

EXODUS 36

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Exodus 36:1–38

Constructing the Tabernacle

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: Back in Exodus 26, God explained to Moses what needed to be done to build the **Tabernacle**. This chapter describes the gifts being brought as being excessive (not in a bad way), followed by the actual construction of the Tabernacle.

The Bible Summary of Exodus 36 (in 140 characters or less): *The people gave more than enough. The craftsmen made the curtains. Bezalel made the curtains, the boards, the veil and the pillars.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 36, 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 36:

Introduction

vv. 1–7	Men with Bible Doctrine Work with Moses/the People Bring Too Much
vv. 8–19	Constructing the Tabernacle: Making the Overhead Curtains
vv. 20–34	Constructing the Tabernacle: Making the Frame Boards and Cross Bars
vv. 35–38	Constructing the Tabernacle: The Veil, the Inner Pillars, and the Outer Pillars

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

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Introduction	Moses wrote the book of Exodus
Introduction	Tabernacle Covers and Curtains (a graphic)
Introduction	The Tabernacle and Its Furniture Point to Jesus (a graphic)
Introduction	Titles and/or Brief Descriptions of Exodus 36 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 36 (various commentators)
Introduction	Fundamental Questions About Exodus 36
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Introduction	The Principals of Exodus 36
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¹ From <http://www.biblesummary.info/exodus> accessed January 13, 2020.

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By the Numbers

Timeline for Exodus 36

A Synopsis of Exodus 36

Outlines of Exodus 36 (Various Commentators)

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The Big Picture (Exodus 34–38)

Changes—additions and subtractions (for Exodus 36)

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Joining the Curtains Together (a drawing)

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The Coverings of the Tabernacle (a graphic)

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Men making frames for the Tabernacle (a graphic)

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The Sinai Desert Today (a photograph)

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Dowels Used to Hold Boards Together (a graphic)

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20 Planks and Their Silver Bases (graphics from Chabad.org)

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First Completed Work Order (a table)

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Gold Rings Hold Boards Together (an illustration)

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Gold Rings Hold Corners Together (an illustration)

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The Second Completed Work Order (a table)

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v. 34

The Frame Boards and Cross Bars (an illustration)

- v. 35 [The Tabernacle Curtains](#) (a drawing)
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- Summary [Why Exodus 36 is in the Word of God](#)
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Introduction and Text	First Verse	Addendum
www.kukis.org	Exodus folder	Exegetical Studies in Exodus

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

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Exodus 26	Exodus 32	Exodus 37	Exodus 40

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

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

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

Definition of Terms	
Angel, Angels, Elect Angels, Demons and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels (also known as <i>demons</i>). They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
Angelic Conflict	<p>During human history, there is an invisible conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i>. This began with the fall of Satan and has become integral to our own lives since Satan tempted the first woman to sin against God. The angels which fell with Satan are known as fallen angels or demons.</p> <p>Fundamental to the Angelic Conflict is God's essence. God created man to resolve this conflict.</p> <p>The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the Angelic Conflict (HTML) (PDF) (WPD).</p>
Ark of the Covenant	The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. See the Ark of God (HTML) (PDF) (WPD).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Blood of Christ; Blood of Jesus	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terns, this would be the land between Egypt and Lebanon (roughly).

Definition of Terms	
(The) Church; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Covenant Theology	One of the most prevalent theories in Christianity; that God has replaced Israel with the church and that the promises made to Israel have been spiritualized and made to the church instead. This is a false theory. See (Got Questions?), (Doctrine.org), (Dispensationalism and Covenant Theology), (Bible.org), (Middletown Bible Church).
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
The Day of Atonement	Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God. What is the Day of Atonement (Yom Kippur)? (Got Questions?) Day of Atonement (Bible Study) Day of Atonement.org 5 Things Christians Should Know about the Day of Atonement (Crosswalk).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God’s point of view). Dispensations give us the Divine outline of human history (or, God’s different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).

Definition of Terms	
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis) .
Filled with the Spirit; Filled with the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
Gen X	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.
God's Plan, the Plan of God; His plan	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML—Bolender) (PDF—Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Grace Apparatus for Perception	God has made it possible for all believers, no matter what their IQ, to take in doctrine and to understand doctrine. Any believer, no matter what his or her IQ, can grow spiritually; and their spiritual growth is never hampered by their IQ (although, some high IQ types may try to over think a doctrine or find some clever way to justify some personal sin or failing, and fail to grow in that area). See the Grace Apparatus for Perception (HTML) (PDF) (WPD).
Heart	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The <i>heart</i> is also called the <i>right lobe</i> . Prov. 23:7 As a man thinks in his right lobe [heart], so he is. (Translation probably by R. B. Thieme, Jr.) Doctrine of the Heart (HTML) (PDF) (WPD).
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace) .

Definition of Terms	
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).
Hypostatic Union	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: Got questions? on the Hypostatic Union; Theopedia on the Hypostatic Union; VersebyVerse.org: the Doctrine of the Hypostatic Union and Kenosis; Robert R. McLaughlin on the Doctrine of Hypostatic Union. My post on the Hypostatic Union primarily comes from the Maranatha Church (HTML) (PDF) (WPD).</p>
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
JEPD Theory	The JEPD theory is also called Documentary Hypothesis and Form Criticism. This is the theory that there were originally two manuscripts which were interwoven to make the Law of Moses. The writer of one manuscript favored the name <i>Jehovah</i> and the other favored the name <i>Elohim</i> . A priest later took these two manuscripts and wove them together, throwing in a lot of pro-priest stuff. Another writer came along later and wrote Deuteronomy. The basis of this theory is, historians did not believe that writing existed during the time of Moses. So, if writing did not exist, then Moses could not have written the Law. If Moses did not write it, then someone else wrote it. After that, they went bonkers with this theory. Even though archeologists have discovered writing which predates Moses, this theory persists in hundreds of seminaries throughout the world. The Satanic purpose of this theory is to question whether Moses wrote the Torah (Moses' authorship is attested to in both the Old and New Testaments; and by Jesus). If Moses did not write the Torah, then the Bible is filled with inaccuracies, meaning it cannot be the Word of God. Josh McDowell deals with this theory in great detail in his book, More Evidence Which Demands a Verdict revised and reprinted in The New Evidence that Demands a Verdict . ² See Documentary Hypothesis (HTML) (PDF) (WPD).

² So, there is no misunderstanding: I do not receive any sort of a commission for linking a book to where it can be found.

Definition of Terms	
The Law of Moses, The Law, Mosaic Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Levi, Levite, Levites, Levitical	<p>Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord's burial, resurrection, and ascension, Levitical worship is no longer of God. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).</p>
Mercy Seat	<p>On top of the Ark of the Covenant was a lid or a covering, which was made of gold and two angels were a part of this configuration—this is the Mercy Seat. On the Day of Atonement, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat to atone for the sins of the many. This is all representative. The gold represents the pure essence of God; the angels represent the elect and fallen angels who are watching all of these things play out. The blood represents the spiritual death of our Lord on the Roman cross. As on the cross, no one actually saw this take place; they simply knew what happened by the testimony of the Scriptures.</p>
Metabolized doctrine ; Metabolized Bible doctrine	<p><i>Metabolized doctrine</i> is Bible doctrine (or divine truth) that is understood and believed. It is a necessary building block of spiritual growth. Academic knowledge of things Biblical is not enough. Doctrine must be believed. See the Doctrine of Grace Apparatus for Perception (HTML) (PDF) (WPD). See also the Metabolization of Bible Doctrine.</p>
Pentateuch	<p>The Pentateuch is comprised of the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), incorrectly called the first five books of Moses (as Moses did not write Genesis).</p>
Priest, Priests, Priesthood	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	<p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).</p>

Definition of Terms	
Redeem; Redemption; Redeemer	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. In Scripture, Jesus is often called our Redeemer. Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
Regenerate; Regeneration; Unregenerate	Regeneration simply means <i>to be born again</i> . We are born physically alive at birth. At some point in our lives, many of us choose to believe in Jesus Christ (in the Old Testament, people believed in God as He revealed Himself). When we have exercised faith in Jesus Christ, we are regenerated. <i>Unregenerate</i> references a person has not believed in Jesus.
Right Lobe	The right lobe is the thinking part of the soul; called the heart in the Bible. See the Doctrine of the Heart (HTML) (PDF) (WPD).
Righteousness; Relative Righteousness	This is the arbitrary view of a believer or unbeliever that his righteousness is better or worse than the righteousness of someone else. Often, a person who sees himself as being more righteous than someone else has more refined sins or fewer overt sins. The only righteousness which God accepts is His Own perfect righteousness, which we can only attain through imputation. Ken Reed's Doctrine of Righteousness (PDF) (Word).
Royal Family; Royal Family of God	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 Royal Family Honor Code (McLaughlin ; McLaughlin2); Baptism of the Spirit and the Royal Family (Grace Notes); and the Royal Family of God (Joe Wall —p. 74).
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Spiritual gift; spiritual gifts; sign gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
The Tabernacle, Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).

