they [all] brought the spun yarn of sky-blue wool, dark red wool, crimson wool and fine linen.  
Highly skilled women volunteers also spun the goats' wool.

The Scriptures 2009      .

Tree of Life Version      .

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

Alpha & Omega Bible      AND EVERY WOMAN SKILLED IN HER HEART TO SPIN WITH HER HANDS,  
BROUGHT SPUN ARTICLES, THE BLUE, AND PURPLE, AND SCARLET AND  
FINE LINEN.  
AND ALL THE WOMEN TO WHOM IT SEEMED GOOD IN THEIR HEART IN  
THEIR WISDOM, SPUN THE GOATS' HAIR.

Awful Scroll Bible      The women that are to be skillful, in the sensibility of their heart, are to have spun with their hands; and they were bringing spun yarn of violet, magenta, crimson, and scarlet bleached linen. The women, whose sensibility of heart, is to have been lifted up in skill, are to have spun the goat's hair.

Charles Thompson OT  
Concordant Literal Version      .  
Every woman wise of heart spun with her hands, and they brought the spinning, the blue, the purple, the double-dipped crimson and the cambric.

Darby Translation	All the wives whose heart prompted them with wisdom spun the goats' hair.
exeGesés companion Bible	.
Orthodox Jewish Bible	And every isha that was chachmat lev spun with her hands, and brought the spun yarn, both of turquoise, and of purple, and of scarlet, and of fine linen. And all the nashim whose lev stirred them up in chochmah spun goat hair.
Rotherham's <i>Emphasized B.</i>	And   all the women who were wise-hearted   <with their hands> did spin,—and brought in that which they had spun—the blue, and the purple, the <sup>a</sup> crimson, and the fine linen.   And all the women whose hearts lifted them up with wisdom   span the goat's-hair.
Third Millennium Bible	<sup>a</sup> Some cod. (w. 2 ear. pr. edns., Sam., Onk. MS., Jon., Sep., Syr.): “and the”—G.n.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	All the skilled <i>and</i> talented women spun thread with their hands, and brought what they had spun, blue and purple and scarlet fabric and fine linen. All the women whose heart stirred with a skill spun the goats' hair.
The Expanded Bible	Every ·skilled woman [ <sup>L</sup> wise of heart/mind] used her hands to ·make [ <sup>L</sup> spin] the blue, purple, and ·red [scarlet] thread, and fine linen, and they brought what they had ·made [ <sup>L</sup> spun]. All the women who were ·skilled [wise] and ·wanted to help [ <sup>L</sup> whose hearts were favorable] ·made thread of [ <sup>L</sup> spun] the goat hair.
Kretzmann's Commentary	And all the women that were wise hearted, that had artistic talent, did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen (Cf v. 6). And all the women whose heart stirred them up in wisdom spun goats' hair for the outer covering of the Tabernacle.
Syndein/Thieme	.
The Voice	All the skilled <i>and creative</i> women who were able to spin made the blue, purple, and scarlet thread. All the women who were willing came forward to use their skills in spinning the goat hair.

### Bible Translations with Many Footnotes:

The Complete Tanach	And every wise hearted woman spun with her hands, and they brought spun material: blue, purple, and crimson wool, and linen. And all the women whose hearts uplifted them with wisdom, spun the goat hair.
	<b>spun the goat hair:</b> This constituted a superior skill, for they [the women] spun it on the backs of the goats. -[from Shab. 74b]
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	Every woman who was skilled <sup>33</sup> spun with her hands and brought what she had spun, blue, purple, or scarlet yarn, or fine linen, and all the women whose heart stirred them to action and who were skilled <sup>34</sup> spun goats' hair. <sup>33</sup> tn Heb “wisdom of heart,” which means that they were skilled and could make all the right choices about the work. <sup>34</sup> tn The text simply uses a prepositional phrase, “with/in wisdom.” It seems to be qualifying “the women” as the relative clause is.
New American Bible (2011)	.

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

Brenner's Mechanical Trans.	...and (every) woman skilled of heart spun (with) her hands, and they [brought] yarn, the blue, and the purple, kermes of scarlet, and the linen, and all the women (whose) heart lifted them up in skill, they spun the she-goats ,...
Charles Thompson OT	And when they had brought materials for all the works of the service, then every woman skilled in spinning brought blue and purple and scar let and cotton thread; and all the women who had understanding and skill spun the goats' hair.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And all the <sup>[ac]</sup> skilled women spun with their hands, and brought what they had spun, in violet, purple, and scarlet <i>material</i> , and in fine linen. And all the women whose heart <sup>[ad]</sup> stirred with a skill spun the goats' <i>hair</i> . <sup>[ac]</sup> Exodus 35:25 Lit women wise of heart <sup>[ad]</sup> Exodus 35:26 Lit lifted them up in wisdom
New European Version	.
New King James Version	All the women <i>who were</i> gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, <i>and</i> scarlet, and fine linen. And all the women whose hearts stirred [Lit. <i>lifted them up</i> ] with wisdom spun yarn of goats' <i>hair</i> . And all the women who were wisehearted spun with their hands and brought that which they had spun, both of blue and of purple, and of scarlet and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair.
Niobi Study Bible	And all the women who were wisehearted spun with their hands and brought that which they had spun, both of blue and of purple, and of scarlet and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair.
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 every wise-hearted woman has spun with her hands, and they bring in yarn, the blue, and the purple, the scarlet, and the linen; and all the women whose heart has lifted them up in wisdom, have spun the goats' <i>hair</i> .

**The gist of this passage:** Women, moved by doctrine, spun various sorts of yard for this project.  
25-26

### Exodus 35:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61

## Exodus 35:25a

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<sup>b</sup>v</i> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâdôwth (יָדוֹת) [pronounced <i>yawd-OATH</i> ]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3027 BDB #388
ṭâvâh (טָוַח) [pronounced <i>taw-VAW</i> ]	<i>to spin</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #2901 BDB #376

**Translation:** Also, every woman [who is of] a wise heart, spun [thread] with her hands [to make the needed fabric].

Wise women—women with Bible doctrine in their souls—knew the necessity of making this needed fabric; and, apparently, many of them engaged in this activity.

I assume that some of these women had this sort of equipment that they carried with them or was built for them; and they put it to good use.

The High Priest and his sons would be wearing garments made from this work; and some of the material used for the Tabernacle came from this work.

**The wise woman spinning** (a photo); from [Pinterest](#); accessed January 4, 2020.



## Chapter Outline

## Charts, Graphics and Short Doctrines

## Exodus 35:25b

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



## Exodus 35:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #935 BDB #97
maṭ <sup>e</sup> veh (מֹטֶה) [pronounced maht-VEH]	<i>that which is spun, something spun; yarn</i>	masculine singular noun	Strong's #4299 BDB #376
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
tekêleth (תְּכֵלֶת) [pronounced tek-AY-leth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun with the definite article	Strong's #8504 BDB #1067
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun with the definite article	Strong's #713 BDB #71
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
tôlâ'/tôlê'âh/tôla'ath (תֵּלֵלֹת/תֵּלֵלֹת/תֵּלֵלֹת) [pronounced to-LAW, to-lay-AW, to-LAH-ath]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שֵׁנִי) [pronounced shaw-NEE]	<i>crimson, scarlet; scarlet clothing</i>	masculine singular noun with the definite article	Strong's #8144 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shêsh (שֵׁשׁ) [pronounced shaysh]; also spelled sheshîy (שֵׁשִׁי) [pronounced shehsh-EE]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun with the definite article	Strong's #8336 BDB #1058

See vv. 6, 23a.

**Translation:** They also brought in the material which was spun, the violet, purple and scarlet fabric; and the fine white linen.

Moses called for some specific colors; those colors which were royal colors; and that is what the woman provided.

In the Old Testament, the priests (the High Priest and his sons) were considered a sort of royalty.

Exodus 35:25 Also, every woman [who is of] a wise heart, spun [thread] with her hands [to make the needed fabric]. They also brought in the material which was spun, the violet, purple and scarlet fabric; and the fine white linen.

God in eternity past knew that these people would build the golden calf and be idolatrous and he knew in eternity past when He told Moses that He was going to destroy this generation of Hebrews. God also knew, from eternity past, that Moses would intercede on their behalf. God also knows that, when given a second chance, that the building of the tabernacle would take place with every item needed would be provided. The tabernacle was the key to the Jewish worship of Y<sup>e</sup>howah and it had to be built right the first time. God knew that each and every one of the skills needed would be available.

What appears to be the case is, the men generally handled the money, but the women had their areas of responsibility and many of them had various kinds of equipment to make yarn, or cloth; and they had the ability to sew as well.

Both genders are emphasized in this section because their response to the requests made by Moses is just as much an individual matter as it is a family response. Both men and women have responsibilities, in the era of Israel as well as today. It is every bit as important for a woman to discover her spiritual gift and to determine God's path for her life. However, it is not wrong for a married women to follow the leadership of her husband in spiritual matters. In a marriage, the man and the woman are part of a team.

Exodus 35:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
nâshîym (נָשִׁים) [pronounced naw-SHEEM]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802; with the definite article	Strong's #802 BDB #61
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5375 BDB #669

## Exodus 35:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i>; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i>; ❸ <i>to lift up one's own countenance</i>, i.e., <i>to be cheerful, full of confidence</i>, ❹ <i>to bear, to carry</i>, ❺ <i>to lift up in a balance</i>, i.e., <i>to weigh carefully</i>; ❻ <i>to bear one's sin or punishment</i>, ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something; ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i>.</p>			
lêb (לֵב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #3820 BDB #524
See v. 21a.			
'êth (אֶת) [pronounced ayth]	<i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person feminine plural suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
châk <sup>e</sup> mâh (חֵכֶם) [pronounced khawk <sup>e</sup> -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
ṭâvâh (טָוּ) [pronounced taw-VAW]	<i>to spin</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #2901 BDB #376
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'îzzîym (עִזִּים) [pronounced gihz-ZEEM]	<i>female goat</i> ; in the plural, it can mean <i>goats' hair</i>	feminine plural noun with the definite article	Strong's #5795 BDB #777

**Translation:** Also, [there are] the women whose hearts stirred them to spin goat's hair [into fabric].

Other women were stirred up to make fabric from goat's hair.

As before, it is doctrine in the soul which these women are responding to. They have been listening to the teaching of Moses and they are appropriately responding.

Even though there are times when it appears that the spiritual life was primarily for men; it is clear in this passage that women took part and that they had doctrine in their souls as well.

Exodus 35:26 Also, [there are] the women whose hearts stirred them to spin goat's hair [into fabric].

I have given this verse its most literal translation. Compare it to the translation which you use. It is fascinating how many times words like wisdom and knowledge are hidden in the Hebrew and the Greek in the Bible.

Exodus 35:25–26 The wise women, who possess doctrine, have spun their thread into the required fabric. They brought to Moses material that was violet, purple and scarlet, as well as fine white linen. There were other women whose hearts motivated them to spin goat's hair into cloth.

**Women weaving and spinning** (a graphic); from **St–Takla**; accessed April 19, 2021.



## Chapter Outline

### Charts, Graphics and Short Doctrines

For the final verse in this passage, I had to consult other translations in order to make mine.

And the leaders have brought in stones of the onyx and stones and stones of the setting for the ephod and for the breastpiece. Also [they brought in] the spices and the oil for light and for oil of the anointing and for incense of the fragrance. Every man and woman who willingly offered their heart them to bring for all the work which had commanded Y<sup>e</sup>howah to do by a hand of Moses. Brought, sons of Israel, a freewill offering to Y<sup>e</sup>howah.

Exodus  
35:27–29

The leaders [of Israel] brought in onyx stones and stones [the right size] for setting in [lit., *for*] the ephod and for the breastplate; and [they brought in] the spices and the oil for light and anointing oil and the fragrant incense. Every man and woman whose hearts made them willing to bring [that] which Y<sup>e</sup>howah had commanded to be done by the hand of Moses. The sons of Israel [thus] brought [their] freewill offerings to Y<sup>e</sup>howah.

The leaders of Israel brought to Moses onyx stones and stones designed to be set in the ephod and for the breastplate. They also brought spices and various oils, to be used for light, for the anointing oil and for fragrant incense. Every man and woman whose heart moved them, willingly brought the things which Jehovah had commanded Moses to gather for the work that Moses was to oversee. Thus, the people of Israel brought all of their freewill offerings to Jehovah.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And the leaders have brought in stones of the onyx and stones and stones of the setting for the ephod and for the breastpiece. Also [they brought in] the spices and the oil for light and for oil of the anointing and for incense of the fragrance. Every man and woman who willingly offered their heart them to bring for all the work which had commanded Y<sup>e</sup>howah to do by a hand of Moses. Brought, sons of Israel, a freewill offering to Y<sup>e</sup>howah.

Dead Sea Scrolls

Jerusalem targum

Targum (Onkelos)

Targum (Pseudo-Jonathan)

And the princes brought onyx stones and complete stones for the inseting of the ephod and the breastplate; and the perfume, and oil for the light and for the oil of anointing, and incense of perfumes. Every man and woman whose heart led them

	to bring for all the work which the Lord had commanded to make by Mosheh, did the children of Israel bring willingly before the Lord.
Revised Douay-Rheims	And the clouds of heaven went to the Phison, and drew up from thence onyx stones, and stones for infilling, to encase the ephod and the breastplate, and spread them upon the face of the wilderness; and the princes of Israel went, and brought them for the need of the work. And the clouds of heaven returned, and went to the garden of Eden, and took from thence choice aromatics, and oil of olives for the light, and pure balsam for the anointing oil, and for the sweet incense. Every man, a son of Israel, and (every) woman, a daughter of Israel, who was moved in heart, brought for all the work which the Lord by Mosheh had commanded to be made; so brought the children of Israel the votive gift before the Lord.
Douay-Rheims 1899 (Amer.)	But the princes offered onyx stones, and precious stones, for the ephod and the rational, And spices and oil for the lights, and for the preparing of ointment, and to make the incense of most sweet savour. All, both men and women, with devout mind offered gifts, that the works might be done which the Lord had commanded by the hand of Moses. All the children of Israel dedicated voluntary offerings to the Lord.
Aramaic ESV of Peshitta	The rulers brought the onyx stones, and the stones to be set, for the ephod and for the breastplate; and the spice, and the oil for the light, for the anointing oil, and for the sweet incense. The B'nai Yisrael brought a freewill offering to Mar-Yah; every man and woman, whose heart made them willing to bring for all the work, which Mar-Yah had commanded to be made by Mosha.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . <p>And Princes brought stones of beryl and stones of the setting for the ephod and for the breastplate; And fragrances and oil to enlighten and the oil of anointing and incense of sweet spices. Every man and woman who purposed in their hearts to bring all the work that LORD JEHOVAH commanded to do by the hand of Moshe, the children of Israel were bringing a gift to LORD JEHOVAH.</p>
Samaritan Pentateuch	And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. And the children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.
Updated Brenton (Greek)	And the rulers brought the emerald stones, and the stones for setting in the ephod, and the oracle, and the compounds both for the anointing oil, and the composition of the incense. And every man and woman whose mind inclined them to come in and do all the works as many as the Lord appointed them to do by Moses — they the children of Israel brought an offering to the Lord.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the rulers gave the beryls and the cut jewels for the ephod and the priest's bag; And the spice and the oil for the light, and the holy oil and the sweet perfumes. The children of Israel, every man and woman, from the impulse of their hearts, gave their offerings freely to the Lord for the work which the Lord had given Moses orders to have done.
Easy English	The leaders of the Israelites brought onyx stones and other jewels to fix on the ephod and on the breastpiece. They also brought spices and olive oil. These things were to burn in the lamps, and to make the special oil and the sweet incense.



Many Israelites chose to offer gifts to the Lord. Men and women all brought the gifts that they had decided to bring. Moses had told them about the work that the Lord had commanded them to do. So they brought these things to help with the work.

**ephod**

Small coat that priests wore in Israel. It did not have sleeves.

**breastpiece**

Part of Aaron's special clothes as the leader of the priests.

**spice**

Seeds or powder that comes from plants. Spice has sweet or strong smells and flavours. People add spices to food to make it taste nicer. They also use it to make things smell pleasant.

**olive**

A small fruit. It grows on an olive tree. People can eat the fruit. Or they can make good oil from it. They can use this oil for different things. They cook with it. They use it for medicine. And they burn it to give light.

**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.

**command**

(1) To tell a person what they must do. — (2) 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.

Easy-to-Read Version—2001

Easy-to-Read Version—2006

The leaders brought onyx stones and other jewels. These stones and jewels were put on the ephod and judgment pouch of the priest. The people also brought spices and olive oil. These things were used for the sweet-smelling incense, the anointing oil, and the oil for the lamps. All the Israelites who wanted to help brought gifts to the LORD. They gave these gifts freely, because they wanted to. These gifts were used to make everything the LORD had commanded Moses and the people to make.

God's Word™

Good News Bible (TEV)

The Message

The leaders brought onyx and other precious stones for setting in the Ephod and the Breastpiece. They also brought spices and olive oil for lamp oil, anointing oil, and incense. Every man and woman in Israel whose heart moved them freely to bring something for the work that GOD through Moses had commanded them to make, brought it, a voluntary offering for GOD.

Names of God Bible

The leaders brought onyx stones and other precious stones to be set in the chief priest's ephod and breastplate. They also brought the spices and the olive oil for the lamps, the anointing oil, and the sweet-smelling incense. Every Israelite man and woman who was willing brought all these items to **Yahweh** as a freewill offering. They brought these items to be used to make everything **Yahweh** had commanded through Moses.

NIRV

The leaders brought onyx stones and other jewels for the linen apron and the chest cloth. They also brought spices and olive oil. They brought them for the light, for the anointing oil, and for the sweet-smelling incense. All the men and women of Israel who wanted to bring offerings to the Lord brought them to him. The offerings were for all the work the Lord had commanded Moses to tell them to do.

New Simplified Bible

The leaders brought different kinds of jewels to be sewn on the special clothes and the breast piece for the high priest. And the spice and the oil for the light, and the holy (anointing) oil and the sweet perfume (balsam oil). The people of Israel, every man and woman whose hearts were willing, gave their offerings freely to Jehovah. This was for the work that Jehovah gave Moses orders to have done.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The leaders brought different kinds of jewels to be sewn on the special clothes and the breastpiece for the high priest. They also brought sweet-smelling spices to be mixed with the incense and olive oil that were for the lamps and for ordaining the priests. Moses had told the people what the LORD wanted them to do, and many of them decided to bring their gifts.
The Living Bible	The leaders brought onyx stones to be used for the ephod and the chestpiece; and spices, and oil—for the light, and for compounding the anointing oil and the sweet incense. So the people of Israel—every man and woman who wanted to assist in the work given to them by the Lord's command to Moses—brought their freewill offerings to him.
New Berkeley Version	.
New Life Version	The leaders brought the onyx stones and the stones to be set for the linen vest and the breast-piece, and the spice and the oil for the light, and the oil for holy use, and for the sweet-smelling perfume. The people of Israel who wanted to brought gifts to the Lord. Every man and woman, whose heart moved them, brought what the Lord had told them through Moses.
New Living Translation	The leaders brought onyx stones and the special gemstones to be set in the ephod and the priest's chestpiece. They also brought spices and olive oil for the light, the anointing oil, and the fragrant incense. So the people of Israel—every man and woman who was eager to help in the work the LORD had given them through Moses—brought their gifts and gave them freely to the LORD.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	All the leaders brought onyx stones and other fine stones to be fastened to Aaron's sacred apron and his sacred chest pouch. They also brought spices to put into the sweet-smelling incense, and they brought olive oil for the lamps and for the oil for anointing and for putting in the sweet-smelling incense. All the Israelite men and women who wanted to brought these things to offer them to Yahweh for doing the work that he had commanded Moses to do.

**Partially literal and partially paraphrased translations:**

American English Bible	In addition, the [tribal] rulers brought emeralds and gemstones for the settings in the shoulder pieces and the Words [of Judgment]. They also brought the materials for the anointing oil and the things that would be used to make the incense. So, every man and woman that was moved to do so came to do all the work that Jehovah had assigned to them through Moses [using the things that] the children of IsraEl had donated as offerings to the Lord.
Beck's American Translation	.
Common English Bible	The chiefs brought gemstones and gems to be set in the priest's vest and the chest pendant, spices and oil for light and for the anointing oil, and for the sweet-smelling incense. All the Israelite men and women who were eager to contribute something for the work that the LORD had commanded Moses to do brought it as a spontaneous gift to the LORD.
New Advent (Knox) Bible	It was the rulers who gave onyx-stones and jewels for the mantle and its burse, and the spices and oil for feeding the lamps, and preparing the ointment, and making the sweet-smelling incense. All alike, men and women, devoutly brought their gifts, so as to speed on the work which the Lord, through Moses, had enjoined on them; there was not one Israelite that did not freely consecrate his offerings to the Lord's service.

Translation for Translators All the leaders brought valuable onyx stones and other valuable stones to be fastened to Aaron's sacred apron and his sacred chest pouch. They also brought spices *to put in the sweet-smelling incense*, and they brought olive oil for the lamps and for the oil for anointing and for putting in the sweet-smelling incense. All the Israeli men and women who wanted to brought these things to offer them to Yahweh, for doing the work that he had commanded Moses/me to do.

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

Conservapedia Translation	And the rulers brought onyx stones, and the stones for setting the vest and the breastplate; And spices and oil for lighting and anointing, and for the incense of scent. The Sons of Israel brought a generous donation to the LORD, every man and woman, whose hearts made them generous to bring all types of work, which the LORD commanded to be made by the Moses.
Ferrar-Fenton Bible	Other men brought precious stones to set the ephod and the breastplate; and perfumes, and oil for the lights, and for the Consecration Oil, and perfumes for the incense. Every man and woman with a liberal heart brought all the things that the <b>EVER-LIVING</b> commanded, by the hand of Moses, to be made as gifts to the <b>EVER-LIVING</b> .
God's Truth (Tyndale)	And the Lords brought Onyx stones and setstones for the Ephod, and for the breastlap, and spice and oil: both for the lights and for the anointing oil and for the sweet cense. And the children of Israel brought willing offerings unto the Lord, both men and women: as many as their hearts made them willing to bring, for all manner works which the Lord had commanded to make by the hand of Moses.
HCSB	The leaders brought onyx and gemstones to mount on the ephod and breastpiece, as well as the spice and oil for the light, for the anointing oil, and for the fragrant incense. So the Israelites brought a freewill offering to the LORD, all the men and women whose hearts prompted them to bring something for all the work that the LORD, through Moses, had commanded to be done.
International Standard V	The leaders brought onyx stones and stones to be set in the ephod and the breast piece, spices and oil for the light and for the anointing oil and the aromatic incense. Each Israeli man and woman whose heart was prompted brought something [The Heb. lacks something] as a freewill offering to the Lord for all the work which the Lord had commanded them to do through [Lit. by the hand of] Moses.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And the leaders brought the onyx stones and stones for mountings for the ephod and for the breast piece and the balsam oils and the oil for light and for the anointing oil and for the fragrant incense. Every man and woman whose heart impelled them to bring for all the work to be done that Yahweh had commanded by the agency of [Literally "by the hand of"] Moses—the Israelites [Literally "sons/children of Israel"] brought freely to Yahweh.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	The chiefs brought onyx stones, and stones to be set for the ephod, and for the breastplate, and spice, and oil for the light and for the anointing oil, and for the spices of incense. The children of Israel brought a Free- Will offering to YHWH, every man and woman whose minds made them willing to give of all types of workmanship that YHWH had commanded to be fashioned by the hand of Moses.
Wikipedia Bible Project	And the holders brought the onyx stones and the setting stones for the Ephod and the breastplate. And the perfume and the oils, for light, and the anointing oil, for the fragrant incense. Every man and woman whose heart filled with generosity, to

bring for all the crafting which Yahweh commanded through Moses to do--- the sons of Israel brought donation for Yahweh.

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

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	The tribal leaders brought onyx stones and other gems for mounting on the ephod and on the breastpiece; as well as spices, and oil for the light, anointing oil, and fragrant incense. Every Israelite man and woman brought to the LORD such voluntary offerings as they thought best, for the various kinds of work which the LORD, through Moses, had commanded to be done.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	The chiefs brought cornelians and other stones ready for setting in the ephod and the breastpiece, the spices and oil for the lamp, for the anointing oil, and for the fragrant incense. Every Israelite man and woman who was minded to bring offerings to the LORD for all the work which he had commanded through Moses did so freely.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The leaders brought the onyx stones and the stones to be set, for the ritual vest and the breastplate; the spices; and the oil for the light, for the anointing oil and for the fragrant incense. Thus every man and woman of the people of Isra'el whose heart impelled him to contribute to any of the work ADONAI had ordered through Moshe brought it to ADONAI as a voluntary offering.
exeGeses companion Bible	And the hierarchs bring onyx stones and stones - fillings for the ephod and for the breastplate and spice and oil for the light and for the anointing oil and for the incense of aromatics. The sons of Yisra El bring a voluntary to Yah Veh - every man and woman whose heart volunteers to bring all the work Yah Veh misvahed to be worked by the hand of Mosheh.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	The tribal leaders brought the sardonyxes and other precious stones for the ephod and breastplate, as well as the fragrances and olive oil for the lamp, the anointing oil, and the perfumed incense. Every man and woman among the Israelites who felt an urge to give something for all the work that God had ordered through Moses, brought a donation for God. <b>tribal leaders</b> See Exodus 16:22.
The Scriptures 2009	.
Tree of Life Version	.

### Weird English, ©1980 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE RULERS BROUGHT THE EMERALD STONES, AND THE STONES FOR SETTING IN THE EPHOD, AND THE ORACLE, AND THE COMPOUNDS BOTH FOR THE ANOINTING OIL, AND THE COMPOSITION OF THE INCENSE. AND EVERY MAN AND WOMAN WHOSE MIND INCLINED THEM TO COME IN AND DO ALL THE WORKS AS MANY AS JESUS APPOINTED THEM TO DO BY MOSES—THEY THE CHILDREN OF ISRAEL BROUGHT AN OFFERING TO JESUS.
Awful Scroll Bible	The lifted up ones are to have brought in onyx stones, and stones for setting, for the ephod and breast piece, and spices, and oil for the lights, and the anointing oil, and sweet smells for the incense. The sons of Isra-el are to have brought, that they are to volunteer to Sustains To Become the men and the women whose sensibility of heart, is to have been incited to bring in of their occupation, as Sustains To Become is to have laid charge to them, to make by the hand of Moses.
Charles Thompson OT Concordant Literal Version	. The princes, they brought the onyx stones and the filling stones for the vestment and for the breastplate, also the aromatics and the oil for the luminary and for the anointing oil and for the incense of spices. Every man and woman whose heart made them willing to bring for all the work which Yahweh had instructed to do by the hand of Moses, the sons of Israel brought as a voluntary offering to Yahweh.
Darby Translation exeGesés companion Bible Orthodox Jewish Bible	. . And the nesi'im brought shoham stones, and gemstones to be set, for the Ephod, and for the Chosen; And spice, and shemen for the light, and for the shemen hamishchah, and for the ketoret spices. The Bnei Yisroel brought a nedavah unto Hashem, kol ish and isha, with nadav lev of them brought for kol hamelachah, which Hashem had commanded to be done through Moshe.
Rotherham's <i>Emphasized B.</i>	And [the princes] <sup>b</sup> brought in the onyx' stones and the setting' stones,—for the ephod_ and for the breastpiece; and the aromatic spices_ and the oil,—for giving light, and for anointing' oil, and for the fragrant incense. [In the case of] <every male and woman_ whose heart made them willing, to bring in for any construction which Yahweh had commanded them to make_ by the hand of Moses> [in their case] did the sons of Israel bring in a freewill offering unto Yahweh. <sup>b</sup> Or: "rulers."
Third Millennium Bible	.

### Expanded/Embellished Bibles:

The Expanded Bible	The leaders brought onyx stones and other jewels ·to put on the holy vest [ <sup>L</sup> for the ephod; 28:6–14] and ·chest covering for the priest [breastpiece; 28:15–28]. They also brought spices and olive oil for the sweet-smelling incense, the ·special [ <sup>L</sup> anointing] oil, and the oil to burn in the lamps. All the men and women of Israel ·who wanted [ <sup>L</sup> whose hearts were favorable] to help brought ·gifts [L a free will offering] to the Lord for all the work the Lord had commanded Moses and the people to do.
Kretzmann's Commentary	And the rulers brought onyx stones, and stones to be set, for the ephod and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing, urged them on, to bring for all manner of work which the Lord had commanded to be made by the hand of Moses. It was a



Syndein/Thieme  
The Voice

scene altogether different from that which had taken place some two months before, when the people had been swayed by their idolatrous passions.

The leaders brought the onyx stones and the stones for setting in the *high priest's* vest and the breast piece. They also brought the spices and oils for the light, the anointing oil, and the fragrant incense.

All the Israelites, both men and women, who felt moved to provide the material needed to do this work, brought these offerings willingly and set them before the Eternal One exactly as He had instructed Moses.

### Bible Translations with Many Footnotes:

The Complete Tanach

And the princes brought the shoham stones and filling stones for the ephod and for the choshen;...

**And the princes brought:** Heb. סְאִישָׁנָהוּ. Rabbi Nathan said: What prompted the princes [lit., what did the princes see] to donate for the dedication of the altar first [before the rest of the Israelites] while [in contrast] they did not donate first for the work of the Mishkan? This is what the princes said, "Let the community donate what they will donate, and what[ever] they are missing [i.e., whatever is left to be donated] we will complete." Since the community completed everything, as it is said: "And the work was sufficient" (Exod. 36:7), the princes said, "What are we to do?" So they brought the shoham stones, etc. Therefore, they brought [donations] first for the dedication of the altar. Since at first they were lazy [i.e., they did not immediately donate], a letter is missing from their name, and סְאִישָׁנָהוּ is written [instead of סְאִישָׁנָהוּ, with additional "yud" s]. [from Num. Rabbah 12:16, Sifrei Num. 7:2, Midrash Chaseroth V'Yetheroth p. 268, Midrash Tanchuma Pekudei 11]

...and the spice and the oil for lighting and for the anointing oil, and for the incense. Every man and woman whose heart inspired them to generosity to bring for all the work that the Lord had commanded to make, through Moses, the children of Israel brought a gift for the Lord.

The Geneva Bible  
Kaplan Translation  
NET Bible®

The leaders brought onyx stones and other gems to be mounted<sup>35</sup> for the ephod and the breastpiece, and spices and olive oil for the light, for the anointing oil, and for the fragrant incense.

The Israelites brought a freewill offering to the Lord, every man and woman whose heart was willing to bring materials for all the work that the Lord through<sup>36</sup> Moses had commanded them<sup>37</sup> to do. The NET Bible ends this chapter right here. It continues with the same chapter and verse, but all of this is placed with Exodus 36. I realize that my explanation here may not make sense, so I have taken a screen shot of this. If you look closely, you can see that this is Exodus 36, but with the last few verses from Exodus 35 are included. **The NET Bible Exodus 36 page** (a graphic); from [Bible.org](https://www.bible.org); accessed April 13, 2021. It is very rare for a Bible translation of any note to do something like this, but I think that this is called for. I have thought about doing this on many occasions. Although the chapter and verse system is, on the whole, well done, there are problems. However, the primary purpose of my website is informational. It is designed for the believer doing research. Therefore, if someone wants to know something about the final few verses of Exodus 35, I will continue to keep that information in Exodus 35, even though, logically, they should be moved as the NET Bible has done.

## Exodus 36

**35:30** Moses said to the Israelites, "See, the Lord has chosen<sup>1</sup> Bezalel son of Uri, the son of Hur, of the tribe of Judah. **35:31** He has filled him with the Spirit of God – with skill, with understanding, with knowledge, and in all kinds of work, **35:32** to design artistic designs, to work in gold, in silver, and in bronze, **35:33** and in cutting stones for their setting,<sup>2</sup> and in cutting wood, to do work in every artistic craft.<sup>3</sup> **35:34** And he has put it in his heart<sup>4</sup> to teach, he and Oholiab son of Ahisamach, of the tribe of Dan. **35:35** He has filled them with skill<sup>5</sup> to do all kinds of work<sup>6</sup> as craftsmen, as designers, as embroiderers in blue, purple, and scarlet yarn and in fine linen, and as weavers. They are<sup>7</sup> craftsmen in all the work<sup>8</sup> and artistic designers.<sup>9</sup> **36:1** So Bezalel and Oholiab and every skilled person<sup>10</sup> in whom the Lord has put skill<sup>11</sup> and ability<sup>12</sup> to know how<sup>13</sup> to do all the work for the service<sup>14</sup> of the sanctuary are to do the work<sup>15</sup> according to all that the Lord has commanded."

**36:2** Moses summoned<sup>16</sup> Bezalel and Oholiab and every skilled person in whom<sup>17</sup> the Lord had put skill – everyone whose heart stirred him<sup>18</sup> to volunteer<sup>19</sup> to do the work, **36:3** and they received from Moses all the offerings the Israelites had brought to do<sup>20</sup> the work for the service of the sanctuary, and they still continued to bring him a freewill offering each morning.<sup>21</sup> **36:4** So all the skilled people who were doing all the work on the sanctuary came from the work<sup>22</sup> they were doing **36:5** and told Moses, "The people are bringing much more than<sup>23</sup> is needed for

<sup>18</sup>tn "for" has been supplied.

<sup>19</sup>tn Heb "man."

<sup>20</sup>tn The verb means "lift up, bear, carry." Here the subject is "heart" or will, and so the expression describes one moved within to act.

<sup>21</sup>tn Heb "his spirit made him willing." The verb is used in Scripture for the freewill offering that people brought (Lev 7).

<sup>22</sup>tn Literally "the garments of holiness," the genitive is the attributive genitive, marking out what type of garments these were.

<sup>23</sup>tn The expression in Hebrew is "men on/after the women," meaning men with women, to ensure that it was clear that the preceding verse did not mean only men. B.

<sup>35</sup>tn Heb "and stones of the filling."

<sup>36</sup>tn Heb "by the hand of."

<sup>37</sup>tn Here "them" has been supplied.

New American Bible (2011) .

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

Brenner's Mechanical Trans. ...and the captains [brought] the stones of the onyx and the stones of the installations (for) the ephod and (for) the breastplate, and the sweet spice, and the oil (for) the luminary and (for) the oil of ointment and (for) the incense of aromatic spices, (every) man and woman (whose) heart willingly offered them to [bring] things (for) all the business which "YHWH<sup>He Is"</sup> directed to do (by) the hand of "Mosheh<sup>Plucked out</sup>", the sons of "Yisra'el<sup>He turns El aside</sup>" [brought] a freewill offering (for) "YHWH<sup>He Is"</sup> ,...

Charles Thompson OT And the chiefs brought the smaragdine stones and the stones to be set in the ephod and the oracle, and the materials both for the anointing oil and the compound incense. V. 29 is placed with the next passage for context.

C. Thompson (updated) OT .  
Context Group Version .  
English Standard Version .  
Literal Standard Version

And the princes have brought in the shoham stones, and the stones for settings, for the ephod, and for the breastplate, and the spices, and the oil for the light, and for the anointing oil, and for the spice-incense; every man and woman of the sons of Israel (whom their heart has made willing to bring in for all the work which YHWH commanded to be done by the hand of Moses) brought in a willing-offering to YHWH.

Modern English Version .  
Modern Literal Version .  
Modern KJV .

New American Standard B. The rulers, moreover, brought the onyx stones and the stones for setting for the ephod and for the [ae]breastpiece; and the spice and the oil for the light and for the anointing oil, and for the fragrant incense. The [af]Israelites, all the men and women, whose heart [ag]moved them to bring material for all the work, which the LORD had commanded through Moses to be done, brought a [ah]voluntary offering to the LORD.

[ae] Exodus 35:27 Or pouch

[af] Exodus 35:29 Lit sons of Israel

[ag] Exodus 35:29 Lit made them willing

[ah] Exodus 35:29 Or freewill offering

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 the princes have brought in the shoham stones, and the stones for settings, for the ephod, and for the breastplate, and the spices, and the oil for the light, and for the anointing oil, and for the spice perfume; every man and woman (whom their heart has made willing to bring in for all the work which Jehovah commanded to be done by the hand of Moses) of the sons of Israel brought in a willing-offering to Jehovah.

### The gist of this passage:

The various leaders of the Israelites brought gemstones, spices and oil for the work of Y<sup>e</sup>howah.

27-29

### Exodus 35:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
n <sup>e</sup> sî'yîm (נְסִיִּים) [pronounced <i>naw-SEEM</i> ]	<i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i>	masculine plural noun with the definite article	Strong's #5387 BDB #672
bôw' (אוּב) [pronounced <i>boh</i> ]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'eben (אֶבֶן) [pronounced <i>EH<sup>B</sup>-ven</i> ]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural construct	Strong's #68 BDB #6
shôham (שֹׁהַם) [pronounced <i>SHOW-hahm</i> ]	<i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i>	masculine singular noun with the definite article	Strong's #7718 BDB #995
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

## Exodus 35:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'eben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]	feminine plural construct	Strong's #68 BDB #6
mîllu'îym (מִלְלֹאִים) [pronounced mil-loo-EEM]	settings, stone insets; installation [of a priest]; ceremonial activities re: consecration of a priest	masculine plural noun with the definite article	Strong's #4394 BDB #571
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
'êphod/'êphôwd (אֶפֶד) [pronounced ay-FOHD]	priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod	masculine singular noun with the definite article	Strong's #646 BDB #65
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim	masculine singular noun with the definite article	Strong's #2833 BDB #365

See v. 9.

**Translation:** The leaders [of Israel] brought in onyx stones and stones [the right size] for setting in [lit., for] the ephod and for the breastplate;...

Different people were able to bring in different things. There were those who were considered leaders of Israel; I would assume that there was a big overlap between the leaders and the elders (and these may be synonymous groups).

My assumption here would be that these leaders had more wealth, so, logically, they would be the ones to provide the gemstones.

Exodus 35:27 The leaders [of Israel] brought in onyx stones and stones [the right size] for setting in [lit., for] the ephod and for the breastplate;...

Moses told the people what was needed by God in





Exodus 35:5–19 and this is the fulfillment of those needs.

**The jewelry brought by the people of Israel** (a graphic), from [St-Takla](#); accessed April 19, 2021.

Exodus 35:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bôsem/besem (בֹּשֶׂם/בֶּשֶׂם) [pronounced BOH-sehm/BEH-sehm]	<i>spice; perfume, fragrance, smell, sweet odor; balsam, balsam tree</i>	masculine singular noun with the definite article	Strong's #1314 BDB #141
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mâ’ôwr (מֵאֹר) [pronounced <i>maw-OHR</i> ]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun	Strong's #3974 BDB #22
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> 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
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251



## Exodus 35:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôḏreth (קֹדֶרֶת) [pronounced k <sup>eh</sup> t-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
ṣam (סַם) [pronounced sah-m]	<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
See v. 8.			

**Translation:** ...and [they brought in] the spices and the oil for light and anointing oil and the fragrant incense.

The leaders also brought spices and oil and incense to Moses. Those who had more than average would also have been the families who had oil and spices and incense.



As an aside—and you may or may not have thought much about this—compared to what we are used to, the ancient world that we are studying must have been far more foul-smelling. There are words in the New Testament which suggest people with a chamberpot, filled with human waste, would call out the window before throwing it onto the street below. That sounds rather filthy to me. So you can see why having incense might be helpful to a family to cover up the pungent odor of the outside (and inside) world. It would have made the smells inside the house more bearable.

Exodus 35:28 ...and [they brought in] the spices and the oil for light and anointing oil and the fragrant incense.

The leaders organized the people and so that each person did not bring an item or two to Moses but these things were brought to them and they would then take it to Moses.