Definition of Terms	
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. Although the Levites had some limited and specific duties inside the Temple, others were not allowed in the Temple. When people are said to gather at the Temple, they are really gathering in the Temple Courtyard. See the Temple, Description and Measurements (Grace Notes) ; Solomon's Temple (Redeeming Grace) ; the Temple (Redeeming Grace) .
Type, Typical, Antitype, Typology, Typological	A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See Typology (HTML) (PDF) (WPD) .
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Exodus 36

Introduction: Exodus 36 repeats much of what we read in Exodus 26. See **Exodus 26 (HTML) (PDF) (WPD)**. Exodus 26 is what God instructed Moses to do; and Exodus 36 is the execution of those instructions. Now, had someone written this hundreds of years later, as is sometimes alleged, then we would not have both chapters. There would be no reason to repeat this information. However, if this was written at the time that these things were occurring—and it was—then it would be very natural to record the words of God; and then to record the actions of the workers who followed God's instructions. To Moses, the instructions and fulfilling God's instructions are two very different things. This verified that these workers did exact as God has instructed them.

Moses wrote the book of Exodus:

The fact that we have Exodus 26 (God telling Moses what to build) and Exodus 36 (Moses actually building it) is quite remarkable. It might drive some readers a little crazy, because it is almost as if we are reading the same chapter again. However, for someone in the midst of these events, these are two very different events. In Exodus 26 and following, Moses is on the mountain with God and God is telling him exactly what he needs to build. Does God show Moses a scale model? Does God somehow plant the picture of the Tabernacle and its furniture in Moses' head? To my way of thinking, something like that has to have taken place. Then, when we get to Exodus 36 (and following) Moses starts to do what God asked him to do. To you and me, we think, *I don't know if I want to read essentially the same thing again*. But to Moses, this is a massively different experience. In the first one, he listens carefully to God, see the vision in his head or sees the scale model below and then he takes that information with him.

If you have ever had a house built, you have seen drawings of what the end product should look like; you have seen blue prints which help to give you an idea of the floor plan, but that is a much different experience than to go out and stand on a raw piece of land and either build the house from the ground up, contract the building of this house from the ground up or watch as a contractor takes all of these plans and makes them into a reality.

I had an extensive addition made to my house. A whole 2nd story was placed on top of my house where no second story had been before. I designed it, I went over the plans, and then I hired a contractor to put my vision into being. Every single day, I visited with the workmen, saw their progress, and then, after they were done, went upstairs and started taking photos. The project took perhaps 2 or 3 months and I took photographs which I enjoy seeing, even years later, which would bore the pants off any normal person (who might want to see the before and after pictures, but nothing in between). It was my house, it was happening to me, and I wanted to see it take place. I was thrilled and enthusiastic about the entire process.

Now, let's take this sort of thinking and put it on Moses. For him, the experience of seeing the plans or having the plans explained to him is one thing; but then overseeing the actual construction from beginning to end, that was something else entirely. So Moses, as the author, would naturally write about this entire process, from building plans to the actual construction. Anyone else, coming along a few hundred years later, would not have any interest in talking about the before and after. It would seem like the same chapter to such a person. My point is, no one but Moses—someone actually on the ground, receiving the plans and then executing the plans—would write two chapters, when one would suffice (to us, thousands of years later). Even if someone wrote this material 100 years later, they would not have bothered to write two almost identical chapters.

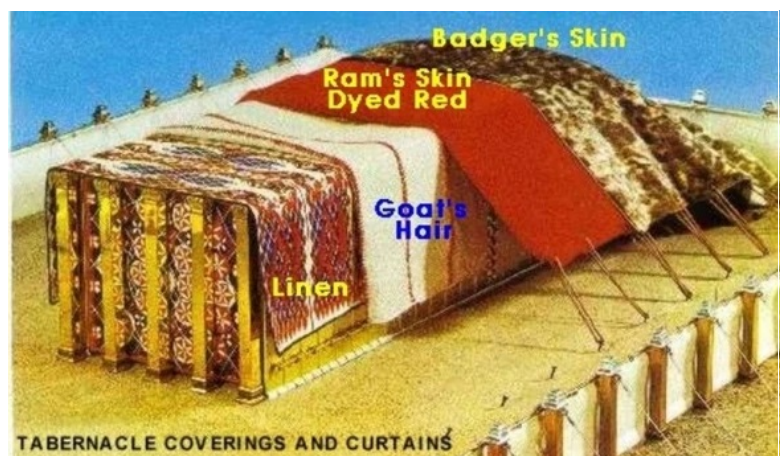
Let me make this into something that you could imagine. Someone is coming into the remodel your formal dining room. They are going to replace the flooring, perhaps build you built-in shelving for a coffee bar, and change the wall covering in some way. You would likely sign a contract with the contractor detailing all that was going to be done, and you save the contract. You put it aside to refer to, because that is also your bill for this project. Then the contractor comes in, removes your old flooring, removes the wall treatments, and lays down new flooring and builds a coffee bar. Now, when someone comes over and you want to show this off, do you grab those plans and say, "Look at these!" And then take them into the dining room and show them the end product? Of course not! No one will ever see the estimate for the work to be done but you and the contractor. If someone wants to see how the end job looked, you would take them immediately into the dining room and point out what was done.

To you, the plans/contract is very important. So is the finished product. To someone else, they at best are going to agree to look at your new dining room but they don't want to see the contract that you signed.

So, for Moses, the original plans were important; and then the proper execution of those plans were important. For someone coming along later, they don't want to see the plans, they only want to see the finished product.

Do you understand what I am telling you? Moses had to write these chapters. The plans and the execution of the plans are very important to him. But you're thinking, "I just studied this—do I need to study essentially the same thing a second time?" The feelings that you are having are exactly why we know Moses was the author of this text.

Let's talk about what will actually be done in this chapter. All of the component parts of the Tabernacle (45' x 15' x 15') will be constructed in Exodus 36–38. All of these things will be put together in [Exodus 40 \(HTML\)](#) ([PDF](#)) ([WPD](#)). The Tabernacle is simply a very fancy tent. It will have a very substantial framework (vv. 20–34). Over this frame there will be four layers of what are often called *curtains*, but which make up the four layer covering which is placed over the framing. The making of these four layers is described in vv. 8–19. There will be a curtain (vv. 35–36) which hangs inside the Tabernacle so that the back third of the Tabernacle will be separate



from the front part of the Tabernacle. The back part of the Tabernacle will be known as the **Holy of Holies**. Some of the Tabernacle furniture will be placed in the Holy of Holies; and some will be placed in the main room (I think some call it a *sanctuary*). At the front of the Tabernacle will be another hanging curtain described in vv. 38–39.

What helps the most is to simply have a picture of the finished product. **Tabernacle Covers and Curtains** (a graphic); from **Lifting Jesus**; accessed January 29, 2024. Two of the curtains (the linen and the goat's hair) lie over the framing, starting at the front of the Tabernacle and hanging over the back of it (vv. 8–18). Over these two *hangings* are the two coverings, the ram's skin dyed red covered over by the badger's skin (v. 19) (we do not really know the animal associated with the top layer). The way that the tent was constructed was very practical and this served the Israelites as their center of worship for almost 500 years. Also, each item used for the Tabernacle actually had a spiritual meaning as well. This chapter will focus on the Tabernacle frame, hangings, and coverings.

When it comes to the assembly of the Tabernacle, one thing to keep in mind is, the end product had to be something that could be taken down, moved and reassembled. So everything that was a part of the Tabernacle or related to its furniture, could be taken apart; or, if not, there was a way for it to be moved.

I should give credit to **Ken Cayce**, who has written what appears to be a fairly good **commentary** on the entire Bible. At this point, I am only familiar with his work on this particular chapter, but it appears to be fairly readable and understandable.