**Perfumes, spices and oil brought in by Israel** (a graphic); from [St-Takla](#); accessed April 19, 2021.

## Exodus 35:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [pronounced koh-l]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Exodus 35:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife; female [of animals]	feminine singular noun	Strong's #802 BDB #61
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
nâdab (נָדַב) [pronounced naw-DAHBʹ]	(without an object): <i>to volunteer [oneself], to be willing to; to be generous;</i> (with an object) <i>to willingly offer; to incite, to urge, to move, to drive; to impel; to offer up</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5068 BDB #621
lêb (לֵב) [pronounced layʹb]	heart, inner man, mind, will, thinking; midst	masculine singular noun with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #3820 BDB #524
ʾêth (אֵת) [pronounced ayth]	them; untranslated mark of a direct object; occasionally <i>to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person feminine plural suffix	Strong's #853 BDB #84

**Translation:** Every man and woman whose hearts made them willing...

You will notice that many different groups of people are named in this passage. V. 29 is a summary passage, speaking of every individual. The hearts of these men and women, if they are filled with doctrine (spiritual information), guide them to give.

The heart refers to the thinking of a person—and they would have had to have heard truth in order for them to act upon it. Being *willing* indicates positive volition.

There was a lot of verbiage to digest in v. 29, so I divided this thought mid-sentence:

## Exodus 35:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced lʹ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
bôwʹ (בֹּוֹ) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	Hiphil infinitive construct	Strong's #935 BDB #97
lâmed (ל) [pronounced lʹ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510

## Exodus 35:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
m <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced m <sup>e</sup> law-KAWH]	<i>work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work</i>	feminine singular noun with the definite article	Strong's #4399 BDB #521
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	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>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l <sup>e</sup> ]	<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 <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the b <sup>e</sup> yth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of; and can be rendered into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of.</i>			
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

**Translation:** ...to bring [that] which Y<sup>e</sup>howah had commanded to be done by the hand of Moses.

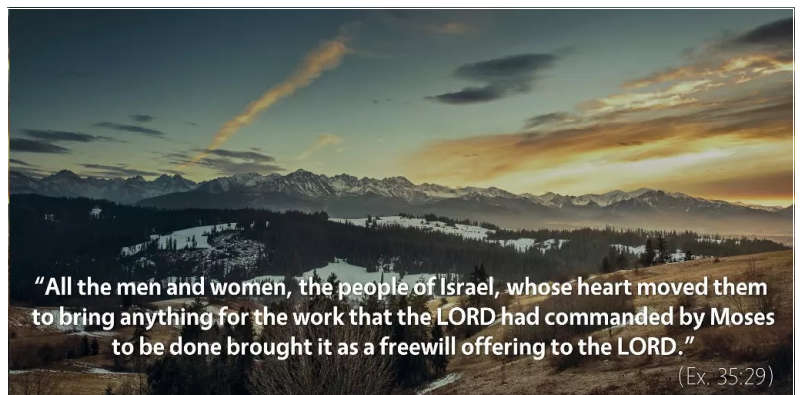
Certain people were motivated by God—through the doctrine in their souls—to bring these items to Moses, so that he could do what God commanded him to do.

Exodus 35:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (אוּב) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #935 BDB #97
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis'êrâ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
nêdâbâh (נְדָבָה) [pronounced nê-DAW <sup>b</sup> -VAW]	freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering, a freewill sacrifice; largeness, abundance	feminine singular noun	Strong's #5071 BDB #621
lâmed (ל) [pronounced lee]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Yehowah	proper noun	Strong's #3068 BDB #217

**Translation:** The sons of Israel [thus] brought [their] freewill offerings to Yehowah.

V. 29c summarizes the response of the people of Israel. The word nêdâbâh (נְדָבָה) [pronounced nê-DAW<sup>b</sup>-VAW] refers to, *freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering*. Strong's #5071 BDB #621. Key in all of these gifts is 2 things: (1) the doctrine which is in the souls of the various believers. A portion of the doctrine is Moses announcing, *we need X, Y and Z*. (2) Their free will is also key in their response. The spiritual information is in their souls; and they respond to this with their free will.

Exodus 35:29 Every man and woman whose hearts made them willing to bring [that] which Yehowah had commanded to be done by the hand of Moses. The sons of Israel [thus] brought [their] freewill offerings to Yehowah.



As was said before, giving is a matter of freewill and not compulsion.

**Exodus 35:29 (ESV)** (a graphic); from [Free Bible Study](#); accessed April 19, 2021.





**Men and women bring raw materials to Moses** (a graphic); from [Believe Trust](#); accessed April 19, 2021.

**Men and women bringing valuables to Moses** (a graphic); from [Pinterest](#); accessed April 19, 2021.

Exodus 35:27–29 The leaders of Israel brought to Moses onyx stones and stones designed to be set in the ephod and for the breastplate. They also brought spices and various oils, to be used

for light, for the anointing oil and for fragrant incense. Every man and woman whose heart moved them, willingly brought the things which Jehovah had commanded Moses to gather for the work that Moses was to oversee. Thus, the people of Israel brought all of their freewill offerings to Jehovah.



### **The Christian Movement is a Team Effort.**

There is an extremely important message to be taken from this passage. No one person came and brought everything. Some people brought this; other people brought that. No one person even provided all that was needed for a single item. This is how things are done in the plan of God, and in the Church Age. Every believer has his own gift or set of gifts; and each church has just so many gifts in the congregation. No individual can do it all; and no individual group can do it all.

Let me offer you a well-known illustration: Billy Graham, the evangelist, and his son, Franklin Graham are important figures in 20<sup>th</sup> and 21<sup>st</sup> century America. Billy Graham went all over the United States evangelizing people for the Lord Jesus Christ; and millions of people came to the Lord hearing him proclaim the gospel. I believe that the 1950's could be understood to be the third awakening experienced in the United States and we have been reaping the benefits of Graham's evangelism ever since (although his spiritual impact is beginning to wain in the 21<sup>st</sup> century).

Billy Graham did not do all of this by himself; nor did he do this all by himself along with the power of the Holy Spirit. There were, hundreds if not thousands of believers, who would be involved in every evangelistic tour—at each stop, in fact. There were people who handled a million different details; and there were the prayers of the saints as well. Graham did not just go to a street corner of proclaim the gospel; his evangelistic ministry was very well organized, so that the people who came to hear him to focus upon the gospel message rather than upon some set of details which needed to be done.

As an aside, if you see a Christian movement primarily powered by one person or by a very small group of people at the top, be wary of such an organization or movement (unless it is appropriately small).

Many people recognized the power the Holy Spirit placed upon Billy Graham when evangelizing, and they did all of the necessary logistical work to make it happen in as many places as possible, so that Billy Graham could just walk up to the podium and begin proclaiming the gospel of Jesus Christ.



Most of us who know about Billy Graham probably could not name 1 or 2 staff members. I could not tell you how large his organization was at any point in time. But, as I said, there were hundreds if not thousands who selflessly gave their time and effort into making each stop for Graham smooth. There were those who were paid as well. My point throughout is, the Christian life is a team experience.

Now, I especially mentioned Franklin Graham, Billy's son, because he does not do that same thing. He does not go all over the country walking up to the microphone giving the gospel. He has an entirely different ministry. Now, certainly, Franklin Graham gives the gospel message, to individuals and to groups; but he primarily oversees a very large missionary organization which prepares gifts and necessary supplies for people all over the world. The gospel message is carefully inserted in these gifts and supplies, so that it is not overbearing, but given to people who, in many cases, have little reason for hope.

Some may have wondered, *why didn't Franklin continue the evangelical mission of his father?* That was not Franklin's precise gift. He has a evangelical missionary approach, but it is different from his father. He adjusted to the times and the culture and he took into consideration his own spiritual gift.

Both men have very different ministries; and neither man functions on his own.

The nation Israel, as it is here and as it will be, is not a single person—even though certain people stand out in every generation. They are a people with many gifts and skills. The work which God has commanded cannot be done by Moses alone. He can't even do 10% of it. For the most part, Moses can tell the people what God has said, and then leave it up to them to act. For instance, Moses could have said, "We need this, this and this;" and the people could have responded, "Yeah, whatever."

In this life that we lead, it is a spiritual effort of many; there is no singular person leading the way (except for Jesus Christ, of course). Your local church is a group effort; and whatever God has given for you to do, that is often a group effort.

For my own writing, I depend upon the work of thousands of men who have gone before me in order to write this commentary. For the Old Testament, I depend upon about 90 different translations when I am nearing the final version of a work. Those translations which I access are likely the work of thousands and thousands of men. I get stuck on the Hebrew of a verse, and I may go in a dozen different directions to try to figure it out. I get stuck on the meaning of a verse, and I may go in a dozen different directions to try to sort it out (and sometimes, I am unsuccessful in this venture). All these options are provided by thousands of men who have gone before me. It may appear that I am simply alone writing, but that is appearance only.

*all whose  
hearts were stirred  
brought their offerings.*

(Exodus 35:21 NLT)



Word Wise at [www.nonprofitcopywriter.com](http://www.nonprofitcopywriter.com)

**All whose hearts were stirred brought their offerings** (a graphic); from [Pinterest](#); accessed April 19, 2021.

The point is, Christianity is a group effort and it always has been. We are part of a team; and most of those on this team, we do not ever see.

As a team member, do not worry about what other people are doing. Don't tell them, "You need to be feeding the poor;" or "you need to be taking in unwanted children." That is certainly the ministry of some believers. That may

or may not be connected to your spiritual gift or the various ministries of your church. We all have different gifts, and, as Paul said, “Don’t tell a hand that it needs to be an eye.” Just as your body is made up of many different parts which interconnect and work with one another, so is your local church. You are on a team.

As a matter of practicality, being on a team does not mean that we gather in groups in order to get things done. In some cases, it does require groups of believers (to administer a local church, for instance). In other cases, a person may be working alone (such as a pastor-teacher preparing his lessons); but that man is going to have many dozens of books and reference material within his reach to go to. If you have listened to R. B. Thieme, Jr., no doubt you have heard him, from time to time, complain about the commentaries on this or that verse or passage. Bear in mind, he would not have known what commentaries said, had he not read and researched them. He was certainly an original thinker, and he developed more up-to-date material than any commentator has ever done, but Bob did not operate in a vacuum. He had years and years of training followed by years of being immersed in the Word of God. He may have appeared to be standing out there alone on this or that issue; but that was not really the case. For instance, when he taught the **blood of Christ**, one of the doctrines he taught that received a great deal of unwarranted criticism, he presented what was clearly an orthodox position and he backed it up with a number of high-powered references (again, indicating that he did a great deal of extra-Biblical reading when preparing his lessons).

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Bezalel and Aholiab Will Be the General Contractors

*Similar Passages: Exodus 31:1–11 36:1–2*

The NET Bible places these final verses with Exodus 36, because we are specifically dealing with Bezalel and Aholiab—beginning here and going a half-dozen or so verses into Exodus 36. Either these final verses ought to be placed in Exodus 36; or the first few verses should have been tacked onto Exodus 35.

And so says Moses unto sons of Israel, “See has called Y<sup>e</sup>howah by name, Bezalel, ben Uri, ben Hur to a tribe of Judah. And so fills him [with] a Spirit of Elohim in wisdom, in intelligence and in knowledge and in every work. And to think a thought to make in gold and in silver and in copper; and in a cutting of stones to fill [them]; and in a cutting of wood, to work in all crafts of thought.”

Exodus  
35:30–33

Moses then said to the sons of Israel, “Look at [the one] Y<sup>e</sup>howah has called by name—Bezalel ([who is] the son of Uri, the son of Hur from [lit., to, for] the tribe of Judah. God [lit., He] fills him with the Spirit of Elohim, in [the realm of] wisdom, in intelligence and in knowledge, and [he is capable of producing] every [thing which requires this] craft and skill. [He is also able] to devise a plan for constructing with gold, with silver and with copper; [and he is able to devise a plan] for cutting stones to set them [properly] and [he is skilled] in carving wood to construct by means of every designed craft.

Moses then said to the sons of Israel, “Observe this man who Jehovah specifically named. He is Bezalel, the son of Uri, the son of Hur, from the tribe of Judah. God has filled him with the Holy Spirit in the realm of wisdom, intelligence and knowledge, so that he is capable of overseeing every task related to building the Tabernacle and constructing its furniture. He will be able to devise a plan for constructing the articles of furniture for the Tabernacle using the gold, silver and copper provided by the people. He is also able to devise a plan for cutting the stones, so that they may be properly set; and a plan for carving wood to construct various parts of the furniture by means of an artistic design and skilled craftsmanship.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto sons of Israel, "See has called Y <sup>e</sup> howah by name, Bezalel, ben Uri, ben Hur to a tribe of Judah. And so fills him [with] a Spirit of Elohim in wisdom, in intelligence and in knowledge and in every work. And to think a thought to make in gold and in silver and in copper; and in a cutting of stones to fill [them]; and in a cutting of wood, to work in all crafts of thought."
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Mosheh said to the sons of Israel, See, the Lord hath ordained by mane Bezalel bar Uri bar Hur, of the tribe of Jehudah, and hath filled him with the spirit of prophecy[2] from before the Lord, with wisdom, with intelligence, and with knowledge, for all handicraft, and to teach the arts of working in gold, and in silver, and in brass, and the skilful work of precious stones for enchasing, and the workmanship of wood to work in all the work of the artificer.
	[2] Some copies omit "of prophecy."
Targum (Pseudo-Jonathan)	And Mosheh said to the sons of Israel, See, the Lord hath ordained with a good name Bezalel bar Uri bar Hur, of the tribe of Jehudah, and hath filled him with the Spirit of prophecy from before the Lord, in wisdom, in understanding, in knowledge, and in all handicraft; and to instruct artificers to work in gold, and in silver, and in brass, and in the cutting of precious stones, to perfect by them the work, and in the fabrication of wood, to work in all the work of arti-ficers. [JERUSALEM. And in the cutting of precious stones for completion, and the workmanship of wood, to work in all the work of the artificer.]
Revised Douay-Rheims	And Moses said to the children of Israel: Behold, the Lord has called by name Beseleel, the son of Uri, the son of Hur, of the tribe of Juda, And has filled him with the spirit of God, with wisdom and understanding, and knowledge, and all learning, To devise and to work in gold and silver and brass, And in engraving stones, and in carpenters" work. Whatsoever can be devised artificially,...
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha said to the B'nai Yisrael, "Behold, Mar-Yah has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Yudah. He has filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship; and to make skilful works, to work in gold, in silver, in brass, in cutting of stones for setting, and in carving of wood, to work in all kinds of skilful workmanship.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Moshe said to the children of Israel: "See that LORD JEHOVAH has called Betsalieil, son of Uri, son of Khur, by name from the tribe of Yehuda. And the Spirit of God filled him in wisdom and in understanding and in knowledge and in every work; To conceive ideas to make in gold and in silver and in brass And in stone cutting to set stones, and in carpentry woodworking, every work of skill.
Samaritan Pentateuch	And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass And in the cutting of stones, to set [them], and in carving of wood, to make any manner of cunning work.
Updated Brenton (Greek)	And Moses said to the children of Israel, Behold, God has called by name Bezalel the <i>son</i> of Uri the <i>son of</i> Hur, of the tribe of Judah, and has filled him with a divine spirit of wisdom and understanding, and knowledge of all things, to labor skillfully

in all works of cunning workmanship to form the gold and the silver and the brass, and to work in stone, and to fashion the wood, and to work in every work of wisdom.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And Moses said to the children of Israel, See, the Lord has made selection of Bezalel, the son of Uri, the son of Hur, of the tribe of Judah;          And he has made him full of the spirit of God, in all wisdom and knowledge and art of every sort;          As an expert designer of beautiful things, working in gold and silver and brass;          Trained in the cutting of stones and the ornamenting of wood and in every sort of handwork.</p>
Easy English	<p><b>Bezalel and Oholiab</b>          Then Moses said to the Israelites, 'Listen! The Lord has chosen Bezalel, the son of Uri and the grandson of Hur. He belongs to the tribe of Judah. The Lord has filled him with his Spirit so that he has special skills. He knows how to make many kinds of things. He can draw pictures of beautiful things that he wants to make. He can use gold, silver and bronze to make them. He knows how to cut valuable stones and make them look beautiful. He knows how to cut wood into different shapes. He is very clever at all kinds of beautiful work.</p> <p><b>tribe</b>          A family group that has the same ancestors. They speak the same language. The 12 tribes of Israel are the families that came from the 12 sons of Jacob.</p>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	<p>Then Moses said to the Israelites, "Look, the LORD has chosen Bezalel son of Uri, from the tribe of Judah. (Uri was the son of Hur.) And he has filled Bezalel with the Spirit of God--he gave Bezalel special skill and knowledge to do all kinds of things. He can design and make things with gold, silver, and bronze. He can cut and set stones and jewels. He can work with wood and make all kinds of things.</p>
God's Word™	.
Good News Bible (TEV)	<p>Moses said to the Israelites, "The LORD has chosen Bezalel, the son of Uri and grandson of Hur from the tribe of Judah. God has filled him with his power and given him skill, ability, and understanding 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.</p>
The Message	<p><b>Bezalel and Oholiab</b>          Moses told the Israelites, "See, GOD has selected Bezalel son of Uri, son of Hur, of the tribe of Judah. He's filled him with the Spirit of GOD, with skill, ability, and know-how for making all sorts of things, to design and work in gold, silver, and bronze; to carve stones and set them; to carve wood, working in every kind of skilled craft.</p>
Names of God Bible	<p>Then Moses said to the Israelites, "<b>Yahweh</b> has chosen Bezalel, son of Uri and grandson of Hur, from the tribe of Judah. <b>Yahweh</b> has filled Bezalel with the <b>Ruach Elohim</b>, 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.</p>
NIRV	<p><b>Bezalel and Oholiab</b>          Then Moses spoke to the people of Israel. He said, "The Lord has chosen Bezalel, the son of Uri. Uri is the son of Hur. Bezalel is from the tribe of Judah. The Lord has filled him with the Spirit of God. He has filled him with wisdom, with understanding, with knowledge and with all kinds of skill. Bezalel can make</p>

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 arts and crafts.

New Simplified Bible Then Moses said to the sons of Israel: »Jehovah has called by name Bezalel son of Uri son of Hur of the tribe of Judah. »He has filled him with the Spirit of God, in wisdom, in understanding and in knowledge and in all craftsmanship. »He is a master artist familiar with gold, silver, and copper. »He knows how to cut and set stones and how to work with wood. He is an expert in all trades.

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

Casual English Bible .

College Press Bible Study .

Contemporary English V. Not only has the LORD filled him with his Spirit, but he has given him wisdom and made him a skilled craftsman who can create objects of art with gold, silver, bronze, stone, and wood. The LORD is urging him and Oholiab from the tribe of Dan to teach others.

The Living Bible And Moses told them, "Jehovah has specifically appointed Bezalel (the son of Uri and grandson of Hur of the tribe of Judah) as general superintendent of the project. He will be able to create beautiful workmanship from gold, silver, and bronze; he can cut and set stones like a jeweler and can do beautiful carving; in fact, he has every needed skill.

New Berkeley Version .

New Life Version **Workmen Called by God**  
Then Moses said to the people of Israel, "See, the Lord has called by name Bezalel the son of Uri, the son of Hur, of the family of Judah. The Lord has filled him with the Spirit of God, in wisdom, understanding, much learning, and in all work. So he can make plans for working in gold, silver and brass, and cut stones to be set, cut wood, and do good work of every kind.

New Living Translation Then Moses told the people of Israel, "The Lord has specifically chosen Bezalel son of Uri, grandson of Hur, of the tribe of Judah. The Lord has filled Bezalel 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 Moses said to the Israelite people, "Listen carefully. Yahweh has chosen Bezalel son of Uri and grandson of Hur, from the tribe of Judah. Yahweh has enabled his Spirit to live in Bezalel, has given him ability and knowledge, and has enabled him to know how to do very skilled work. He can engrave skillful designs in gold, silver, and bronze. He can cut jewels and enclose them in tiny gold frames and can carve things from wood and do other skilled work.