What Cayce lacks in graphics is made up for on **Chabad.org**, where there are a large number of drawings of the things that we are studying.

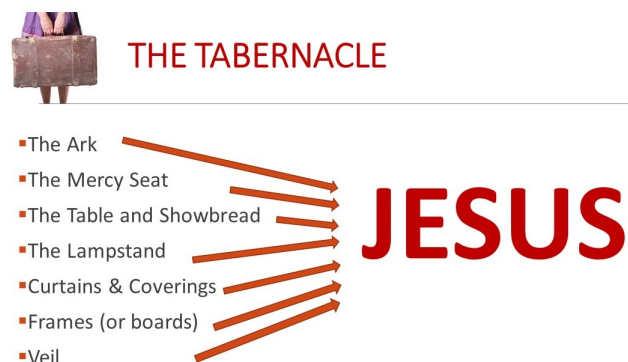
Bear in mind that Cayce, Chabad.org and myself are examining text written in the Hebrew from 3500 years ago. Therefore, we are making our best guesses as to how everything was assembled and how it looked once completed (obviously, this is true for any description or any graphical representation). It should be reasonable to assume that both Moses and these two men (Bezalel and Aholiab) understood what the end product was to look like and used the raw materials to achieve that end.

There is always the question of, *what is this material to me? What do I get out of it?* When dealing with many of the details found within this chapter, that is a difficult question to answer—I may make an attempt at answering that question at the very end.

There is always the danger in a chapter like this to present too much detail, which is not necessarily what a reader wants. I want to be as thorough as possible; but in chapters like this, too much detail can turn the reader (or even the dedicated student) off. So I will attempt to be thorough, yet brief (if that is possible).

The Tabernacle and Its Furniture Point to Jesus (a graphic); from **Cross My Heart Ministry**; accessed January 12, 2020.

Generally speaking, everything that we are studying—the Tabernacle and its furniture, all points to the Lord. These items are all **typical** of Jesus Christ. What this graphic says is, all of these things point to Jesus.



Chapter Outline

Charts, Graphics and Short Doctrines

Application: You know, if you understand just a modicum of doctrine; the concept of **dispensations**, what **Israel** is, what the **church** is. If you understand a little bit around the Tabernacle and the **Temple** and how these things

all pointed toward the Lord Jesus Christ, you would *never* name your church *the Tabernacle Baptist Church* or you would never name your choir the *Mormon Tabernacle Choir*. You would never build a building that you call a *temple*. Furthermore, you would never be drawn into **covenant theology**. All of these things have a place, an era, a context and great spiritual meaning.

When you were 2, you had a blanket that you love to hold; or a stuffed animal; or perhaps some kind of toy that got your attention and you liked to have it with you. But, when you turned 11 or 12 and began to go to Junior High School, you did not carry your blanket or that stuff animals to school with you. It may have provided you with some kind of comfort when you were a child; but it does not fit into your world anymore. And when you were in high school, you may have worn clothing which you that was really cool. No matter how cool you thought that clothing was, you don't wear it at age 25 when applying for a job out in the real world. There are things which were, at some point in time, important to you—but, as your grow, you set them aside.

The revelation of God took place over a long period of time. Anyone who believed in God as He revealed Himself was saved. However, for thousands of years, He was revealing Himself in shadow form. No one got the full story, even if he was a devout Israelite. However, in the fullness of time, Jesus came and died for our sins; and it was that point in history when God revealed His complete plan of **redemption** for us.

Once Jesus revealed Himself fully, and died for our sins on **the cross**; we no longer need animal sacrifices, the Tabernacle, the Temple, the Table of Showbread, etc. We have moved beyond those things (although, they are important to study). Remember, once Solomon built the Temple, the Israelites did not return to Tabernacle worship; they moved on from there. So, we as Christians, although we should know about the revelation of God in the Old Testament, do not get confused and caught up in how God revealed Himself *then*.

As you may have figured out, I truly enjoy the study of the Old Testament and **the Law** and typology. But I don't secretly offer up animal sacrifices. I don't have a Tabernacle erected somewhere that I go and worship God at. There is no table of showbread where I bake loaves of bread and put new ones there each day. I don't do any of that stuff, even though I study it.

Chapter 36. like 35, will move rather quickly. We have covered all of this material before in Exodus 26 and 31.

On a personal note: I cannot help but wonder, *who exactly is going to read this set of notes/commentary and what is their purpose?* Obviously, you do not need to build a Tabernacle; nor do I; nor does anyone else need to (unless it is for some sort of academic assignment or some sort of historic demonstration of the ancient Tabernacle. But the average believer would have nothing related to building the Tabernacle which is the focus of this chapter. This is within the **Pentateuch**, which I want to develop an entire exegetical study of. I think that it is good for some believers to understand all of the **Mosaic Law** (somewhat of a misnomer, as the Law did not originate with Moses but with God³).

In any case, an understanding of this chapter provides an excellent argument for Moses actually writing this material (as opposed to someone writing this 500 years later, which is often alleged).

Titles and/or Brief Descriptions of Exodus 36 (by various commentators)

³ It is like calling the physical laws of God *scientific laws*; science did not original these laws nor does science enforce them.

[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 36 (various commentators)

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

Fundamental Questions About Exodus 36

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It is important to understand what has gone before.

The Prequel of Exodus 36

Exodus 36 will begin with

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

The Principals of Exodus 36

Characters

Commentary

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We need to know where this chapter takes place.

The Places of Exodus 36

Place	Description

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By the Numbers

Item	Duration; size

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Timeline for Exodus 36

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD). The entire Patriarchal Timeline (HTML) (PDF) (WPD).	
Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmose reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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 36:

A Synopsis of Exodus 36

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](#)

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Outlines of Exodus 36 (Various Commentators)

Kretzmann's Commentary:⁴

Verses 1-7

The Gifts Exceed the Needs

Verses 8-19

The Curtains of the Tabernacle

Verses 20-38

The Framework and the Veils

⁴ From <https://www.studydrive.org/commentaries/eng/kpc/exodus-36.html> accessed January 29, 2024.

Outlines of Exodus 36 (Various Commentators)

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A Synopsis of Exodus 36 from the Summarized Bible

Contents:	The tabernacle work begun. The curtains, coverings, sockets, bars, veil.
Characters:	God, Moses, Bezaleel, Aholiab.
Conclusion:	The talents with which God has entrusted the believer are not to be laid up but laid out. Have your tools ready and God will find you work.
Key Word:	Work, Exodus 36:1.
Strong Verses:	Exodus 36:1, Exodus 36:5, Exodus 36:6.
Striking Facts:	Precious souls redeemed by Christ are the material of the Gospel tabernacle. (1Peter 2:5). Those called to the building of this house are those whom God has in some measure made fit for the work. Ability and willingness are the two things to be regarded in the call of the Christian worker.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 36.

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

The Big Picture (Exodus 34–38)

Scripture	Text/Commentary
Exodus 34	Moses cuts out the tablets of stone upon which God would write the Law a second time. God describes His Essence/Personage. 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.
Exodus 35	The people bring offerings and materials for the building of the Tabernacle. The craftsmen to build the Tabernacle and its furniture are drafted into service.
Exodus 36	The head craftsmen are named again. While they were building the Tabernacle, the people continued to bring things to be used until they had brought too much. The building of the Tabernacle is described.
Exodus 37	Bezalel builds the Ark of the Covenant, the Mercy Seat, the Table of Showbread, the Golden Lampstand and the Altar of Incense. This is the furniture for the inside of the Tabernacle.

The Big Picture (Exodus 34–38)

Scripture	Text/Commentary
Exodus 38	<p>Bezalel then builds the Altar for Burnt Offerings and the Bronze Basin. He also builds the courtyard of the Tabernacle. All of this is related to the outside of the Tabernacle.</p> <p>Then there is a record of all the materials used in the building of these things.</p>
Chapter Outline	Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Exodus 36): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to include the same 9 translations when I do my first exegetical study of a chapter.

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

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

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

As 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.

[Chapter Outline](#)

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Men with Bible Doctrine Work with Moses/the People Bring Too Much

Compare with Exodus 25:2–7 31:1–6 35:30

V. 1 really belongs at the end of Exodus 35.

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:

[Moses continues speaking to the people:]
 “And did Bezalel and Aholiab and every man wise of heart [in] whom gave Y^ehowah wisdom and understanding in them, to know to do all craftsmanship of work of the holy [place], for all that which commanded Y^ehowah.” And so calls Moses unto Bezalel and unto Aholiab and unto every man wise of heart, [to] whom has given Y^ehowah wisdom in his heart, everyone who He has lifted him up his heart to come unto the work to do her. And so they take from to faces of Moses all the freewill offering which had brought sons of Israel for a craftsmanship of work of the holy [place], to do her. And they brought in unto him still a freewill offering in the morning.”

Exodus
36:1–3

Kukis mostly literal translation:

[Moses continues speaking to the people:]
 “And [this is what] Bezalel and Aholiab will do, along with every man [with] a wise heart [for] which [reason] Y^ehowah placed wisdom and understanding in them, to know [how] to do all of the craft work [required] for the holy place, in accordance with everything [that] Y^ehowah has commanded.” Moses therefore summoned Bezalel, Aholiab and every person with a wise heart, [in] whose heart Y^ehowah has placed wisdom. [Moses summoned] everyone whose heart was lifted up to come to do work on the Tabernacle and the furniture [lit., *her, it*]. So the workers [lit., *they*] take from Moses all of the freewill offerings which the sons of Israel have brought, for the craft work of the holy place, to construct it. And the people [lit., *they*] [continued to] bring freewill offerings to Moses [lit., *him*] every morning [lit., *the morning*] [thereafter].

Kukis not-so-literal paraphrase:

Moses continued speaking to the people, saying, “Bezalel and Aholiab will do what they had been called to do, along with every other man who has doctrine in his soul. These are men to whom Jehovah has given wisdom and understanding, so that they will be able to understand all of the technical work required to build the Tabernacle and its furniture. They will be able to do all that Jehovah has commanded.” Therefore, Moses called for Bazalel and Aholiab and to those with Bible doctrine in their souls who also had the skills and ability and motivation to work on the Tabernacle and its furniture. So, Moses now has his skilled workers and all of these freewill offerings gathered in front of him. The workers come and take the raw materials from Moses, to use them for the intricate and technical work of constructing the Tabernacle and its furniture. Nevertheless, the people keep on bringing more offerings every morning.

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 translation⁵; 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.

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here

or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	[Moses continues speaking to the people:] “And did Bezalel and Aholiab and every man wise of heart [in] whom gave Y ^e howah wisdom and understanding in them, to know to do all craftsmanship of work of the holy [place], for all that which commanded Y ^e howah.” And so calls Moses unto Bezalel and unto Aholiab and unto every man wise of heart, [to] whom has given Y ^e howah wisdom in his heart, everyone who He has lifted him up his heart to come unto the work to do her. And so they take from to faces of Moses all the freewill offering which had brought sons of Israel for a craftsmanship of work of the holy [place], to do her. And they brought in unto him still a freewill offering in the morning.
Dead Sea Scrolls Targum (Onkelos)	. And Bezalel and Ahaliab, with every man wise in heart, to whom the Lord had given wisdom and intelligence to know how to make each work for the service of the sanctuary, wrought (according) to all that the Lord had commanded. And Mosheh called Bezalel and Ahaliab, and every man wise in heart, to whose heart the Lord had given wisdom, every one whose heart was led to draw near and do the work itself. And they took from Mosheh all the separation which the children of Israel had brought for the work of the service of the sanctuary to make it. And they still brought to him votive offerings from morning to morning. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And Bezalel and Ahaliab wrought, and every man wise in heart, to whom the Lord had given wisdom and intelligence to understand and to make all the work for the service of the sanctuary, according to all that the Lord had commanded. And Mosheh called Bezalel and Ahaliab, and every man wise in heart, to whose heart the Lord had given wisdom, every one whose heart was moved, to draw near, and do the work itself. And they took from before Mosheh all the separation that the children of Israel had brought for the work of the service of the sanctuary, to make it. And they still brought to him the voluntary gift, morning after morning from their possessions. [JERUSALEM.The gift.]
Douay-Rheims 1899 (Amer.)	Beseleel therefore, and Ooliab, and every wise man, to whom the Lord gave wisdom and understanding, to know how to work artificially, made the things that are necessary for the uses of the sanctuary, and which the Lord commanded. And when Moses had called them, and every skilful man, to whom the Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work, He delivered all the offerings of the children of Israel unto them. And while they were earnest about the work, the people daily in the morning offered their vows.
Aramaic ESV of Peshitta	"Bezalel and Oholiab shall work with every wise-hearted man, in whom Mar-Yah has put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that Mar-Yah has commanded." Mosha called Bezalel and Oholiab, and every wise-hearted man, in whose heart Mar-Yah had put wisdom, even everyone whose heart stirred him up to come to the work to do it: and they received from Mosha all the offering which the B'nai Yisrael had brought for the work of the service of the sanctuary, with which to make it. They brought yet to him freewill offerings every morning.

Lamsa's Peshitta (Syriac)	<p>And Betsalieil and Elihab and every man wise of heart, to whom LORD JEHOVAH gave wisdom and understanding, worked to know and to do works of the labor of Holiness, according to what LORD JEHOVAH commanded.</p> <p>And Moshe called Betsalieil and Elihab and every man wise of heart to whom LORD JEHOVAH gave wisdom in his heart, everyone who purposed in his heart to come to the work to make it: And they took from before Moshe every offering that the sons of Israel brought to the work of the Time Tent, to make it, and those bringing to him an offering again, from dawn to dawn.</p>
Samaritan Pentateuch	<p>Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.</p> <p>And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, [even] every one whose heart stirred him up to come unto the work to do it:</p> <p>And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it [withal]. And they brought yet unto him free offerings every morning.</p>
Updated Brenton (Greek) ⁶	<p>And Bezalel performed his work, and Eliab and everyone wise in understanding, to whom was given wisdom and knowledge, to understand how to do all the works according to the holy offices, according to all things which the Lord commanded.</p> <p>And Moses called Bezalel and Eliab, and all that had wisdom, to whom God gave knowledge in their heart, and all who were freely willing to come forward to the works, to perform them. And they received from Moses all the offerings, which the children of Israel brought for all the works of the sanctuary, to do them; and they continued to receive the gifts brought, from those who brought them in the morning.</p>

Significant differences:

Limited Vocabulary Translations:⁷

Bible in Basic English	<p>So let Bezalel and Oholiab get to work, with every wise-hearted man to whom the Lord has given wisdom and knowledge, to do whatever is necessary for the ordering of the holy place, as the Lord has given orders.</p> <p>Then Moses sent for Bezalel and Oholiab, and for all the wise-hearted men to whom the Lord had given wisdom, even everyone who was moved by the impulse of his heart to come and take part in the work:</p> <p>And they took from Moses all the offerings which the children of Israel had given for the building of the holy place. And still they went on giving him more free offerings every morning.</p>
Easy English	<p>Then Moses said, 'Bezalel and Oholiab will do the work that the Lord has commanded us to do. Everyone that the Lord has helped to have special skills will work with them. They will help to build the tabernacle and all the other special things that the Lord has commanded.'</p> <p>Then Moses called Bezalel, Oholiab and all the other people who had special skills to come together. The Lord had given them these skills and they wanted to start the work. They received from Moses all the gifts that the Israelites had chosen to bring. They had brought gifts that would help to build the tabernacle and the other special things. The Israelites continued to bring more gifts to Moses every morning.</p>

command

⁶ I am using the Complete Apostles Bible, available through e-sword.

⁷ 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.

(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.

Israelites

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.

Easy-to-Read Version—2008 "So Bezalel, Oholiab, and all the other skilled men must do the work the LORD has commanded. The LORD has given these men the wisdom and understanding to do all the skilled work needed to build this holy place."

Then Moses called Bezalel, Oholiab, and all the other skilled men who the LORD had given special skills to. And they came because they wanted to help with the work. Moses gave them everything the Israelites had brought as gifts, and they used these things to build the holy place. The people continued to bring gifts each morning.

Good News Bible (TEV) "Bezalel, Oholiab, and all the other workers to whom the LORD has given skill and understanding, who know how to make everything needed to build the sacred Tent, are to make everything just as the LORD has commanded."

Moses called Bezalel, Oholiab, and all the other skilled men to whom the LORD had given ability and who were willing to help, and Moses told them to start working. They received from him all the offerings which the Israelites had brought for constructing the sacred Tent. But the people of Israel continued to bring Moses their offerings every morning.

The Message "Bezalel and Oholiab, along with everyone whom GOD has given the skill and know-how for making everything involved in the worship of the Sanctuary as commanded by GOD, are to start to work."