### Partially literal and partially paraphrased translations:

American English Bible And Moses told them:  
'{Look!} God has specifically called BeSelel (of Urias and Or) from the tribe of Judah, and filled him with a godly spirit of wisdom, understanding, and knowledge, in order to be creative in all fields of expertise.  
For he is skilled in all sorts of crafts, such as working gold, silver, and bronze, in setting gemstones, and in doing woodcarving... he does everything [well].

Beck's American Translation .

Common English Bible **Moses introduces Bezalel and Oholiab**  
Then Moses said to the Israelites: "Look, the Lord has chosen Bezalel, Uri's son and Hur's grandson from the tribe of Judah. The Lord has filled him with the divine



spirit that will give him 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, do every kind of creative work, and have the ability to teach others. A portion of v. 34 is included for context.

New Advent (Knox) Bible

And now Moses said to the sons of Israel, Here is the name of the man the Lord has singled out to help me, Beseleel, son of Uri, son of Hur, of the tribe of Juda. The Lord has filled this man with his divine spirit, making him wise, adroit, and skilful in every kind of craftsmanship, so that he can design and execute whatever is needed, in gold, silver, bronze, and sculptured gems, and carpenter's work. All the craftsman's wit can discover the Lord has put into his heart. A portion of v. 34 is included for context.

Translation for Translators

#### **Moses' instructions regarding Bezalel and Oholiab**

Moses/I said to the Israeli people, "Listen carefully. Yahweh has chosen Bezalel, the son of Uri and grandson of Hur, from the tribe of Judah. Yahweh has enabled his Spirit to completely control Bezalel and has given him ability and 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 *in tiny gold frames*. He can carve things from wood and do other skilled work.

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

Berean Study Bible

#### **Bezalel and Oholiab**

*(Exodus 31:1–11)*

Then Moses said to the Israelites, "See, the LORD has called by name Bezalel son of Uri, the son of Hur, of the tribe of Judah. And He has filled him with the Spirit of God, with skill, ability, and knowledge in all kinds of craftsmanship, to design artistic works in gold, silver, and bronze, to cut gemstones for settings, and to carve wood, so that he may be a master of every artistic craft.

Conservapedia Translation

And Moses told the Sons of Israel, look, the LORD has called the name of Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And and he filled him with the spirit of God, wisdom, comprehension, knowledge and mastery of all craftsmanship. To design works in gold, silver and copper, And in the cutting of stones, to set them, and in carving of wood, to make any manner of brilliant work.

Ferrar-Fenton Bible

#### **Appointment of Architects and Mechanics for the Sanctuary.**

Then Moses said to the children of Israel, "The **EVER-LIVING** has called Bezalal, the son of Auri, the son of or of the tribe of Judah, and has filled him with genius, skill, intelligence and knowledge, and a mechanical mind, and inventive faculties for working in gold, and silver, and brass; and to cut stones for jewellery; and to shape timber for use, and for all engineering work.

God's Truth (Tyndale)

And Moses said unto the children of Israel: behold, the Lord has called by name Bezaleel the son of Uri the son of Hur of the tribe of Juda, and has filled him with the spirit of God, with wisdom, understanding and knowledge, even in all manner work, and to find out curious works, to work in gold, silver and brass: and with graving of stones to set, and with carving in wood, and to work in all manner of subtle works.

HCSB

#### **Bezalel and Oholiab**

Moses then said to the Israelites: "Look, the LORD has appointed by name Bezalel son of Uri, son of Hur, of the tribe of Judah. He has filled him with God's Spirit, with wisdom, understanding, and ability in every kind of craft to design artistic works in gold, silver, and bronze, to cut gemstones for mounting, and to carve wood for work in every kind of artistic craft.

International Standard V

#### ***Craftsmen for Building the Tent***

Moses told the Israelis, "Look, the Lord has called [Lit. called by name] Uri's son Bezalel, grandson of Hur, from the tribe of Judah, and he has filled him with the

Jubilee Bible 2000	Spirit of God, with wisdom, with understanding, and with knowledge of all kinds of work, to make artistic designs, to work in gold, silver, and bronze, to cut stones for setting, to carve wood, and to engage in all kinds of artistic work.
H. C. Leupold	.
Lexham English Bible	.
	And Moses said to the Israelites, [Literally “sons/children of Israel”] “See, Yahweh has called by name [In other words, “specifically chosen”] Bezalel the son of Uri the son of Hur, from the tribe of Judah. And he has filled him with the Spirit of God, with wisdom and with skill [Or “understanding,” “discernment,” “cleverness”] and with knowledge and with every kind of craftsmanship, and to devise designs, to work with the gold and with the silver and with the bronze, and in stonecutting for setting and in cutting wood, for doing every kind of design craftsmanship.
NIV, ©2011	.
Peter Pett’s translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Moses said to the children of Israel, see, YHWH has called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, and he has filled him with the Spirit of Elohim, in skill and understanding and in knowledge for all these facets of workmanship. To design artistic works, to work in gold, silver, brass, and in stone cutting, to set them, and in carving of wood for making any type of artistic workmanship.
Wikipedia Bible Project	And Moses said to the sons of Israel: See, Yahweh called Betzalel son of Uri son of Chur by name, for the staff of Judah. And the spirit of God will fill him with wisdom and learning and knowledge, and in every craft. And to reckon plans, to make of gold and of silver and of copper. And in cutting setting-stones, and in wood harvesting, to do any design work.

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

Christian Community (1988)	<b>The craftsmen for the sanctuary</b> Moses said to the people of Israel, “See, Yahweh has chosen Bezalel son of Uri, son of Hur, of the tribe of Judah. He has filled him with the spirit of God and given him 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.
The Heritage Bible	And Moses said to the children of Israel, See, Jehovah has called Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, by name, And he has filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all workmanship; And to calculate devices, to make gold, and silver, and bronze, And in the cutting of stones to be set, and in carving of wood to make all devices.
New American Bible (2002)	.
New American Bible (2011)	<b>The Artisans.</b> Moses said to the Israelites: <sup>e</sup> “See, the LORD has singled out Bezalel, son of Uri, son of Hur, of the tribe of Judah, and has 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. e. [35:30–35] Ex 31:1–6.
New English Bible–1970	<b>The Tabernacle craftsmen. - Ex.31.1-11</b> Moses said to the Israelites, 'Mark this: the LORD has specially chosen Bezalel son of Uri, son of Hur, of the tribe of Judah. He has filled him with divine spirit, making

	him skilful and ingenious, expert in every craft, and a master of design, whether in gold, silver, and copper, or cutting precious stones for setting, or carving wood, in every kind of design.
New Jerusalem Bible	Moses then said to the Israelites, 'Look, Yahweh has singled out Bezalel son of Uri, son of Hur, of the tribe of Judah, and has 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	Moses said to the Israelites, "Take note that the LORD has specially chosen Bezalel son of Uri, son of Hur, of the tribe of Judah. He has 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, and copper, or cutting precious stones for setting, or carving wood, in every kind of design.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<b>(RY: ii, LY: iii)</b> Moshe said to the people of Isra'el, "See, Adonai has singled out B'tzal'el the son of Uri, the son of Hur, of the tribe of Y'hudah. He has 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	And Mosheh says to the sons of Yisra El, See, Yah Veh calls by name Besal El the son of Uri the son of Hur of the rod of Yah Hudah; and he fills him with the spirit of Elohim in wisdom, in discernment and in knowledge and in all his work: and to fabricate fabrications; to work in gold and in silver and in copper; and in the engraving of stones, to fill them; and in engraving of timber to work any work of fabrications:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	<i>Appointing the Architects</i> Moses said to the Israelites: God has selected Betzalel son of Uri son of Chur, of the tribe of Judah, and has filled him with a divine spirit of wisdom, understanding, knowledge, and [a talent for] all types of craftsmanship. [He will thus be able] to devise plans, work in gold, silver and copper, cut stones to be set, and do carpentry and other skilled work. <b>Moses said...</b> Quoting Exodus 31:2-11. <b>skilled work</b> (Targum; Rashi, Betza 13b). Malekheth machasheveth in Hebrew. Or, 'carefully planned work' (Chagigah 10b, top).
The Scriptures 2009	And Mosheh said to the children of Yisra'el, "See, יהוה has called by name Betsal'el son of Uri, son of Hur, of the tribe of Yehudah, and He has filled him with the Spirit of Elohim, in wisdom, in understanding, and in knowledge, and in all work, to make designs, to work in gold and in silver and in bronze, and in cutting of stones for setting, and in carving wood, and to work in all workmanship of design.
Tree of Life Version	.

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

Alpha & Omega Bible	· AND MOSES SAID TO THE CHILDREN OF ISRAEL, "BEHOLD, THE THEOS (Alpha & Omega) HAS CALLED BY NAME BESELEEL THE SON OF URIAS THE SON OF OR, OF THE TRIBE OF JUDAH, AND HAS FILLED HIM WITH A DIVINE SPIRIT OF WISDOM AND UNDERSTANDING, AND KNOWLEDGE OF ALL THINGS, TO LABOR SKILLFULLY IN ALL WORKS OF SKILLED LABOR, TO FORM THE GOLD AND THE SILVER AND THE BRASS, AND TO WORK IN STONE, AND TO FASHION THE WOOD, AND TO WORK IN EVERY WORK OF WISDOM."
Awful Scroll Bible	Moses was to say to the sons of Isra-el: Be perceiving, Sustains To Become is to have called out by name Bezaleel, son of Uri, the son of Hur, of the branch of Judah. He was to fill him with the breath of he of mighty ones, in cunningness, discrimination, and knowledge of his occupation, even to devise devices, to make things of gold, silver, and bronze, and of cutting stones to be finished, and carving wood, for to make devices of his occupation.
Charles Thompson OT Concordant Literal Version	. Moses said to the sons of Israel: See! Yahweh has called by name Bezalel son of Uri son of Hur, of the stock of Judah;" and He is filling him with the spirit of Elohim, with wisdom, with understanding, with knowledge and with all workmanship. even to design designs, for work in gold, in silver and in copper, and as a lapidary for filling and as an artificer in wood for work with all workmanship of designs.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And Moshe said unto the Bnei Yisroel, See, Hashem hath called by shem Bezalel ben Uri, ben Chur, of the tribe of Yehudah; And He hath filled him with the Ruach Elohim [Ac 2:4], in chochmah, in understanding, and in da'as, and in all manner of workmanship; And to make machashavot (artistic works), to work in zahav, and in kesef, and in nechoshet, And in the cutting of gems, to set them, and in wood carving, to make every melachat machashavet (work of art).
Rotherham's <i>Emphasized B.</i>	And Moses said unto the sons of Israel— See! Yahweh hath called by name,—Bezalel son of Uri son of Hur of the tribe of Judah'; and filled him with the spirit of God,—in wisdom in understanding and in knowledge and in all manner of execution; to <sup>c</sup> devise skilful designs,—to work in gold and in silver and in bronze; and in the cutting of stones for setting and in the cutting of wood,—to work in any manner of skillful workmanship. <sup>c</sup> So it shd be (w. Sep.)—G.n.
Third Millennium Bible	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	Then Moses said to the Israelites, "Look, the Lord has ·chosen [ <sup>L</sup> called by name] Bezalel son of Uri the son of Hur, from the tribe of Judah. The Lord has filled Bezalel with the ·Spirit [or spirit] of God and has given him the ·skill [wisdom], ability, and knowledge to do all kinds of work. He is able to ·design [plan] pieces to be made of gold, silver, and bronze, to cut stones and jewels and put them in metal, to ·carve [engrave] wood, and to do all kinds of work.
Kretzmann's Commentary	<b>Verses 30-35</b>

### The Master Artisans

And Moses said unto the children of Israel, See, the Lord hath called by name: Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and He hath filled him with the Spirit of God, his natural talent and love of the work being increased and intensified by the Lord Himself, in wisdom, to devise and plan ornaments, in understanding, to make the pattern applicable to the work in hand, and in knowledge, practical sense, and in all manner of workmanship, the various branches of the fine arts coming into consideration in the building of the Tabernacle and in the preparation of its appointments; and to devise curious works, skilful designs, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work, that pertaining to every branch of art.

Syndein/Thieme  
The Voice

**Moses** (to the Israelites): Look, the Eternal One has called Bezalel (the son of Uri, son of Hur the Judahite) by name. He has 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 work *needed to help construct the congregation tent and its furnishings*.

### Bible Translations with Many Footnotes:

The Complete Tanach

Moses said to the children of Israel: "See, the Lord has called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah.

**Hur:** He was Miriam's son. -[from Sotah 11b]

He has imbued him with the spirit of God, with wisdom, with insight, and with knowledge, and with [talent for] all manner of craftsmanship to do master weaving, to work with gold, silver, and copper, with the craft of stones for setting and with the craft of wood, to work with every [manner of] thoughtful work.

The Geneva Bible  
Kaplan Translation  
NET Bible®

Moses said to the Israelites, "See, the Lord has chosen<sup>1</sup> Bezalel son of Uri, the son of Hur, of the tribe of Judah. He has filled him with the Spirit of God – with skill, with understanding, with knowledge, and in all kinds of work, to design artistic designs, to work in gold, in silver, and in bronze, and in cutting stones for their setting,<sup>2</sup> and in cutting wood, to do work in every artistic craft.<sup>3</sup> Online, these final verses are placed with Exodus 36.

<sup>1</sup>tn Heb "to do them"; this is somewhat redundant in English and has been simplified in the translation.

<sup>2</sup>tn This is an adverbial accusative of time.

<sup>3</sup>tn The word is קֹדֶשׁ (qodesh, "holiness"). S. R. Driver suggests that the word was transposed, and the line should read: "a sabbath of entire rest, holy to Jehovah" (Exodus, 379). But the word may simply be taken as a substitution for "holy day."

New American Bible (2011)

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

Brenner's Mechanical Trans. ...and "**Mosheh** <sup>Plucked out</sup> said to the sons of "**Yisra'el** <sup>He turns El aside</sup>, see, "**YHWH** <sup>He is</sup> called out (by) title "**Betsaleyl** <sup>In the shadow of El</sup>, son of "**Uriy** <sup>My light</sup>, son of "**Hhur** <sup>Cistern</sup>, belonging to the branch of "**Yehudah** <sup>Thanksgiving</sup>, and he filled him with the wind of "**Elohiym** <sup>Powers</sup>, (with) skill, (with) intelligence, and (with) discernment, and (with) all business, and to think inventions to make things (with) the gold and (with) the



Charles Thompson OT	silver and (with) the copper, and (with) the engraving of stone to fill things, and (with) the engraving of trees to (make) things (with) all the business of invention,... And when all the Israelites, men and women, whose understanding prompted them to promote all the works which the Lord had by Moses commanded them to make, had brought an offering to the Lord, then Moses said to the children of Israel, Behold God hath 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 skill in all things to execute all works of architecture and to work up gold and silver and brass and to cut stones and to model wood and to perform every kind of curious workmanship. V. 29 is included for context.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	Then Moses said to the sons of Israel, "See, the Lord has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And He has filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all <sup>[ai]</sup> craftsmanship; to create <sup>[ai]</sup> designs for working in gold, in silver, and in <sup>[ak]</sup> bronze, and in the cutting of stones for settings and in the carving of wood, so as to perform in every inventive work. <sup>[ai]</sup> Exodus 35:31 Or <i>work</i> <sup>[aj]</sup> Exodus 35:32 Lit <i>devices</i> <sup>[ak]</sup> Exodus 35:32 Or <i>copper</i>
New European Version	.
New King James Version	.
Niobi Study Bible	<b>The Artisans Called by God</b> And Moses said unto the children of Israel, "See, the LORD has called by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah. And He has filled him with the Spirit of God, in wisdom, in understanding and in knowledge, and in all manner of workmanship, and to devise skillful works, to work in gold and in silver and in brass, and in the cutting of stones to set them, and in carving of wood to make any manner of skillful work.
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 Moses says unto the sons of Israel, "See, Jehovah has called by name Bezaleel, son of Uri, son of Hur, of the tribe of Judah, and He does fill him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all work, even to devise devices to work in gold, and in silver, and in brass, and in graving of stones for settings, and in graving of wood to work in any work of design.
<b>The gist of this passage:</b>	God chose two men in particular to oversee much of the work of the Tabernacle and its furnishings. They had a wide range of skills and experiences.

Exodus 35:30a			
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
'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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
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
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'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:** Moses then said to the sons of Israel,...

Moses has called for specific items to be brought to him for the things which God will have them design and manufacture. They brought all of these things to him, so now he speaks to the people.

Exodus 35:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, watch; behold, view, see here, listen up; observe</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #7200 BDB #906
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>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 lamed]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7121 BDB #894
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 35:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun	Strong's #8034 BDB #1027
B <sup>e</sup> tsal <sup>e</sup> êl (בֶּצַלְאֵל) [pronounced behts-ahl-ALE]	<i>in (the) shadow (that is, protection) of God; transliterated Bezaleel, Betsalel</i>	masculine singular proper noun	Strong's #1212 BDB #130
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾÛwrîy (אֱוִרִי) [pronounced oo-REE]	<i>flame, fiery; transliterated Uri</i>	masculine singular proper noun	Strong's #221 BDB #22
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chûr (חֹר) [pronounced koor]	<i>white cloth, something white; transliterated Hur, Chur</i>	masculine singular proper noun	Strong's #2354 BDB #301
lâmed (ל) [pronounced l <sup>e</sup> ]	<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
Y <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced y <sup>e</sup> hoo-DAW]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

**Translation:** ...“Look at [the one] Y<sup>e</sup>howah has called by name—Bezalel ([who is] the son of Uri, the son of Hur from [lit., to, for] the tribe of Judah.

Moses first speaks of the man who is going to oversee much of the work, Bezalel, ben Uri, ben Hur.

Bezalel'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.

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

When a person is given the royal chronological treatment, we know the tribe he belongs to, the branch of that tribe that he belongs to, and his father (or sometimes grandfather or great grandfather).

Exodus 35:30 **Moses then said to the sons of Israel, “Look at [the one] Y<sup>e</sup>howah has called by name—Bezalel ([who is] the son of Uri, the son of Hur from [lit., to, for] the tribe of Judah.**

Part of the reason here is that we do not always know how to pick the right person for the job and God knows who will do the best and most professional job. God picked these men.

Bezalel was first mentioned by name by God in Exodus 31:1–5. Although his basic lineage is given, he is not fit for the job due to lineage, but due to training and spiritual growth.

Exodus 35:31a			
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>	3 <sup>rd</sup> person masculine 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 <sup>rd</sup> 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
'Ēlōhîym (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:** God [lit., He] fills him with the Spirit of Elohim,...

When Bezalel begins his work, God will fill him with the Holy Spirit, aka the Spirit of Elohim. Thus he is given great internal power from which to function. When talking over design elements with Moses, both of the men will understand what is being required.

Exodus 35:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
châk <sup>e</sup> mâh (חָכְמָה) [pronounced khawk <sup>e</sup> -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

## Exodus 35:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tôwbunâh/t <sup>e</sup> bûwnâh/ tâbûwn {הַנּוֹבֵן/הַנּוֹבֵת/ וְנָבָה) [pronounced toh- boo-NAW/tehb-oo-NAW/ taw-BOON]	<i>intelligence, understanding, insight</i>	feminine singular noun	Strong's #8394 BDB #108
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
da'ath (דַּעַת) [pronounced DAH-gahth]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395
James Rickard: DAATH, דַּעַת...means, "knowledge, perception, skill, discernment, understanding." This is GNOSIS doctrine turned into EPIGNOSIS doctrine in the right lobe of your soul. <sup>36</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, 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 <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced m <sup>e</sup> 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

I don't know if I should divide up this verse portion into 4 sections?

**Translation:** ...in [the realm of] wisdom, in intelligence and in knowledge, and [he is capable of producing] every [thing which requires this] craft and skill.

I have always had difficulties distinguishing these words. Wisdom I would assume is doctrine in the soul which is then applied. Perhaps intelligence refers to Bezalel's innate intelligence, and intelligence which he cultivated. His knowledge may refer to his specific skills in these various areas.