Moses summoned Bezalel and Oholiab along with all whom GOD had gifted with the ability to work skillfully with their hands. The men were eager to get started and engage in the work. They took from Moses all the offerings that the Israelites had brought for the work of constructing the Sanctuary. The people kept on bringing in their freewill offerings, morning after morning.

Names of God Bible Moses continued, "So Bezalel and Oholiab will do the work as Yahweh has commanded. They will do this with the help of every other craftsman to whom Yahweh has given the necessary skills and talents. They will know how to do all the work for constructing the holy place."

Moses called Bezalel and Oholiab and every other craftsman to whom Yahweh had given these skills and who was willing to come and do the work.

Excess Contributions

Moses turned over to them all the contributions the Israelites had brought for the work of constructing the holy place. But the people still kept bringing him freewill offerings every morning.

NIRV Bezalel and Oholiab must do the work just as the LORD has commanded. So must every skilled worker to whom the Lord has given skill and ability. They know how to do all the work for every purpose connected with the sacred tent. And that includes setting it up."

Then Moses sent for Bezalel and Oholiab. He sent for every skilled worker to whom the LORD had given ability and who wanted to come and do the work. They received from Moses all the offerings the people of Israel had brought. They had brought the offerings for all the work for every purpose connected with the holy tent. That included setting it up. The people kept bringing the offerings they chose to give. They brought them morning after morning.

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

Artisans build tent worship center**Moses stops building fund contributions**

Moses said, "The LORD gave Bezalel, Oholiab, and every other artisan here the know-how and the skill to do what they've become experts in doing. And that's why it's their responsibility to build the worship center God wants us to have."

So Moses called on all the skilled workers to get busy. Bezalel, Oholiab, and all other artisans moved by what Moses showed up for work. Moses gave them everything the people had donated for the building project. Yet every morning, more people kept showing up voluntarily with additional contributions.

Contemporary English V.

The LORD has given to Bezalel, Oholiab, and others the skills needed for building a place of worship, and they will follow the LORD's instructions. Then Moses brought together these workers who were eager to work, and he gave them the money that the people of Israel had donated for building the place of worship. In fact, so much money was being given each morning,...

The Living Bible

"All the other craftsmen with God-given abilities are to assist Bezalel and Oholiab in constructing and furnishing the Tabernacle." So Moses told Bezalel and Oholiab and all others who felt called to the work to begin. Moses gave them the materials donated by the people and additional gifts were received each morning.

New Berkeley Version
New Life Version

"Bezalel and Oholiab will do the work, together with every workman whom the Lord has made able and understands how to do all the work in the building of the holy place. They will do all that the Lord has said."

The People Bring More Than Enough

Then Moses called Bezalel and Oholiab and every workman whom the Lord had made able, every one whose heart moved him to come to do the work. They received from Moses all the gifts the people of Israel had brought for the work of building the holy place. And they kept bringing gifts because they wanted to every morning.

New Living Translation

"The Lord has gifted Bezalel, Oholiab, and the other skilled craftsmen with wisdom and ability to perform any task involved in building the sanctuary. Let them construct and furnish the Tabernacle, just as the Lord has commanded."

So Moses summoned Bezalel and Oholiab and all the others who were specially gifted by the Lord and were eager to get to work. Moses gave them the materials donated by the people of Israel as sacred offerings for the completion of the sanctuary. But the people continued to bring additional gifts each morning.

Partially literal and partially paraphrased translations:

American English Bible

So BeSeleEl, EliAb, and all those that were wise and knowledgeable, were given the wisdom, knowledge, and necessary [skills] to do everything that had to be done for the holy offices in the way that Jehovah had instructed.

Then Moses called BeSeleEl, EliAb, and all the wise men that had received the needed skills from God, as well as everyone that was willing to come and donate their work, to get the job done.

Moses gave them everything that the children of IsraEl had brought to build the Holy Place. In fact, they continued to receive the gifts each morning, and wise people with many different skills kept showing up to work at the Holy Place. V. 4 is included for context.

Beck's American Translation
Common English Bible

"Let Bezalel, Oholiab, and every other skilled worker whom the Lord has given skill, ability, and knowledge for the work of building the sanctuary do all that the Lord has commanded."

Moses then called together Bezalel, Oholiab, and every skilled person whom the Lord had given skill and who was eager to come and do the work. Moses gave them

New Advent (Knox) Bible	<p>all the gift offerings that the Israelites had contributed to the work on the sanctuary. They kept bringing him spontaneous gifts, morning after morning.</p> <p>And so the work was begun, by Beseleel, and Oöliab, and all the craftsmen to whom the Lord had given skill in their craft, so that they should know how to make workmanlike provision for the sanctuary's needs, according to the prescriptions the Lord had given. Moses summoned them, all these trained workmen who had been endowed by the Lord with skill, and had offered their services freely; and he handed over to them the contributions which the sons of Israel made. Eagerly they set about their work, and every morning the people brought their gifts,...</p>
Translation for Translators	<p>“Bezalel and Oholiab, and all the other men to whom Yahweh has given ability and enabled them to understand how to do all the work to make the Sacred Tent, must make everything just as Yahweh has commanded.”</p> <p>So Moses/I summoned Bezalel and Oholiab and all the other skilled men to whom Yahweh had given special ability and who wanted to do some of the work. Moses/I gave them all the things that the people had brought as offerings to Yahweh for making the Sacred Tent. But the people continued bringing more things every morning.</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>The People Bring More than Enough</p> <p>“So Bezalel, Oholiab, and every skilled person are to carry out everything commanded by the LORD, who has given them skill and ability to know how to perform all the work of constructing the sanctuary.”</p> <p>Then Moses summoned Bezalel, Oholiab, and every skilled person whom the LORD had gifted—everyone whose heart stirred him to come and do the work. They received from Moses all the contributions that the Israelites had brought to carry out the service of constructing the sanctuary.</p>
Conservapedia	<p>Then made Bezaleel and Ahobliab, and every wiseman, who the LORD gifted to work the sanctuary, according to His plan. And Moses called every wise man to complete the work, even the ones with wild hearts. And Moses gave him the offering of the people of Israel to expand the sanctuary, and they gave him more every day.</p>
Ferrar-Fenton Bible	<p>Bezalal and Ahaliab consequently worked, with all the skilful men to whom the EVER-LIVING had given intelligence and understanding, to assist them in their operations, for the production of all the furniture for the sanctuary, which the EVER-LIVING had commanded. Thus Moses appointed Bezalal and Ahaliab, and all the skilful men to whom the EVER-LIVING had given an intelligent mind, with everyone whose mind invited them to go to the work to effect it; and they received in the presence of Moses all the offerings that the children of Israel had brought to make the appliances for the services of the sanctuary. They fetched their part from the treasury morning by morning, and every skilled worker brought back the articles For the sanctuary which he had made from his workshop; until they reported to Moses, saying, "The material which the people have brought is more than the requirements for the furniture that the EVER-LIVING commanded to be made from it." Vv. 4–5 are included for context.</p>
God's Truth (Tyndale)	<p>And Bezaleel wrought and Ahaliab and all wise hearted men to whom the Lord had given wisdom and understanding, to know how to work all manner work for the holy service, in all that the Lord commanded. And Moses called for Bezaleel, Ahaliab and all the wise hearted men in whose hearts the Lord had put wisdom, even as many as their hearts couraged to come unto the work to work it. And they received of Moses all the heave offerings which the children of Israel had brought for the work of the holy service to make it withal. And they brought beside that, willing offerings every morning.</p>

International Standard V	<p>Bezalel and Oholiab and all the skilled craftsmen to whom the Lord gave wisdom and understanding to know how to do all the work in constructing [Lit. for the service of] the sanctuary shall do everything that the Lord has commanded.”</p> <p>Contributions for Building the Tent</p> <p>Then Moses summoned Bezalel, Oholiab, and all the skilled [Lit. wise of heart] people to whom the Lord had given ability, [Lit. wisdom in his heart] including everyone whose hearts stirred them to come forward to do the work. They received from Moses all the offerings that the Israelites had brought for doing the work of constructing [Lit. for the service of] the sanctuary, and the people [Lit. they] continued to bring freewill offerings every morning.</p>
Lexham English Bible	<p>And Bezalel and Oholiab and everyone who is skilled of heart in whom Yahweh has put wisdom and skill to know and to do all the work for the service of the sanctuary—they will do it, according to all that Yahweh has commanded.”</p> <p>Making the Tabernacle</p> <p>And Moses called Bezalel and Oholiab and everyone skilled of heart, in whose heart Yahweh had put skill, all whose heart lifted him to come near to the work in order to do it. And they took from Moses all the contributions [Hebrew “contribution”] that the Israelites [Literally “sons/children of Israel”] had brought for the work of the service for the sanctuary in order to do it, and they still brought to him voluntary offerings every morning. [Literally “in the morning in the morning”]</p>
Urim-Thummim Version	<p>Then Bezaleel and Aholiab with every skillfully inclined man took action, those who YHWH bestowed skill and understanding on, to know how to fashion all facets of workmanship for the service of the Sacred Place, according to all that YHWH had commanded. Moses called Bezaleel and Aholiab with every skillfully inclined man in whose mind YHWH had put skill, even every one whose inner man inspired him to come and to accomplish this work. They received from Moses all the Heave-Offerings that the children of Israel had brought for the work of the service of the Sacred Place, to accomplish everything with. And they brought Free-Will offerings to him every sunrise.</p>
Wikipedia Bible Project	<p>And Betsalel did, and Ahaliav, and every wise-hearted man, those to whom Yahweh gave wisdom and learning, to know how to do all the sacred craft work, as everything that Yahweh commanded. And Moses called to Betsalel and to Ahaliav and to every wise-hearted man, that Yahweh gave wisdom in his heart, all who's heart impelled them, to make the work their own, to do. And they took from before Moses all the donations that the sons of Israel brought for the sacred craft work, to do it.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Bezalel and Oholiab and all the skilled craftsmen to whom Yahweh had given skill and understanding to carry out all that was required for the building of the sanctuary, did their work exactly as Yahweh had directed.</p> <p>Moses then called Bezalel and Oholiab and all the skilled craftsmen to whom Yahweh had given ability and who felt able to do the work. They received from Moses all that the people of Israel had brought as contributions for the work of building the sanctuary. In the meantime, the people continued each morning to bring their offerings.</p>
The Heritage Bible	<p>And Bezaleel, and Aholiab, and every wise hearted man, in whom Jehovah gave wisdom, and understanding to know to work all the work for the service of the sanctuary, made the work according to all that Jehovah had commanded.</p> <p>And Moses called Bezaleel, and Aholiab, and every wise hearted man, in whose heart Jehovah had given wisdom, everyone whose heart lifted him up to draw near to the work to do it,</p>

And they took from Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary to make it. And they brought in addition to him freewill offerings every dawn.

New American Bible (2002)⁸ "Bezalel, therefore, will set to work with Oholiab and with all the experts whom the LORD has endowed with skill and understanding in knowing how to execute all the work for the service of the sanctuary, just as the LORD has commanded." Moses then called Bezalel and Oholiab and all the other experts whom the LORD had endowed with skill, men whose hearts moved them to come and take part in the work. They received from Moses all the contributions which the Israelites had brought for establishing the service of the sanctuary. Still, morning after morning the people continued to bring their voluntary offerings to Moses.

New American Bible(2011)⁹ "Bezalel, therefore, will set to work with Oholiab and with all the artisans whom the LORD has endowed with skill and understanding in knowing how to do all the work for the service of the sanctuary, just as the LORD has commanded."^a Moses then called Bezalel and Oholiab and all the other artisans whom the LORD had endowed with skill, men whose hearts moved them to come and do the work. They received from Moses all the contributions which the Israelites had brought for the work to be done for the sanctuary service. Still, morning after morning the people continued to bring their voluntary offerings to Moses.

a. [36:1–2] Ex 31:1, 6.

New Catholic Bible Bezalel and Aholiab shall work exactly as the LORD has commanded, and so also shall every craftsman whom the LORD has made skilful and ingenious in these matters, to know how to execute every kind of work for the service of the sanctuary.'

Too many gifts.

Moses summoned Bezalel, Aholiab, and every craftsman to whom the LORD had given skill and who was willing, to come forward and set to work. V. 3 is placed with the next passage for context.

New Jerusalem Bible 'Bezalel, Oholiab and all the men whom Yahweh has endowed with the skill and knowledge to know how to carry out all the work to be done on the sanctuary, will do exactly as Yahweh has ordered.' Moses then summoned Bezalel, Oholiab and all the skilled men whose hearts Yahweh had endowed with skill, all whose heart stirred them to come forward and do the work. V. 3 is placed with the next passage for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "B'tzal'el and Oholi'av, along with all the craftsmen whom *ADONAI* has endowed with the wisdom and skill necessary to carry out the work needed for the sanctuary, are to do exactly according to everything *ADONAI* has ordered."

Moshe summoned B'tzal'el, Oholi'av and every craftsman to whom *ADONAI* had given wisdom, everyone whose heart stirred him, to come and take part in the work. V. 3 is placed with the next passage for context.

exeGesés companion Bible **CONSTRUCTION OF THE TABERNACLE**

And Besal El and Oholi Ab
and every wise hearted man,
in whom Yah Veh gives wisdom and discernment
to know how to work all work
for the service of the holies,
work according to all Yah Veh misvahed.
And Mosheh calls Besal El and Oholi Ab
and every wise hearted man,

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

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

in whose heart Yah Veh gives wisdom
 - everyone whose heart lifts
 who approaches to work the work:
 and at the face of Mosheh
 they all take the exaltment the sons of Yisra El bring
 to work the work of the service of the holies:
 and they still bring him voluntaries
 morning by morning.

Kaplan Translation

Appointing the Architects

'Bezalel shall thus do all that God commanded, along with Oholiav and every other skilled individual, to whom God has granted the wisdom and understanding to know how to do all the work necessary for the sacred task.'

Moses summoned Bezalel, Oholiav, and all the other skilled individuals upon whom God had bestowed a natural talent, all who volunteered to dedicate themselves to completing the task.

In Moses' presence, they took the entire donation that the Israelites had brought to complete the work on the sacred task.

Meanwhile, [the Israelites] were bringing more gifts each morning. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

the Israelites

(Ramban; Ibn Ezra). Or, 'the workers' (Abarbanel; HaNothen Imrey Shefer; Tzeror HaMor).

The Scriptures 2009

"And Betsal'el and Oholiah, and every wise-hearted man in whom הוהי has given wisdom and understanding, to know how to do all work for the service of the set-apart place, shall do according to all that הוהי has commanded."

And Mosheh called Betsal'el and Oholiah, and every wise-hearted man in whose heart הוהי had given wisdom, everyone whose heart lifted him up, to come and do the work. V. 3 will be place with the next passage for context.

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible

AND BESELEEL WROUGHT, AND ELIAB AND EVERY ONE WISE IN UNDERSTANDING, TO WHOM WAS GIVEN WISDOM AND KNOWLEDGE, TO UNDERSTAND TO DO ALL THE WORKS ACCORDING TO THE HOLY OFFICES, ACCORDING TO ALL THINGS WHICH JESUS APPOINTED.

AND MOSES CALLED BESELEEL AND ELIAB, AND ALL THAT HAD WISDOM, TO WHOM THE THEOS (*Alpha & Omega*) GAVE KNOWLEDGE IN THEIR HEART, AND ALL WHO WERE FREELY WILLING TO COME FORWARD TO THE WORKS, TO PERFORM THEM.

AND THEY RECEIVED FROM MOSES ALL THE OFFERINGS, WHICH THE CHILDREN OF ISRAEL BROUGHT FOR ALL THE WORKS OF THE SANCTUARY TO DO THEM; AND THEY CONTINUED TO RECEIVE THE GIFTS BROUGHT, FROM THOSE WHO BROUGHT THEM IN THE MORNING.

Awful Scroll Bible

Even is to have done Bezale-el and Aholi-ab, and they prudent in the *sensibility* of their heart, everyone whom Sustains To Become is to have granted prudence and discrimination, to know how to work in the occupations, for the service of that set apart; as Sustains To Become is to have given charge.

Moses was to call Bezale-el and Aholi-ab, and they prudent in the sensibility of heart, everyone whose heart Sustains To Become is to have put in cunning, even the hearts that are to have been lifted up, to draw near to make things of their occupation.

They were to take of, turned before Moses, the contributions that the sons of Isra-el are to have brought in, for the works of the service of that set apart, even to be

making the things of it. They are to have brought in their voluntary things in the mornings.