For instance, a person can have a PhD, but be unable to switch out a breaker or an electric plug, or patch a hole in the wall. Bezalel must have a tremendous amount of skill in a vast area of crafts and engineering.

I have a friend of mine who I believe is skilled in many areas; with a natural ability to be given a job which he has never done before, and still produce a good outcome. Bezalel would be a person like that. I personally do not

<sup>36</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.



have those skills. If I see a job done many times, sometimes I can repeat that job; and sometimes I can become good at that job. However, if some odd variable emerges, then I am sometimes hopeless when staring an unanticipated variable straight in the face. There are skilled men in various fields that, when something odd is in their way of completing a task, they can usually figure out how to deal with it. For me, I often have to find a related video on YouTube. *You were trying to do X and then, all of a sudden, Y happened. What do you do then?* Hard for me to improvise after that point, as that is simply not in my skill set.

We know that there are a variety of intelligence. Every person has specific predilections which must also be brought out by life experiences. We know that it is not all one or the other. My father had some mad skills in the realm of construction and vehicles. Although all of my brothers and myself have built things and tinkered with cars, only one of my brothers may have similar skills developed in his work. I don't know that any of us could build a house from scratch, which my father did. We all pursued different things in college and all had very different lifetime careers. We had a variety of intelligence.

Some people, with the correct innate intelligence and with the training in life, can look at something mechanical and understand it fairly quickly. Others, like myself, may need to examine the object, read the instructions, and watch a YouTube video or 3 in order to approach that same level of understanding.

In any case, there are physiological portions of the brain which correspond to the understanding of certain things; and this must be combined with some sort of exposure as well. We know from the study of *wild children* that a person's intelligence can be dramatically stunted by removing all stimuli and/or language from them in their formative years. A person's intelligence can be permanently stunted to the point where it is irreparable (some of the people who have produced wild children through privation are extremely cruel and evil).

Where I am going with this is, everyone is born with a variety of intelligence; no two people have intelligence in the same proportions in the same areas. Then, no two people have the exact same upbringing, which reveals and nurtures this intelligence. Ideally speaking, a person's intelligence needs to be stimulated in a dozen or more ways in order to provide that person with the most options in life. Music is just as important as math; working with a mechanical system is every bit as important as English. Children will naturally gravitate towards those things which they are most interested in, which may or may not be the things which their brain is best equipped for.

In any case, there is no reason to think that Bezalel and Aholiab had a special dose of knowledge imparted to them supernaturally. There is no reason why they could not have had the innate skill to begin with, which skills were stimulated during their lives. Although we have mostly studied slavery in Egypt as it relates to making bricks; this was certainly not the only thing that the Egyptians had their Hebrew slaves do.

These 3 things make Bezalel fit or capable to oversee all of the work ([God has filled him with the Holy Spirit in the realm of wisdom, intelligence and knowledge, so that he is capable of overseeing every task related to building the Tabernacle and constructing its furniture.](#)). We might consider him to be the contractor, who may not even lift up a hammer (or a nail gun), but, ideally speaking, he knows every job that every person is doing and how to step in and do that job, if necessary. If a worker is doing X, but Y happens; Bezalel knows how to fix that.

**Illustration:** Let me take this to a personal level. My written output is quite massive. Every chapter of the Bible, by the time I am done working on it, is essentially a book (it is 100–400 pages long). So I have written literally hundreds of books. Was there a point in time when God infused me with the skill to write? I have always had an interest in writing, although there were certain areas in fiction writing where I felt I was very weak (dialogue and character development). Chapters of a book completed 20 years ago are different from those completed 15 years ago are different from those completed 10 years ago. The process of my going from taking notes in Bible class to writing my own notes and exegesis was a very natural and organic process. It was not a case of, one day I lacked the ability and the next day I was doing it. God, ultimately, as my Creator, had a say as to what I would be doing with my life. However, the skill set which I have, just like the skill set of a pastor-teacher, was developed over a period of time. What is the key element, in my opinion, is wisdom of heart, which is Bible doctrine in my soul, learned over a fairly long period of time (I attended R. B. Thieme, Jr.'s Bible classes between 1978 and 1995,

and listened daily to tapes (lessons with Bob's teaching) around 1973 to 1978. It is that concentrated Bible teaching which is fundamental to the function of my spiritual gift.

This is why, way back in v. 10, *wise of heart* is fundamental to the workers that Moses needed for the Tabernacle. That was their #1 qualification.

Exodus 35:31 **God** [lit., *He*] **fills him with the Spirit of Elohim**, in [the realm of] wisdom, in intelligence and in knowledge, and [he is capable of producing] every [thing which requires this] craft and skill.

This was not some crackerjack stumblebum who suddenly had skill to work with his hands. God placed him in situations for most of his life where these skills were perfected, then God filled him with the Spirit for this particular job, as all spiritual service which is meaningful must be done in the power of the Spirit.

**Application:** Bear in mind that, some people have such skills, and some make them feel as if those skills are not worthwhile. When it comes to building a church, there is nothing better than having a person oversee this who you can trust. Every local church requires a number of gifts, and no one is inferior because their gift is more menial. One very important function in Berachah Church was answering the phone. And I can, almost with a certitude, tell you that R. B. Thieme, Jr.'s spiritual gift was *not* answering phones.

**Application:** And so that this is crystal clear: your gift may not involve a local church at all. Now, your primary spiritual growth should take place in a local church, but your gift may function outside of the church. A simple examination of the numbers tells us this. A church of 100 people might depend upon 5 or 10 people to have specific functions related to the church. Does this mean that the remaining 90 or 95 have no spiritual function or spiritual worth? That would be illogical.



**Exodus 35:31** (a graphic); from [Creating for my Creator](#); accessed April 19, 2021.

Exodus 35:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lāmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
chāshab (חָשַׁב) [pronounced <i>khaw-SHAHB</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 <sup>e</sup> shābāh (מַחְשָׁבָהּ) [pronounced <i>mahkh-SHAWB-vawth</i> ]	<i>thought, device, plan, purpose; invention; one who meditates, purposes or plots; artificial work</i>	feminine singular noun	Strong's #4284 BDB #364

## Exodus 35:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
[Alternate pronunciations (which could involved a difference in vowel points): <i>mah-KHĀSHEH-veth</i> , New Englishman's Concordance; or, <i>makh-ash-EH-beth</i> , Strong's].			
Owens translates this <i>artistic designs</i> ; others: <i>designs, ingenious designs, curious works, skillful works, cunning works, fabrications, plans</i> .			

**Translation:** [He is also able] to devise a plan...

For much of what is going to be built or manufactured, these are items which had never been made before by anyone in Israel. Bezalel is going to be given the plans and explanation, as coming straight from God, and he will construct all of these items.

I want you to notice that God does not make all of this stuff. God could snap His fingers and instantly, everything that He calls for to be made is made. But, throughout the plan of God, God has man participate.

In some ways, God is like a coach. He is not going to throw the football or run with it; but he knows the game and he will tell his team just what he expects of every single one of them.

The plan of God is a very hands-on life. So that there is no misunderstanding, the pastor of the deacons do not need to find something for every parishioner to do; but if the congregation grows spiritually, they will figure out what God has for them. That will depend upon accurate teaching coming from that pulpit. Accurate information taught means that, the congregation, will, at some point, discover their spiritual gift (s).

## Exodus 35:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ʿâsâh (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 <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
zâhâb (זָהָב) [pronounced zaw-HAW <sup>e</sup> V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 35:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
keṣeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
n <sup>e</sup> chôsheth (נְחֹשֶׁת) [pronounced n <sup>e</sup> -KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

**Translation:** ...for constructing with gold, with silver and with copper;...

Bezalel is going to work with the metals gold, silver and copper (or maybe bronze?). He has to know how to work with these metals. You give me a coin of gold and say, "Fashion a ring," I am going to look at that coin like a cow at a new fence.<sup>37</sup> Bezalel knows how to work with metals; and he knows which men in the congregation can assist him here.

Again, Bezalel might not do any of the actual work; but he will know what needs to be done and how to do it.

Exodus 35:32 [He is also able] to devise a plan for constructing with gold, with silver and with copper;...

All these metals have different melting points and all of them have different compositions and consistencies and only one with the proper training can work with all three.

Exodus 35:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
chă rôsheth (חֲרוֹשֶׁת) [pronounced khur-OH-sheath]	<i>carving, cutting, working, skillful working</i>	feminine singular construct	Strong's #2799 BDB #360

<sup>37</sup> I heard R. B. Thieme, Jr. say this once.

## Exodus 35:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿeben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural noun	Strong's #68 BDB #6
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
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>	Piel infinitive construct	Strong's #4390 BDB #569

In Exodus 31:5 35:32, this is variously translated *for setting, for finishing, to finish [or set] (them)*.

**Translation:** ...[and he is able to devise a plan] for cutting stones to set them [properly]...

The stones provided by the people have to be cut, perhaps polished, and some of them will have to be placed into a setting where they will be held. All of this work requires great skill. When working with a valuable stone, one wants to preserve as much of the stone as possible, and yet cut it in such a way as to show off its great beauty.

## Exodus 35:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
chărôsheth (חֲרוּשֶׁת) [pronounced khur-OH-sheath]	<i>carving, cutting, working, skillful working</i>	feminine singular construct	Strong's #2799 BDB #360
ʿêts (עֵץ) [pronounced ġays]	<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:** ...and in carving wood...

Many of the articles of furniture are made from wood; or wood encased in gold. The wood must be carved or cut in order for it to be used.



Exodus 35:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced ġaw-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 <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, 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 <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced m <sup>e</sup> law-KAWH]	<i>work, occupation, labor, workmanship; craft, craftsmanship; items produced by work; that which is related to work</i>	feminine singular construct	Strong's #4399 BDB #521
mach <sup>e</sup> shâbâh (מַחְשָׁבָה) [pronounced mahkh-SHAW <sup>B</sup> -vawth]	<i>thought, device, plan, purpose; invention; one who meditates, purposes or plots; artificial work</i>	feminine singular noun; pausal form	Strong's #4284 BDB #364

**Translation:** ...to construct by means of every designed craft.

We have already read through the things that God wants to have built. That would require a great deal of skill on the part of those who participate in the manufacture of these items.

Exodus 35:33 ...[and he is able to devise a plan] for cutting stones to set them [properly] and [he is skilled] in carving wood to construct by means of every designed craft.

The skills of Bezalel extended to all types of crafts and abilities. He was a master of many trades.

Exodus 35:30–33 Moses then said to the sons of Israel, “Observe this man who Jehovah specifically named. He is Bezalel, the son of Uri, the son of Hur, from the tribe of Judah. God has filled him with the Holy Spirit in the realm of wisdom, intelligence and knowledge, so that he is capable of overseeing every task related to building the Tabernacle and constructing its furniture. He will be able to devise a plan for constructing the articles of furniture for the Tabernacle using the gold, silver and copper provided by the people. He is also able to devise a plan for cutting the stones, so that they may be properly set; and a plan for carving wood to construct various parts of the furniture by means of an artistic design and skilled craftsmanship.

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This appears to close out a quotation of Moses begun in v. 30. I am looking at about 20 or 30 translations, and I see the beginning quotation in many of them; but not the end quote. The reason for this is, what Moses is saying continues in Exodus 36:1.

These final 6 verses ought to have been placed with the first few verses of Exodus 36 (chapter divisions in the Bible are not divinely inspired).

And to instruct, He gave in his heart, he and Oholiab ben Ahisamach to a tribe of Dan. He has filled them [with] wisdom of heart to do every [kind of] work: a metal craftsman and a designer and an embroiderer in violet and in purple and in cloth of scarlet and in fine linen; and a weaver; a doer of every [kind of] work and planning of skillful works.”

Exodus  
35:34–35

God [lit., *He*] placed in his heart [the ability] to instruct [others], both Bezalel [lit., *he*] and Oholiab ben Ahisamach (from the tribe of Dan). He has filled them [with] wisdom of heart, [able] to do every [kind of] craft. [Their skill sets include being] a forger of metals, [a worker in wood], a designer, and an embroiderer [of various fabrics, whether] violet, purple, scarlet or fine linen; a weaver—[between the two of them, they can] do every [kind] of craft and plan out [professional] designs.”

God gave Bezalel the ability to instruct others as well. In fact, this is true of both he and Oholiab (the son of Ahisamach, who is from the tribe of Dan). God filled both men with great wisdom, and they are able to do any kind of work. They can work with metals or with wood; they can plan out and design things to be made; they are able to work with all sorts of fabrics, including fine linen; in fact, they can even weave these fabrics from scratch. These men are capable of doing any sort of work and they are able to plan out a professional end-product.”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And to instruct, He gave in his heart, he and Oholiab ben Ahisamach to a tribe of Dan. He has filled them [with] wisdom of heart to do every [kind of] work: a metal craftsman and a designer and an embroiderer in violet and in purple and in cloth of scarlet and in fine linen; and a weaver; a doer of every [kind of] work and planning of skillful works.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And be hath ingiven. in his heart to teach also Ahaliab bar Achisamak, of the tribe of Dan, and hath filled them with wisdom of heart to make all the work of the carpenter, and artificer, and embroiderer, in hyacinth, and in purple, and in scarlet, and in fine linen, and the weaver, of (such as) do any work, and who teach the arts.
Targum (Pseudo-Jonathan)	And to teach art work to the rest of the artificers he imparted skill to his heart, and to (that of) Ahaliab bar Achisamak, of the tribe of Dan. He filled them with wisdom of heart to make all the work of the carpenter and the embroiderer, in hyacinth, and in purple, and in crimson, and in fine linen; and of the sewer, to fashion all the work, and to teach the workmen.
Revised Douay-Rheims	He has given in his heart: Ooliab also, the son of Achisamech, of the tribe of Dan: Both of them has he instructed with wisdom, to do carpenters” work, and tapestry, and embroidery in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all new things.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	He has put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. He has filled them with wisdom of heart, to work all manner of workmanship, of the engraver, of the skilful workman, and of the embroiderer, in blue, in purple, in scarlet, and in fine linen, and of the weaver, even of those who do any workmanship, and of those who make skilful works.
V. Alexander’s Aramaic T.	.

Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And teaching, He put that in his heart, and Elihab, son of Akhisamak from the tribe of Dan. Wisdom of Heart filled them to do every work: a carpenter, and a craftsman, and an embroiderer in blue fringes and in purple and in fine white linen and in dye of scarlet and in weaving, workers of every work and planners of ideas. And he hath put in his heart that he may teach, [both] he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, and in scarlet, and in fine linen, and of the weaver, [even] of them that do any work, and of those that devise cunning work.
Updated Brenton (Greek)	And <i>God</i> gave increased understanding, both to him, and to Eliab the <i>son</i> of Ahisamach of the tribe of Dan. And God filled them with wisdom, understanding, and perception, to understand to work all the works of the sanctuary, and to weave the woven and embroidered work with scarlet and fine linen, to do all work of curious workmanship <i>and</i> embroidery.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he has given to him, and to Oholiab, the son of Ahisamach, of the tribe of Dan, the power of training others. To them he has given knowledge of all the arts of the handworker, of the designer, and the expert workman; of the maker of needlework in blue and purple and red and the best linen, and of the maker of cloth; in all the arts of the designer and the trained workman they are expert.
Easy English	The Lord has chosen Oholiab to help Bezalel. Oholiab is the son of Ahisamach. He belongs to the tribe of Dan. Bezalel and Oholiab can teach other people how to make things. They have special skills to make all kinds of things. They can draw pictures of the things that they want to make. They can cut pictures in metal. They can use blue, purple and red material and good linen to make beautiful things with pictures on them. They are very clever at their work, so that the things that they make look beautiful.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The Lord has given Bezalel and Oholiab special skills to teach other people. (Oholiab was the son of Ahisamach from the tribe of Dan.) He has given both of these men special skills to do all kinds of work. They are able to do the work of carpenters and metalworkers. They can weave cloth with designs in it from blue, purple, and red yarn and fine linen. And they are able to weave things with wool.
God's Word™	.
Good News Bible (TEV)	.
The Message	And he's also made him a teacher, he and Oholiab son of Ahisamach, of the tribe of Dan. He's gifted them with the know-how needed for carving, designing, weaving, and embroidering in blue, purple, and scarlet fabrics, and in fine linen. They can make anything and design anything."
Names of God Bible	Also, <b>Yahweh</b> has given Bezalel and Oholiab, son of Ahisamach, from the tribe of Dan the ability to teach others. <b>Yahweh</b> has made these men highly skilled in all trades. They can do the work of jewelers, carpenters, and designers. They know how to embroider violet, purple and bright red yarn on fine linen. They know how to weave yarn on a loom. They can do all kinds of trades. They are master artists."
NIRV	And the LORD has given both him and Oholiab the ability to teach others. Oholiab, the son of Ahisamak, is from the tribe of Dan. The Lord has filled Bezalel and Oholiab with skill to do all kinds of work. They can carve things and make patterns.

They can sew skillfully with blue, purple and bright red yarn and on fine linen. They use thread to make beautiful cloth. Both of them have the skill to work in all kinds of crafts.

New Simplified Bible

»Jehovah also gave Bezalel and Oholiab, son of Ahisamach, from the tribe of Dan the ability to teach others. »Jehovah made these men highly skilled in all trades. They can do the work of jewelers, carpenters, and designers. They know how to embroider violet, purple and bright red yarn on fine linen. They know how to weave yarn on a loom. They can do all kinds of trades. They are master artists.

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

Casual English Bible

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College Press Bible Study

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Contemporary English V.

The LORD is urging him and Oholiab from the tribe of Dan to teach others. And he has given them all kinds of artistic skills, including the ability to design and embroider with blue, purple, and red wool and to weave fine linen.

The Living Bible

And God has made him and Oholiab gifted teachers of their skills to others. (Oholiab is the son of Ahisamach, of the tribe of Dan.) God has filled them both with unusual skills as jewelers, carpenters, embroidery designers in blue, purple, and scarlet on linen backgrounds, and as weavers—they excel in all the crafts we will be needing in the work.

New Berkeley Version

.

New Life Version

The Lord has given him the power to teach also, both he and Oholiab, the son of Ahisamach, of the family of Dan. He has made them able to do every work: writing words in stone, gold, silver and brass, planning, sewing beautiful work on blue, purple and red cloth and fine linen, making cloth, and all kinds of work done by able workmen.

New Living Translation

And the Lord has given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach their skills to others. The LORD has given them special skills as engravers, designers, embroiderers in blue, purple, and scarlet thread on fine linen cloth, and weavers. They excel as craftsmen and as designers.

Unlocked Dynamic Bible

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Unfolding Bible Simplified

Yahweh has also given to him and to Oholiab son of Ahisamak, from the tribe of Dan, the ability to teach their skills to others. He has given to them the ability to do all kinds of work that is done by craftsmen—those who create artistic things, those who make fine white linen, those who embroider designs using blue, purple, or red woolen yarn, and those who make linen cloth. They are able to plan many kinds of artistic work.

### Partially literal and partially paraphrased translations:

American English Bible

Both he and EliAb (of AchiSamach of the tribe of Dan) have been granted such understanding.

They have been filled with wisdom, understanding, and the know-how to do all the work that must be done for the Tent, as well as how to weave and embroider using scarlet [cloth] and fine linen, and how to fashion all the unique embroidered items.'

Beck's American Translation

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Common English Bible

Both he and Oholiab, Ahisamach's son from the tribe of Dan, have been given the skill to do every kind of work done by a gem cutter or a designer or a needleworker in blue, purple, and deep red yarns and in fine linen or a weaver or anyone else doing work or creating designs. A portion of v. 34 was placed with the previous passage for context.

New Advent (Knox) Bible

Here is Oöliab, too, son of Achisamech, of the tribe of Dan; both of these he has endowed with skill, to carry out woodwork, and tapestry, and embroidery, with

threads of blue and purple and scarlet twice-dyed and lawn; the weaving shall be theirs, and they shall find out new devices. A portion of v. 34 was placed with the previous passage for context.

Translation for Translators Yahweh has also given to him and to Oholiab, the son of Ahisamach, from the tribe of Dan, the ability to teach their skills to others. He has given to them the ability to do all kinds of work that is done by craftsmen—those who create artistic things, those who make fine white linen, those who embroider designs using blue or purple or red yarn/thread, and those who make other cloth. They are able to do many [HYP] kinds of skillful work.

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

Conservapedia Translation	And He had put in his heart to teach, both and Aholiab, the son of Ahisamach, of the tribe of Dan. He has filled their them with wisdom of the heart, to do all types of work of the engraver, thinker and the embroiderer, in blue, purple, scarlet and in fine linen, and of the weaver, even of those that do any work, and of those that plan brilliant work.
Ferrar-Fenton Bible	He has also given as a fitting assistant to him, Ahaliab the son of Ahhismak, of the tribe of Dan, filling them with intelligence to work in every kind of contrivance, in jewellery, and embroidery, in azure, and purple; in blue, and red, and flax; and to weave all materials, and to make patterns."
God's Truth (Tyndale)	And he has put in his heart the grace to teach: both him and Ahaliab the son of Ahisamach of the tribe of Dan has he filled with wisdom of heart, to work all manner of graven work: they are also broiderers and workers with needle, in Jacinth, scarlet, purple and byss, and are weavers that can make all manner work, and can devise subtle work.
HCSB	He has also given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach others. He has filled them with skill [Lit <i>with wisdom of heart</i> ] to do all the work of a gem cutter; a designer; an embroiderer in blue, purple, and scarlet yarn and fine linen; and a weaver. They can do every kind of craft and design artistic designs.
International Standard V	And he has given both him and Ahisamach's son Oholiab from the tribe of Dan the ability to teach. He has equipped them [Lit. has given them wisdom of heart] to do all kinds of work done by an engraver, designer, embroider in blue, purple and scarlet material and in fine linen, or as a weaver. They were able to do [Lit. doers of] all kinds of work and were skilled designers.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	YHWH has given him a mind to teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan. Them has He filled with administrative skills of mind for accomplishing all facets of workmanship for the engraver, designers, and the embroiderers in blue, purple, scarlet, in fine linen and for the weavers, even of them that fashion any work and of those that are inventive.
Wikipedia Bible Project	And to Horath, in his heart, he gave, him and Ahaliav son of Achisamach, for the staff of Dan. He filled them with wisdom of heart to do all the work of craftsman and designer, and of a weaver of cyan and magenta, and second-weave and sixfold cloth, doing all crafts and reckoning all designs.

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



Christian Community (1988) The Heritage Bible	. And he has given it in his heart that he may cause it to flow, he and Aholiab, the son of Ahisamach, of the tribe of Dan. He has filled them with wisdom of heart to work all work of the fabricator, and calculations, and of the embroiderer, in blue, and in purple, in bright crimson, and in fine linen, and of the weaver, of them who do any work, and of them who calculate devices.
New American Bible (2002) New American Bible (2011)	. He has also given both him and Oholiab, son of Ahisamach, of the tribe of Dan, the ability to teach others. He has endowed them with skill to execute all types of work: engraving, embroidering, the making of variegated cloth of violet, purple, and scarlet yarn and fine linen thread, weaving, and all other arts and crafts.
New English Bible—1970	He has inspired both him and Aholiab son of Ahisamach of the tribe of Dan to instruct workers and designers of every kind, engravers, seamsters, embroiderers in violet, purple, and scarlet yarn and fine linen, and weavers, fully endowing them with skill to execute all kinds of work.
New Jerusalem Bible	And on him and on Oholiab son of Ahisamach, of the tribe of Dan, he has bestowed the gift of teaching, and filled them with the skill to carry out every kind of work, that of the engraver, that of the embroiderer, that of the needleworker in violet-purple, red-purple and crimson materials and fine linen, that of the weaver, and indeed that of every kind of craftsman and designer.'
New RSV Revised English Bible—1989	. .

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	[ADONAI] has also given him and Oholi'av the son of Achisamakh, of the tribe of Dan, the ability to teach others. He has filled them with the skill needed for every kind of work, whether done by an artisan, a designer, an embroiderer using blue, purple and scarlet yarn, and fine linen, or a weaver — they have the skill for every kind of work and design.
exeGesés companion Bible	...and he gives in his heart to direct - he and Oholi Ab the son of Achi Samach of the rod of Dan: he fills them with wisdom of heart, to work all work of the engraver and of the work of a fabricator and of the embroiderer in blue and in purple, in scarlet and in white linen and of the weaver - workers of every work and they who fabricate fabrications.
Hebraic Roots Bible	And He has put in his heart to teach, he and Aholiab the son of Ahisamach, of the tribe of Dan, He has filled them with wisdom of heart, to do every work of a smith, and an artisan, and an embroiderer in blue, and in purple, and in crimson, and in bleached linen, and a weaver; doers of every work and devisers of designs.
Israeli Authorized Version Kaplan Translation	. '[God] also gave to him and Oholiav son of Achisamakh, of the tribe of Dan, the ability to teach [others]. He has granted them a natural talent for all craftsmanship, to form materials, to brocade or embroider patterns with sky-blue, dark red and crimson wool and fine linen, and to weave. They will thus be able to do all the necessary work and planning. <b><i>They will thus be able...</i></b>

(Hirsch). Or, 'along with everyone who did work and planning' (Targum); or, 'doing ordinary work and skilled craftsmanship' (Malbim).

The Scriptures 2009	<p>“And He has put in his heart the ability to teach, in him and Oholiah son of Ahisama<sup>k</sup>, of the tribe of Dan.</p> <p>“He has filled them with skill to do all work of the engraver and the designer and embroiderer, in blue and in purple, in scarlet material, and in fine linen, and a weaver, doing any work, and makers of designs.</p>
Tree of Life Version	<p>He has also placed in his heart the ability to teach—both he and Oholiab son of Ahisamach, of the tribe of Dan. He has filled them with wisdom of heart to forge all the works of an engraver, an artisan, and an embroiderer in blue, purple, scarlet and in fine linen, as well as weaving—they can perform every craft and ingenious designs.</p>

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

Alpha & Omega Bible	<p>AND THE THEOS (<i>Alpha &amp; Omega</i>) GAVE IMPROVEMENT IN UNDERSTANDING BOTH TO HIM, AND TO ELIAB THE SON OF ACHISAMACH OF THE TRIBE OF DAN.</p> <p>AND THE THEOS (<i>Alpha &amp; Omega</i>) FILLED THEM WITH WISDOM, UNDERSTANDING AND PERCEPTION, TO UNDERSTAND TO WORK ALL THE WORKS OF THE SANCTUARY, AND TO WEAVE THE WOVEN AND EMBROIDERED WORK WITH SCARLET AND FINE LINEN, TO DO ALL WORK OF CURIOUS WORKMANSHIP AND EMBROIDERY.</p>
Awful Scroll Bible	<p>He is to have put in the sensibility of his heart, to project them, also Aholi-ab, the son of Ahisamach, of the branch of Dan, even is He to have filled them with cunning, in the sensibility of their heart, to make things of their occupation, that of engraving, even they being assessed, and of he being an embroiderer in violet, magenta, crimson, and scarlet bleached linen, and he being a weaver; making all things of their occupation, being assessed devices.</p>
Charles Thompson OT Concordant Literal Version	<p>.</p> <p>And the ability to direct He put into his heart, for him and Aholiab son of Ahisamach, of the stock of Dan.</p> <p>He filled them with wisdom of heart to do all the work of the artificer and brocade designer and embroiderer in blue, in purple, in double-dipped crimson and in cambric and weaving, executors of all work and designers of designs.</p>
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	<p>And He hath given him the ability to teach, both he, and Oholiav ben Achisamach, of the tribe of Dan.</p> <p>Them hath He filled with chochmat lev, to do all manner of artistic work, of the carver, and of the weaver of artistic design work, and of the embroiderer, in turquoise, and in purple, in scarlet wool, and in fine linen, and of the weaver, even of them that do artistic work, and of those that make artistic designs.</p>
Rotherham's <i>Emphasized B.</i>	<p>&lt;To teach also&gt; hath he put in his heart,  [the heart of] him_ and of Oholiab— son of Ahisamach_ of the tribe of Dan ; hath filled them with wisdom of heart_ to work alld manner of workmanship—of cutter_ and deviser_ and embroiderer, in blue and in purple_ ine crimson and in fine linen, and of the weaver,—workers of any manner of workmanship, and devisers of skilful designs.</p>
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>He has also put in Bezalel's heart [the willingness] to teach [others the same skills], both he and Oholiab, son of Ahisamach, of the tribe of Dan. He has filled them with</p>
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The Expanded Bible	<p>skill to do the work of an engraver, of a designer, and of an embroiderer, in blue, purple, and scarlet fabric, and in fine linen, and of a weaver; makers of every work and embroiderers of [excellent] designs.</p> <p>Also, the Lord has ·given [<sup>L</sup>placed in the heart of] Bezalel and Oholiab, the son of Ahisamach from the tribe of Dan, the ·ability [or desire] to teach others. The Lord has ·given them [<sup>L</sup>filled them with] the skill to do all kinds of work. They are able to ·cut [engrave] designs in metal and stone. They can plan and ·sew designs [embroider] in the fine linen with the blue, purple, and ·red [scarlet] thread. And they are also able to weave things.</p>
Kretzmann's Commentary	<p>And He hath put in his heart that he may teach, God had given him the ability to instruct others, to give them directions for making the individual parts and vessels, both he and Aholiab, the son of Ahisamach, of the tribe of Dan.</p> <p>Them hath He filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning (skilful) workman, the artistic craftsman, and of the embroiderer, the weaver, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, one skilled both in weaving and in plaiting or braiding, even of them that do any work, and of those that devise cunning work; these two men ranked above all others in artistic ability combined with practical sense. It is a combination of gifts which has often been placed in the service of the Lord in times past and deserves to be cultivated today.</p>
Syndein/Thieme The Voice	<p>Also, God has placed within both Bezalel and Oholiab (son of Ahisamach the Danite) the ability to teach. He has gifted them and made them expert engravers, designers, and embroiderers using blue, purple, and scarlet thread on fine linen. They are master weavers, skilled craftsmen, and expert designers.</p>

### Bible Translations with Many Footnotes:

The Complete Tanach	<p>And He put into his heart [the ability] to teach, both him and Oholiab, the son of Ahisamach, of the tribe of Dan.</p>
The Geneva Bible Kaplan Translation NET Bible®	<p><b>and Oholiab:</b> of the tribe of Dan, of the lowest of the tribes, of the sons of the handmaidens [Bilhah and Zilpah. Dan was Bilhah's son]. Yet the Omnipresent compared him [Oholiab] to Bezalel for the work of the Mishkan, and he [Bezalel] was of the greatest of the tribes [Judah], to fulfill what is said: "and a prince was not recognized before a poor man" (Job 34:19). -[from Tanchuma 13]</p>
	<p>He imbued them with wisdom of the heart, to do all sorts of work of a craftsman and a master worker and an embroiderer with blue, purple, and crimson wool, and linen and [of] weavers, those who do every [manner of] work, and master weavers.</p>
	<p>And he has put it in his heart<sup>4</sup> to teach, he and Oholiab son of Ahisamach, of the tribe of Dan. He has filled them with skill<sup>5</sup> to do all kinds of work<sup>6</sup> as craftsmen, as designers, as embroiderers in blue, purple, and scarlet yarn and in fine linen, and as weavers. They are<sup>7</sup> craftsmen in all the work<sup>8</sup> and artistic designers.<sup>9</sup></p> <p><sup>4sn</sup> See on this H. Routtenberg, "The Laws of the Sabbath: Biblical Sources," <i>Dor le Dor</i> 6 (1977): 41-43, 99-101, 153-55, 204-6; G. Robinson, "The Idea of Rest in the Old Testament and the Search for the Basic Character of Sabbath," <i>ZAW</i> 92 (1980): 32-43.</p> <p><sup>5sn</sup> Kindling a fire receives special attention here because the people thought that kindling a fire was not work, but only a preparation for some kind of work. The Law makes sure that this too was not done. But see also G. Robinson, "The Prohibition of Strange Fire in Ancient Israel: A Look at the Case of Gathering Wood and Kindling Fire on the Sabbath," <i>VT</i> 28 (1978): 301-17.</p> <p><sup>6tn</sup> Heb "dwelling places"; KJV, ASV "habitations."</p> <p><sup>7sn</sup> The presence of these three verses in this place has raised all kinds of questions. It may be that after the renewal of the covenant the people needed a reminder to obey God, and obeying the sign of the covenant was the starting point. But there is more to it than this; it is</p>

part of the narrative design of the book. It is the artistic design that puts the filling of the Spirit section (31:1-11) prior to the Sabbath laws (31:12-18) before the idolatry section, and then after the renewal there is the Sabbath reminder (35:1-3) before the filling of the Spirit material (35:4-36:7).

<sup>8sn</sup> The book now turns to record how all the work of the sanctuary was done. This next unit picks up on the ideas in Exod 31:1-11. But it adds several features. The first part is the instruction of God for all people to give willingly (35:4-19); the next section tells how the faithful brought an offering for the service of the tabernacle (35:20-29); the next section tells how God set some apart with special gifts (35:30-35), and finally, the narrative reports how the faithful people of God enthusiastically began the work (36:1-7).

<sup>9tn</sup> Heb "from with you."

New American Bible (2011) .

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

Brenner's Mechanical Trans.	...and he (placed) in his heart to [teach], he and <b>"Ahaliyav"</b> <sup>Tent of father</sup> , son of <b>"Ahiysamahh"</b> <sup>My brother supports</sup> , belonging to the branch of <b>"Dan"</b> <sup>Moderator</sup> , he filled them with the skill of heart to do all the business of the engraver and thinking, and embroidering (with) blue, and (with) purple, (with) kermes of the scarlet, and (with) the linen, and the braider, for doing all the business of thinking of inventions,...
Charles Thompson OT	He hath indeed qualified him and Eliab the son of Achisamach of the tribe of Dan and hath filled them with wisdom, knowledge and skill to know how to make all the works of the sanctuary, and to weave the embroidery and tapestry with scarlet yarn and cotton thread; to execute every kind of work in architecture and embroidery.
C. Thompson (updated) OT Context Group Version	. And he has put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. He has filled them with wisdom of heart, to work all kinds of workmanship, of the engraver, and of the skillful workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of those that do any workmanship, and of those that devise skillful works.
English Standard Version	And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver—by any sort of workman or skilled designer.
Literal Standard Version	And He has put [it] in his heart to direct, he and Aholiab, son of Ahisamach, of the tribe of Dan; He has filled them with wisdom of heart to do every work, of engraver, and designer, and embroiderer (in blue, and in purple, in scarlet, and in linen), and weaver, who does any work, and of designers of designs."
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	He also has put in his heart to teach, both he and Oholiab, the son of Ahisamach, of the tribe of Dan. He has filled them with [skill [Lit <i>wisdom of heart</i> ]] to perform every work of an engraver, of a designer, and of an embroiderer, in violet, purple, <i>and</i> in scarlet <i>material</i> , and in fine linen, and of a weaver, as performers of every work and makers of designs.
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	And He has put in his heart to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan. He has filled them with wisdom of heart to do all manner of work

of the engraver and the designer and the tapestry maker, in violet, purple, and scarlet thread, and fine linen, and of the weaver; those who do every work and those who devise designs.

Webster's Bible Translation .  
World English Bible .  
Young's Literal Translation .  
Young's Updated LT

“And to direct He has put in his heart, he and Aholiab, son of Ahisamach, of the tribe of Dan; He has filled them with wisdom of heart to do every work, of engraver, and designer, and embroiderer (in blue, and in purple, in scarlet, and in linen), and weaver, who do any work, and of designers of designs.

### The gist of this passage:

Bezalel and Aholiab were both able to apply their skills and to teach what they knew to others. There were others in the camp with particular and important skills as well.

34-35

## Exodus 35:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
yârâh (הָרַי) [pronounced <i>yaw-RAWH</i> ]	<i>to cast, to shoot; to sprinkle, to water, to send out the hand, to teach, to instruct</i>	Hiphil infinitive construct	Strong's #3384 BDB #434
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
lêb (לֵב) [pronounced <i>lay<sup>b</sup>lv</i> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3820 BDB #524
hûw' (אוּה) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ohôlîy'âb (אֹהֲלִי'אָב) [pronounced <i>OH-hohl-ee-AWB</i> ]	<i>father's tent; transliterated Aholiab, Oholiab</i>	masculine singular proper noun	Strong's #171 BDB #14
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119



## Exodus 35:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾĂchîiṣcāmāk <sup>e</sup> (אָחִיִּיִּצְאָמָאֵךְ) [pronounced <i>ahkh-ee-saw-MAWK</i> ]	<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 <i>le</i> ]	<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 (מַטֶּה) [pronounced <i>maht-TEH</i> ]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Dân (דָּן) [pronounced <i>dawn</i> ]	<i>judge</i> and is transliterated <i>Dan</i>	masculine proper noun	Strong's #1835 BDB #192

**Translation:** God [lit., He] placed in his heart [the ability] to instruct [others], both Bezalel [lit., he] and Oholiab ben Ahisamach (from the tribe of Dan).

Moses is still speaking at this point, telling the people who is going to oversee this project. One of the men is Bezalel—already named—and the other is Oholiab ben Abhisamach, someone from the tribe of Dan.

The subject of this sentence is not given, but logically, it has to be God. Who else can place something in the hearts of Bezalel and Oholiab? God calls them in v. 30 and fills them with the Spirit in v. 31. Logically, God is the subject here as well.

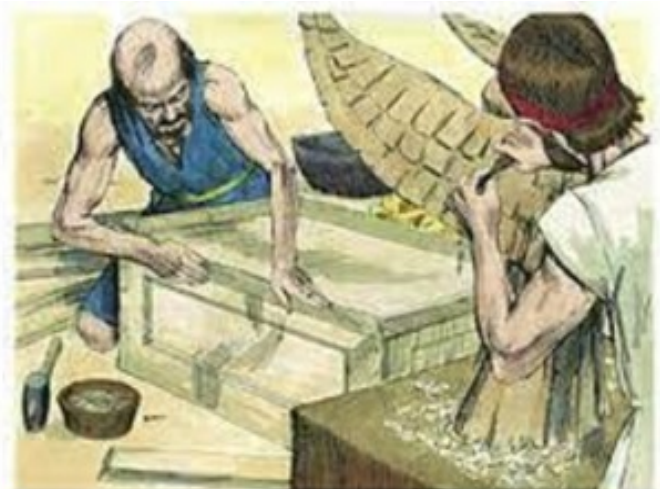
It says that they have the ability to teach—this is something placed in the hearts of these two men. That is just a part of the makeup of their souls. As to the exact mechanics of what exactly is placed into their hearts—that would be somewhat difficult to specify. A person can have a natural ability to figure out how things work and how they are pieced together; but being able to teach something like this must be cultivated as well. No child comes out of the womb able to put together an Apple phone.

This ability to teach is important. My father tried to show me how to fix the brakes on my car on several occasions, but I only got the general idea of how to do it. A roommate of mine—without getting a speck of grease on his hands—walked me through the procedure, standing over my shoulder and telling me what to do. With my hands on, like that, I learned, and did several brake jobs after that. Jim, my roommate, was able to guide me and instruct me in this particular job (I am a person who does not have much of natural ability in this realm).

As I have suggested earlier, there have been a series of events in these two men which have guided them in their skills and in their ability to instruct others. God made plans in eternity past for these men, guiding them for at least a portion of their lives.

**Bezalel and Oholiab working on the Ark and its cover** (a graphic); from [New Life](#); accessed April 19, 2021.

Exodus 35:34 God [lit., He] placed in his heart [the ability]



to instruct [others], both Bezalel [lit., *he*] and Oholiab ben Ahisamach (from the tribe of Dan).

These duties and responsibilities cannot be accomplished by just one or two men. They will have the skill and ability to teach others to do some of the tasks involved and act as builders do, subbing out a great deal of the work.