Orthodox Jewish Bible Then Bezalel and Oholiav, and kol ish chacham lev, in whom Hashem gave chochmah and tevunah to have da'as to do all manner of work for the Avodas HaKodesh, according to all that Hashem had commanded.

And Moshe called Bezalel and Oholiav, and kol ish chochmah lev, in whose lev Hashem had given chochmah, even every one whose lev stirred him up to come unto the work to do it;

And they received of Moshe kol haterumah, which the Bnei Yisroel had brought for the work of the Avodas HaKodesh, to make it withal. And they brought yet unto him nedavah every boker.

Rotherham's Emphasized B. ³⁴⁻³⁵<To teach also> hath he put in his heart, |[the heart of] him_ and of Oholiab—son of Ahisamach_ of the tribe of Dan|]; 35 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.

Chapter 36.^f

Thus shall Bezaleel and Oholiab work_ and every man that is wise-hearted_ in whom Yahweh hath put wisdom and understanding, to know how to work any manner of workmanship for the holy' service,— according to all that Yahweh hath commanded.

§ 40. *The Sanctuary is prepared.*

So then Moses called upon Bezaleel_ and upon Oholiab, and upon every man that was wisehearted, in whose heart Yahweh had put wisdom,—every one whose heart lifted him up, to draw near unto the work_ to do it. And they took_ from the presence of Moses_ all the heave-offering which the sons of Israel had brought in_ for the work of the holy' service_ to do it,—howbeit |[they|] brought in unto him yet more free-will offerings_ morning by morning.

^f Publisher's note: This verse is part of the preceding paragraph and should be displayed as follows:

“...devisers of skilful designs. 36 ¹ Thus shall Bezalel and Oholiab...”

Inclusion of the chapter heading for correct bookmark creation prevents it from being displayed as it was in the original printed text.

Expanded/Embellished Bibles:

The Expanded Bible So Bezalel, Oholiab, and every ·skilled [^lwise of heart/mind] person will do the work the Lord has commanded, because he gave them the wisdom and understanding to do all the skilled work needed to build the Holy ·Tent [Place].”

Then Moses called Bezalel, Oholiab, and all the other ·skilled [^lwise of heart/mind] people to whom the Lord had given ·skills [^lwisdom in their heart], and they came because ·they wanted [^ltheir hearts were favorable] to help with the work. They received from Moses everything the ·people [^lsons; children] of Israel had brought as ·gifts [offerings] ·to build the Holy Tent [^lfor doing the work of the Holy Place]. The people continued to bring ·gifts [^lfree will offerings] ·each morning because they wanted to [morning after morning].

Kretzmann's Commentary

Verses 1-7

The Gifts Exceed the Needs

Then wrought Bezaleel and Aholiab and every wise-hearted man in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. That was their calling, and in this calling they proved themselves willing.

And Moses called Bezaleel and Aholiab and every wise-hearted man in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it, to offer his talents for the service of the Lord;

and they received of Moses all the offering which the children of Israel had brought for the work of the service of the Sanctuary, to make it withal. That was the first great collection of gold, metals, and all other materials of which the artists stood in need for the work entrusted to them. And they brought yet unto him free offerings every morning. The enthusiasm was no mere straw-fire, but it lasted in a steady glow.

The Voice

Two skilled craftsmen are given special mention in this work of the people. They are called to transform the abundant gifts the people freely provide into the congregation tent and its furnishings. It is God who gifts the hearts and hands of these two individuals and further inspires them to teach others. Of all the women and men who lend their expertise to this project, only Bezalel and Oholiab are recorded. Until Solomon's temple is built in Jerusalem, their handiwork will be admired by all of Israel as the house of the Eternal One.

Moses: Bezalel, Oholiab, and every skilled person whom the Eternal One has gifted with expertise and wisdom in order to build the sanctuary shall use these gifts as the Eternal One has directed.

Moses called together Bezalel, Oholiab, and every skilled person whom the Eternal had gifted with special skills—everyone whose heart moved them to work—to help out and contribute to the construction work.

This project is nothing like the forced labor the people endured back in Egypt. All the creativity and work put into the building and furnishing of the congregation tent comes from the heart. People with various skills—skills honed in slavery—step forward as free men and women to create a home on earth for God. Ultimately all talent and skill comes from God. Used properly they all point back to God.

Moses handed over to the workers all the materials the Israelites donated to build the congregation tent. Every morning new contributions continued to come in.

Bible Translations with Many Footnotes:The Complete Tanach¹⁰

Bezalel and Oholiab and every wise hearted man into whom God had imbued wisdom and insight to know how to do, shall do all the work of the service of the Holy, according to all that the Lord has commanded."

And Moses called Bezalel and Oholiab and every wise hearted man into whose heart the Lord had given wisdom, everyone whose heart lifted him up to approach the work to do it.

So they took from before Moses all the offering[s] that the children of Israel had brought for the work of the service of the Holy, and they brought him more gifts every morning.

NET Bible®

So Bezalel and Oholiab and every skilled person¹⁰ in whom the Lord has put skill¹¹ and ability¹² to know how¹³ to do all the work for the service¹⁴ of the sanctuary are to do the work¹⁵ according to all that the Lord has commanded."

Moses summoned¹⁶ Bezalel and Oholiab and every skilled person in whom¹⁷ the Lord had put skill – everyone whose heart stirred him¹⁸ to volunteer¹⁹ to do the work, and they received from Moses all the offerings the Israelites had brought to do²⁰ the work for the service of the sanctuary, and they still continued to bring him a freewill offering each morning.²¹

¹¹tn Heb "wisdom."

¹⁰ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

^{12tn} Heb “understanding, discernment.”

^{13tn} The relative clause includes this infinitive clause that expresses either the purpose or the result of God’s giving wisdom and understanding to these folk.

^{14tn} This noun is usually given an interpretive translation. B. Jacob renders the bound relationship as “the holy task” or “the sacred task” (Exodus, 1019). The NIV makes it “constructing,” so read “the work of constructing the sanctuary.”

^{15tn} The first word of the verse is a perfect tense with vav (ו) consecutive; it is singular because it agrees with the first of the compound subject. The sentence is a little cumbersome because of the extended relative clause in the middle.

^{16tn} The verb אָרַךְ (qara’) plus the preposition “to” – “to call to” someone means “to summon” that person.

^{17tn} Here there is a slight change: “in whose heart Yahweh had put skill.”

^{18tn} Or “whose heart was willing.”

^{19sn} The verb means more than “approach” or “draw near”; בָּרַךְ (qarav) is the word used for drawing near the altar as in bringing an offering. Here they offer themselves, their talents and their time.

^{20tn} In the Hebrew text the infinitive “to do it” comes after “sanctuary”; it makes a smoother rendering in English to move it forward, rather than reading “brought for the work.”

^{21tn} Heb “in the morning, in the morning.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and **Betsaley** ^{In the shadow of Elⁿ}, and **Ahaliyav** ^{Tent of fatherⁿ}, and all the men skilled of heart, which **YHWH** ^{He Isⁿ} gave skill and intelligence in them, to know how to (make) all the business of the service of the special place, to (make) things (for) all which **YHWH** ^{He Isⁿ} directed, and **Mosheh** ^{Plucked outⁿ} called out to **Betsaley** ^{In the shadow of Elⁿ}, and **Ahaliyav** ^{Tent of fatherⁿ}, and all the men skilled of heart, which **YHWH** ^{He Isⁿ} gave skill in his heart, all (whose) heart lifted him up, to come near to the business to do her, and they took from <in front of> **Mosheh** ^{Plucked outⁿ} all the offerings which the sons of **Yisra'el** ^{He turns El asideⁿ} [brought] (for) the business of the service of the special place, to do her , and they, they [brought] to him (more) freewill offerings, morning (by) morning,...

Charles Thompson OT

Accordingly Beseleel and Eliab and every man skilled in arts, to whom had been given wisdom and understanding to know how to execute every kind of work suitable for the holy service, performed it according to all that the Lord had commanded.

When Moses called Beseleel and Eliab and all who had skill: every one in whose heart God had put knowledge and all who were freely willing to come to the work so as to finish it compleatly,

they received from Moses all the offerings which the Israelites had brought for making all the works of the sanctuary. They received also the offerings from those who still continued to bring them in, every morning.