The end result of the work of hundreds, if not thousands of men (and women<sup>38</sup>), working with the contributions of tens of thousands of people, will build the Tabernacle and the furniture which are a part of it. And everything which is built must also be transportable. Buildings which are built today, unless otherwise designed, are meant to sit in one place for the rest of their useful lives.

See *Who were Bezalel and Oholiab in the Bible?* [Got Questions.org](http://GotQuestions.org)

Exodus 35:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâlê' (מָלֵא) [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>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #4390 BDB #569
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
châk <sup>e</sup> mâh (חָכְמָה) [pronounced <i>khawk<sup>e</sup>-MAW</i> ]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular construct	Strong's #2451 BDB #315
lêb (לֵב) [pronounced <i>lay<sup>b</sup>v</i> ]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
lâmed (ל) [pronounced <i>l<sup>e</sup></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
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
m <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced <i>m<sup>e</sup>law-KAWH</i> ]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521

**Translation:** He has filled them [with] wisdom of heart, [able] to do every [kind of] craft.

<sup>38</sup> Being 70 years old, I tend to use *man* or *men* in the generic sense, to stand for both *men and women*. Society, being what it is, desperately wants to see *men and women* instead of the generic use of *men*.

This is God, again, filling these men with the wisdom to be able to do every kind of work associated with the building of the Tabernacle and its furniture.

We are all born with specific skills. My mother tells me that my 4<sup>th</sup> grade teacher remarked as to how well I understood and picked up arithmetic. So, there is some part of my brain which is reasonably clever in that realm; but it also took the teaching—years of it—to develop.

I have a friend of mine who was a math teacher; but he is also skilled in working with his hands and designing things. We can talk about a project—put our heads together on what it ought to look like—and then he can actually do it, even if he never did it before. That is something that I cannot do.

There is no reason to understand this to mean that, at one instant, these men were incapable of any sort of craftsmanship; and the next moment, they could do anything. I believe that God worked with these men throughout their lives, through the abilities in their soul, matched with experiences which honed these skills. From a human perspective, we might understand this to be the imperfect tense, as it takes place over a lifetime; but from the divine perspective, a lifetime is a very short period of time. During that short period of time, God worked out the life experiences of these two men. From the divine perspective, this is the perfect tense.

Exodus 35:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chârâsh (חָרָשׁ) [pronounced <i>khaw-RAWSH</i> ]	<i>an engraver, artificer, metal worker; stone worker; metal craftsman; woodworker</i>	masculine singular noun	Strong's #2796 BDB #360
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB</i> ]	<i>thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned</i>	masculine singular, Qal active participle	Strong's #2803 BDB #362
In Exodus 35:35, variously translated, <i>designer, embroiderer, skilled workman, skillful worker, artisan, the weaver of artistic design work, fabricator; the ability to design.</i>			

**Translation:** [Their skill sets include being] a forger of metals, [a worker in wood], a designer,...

These men are able to work with metals and with wood—skills which are described with one word. He is also able to design a project. Today, this might be someone who is able to put together blueprints (or work with CAD). They are able to plan out a project and then do it; or guide others in doing it.

When a house is built, much of it begins with the blueprints of the house, describing exactly how it is going to look, where the doors and windows will be, where the air conditioning unit and parts will be placed (including the air shafts, if any); where the wiring runs, where the plumbing fixtures and pipes go. The builder, who many have had nothing to do with the plans, then begins to have his subcontractors go out and do this or that, building the house in a very specific order. That is, all of the wiring and pipes have to be in place *before* the sheetrock is done.

These two men have the plans given to Moses by God, and they are going to work with these plans in order to have a completed project. They are able to design and plan all of this out.

Moses either heard the words of God or he actually saw, in some way, models of what God wanted produced. This was in Moses' soul and he described these things in words in the Scriptures (or God described them, and Moses wrote these descriptions down). It is quite another thing to have these words and transform them into

objects which fit that description. It was the job of Bezalel and Aholiab to transform God's words into an actual Tabernacle and furnishings.

Exodus 35:35c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râqam (רִקַּם) [pronounced <i>raw-KAM</i> ]	<i>embroiderer, weaver, one who does needlework</i>	masculine singular, Qal active participle	Strong's #7551 BDB #955
These are simply 3 classifications of work in which this Aholiab guy was skilled in.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-lehth</i> ]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun with the definite article	Strong's #8504 BDB #1067
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'argâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i> ]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun with the definite article	Strong's #713 BDB #71
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
tôlâ'/tôlê'âh/tôla'ath (תֵּלֵלָה/תֵּלֵלָה/תֵּלֵלָה) [pronounced <i>to-LAW, to-lay-AW, to-LAH-ath</i> ]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced <i>shaw-NEE</i> ]	<i>crimson, scarlet; scarlet clothing</i>	masculine singular noun with the definite article	Strong's #8144 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i> ]; also spelled sheshîy (שֵׁשִׁי) [pronounced <i>shehsh-EE</i> ]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun with the definite article	Strong's #8336 BDB #1058

**Translation:** ...and an embroiderer [of various fabrics, whether] violet, purple, scarlet or fine linen;...

They are also able to embroider and sew; and they are able to guide others to develop the kind of materials needed for the Tabernacle and for the uniforms worn by Aaron and his sons as priests.

Exodus 35:35d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʾârag (אַרָג) [pronounced aw-RAHG]	weaver; figuratively, intrigue	masculine singular, Qal active participle	Strong's #707 BDB #70
ʾâsâh (אַשָׂה) [pronounced ʿaw-SAWH]	a doer of, a maker of, a constructor of, a fashion of, a preparer of	Qal active participle, masculine singular construct	Strong's #6213 BDB #793
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
m <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced m <sup>e</sup> law-KAWH]	work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work	feminine singular construct	Strong's #4399 BDB #521
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
châshab (חָשַׁב) [pronounced khaw-SHAHB <sup>y</sup> ]	thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned	masculine plural, Qal active participle; construct form	Strong's #2803 BDB #362
In Exodus 35:35, variously translated, <i>designer, embroiderer, skilled workman, skillful worker, artisan, the weaver of artistic design work, fabricator; the ability to design.</i>			
mach <sup>e</sup> shâbâh (מְחַשְׁבֵּה) [pronounced mahkh-SHAW <sup>B</sup> -vawth]	(artistic, skilled, well-planned) designs, ingenious designs, curious works, skillful works, cunning works, fabrications, plans	feminine plural noun	Strong's #4284 BDB #364

**Translation:** ...a weaver—[between the two of them, they can] do every [kind] of craft and plan out [professional] designs.”

These men even know how to begin with the raw materials (like goat's hair) and turn it into cloth.

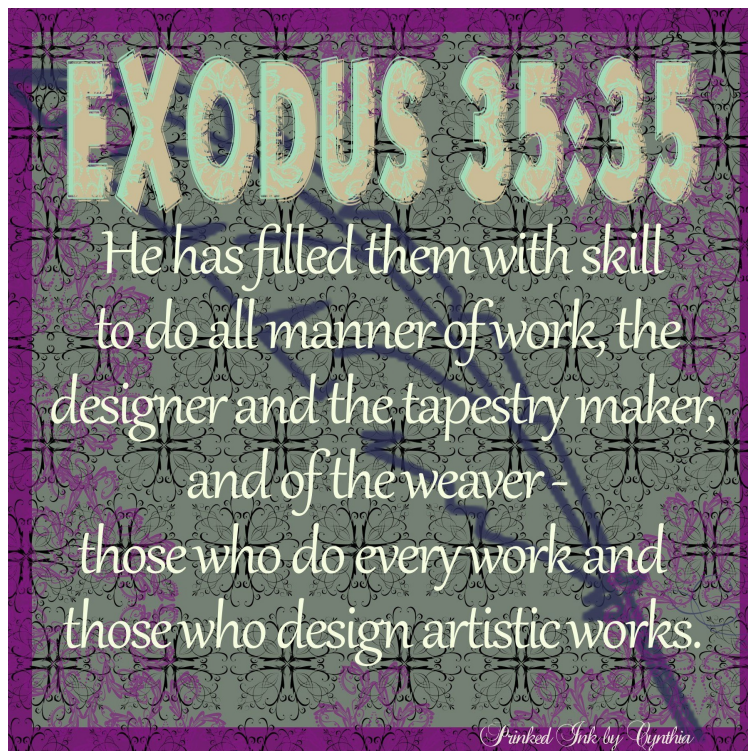
These are men who can do every kind of work and to plan out a project that needs to be done.



When it came to the furniture and tent to be designed and built, Moses brought the plans, but he seems to have given them over to Bezalel and to Oholiab.

When Solomon builds the Temple, maybe 600 years later, and he and his father design the plans for it (we do not know exactly how much input either man had). Solomon, although he did not necessarily do anything with his hands, seemed to oversee the Temple more carefully than Moses here. Moses knew that he could pass this off to these two skilled men, and Solomon, I believe, had the strong desire to construct the Temple himself.

Exodus 35:35 He has filled them [with] wisdom of heart, [able] to do every [kind of] craft. [Their skill sets include being] a forger of metals, [a worker in wood], a designer, and an embroiderer [of various fabrics, whether] violet, purple, scarlet or fine linen; a weaver—[between the two of them, they can] do every [kind] of craft and plan out [professional] designs.”



**Exodus 35:35 (NKJV—edited)** (a graphic); from [Pinterest](#); accessed April 19, 2021.

Exodus 35:34–35 God gave Bezalel the ability to instruct others as well. In fact, this is true of both he and Oholiab (the son of Ahisamach, who is from the tribe of Dan). God filled both men with great wisdom, and they are able to do any kind of work. They can work with metals or with wood; they can plan out and design things to be made; they are able to work with all sorts of fabrics, including fine linen; in fact, they can even weave these fabrics from scratch. These men are capable of doing any sort of work and they are able to plan out a professional end-product.”

**Application:** What ought to stand out is, God has given these various skills and abilities to quite a number of people in the congregation. However, should we understand this to mean that, they had absolutely no skills prior; and now, poof, out of nowhere, they are skilled? We are products of the raw material which we begin with (our bodies and souls) added to the environment in which we are placed. I have got a friend of mine, and his father and my father were both similarly skilled as craftsmen. My friend picked up many of his father’s skills and more; whereas, I picked up very little of my father’s. Part of the difference was certainly, what was in our souls and what interested us. The end result is, my friend is far more skilled as a craftsman than I am. However, I have learned a lot watching and following him. We also make a good team when it comes to design (something that his wife occasionally helps us with). Although I do not tend to make massive changes in houses which I buy and recondition and rent, there are some instances where some design changes are necessary (not like you see on tv where the floor plan is completely reworked). The 2 or 3 of us often work very well together, coming up with things which are both durable and easy on the eyes. Any one of us—my friend, his wife or me—could not come up with and complete every project alone. Working together, we do better designs and projects.

**Application:** Again, my point is, the Christian life is a team effort. We are not in competition with one another. We are on the same team; and our working together has better results.

**Application:** This is what is happening on the ground here and in subsequent chapters. These men here have certain interests which drive them, they have certain skills which they have developed, and they have had the chance to develop their skills even further due to their background (remember, all of these people, a few months ago, were slaves, and they were slaves all of their lives). My point being, there were events and things which

happened along the way where, Bezalel and Aholiab were placed in situations, based upon their interest and innate skills, to develop their skills further—something which not all Israelites had.

**Application:** Just as there were just the right materials for the building of the Tabernacle at hand, right there, in the desert-wilderness; so God had provided the correct manpower to accomplish the tasks which He required.

**Application:** This multiplicity of skills leads to great societies as well as to job satisfaction. Work or labor is the second fundamental divine institution; and this is very important to the general progress of mankind as a whole (this would be technological progress). In the spiritual realm, there are also a multiplicity of gifts, which is why local churches can pop up and be successful in helping and guiding the spiritual lives of those who attend.

Now, I noticed something that made little sense to me—many translations which began with quotation marks back in v. 30 did not end them at v. 35. At first I thought it was a typo. However, the problem is, Exodus 36:1 should have been the final verse of Exodus 35. And other translators properly place those final quotation marks at the end of v. 1.

Exodus 35:30–35 Then Moses said to the people of Israel, "See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; and he has filled him with the Spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship, to devise artistic designs, to work in gold and silver and bronze, in cutting stones for setting, and in carving wood, for work in every skilled craft. And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver—by any sort of workman or skilled designer.

Exodus 36:1 "Bezalel and Oholiab and every craftsman in whom the LORD has put skill and intelligence to know how to do any work in the construction of the sanctuary shall work in accordance with all that the LORD has commanded." (ESV)

I do everything possible to keep the chapters intact when I exegete them, even when one or two verses are poorly placed. The final 6 verses of this chapter should have been placed with Exodus 36.

Looking at all of this in context, Moses is saying to the people that these two men, Bezalel and Aholiab, both have great skills given them by God (again, which does not necessarily mean that God suddenly infused them with these skills). By Moses saying these things, he is conferring authority onto Bezalel and Aholiab. He is telling the people that, if they are taking part in this project, and if they have a question or problem, take that question or problem to Bezalel and Aholiab. They will be the ones in charge.

As a leader, you may not grasp what Moses is saying and doing here, but he is giving deference to these specially skilled men. He is saying, "Listen, I am not the expert here. These two men are the experts." That takes some humility to defer to these two men (who Moses probably did not know before, as God told Moses who they were by name).

Leaders often want to be in charge of everything. There are hundreds of men in Washington D.C. who want to tell the rest of the United States just exactly what to do. Great leaders do not have to be involved in every decision. Great leaders know when to delegate.

**Illustration:** One of the skills in President Trump's skill set is being able to delegate (I wrote this in 2020 and 2021). This is something which he has done effectively for most of his life. However, not having been in Washington D.C. before, he had no idea just how dangerous it was to delegate responsibility to Washington insiders. I believe that many people did not realize this. Moses is choosing men who are faithful to God. Some of the men chosen by Trump were not faithful to their country or to Trump, but to Washington D.C. (better known as the *swamp*).

**Illustration:** I use the illustration of this skill of President Trump to delegate, and why it does not always work. God specified to Moses exactly to whom the Tabernacle work needed to be delegated.

<b>Beginning of Document</b>	<b>Chapter Outline</b>	<b>Charts, Graphics, Short Doctrines</b>
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## 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 35 is in the Word of God

1. This chapter allows us to see the Exodus generation in a somewhat different light. Although the slave generation which came out of Egypt were horrendous failures when it came to idolatry and their lack of trust; there were times that they stepped up and did what God called them to do. That would be this chapter along with the next 5 chapters in Exodus.
2. This chapter gives us a good overall view of the raw materials needed for the Tabernacle and its furnishings.
3. We have a brief list of the items which would be built from the raw materials.
4. All who wanted to participate in this wonderful project is given that opportunity. This very much describes our lives as believers in the Church Age. If you want to participate, if you want to be a part of God's plan, that option is open to you.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

These are things which we learn while studying this particular chapter.

### What We Learn from Exodus 35

1. We find that God, in eternity past, knew what would be needed in order to build the Tabernacle; and He planned for the Israelites to have these materials in their possession at that time that they were needed. Such planning involved the volition of millions of people, both believers and unbelievers.
2. We related the raw materials needed to God's overall plan, and how this was accomplished by God.
3. We studied a brief overview of the Tabernacle, what it looked like; and all of the furnishings that would be a part of the Tabernacle.
4. We discussed the concept of the Christian life being a team effort.
5. When it comes to the skills of Bezalel and Aholiab (and by extension, our own skills for the Christian life), we got to examine where those skills ultimately came from (they came from God, of course); but we also discussed the means by which these skills became a part of us. There is no reason to assume that, in order for us to take part in spiritual production that God must miraculously impart some set of skills into us which were not there before.
6. There are parallels in the study of this chapter to the concept of spiritual gifts in the Church Age.
7. Because of the odd division between Exodus 35 and 36, we briefly discussed the reasons for this.

**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 35

We should generally understand that the God Who interacts with Moses is Jesus in His Preincarnate Being. Whatever contact between man and God that takes place is logically done with the 2<sup>nd</sup> Person of the Trinity. So this is Jesus Who speaks to Moses and gives him direction. Throughout this chapter, Moses is telling the people what God said to him.

Moses, acting as a go-between (or mediator) between man and God, is a type of Christ.

Chapter Outline

Charts, Graphics and Short Doctrines

## Footnotes for the American English Bible

### Tent of Proofs

We are sure that many will object to our calling God's place of worship in the desert a 'tent' rather than a 'tabernacle.'

However, tabernacle is an obsolete English word, the true meaning of which is misunderstood by most people.

So for clarification;

We have opted to use the modern word 'tent,' because it was in fact a portable structure made of cloth and beams.

Notice that this tent is often referred to in Greek as the skenes tou marturion, which means, Tent of Testimony or, Tent of Proofs.

And the reason why they called it that, was because it housed the kiboton martyriion (Box [of] Testimony or Chest of Proofs), which is referred to in other Bibles as Ark of the Covenant.

However, we have more closely translated skenes tou marturion as Tent of Proofs wherever these particular Greek words are found.

### Chest of Proofs

We are sorry to use such an unfamiliar term, but the common term Ark of the Covenant may not accurately describe the sacred box that originally held the tablets of the Ten Commandments, the writings of Moses, the manna, and the walking stick of Aaron.

For the meaning of the ancient English word 'ark' has been lost in history, and the second word, 'covenant' (meaning, sacred agreement) isn't always used as part of the name in the Greek text.

Note that in some places in the Septuagint text, it is called the kiboton marturion, which literally means, Box [of] Testimony.

And the reason why it could be properly called that, is because the box was built to hold the Proofs of the things that God did for IsraEl.

So this is why, wherever the words kiboton marturion appear in the text, we have called it the Chest of Proofs.

However, it was in fact called the Chest of the Sacred Agreement (or Ark of the Covenant) at Exodus 27:21 and in other places.

But after the IsraElites settled in the Promised Land, it was always referred to as the kiboton marturion, or

Chest of Proofs in the Septuagint text.

Something that most people don't realize though, is that during the time of the Prophet Samuel and the High-Priest Eli, the Philistines captured the Chest, emptied its contents, and returned it to Israel empty. According to the Bible account there, they returned it because it brought a plague on their people (see 1 Samuel 5:12).

However, later on, the sacred tablets containing the Ten Commandments are once again mentioned as being in the Chest during the time of King Solomon (but nothing else... see 1 Kings 8:9); So we must assume that these less-perishable items had been found and returned.

### **Propitiatory**

We have searched hard for a modern English synonym for this difficult and obscure word and found none. Yes, the Propitiatory was the gold lid for the sacred Chest (Ark) that included the forms of two gold cherubs on the top.

So, what word can be used to describe it?

The Greek word that we are struggling with is *ilasterion*.

Some Bibles have translated it as the Propitiatory, and others have called it the Mercy Seat.

However, Mercy Seat doesn't accurately describe what it was, because nobody was to sit on it.

Rather, this gold lid served as some sort of an Altar;

For the Priests sprinkled the blood of Propitiation upon it once each year on the Day of Atonement.

And what does Propitiation mean?

It refers to something that is done to sooth a relationship, as with soothing God's relationship with sinful mankind (in this case).

### **Anointing**

At Exodus 29:29, we find that Aaron and his sons were to be 'anointed' as Priests of God and that this action would make them 'holy' or clean.

They were thereafter 'anointed' by having holy oil poured over their heads, which was a sign to all the onlookers that they had been chosen to this office by God Himself.

Also note that in Leviticus, when we read of the 'Anointed' Priest, the reference seems to indicate just one of the Priests that had been chosen for the special office of what later became known as the High Priest. However, all the sons of Levi were anointed to be priests (small p) and all the sons of Aaron were anointed to be Priests (large P).

For more information, see, 'Priests that May Have Been Types of Heavenly Life,' in the linked document, 'God's Promise of an Inheritance.'

Understand that the word in the Greek (Septuagint) text that we have translated as anointed, is *chriseis*. And note that this word can also properly be translated as Christ (it's just a conjugation of *Christos*), since christ and anointed both come from the same root... which is Greek for olive oil, because olive oil is what was use to anoint them.

So, Jesus wasn't the first or the only person to be correctly referred to as a 'christ' in the Bible.

Was the anointing oil just pure olive oil?

No, fragrant herbs were usually (but not always) added to the oil to make it special and to give it a pleasing odor.

The exact formula for the anointing oil is found at Exodus 30:34, where it tells us that it was to be made from 'sixteen pounds of choice myrrh flowers, eight pounds of sweet-smelling cinnamon, eight pounds of sweet-smelling calamus, sixteen pounds of cassia, and a gallon of olive oil.'



This physical anointing with oil also appears to have pictured such ones receiving God's Holy Breath, which made them 'holy.'

Notice that this was what happened to Jesus;

For he was anointed with God's Holy Breath immediately after his baptism, which was a sign that he had been chosen as God's High Priest and the king of His Kingdom.

Therefore, we must assume that the 'anointing' of the ancient priests and kings really pictured what would eventually happen to Jesus.

Shmoop tends to be rather flippant.

## Shmoop Summary of Exodus 35–40

Chapters 35-40

Just Do It Already!

- In a super small nutshell, these chapters have one event:
- Moses and the Israelite builder get to constructing the Tabernacle to the exact specs that God gave them in Chapters 25-31. God comes down to hang out in it, and the Israelites move whenever God's cloud of fire leaves the tent. "But if the cloud was not taken up, then they did not set out until the day that it was taken up" (40:37). That's it. That's the end of Exodus.
- The literary structure of this section is almost exactly the same as all the regulations for the Tabernacle in Exodus 25-31. So, in 25-31, if God said, "Bob, you should go over there, and build a box, and this box should be 2.5x1.5x1.5 cubits," then Exodus 35-40 says it this way: "Bob went over there, built a box, and the box was 2.5x1.5x1.5 cubits."
- Since the text here is the same, check out our analysis of "Chapters 25-31" to understand why the text uses this kind of language.
- But let's consider a larger question. In Genesis, the writers spent a few chapters trying to sum up the creation of the universe. In Exodus, the writers spend about five times as much space on the Tabernacle specs—down to the last cubit. Why is this? Why repeat this kind of text?
- For starters, we have to remember that whoever was writing this text had a huge interest in the Tabernacle. Biblical writers don't repeat unimportant things, so the specs are really important. If you needed to include blueprints for your club's headquarters and info on the club's origins in the same document, what would you spend more time on? Probably the blueprints: they mean continuity for everything else; and if that building isn't built perfectly, the rest won't get preserved.
- People also speculate that this section of Exodus was written by a source within the priesthood. Remember, the forerunners of the priests—Aaron—screwed up big time with the golden calf. Could all of these repetitions be trying to make up for that? Maybe the writer wanted to focus the reader's attention on the priests' new source of power rather than their old source of disgrace.
- One final note about the end of Exodus. Then we're done, we promise.
- God had said before that he wasn't going with the Israelites into Canaan. Remember? In 33:3, he said he was done with them: "I will not go up among you, or I would consume you on the way, for you are a stiff-necked people."
- But by the time we get to the end of Chapter 40, the spirit of God is hanging out in the Tabernacle. Explanations? It could be just an angel. Or God could have meant that he would go with the Israelites to Canaan but not into it.
- When it comes down to it, the Biblical presence of God is its own thing entirely, and no one seems to be able to figure it out.

From <https://www.shmoop.com/study-guides/bible/exodus/summary#chapters-35-40-summary> accessed January 6, 2020.

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 13, entitled *The Rearing Of The Tabernacle*.

### Edersheim Summarizes Exodus 35

Everything was now ready for the construction of the Tabernacle and of all requisite for its services. We can understand how, especially in view of the work before them, the Sabbath rest should now be once more enjoined. (Exodus 35:2, 3) Then a proclamation was made for voluntary contributions of all that was needful, to which the people responded with such "willing offerings" (35:29), that soon not only "sufficient" but "too much" "for all the work" was gathered. (Exodus 36:5-7)

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-13.html> accessed January 6, 2020.

Chapter Outline

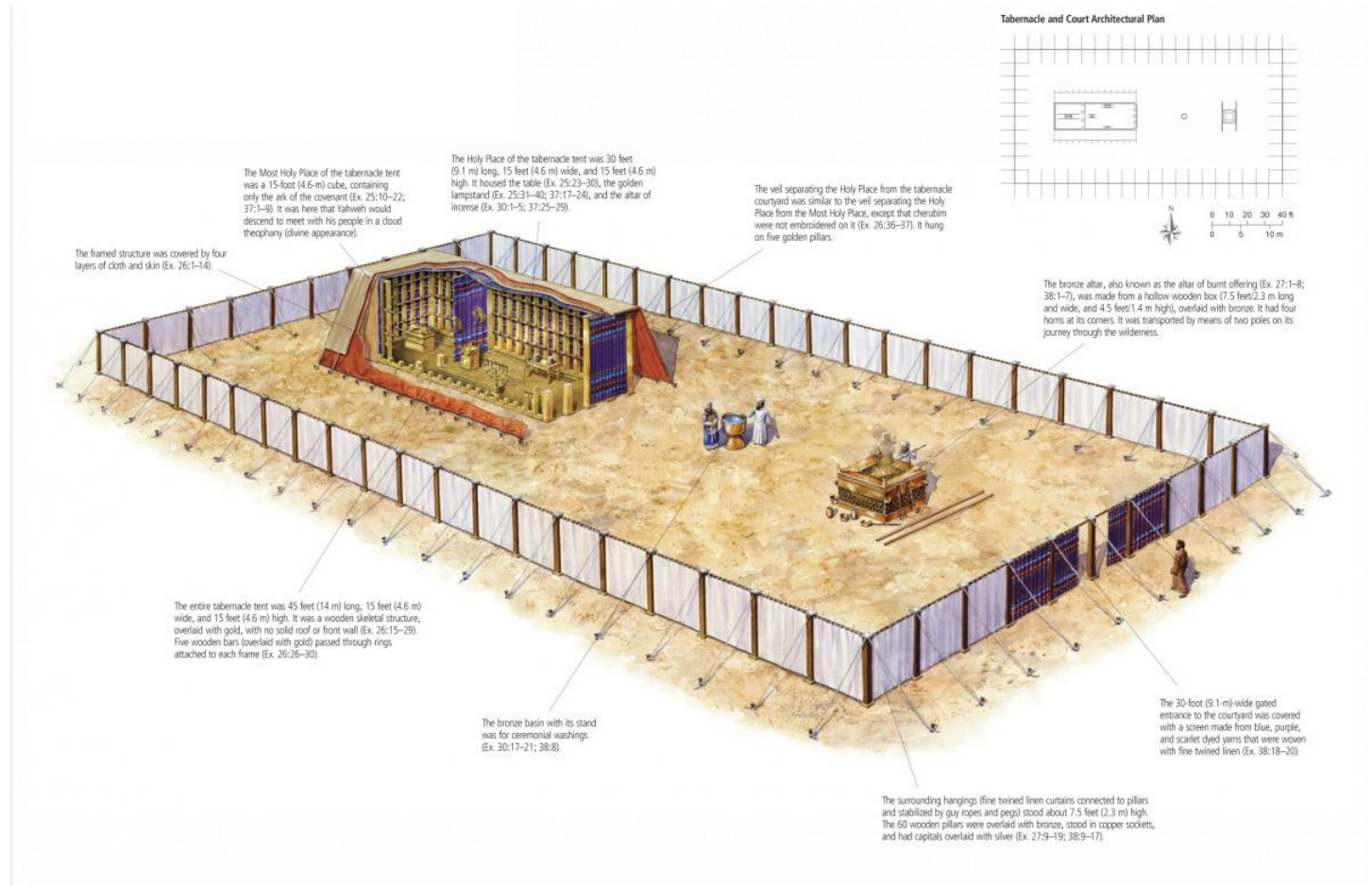
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### Addendum

The Tabernacle complex (a graphic); from [ESV.org](http://ESV.org); accessed April 18, 2021.



## Chapter Outline

## Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

#### Antiquities of the Jews - Book III

#### CONTAINING THE INTERVAL OF TWO YEARS.

#### FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

#### CHAPTER 6.

#### CONCERNING THE TABERNACLE WHICH MOSES BUILT IN THE WILDERNESS FOR THE HONOR OF GOD AND WHICH SEEMED TO BE A TEMPLE.

1. HEREUPON the Israelites rejoiced at what they had seen and heard of their conductor, and were not wanting in diligence according to their ability; for they brought silver, and gold, and brass, and of the best sorts of wood, and such as would not at all decay by putrefaction; camels' hair also, and sheep-skins, some of them dyed of a blue color, and some of a scarlet; some brought the flower for the purple color, and others for white, with wool dyed by the flowers aforementioned; and fine linen and precious stones, which those that use costly ornaments

## Josephus' History of this Time Period

set in ouches of gold; they brought also a great quantity of spices; for of these materials did Moses build the tabernacle, which did not at all differ from a movable and ambulatory temple. Now when these things were brought together with great diligence, (for every one was ambitious to further the work even beyond their ability,) he set architects over the works, and this by the command of God; and indeed the very same which the people themselves would have chosen, had the election been allowed to them. Now their names are set down in writing in the sacred books; and they were these: Besaleel, the son of Uri, of the tribe of Judah, the grandson of Miriam, the sister of their conductor and Aholiab, file son of Ahisamach, of the tribe of Dan. Now the people went on with what they had undertaken with so great alacrity, that Moses was obliged to restrain them, by making proclamation, that what had been brought was sufficient, as the artificers had informed him; so they fell to work upon the building of the tabernacle. Moses also informed them, according to the direction of God, both what the measures were to be, and its largeness; and how many vessels it ought to contain for the use of the sacrifices. The women also were ambitious to do their parts, about the garments of the priests, and about other things that would be wanted in this work, both for ornament and for the divine service itself.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed January 6, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Exodus 35

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Moses teaches the Sabbath day restrictions	
Moses assembled all the congregation of the sons of Israel and he said to them, "These [are] the things which Y <sup>e</sup> howah commanded you to do [lit., <i>to do them</i> ]:...	Later on, Moses assembled all of the congregation of the people of Israel and he said to them, "I am going to tell you about the things which Jehovah has commanded you to do:...
...'Six days work will be done but during the seventh day, [that day] will be to you a holy [day] of Sabbath rest [and spiritual observance] regarding Y <sup>e</sup> howah. Anyone who works [during that day] will be executed.	...'All work is to be done on the first 6 days of the week, but the seventh day is provided to you by your God as a spiritual rest day, a holy Sabbath. Anyone working on a Sabbath day will be executed.
You [all] will not [even] light a fire in your [own] homes on the Sabbath day.' "	You may not even light up a fire in your own homes on that day.' "
Moses tells the people what raw materials are needed to build the Tabernacle and its furnishings	
Moses said to the entire congregation of the sons of Israel, saying, "This [is] the thing which Y <sup>e</sup> howah commanded, saying,...	Moses spoke to the entire congregation of Israel, saying, "This is what Jehovah God has commanded you:...

## A Complete Translation of Exodus 35

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>'Take from among you an offering for Y<sup>e</sup>howah. All [those with] a generous heart will bring [lit., <i>bring her, bring it</i>] an offering to Y<sup>e</sup>howah: gold, silver and copper; [various] fabrics of [the royal colors] violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins and badger [?] skins; acacia wood; oil for lighting [fuel]; spices for the anointing oil and for the aromatic incense; and [various] precious stones and stones [the right size] for settings for [both] the ephod and the breastpiece.</p>	<p>Take up an offering for Him from those who are generous. Bring to me the following supplies: gold, silver and copper; various fabrics of the royal colors violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins and other types of animal skins; acacia wood; oil, which will be used as lighting fuel; and spices to be used in the anointing oils and for the aromatic incense; and various precious stones and stones which are the right size to be placed in settings, to be used for the making of the ephod and the breastpiece.</p>
Moses calls for those skilled in building to offer their services to this project	
<p>All those with a wise heart among you [all] will come and they will make all that Y<sup>e</sup>howah commanded: the Tabernacle [complex] and its tent, its covering, and its knobs, its board-frames, its cross-bars, its pillars and their bases;...</p>	<p>All those with particular skills and doctrine in their hearts will come and make the things with Jehovah has commanded, namely: the Tabernacle complex with its tent, its covering; its knobs, board-frames, cross-bars, pillar and their bases;...</p>
<p>...the Ark and its poles, the Mercy Seat and the hanging veil; the table [of showbread], its poles, its utensils and the bread of [God's] Presence; along with the lampstand of the light with its utensils and its [individual] lights and the oil [to fuel] the lights; and the altar of incense and its poles, along with the anointing oil and sweet-smelling incense; and a covering for the opening of the Tabernacle;...</p>	<p>...the Ark and its poles, the Mercy Seat, the hanging veil to separate the Holy of Holies; the table of showbread and its poles, utensils and the bread of God's Presence; the lampstand of the light with its utensils and individual lights, as well as the oil used to fuel the lights; the altar of incense and its poles along with the anointing oil and sweet-smelling incense; and a covering which will acts as a door for the Tabernacle.</p>
<p>...the altar for the burnt offering, the copper grating which [is] to it, its poles and all of its utensils, the laver and its base; the hangings of the court, its pillars and its bases and the cover for the court entry; pegs for the Tabernacle and pegs for the court [perimeter] as well as the cords;...</p>	<p>These men who are filled with doctrine are to also make the altar used to offer up animals, the copper grating for over the altar, the poles and the needed utensils, the laver and the base upon which it sits; the hangings of the courtyard, the pillars and their bases, the cover used at the court entryway; the pegs used for the Tabernacle and the pegs used for the court perimeter and the cords used to tie everything down;...</p>
<p>...the garments of office for serving in the holy place, the holy garments [to be worn by] Aaron the priest and the garments for his sons [who will] serve as priests.' "</p>	<p>...and the particular garments used by Aaron and his sons to serve as priests in the holy place.' "</p>
The sons of Israel bring the raw materials to Moses	
<p>The congregation of the sons of Israel departed from the presence of Moses.</p>	<p>The people of Israel who were standing before Moses then departed.</p>



## A Complete Translation of Exodus 35

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[Later on,] they came [back to Moses], every man whose heart was lifted up and every man whose spirit moved him. They brought [their] offerings to Y <sup>e</sup> howah for the craftsmanship of the tent of meeting, for all the [related] works and for the garments [to be worn] in [lit., <i>for</i> ] the holy place.	Later on, many of them returned to Moses—those men whose hearts were motivated by doctrine and those whose spirits moved them. They brought their offerings to Jehovah to be used for the craft works related to the Tabernacle, for its works and services and for the garments to be worn in the holy place.
So the men came and the women, all [those] willing of heart, brought bracelets, earrings, rings, and armlets—[essentially] any [sort] of manufactured [piece of] gold. Every man [who came] presented an offering of gold to Y <sup>e</sup> howah.	These men and women came before Moses—those who were willing in their hearts to give. They brought bracelets, earrings, signet rings and armlets—basically any sort of manufactured piece of gold. Every person who returned presented his offering of gold to Jehovah.
And every man who possessed [lit., <i>was found with him</i> ] [various] fabrics of [the royal colors] violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins or badger [?] skins, brought [them to Moses].	And every man who possessed various fabrics of the royal colors violet, purple and scarlet; fine Egyptian linen as well as goat's hair; tanned ram skins or other types of animal skins, brought them to Moses.
Everyone [who] offered a contribution of silver or copper, brought [that] contribution to Y <sup>e</sup> howah. Every man who possessed [lit., <i>was found with him</i> ] acacia wood for any [sort of] craft work, brought [it to Moses].	Those who had precious metals like silver or copper brought them as a contribution to Jehovah. If someone had acacia wood that could be used in craft work, they brought it to Moses.
Also, every woman [who is of] a wise heart, spun [thread] with her hands [to make the needed fabric]. They also brought in the material which was spun, the violet, purple and scarlet fabric; and the fine white linen. Also, [there are] the women whose hearts stirred them to spin goat's hair [into fabric].	The wise women, who possess doctrine, have spun their thread into the required fabric. They brought to Moses material that was violet, purple and scarlet, as well as fine white linen. There were other women whose hearts motivated them to spin goat's hair into cloth.
The leaders [of Israel] brought in onyx stones and stones [the right size] for setting in [lit., <i>for</i> ] the ephod and for the breastplate; and [they brought in] the spices and the oil for light and anointing oil and the fragrant incense.	The leaders of Israel brought to Moses onyx stones and stones designed to be set in the ephod and for the breastplate. They also brought spices and various oils, to be used for light, for the anointing oil and for fragrant incense.
Every man and woman whose hearts made them willing to bring [that] which Y <sup>e</sup> howah had commanded to be done by the hand of Moses. The sons of Israel [thus] brought [their] freewill offerings to Y <sup>e</sup> howah.	Every man and woman whose heart moved them, willingly brought the things which Jehovah had commanded Moses to gather for the work that Moses was to oversee. Thus, the people of Israel brought all of their freewill offerings to Jehovah.
The two artisans chosen by God to oversee the building of the Tabernacle and the making of its furniture	
Moses then said to the sons of Israel, "Look at [the one] Y <sup>e</sup> howah has called by name—Bezalel ([who is] the son of Uri, the son of Hur from [lit., <i>to, for</i> ] the tribe of Judah.	Moses then said to the sons of Israel, "Observe this man who Jehovah specifically named. He is Bezalel, the son of Uri, the son of Hur, from the tribe of Judah.

A Complete Translation of Exodus 35	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
God [lit., <i>He</i> ] fills him with the Spirit of Elohim, in [the realm of] wisdom, in intelligence and in knowledge, and [he is capable of producing] every [thing which requires this] craft and skill.	God has filled him with the Holy Spirit in the realm of wisdom, intelligence and knowledge, so that he is capable of overseeing every task related to building the Tabernacle and constructing its furniture.
[He is also able] to devise a plan for constructing with gold, with silver and with copper; [and he is able to devise a plan] for cutting stones to set them [properly] and [he is skilled] in carving wood to construct by means of every designed craft.	He will be able to devise a plan for constructing the articles of furniture for the Tabernacle using the gold, silver and copper provided by the people. He is also able to devise a plan for cutting the stones, so that they may be properly set; and a plan for carving wood to construct various parts of the furniture by means of an artistic design and skilled craftsmanship.
God [lit., <i>He</i> ] placed in his heart [the ability] to instruct [others], both Bezalel [lit., <i>he</i> ] and Oholiab ben Ahisamach (from the tribe of Dan).	God gave Bezalel the ability to instruct others as well. In fact, this is true of both he and Oholiab (the son of Ahisamach, who is from the tribe of Dan).
He has filled them [with] wisdom of heart, [able] to do every [kind of] craft. [Their skill sets include being] a forger of metals, [a worker in wood], a designer, and an embroiderer [of various fabrics, whether] violet, purple, scarlet or fine linen; a weaver—[between the two of them, they can] do every [kind] of craft and plan out [professional] designs.”	God filled both men with great wisdom, and they are able to do any kind of work. They can work with metals or with wood; they can plan out and design things to be made; they are able to work with all sorts of fabrics, including fine linen; in fact, they can even weave these fabrics from scratch. These men are capable of doing any sort of work and they are able to plan out a professional end-product.”
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 35	
Teacher	Links
Wenstrom	<a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a> (Search “Exodus”)
Jeremy Thomas	<a href="https://fbgbible.org/?s=exodus">https://fbgbible.org/?s=exodus</a>
Syndein	<a href="http://syndein.com/exodus.html">http://syndein.com/exodus.html</a>
Keil and Delitzsch Commentary on Exodus	<a href="https://www.gracenotes.info/exodus/exodus.pdf">https://www.gracenotes.info/exodus/exodus.pdf</a>
Todd Kennedy overview of Exodus	<a href="http://www.spokanebiblechurch.com/books/exodus">http://www.spokanebiblechurch.com/books/exodus</a>

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this chapter on any available lesson.



Introduction and Text	First Verse	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Exodus folder	Exegetical Studies in Exodus