Context Group Version

And Bezalel and Oholiab shall work, and every wise-hearted man, in whom YHWH has put wisdom and understanding to know how to work all the work for the service of the special place, according to all that YHWH has commanded. And Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart YHWH had put wisdom, even every one whose heart stirred him up to come to the work to do it: and they received from Moses all the offering which the sons of Israel had brought for the work of the service of the special place, with which to make it. And they brought yet to him freewill-offerings every morning.

Literal Standard Version

And Bezaleel, and Aholiab, and every wise-hearted man, in whom YHWH has given wisdom and understanding to know to do every work of the service of the holy place, have done according to all that YHWH commanded.

And Moses calls to Bezaleel, and to Aholiab, and to every wise-hearted man in whose heart YHWH has given wisdom, everyone whom his heart lifted up, to come near to the work to do it.

And they take from before Moses all the raised-offering which the sons of Israel have brought in for the work of the service of the holy place to do it; and still they have brought to him a willing-offering morning by morning.

New American Standard B.

The Tabernacle Underwritten

“Now Bezalel, Oholiab, and every ^[a]skillful person in whom the Lord has put ^[b]skill and understanding to know how to perform all the work ^[c]in the construction of the sanctuary, shall perform in accordance with everything that the Lord has commanded.”

Then Moses called Bezalel, Oholiab, and every ^[d]skillful person in ^[e]whom the Lord had put ^[f]skill, everyone whose heart stirred him, to come to the work to perform it. They received from Moses every ^[g]contribution which the sons of Israel had brought to perform ^[h]the work ^[i]in the construction of the sanctuary. And they still continued bringing to him ^[j]voluntary offerings every morning.

^[a] Exodus 36:1 Lit *man wise of heart*

^[b] Exodus 36:1 Lit *wisdom*

^[c] Exodus 36:1 Or *connected with the service of; lit of the service of*

^[d] Exodus 36:2 Lit *man wise of heart*

^[e] Exodus 36:2 Lit *whose heart*

^[f] Exodus 36:2 Lit *wisdom*

^[g] Exodus 36:3 Or *uplifted offering*

^[h] Exodus 36:3 Lit *it for the work*

^[i] Exodus 36:3 Lit *of the service of*

^[j] Exodus 36:3 Or *freewill offering*

New European Version

Enthusiastic Response to the Work

Bezalel and Oholiab shall work with every wise-hearted man, in whom Yahweh has put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that Yahweh has commanded. Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart Yahweh had put wisdom, even everyone whose heart stirred him up to come to the work to do it; and they received from Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, with which to make it. They brought yet to him freewill offerings every morning.

New King James Version

Building the Tabernacle

“And Bezalel and Aholiab, and every gifted artisan in whom the Lord has put wisdom and understanding, to know how to do all manner of work for the service of the sanctuary, [*holy place*] shall do according to all that the Lord has commanded.”

The People Give More than Enough

Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the Lord had put wisdom, everyone whose heart was stirred [*lifted him up*], to come and do the work. And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary. So they continued bringing to him freewill offerings every morning.

Young’s Updated LT

And Bezaleel, and Aholiab, and every wise-hearted man, in whom Jehovah has given wisdom and understanding to know to do every work of the service of the sanctuary, have done according to all that Jehovah commanded. And Moses calls unto Bezaleel, and unto Aholiab, and unto every wise-hearted man in whose heart Jehovah has given wisdom, every one whom his heart lifted up, to come near unto

the work to do it. And they take from before Moses all the heave-offering which the sons of Israel have brought in for the work of the service of the sanctuary to do it; and still they have brought in unto him a willing-offering morning by morning.

The gist of this passage: The design and construction crew came forward to offer up their work and skills to work on the Tabernacle and on its furnishings.

1-3

Exodus 36:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
B ^e tsal ^e êl (בְּצַלְאֵל) [pronounced <i>behts-ahl-ALE</i>]	<i>in (the) shadow (that is, protection) of God; transliterated Bezalel, Bezaleel, Betsalel</i>	masculine singular proper noun	Strong's #1212 BDB #130
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾOhôlîyʾâb (אֹהֲלֵי־אֲבִי) [pronounced <i>OH-hohl-ee-AWB</i>]	<i>father's tent; transliterated Aholiab, Oholiab</i>	masculine singular proper noun	Strong's #171 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</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
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^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524

Translation: [Moses continues speaking to the people:] “And [this is what] Bezalel and Aholiab will do, along with every man [with] a wise heart...”

This first verse really belongs back at the end of Exodus 35. Once it is translated, then I will place it with its proper context. The verse and chapter divisions came hundreds of years after the text, and it is *not* inspired like the text. So, on many occasions, chapters are poorly divided.

Moses said, “This is what needs to be done” and Bezalel and Aholiab and men with **Bible doctrine** in their **souls** responded and did what needed to be done.

Application: The first thing and most important thing that the believer needs, for all endeavors, is Bible doctrine in the **soul**.

Bezalel and Aholiab had very specific skills related to building and construction and fabricating raw materials. In many ways, this is parallel to the concept of a having a **spiritual gift** (every believer in the **Church Age** has one or more spiritual gifts). Although I have some very limited skills when it comes to building, it is related to the tools of my era and the materials which are available to me. In this era, I would have been very little use to these men. The believer is given a spiritual gift (one or more) at **regeneration**; and, in all cases, these gifts require Bible doctrine in order for them to function properly. Analogous to this are the skills of Bezalel and Aholiab. They have developed these skills over many decades so that they can take raw materials like wood and gold and transform them into the Tabernacle and its furniture.

Exodus 36:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
châk ^e mâh (חֵכֶם) [pronounced khawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
Whedon: [The verb means] “to come to know, to gain a knowledge of, and also to know, to have a knowledge of.” It is used in the first sense here - that the reader or pupil may attain to, or acquire, wisdom. ¹¹			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôwbunâh/t ^e bûwnâh/ tâbûwn {הַנְּבוֹנָה/הַנְּבוֹנָה/ וְנֹבֵן} [pronounced toh- boo-NAW/tehb-oo-NAW/ taw-BOON]	<i>intelligence, understanding, insight</i>	feminine singular noun	Strong's #8394 BDB #108
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
hêmmâh (הֵמָּה) [pronounced haym-mawh]	<i>they, those; them, themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241

Many translators take these final words, combine it with the relative pronoun, and translate is, *in whom*.

¹¹ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

Translation: ...[for] which [reason] Y^ehowah placed wisdom and understanding in them,...

This phrase further describes the people about whom the Bible is speaking. God has placed in their souls the wisdom and understanding to do what is required of them.

I believe that this would include both the spiritual information as well as the skills necessary to be able to perform the tasks needed to build the Tabernacle and its furniture.

When I reference the term *furniture* for the Tabernacle, we are not talking about a table and chairs or a couch sitting in front of some centerpiece (today, a television). This furniture would be the Golden Lampstand, the Table of Showbread and the Altar of Incense in the main section. In the **Holy of Holies**, there was the **Ark of the Covenant** with the **Mercy Seat** (which is a lid over the Ark). These items of furniture will be built in **Exodus 37** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The *how* this is accomplished is, in my opinion, a combination of very natural things. Every person has a genetic code from his parents, and there are experiences in life which enhance those innate abilities.

The men who will construct the Tabernacle and its furniture will be men with specific skills which they learned as slaves in Egypt. However, what is emphasized here is the doctrine in their **human spirits**. Being in fellowship with God and having doctrine in their souls is how this production is **divine good**.

Exodus 36:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	Qal infinitive construct	Strong's #3045 BDB #393
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
'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; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular construct	Strong's #4399 BDB #521

Exodus 36:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿăbôdâh (עֲבֹדָה) [pronounced ău ^h -vo- DAWH]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
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

With the definite article, this means, *the holy place, the sacred place, the sanctuary.*

Translation: ...to know [how] to do all of the craft work [required] for the holy place,...

The word qôdesh (קֹדֶשׁ) [pronounced koh-DESH] has many meanings and applications. Here, it refers to the Tabernacle as a whole. It can also refer to the Holy of Holies within the Tabernacle. It will have similar application with regards to the Temple.

There are specific skills required to build the Tabernacle and the furniture; and, bear in mind, the people are not going to have a surfeit of tools to work with. However, there are clearly men who have the needed skills and tools in order to do what is required.

When the people gathered up their belongings and left Egypt in a hurry, it is logical that men with specific carpentry skills took with them their tools. People with other sorts of skills would have brought with them their tools as well.

Exodus 36:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, kôl ʾăsher mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.*

These 3 words are translated variously as, *according to all that, according to all which.* Translated variously in Exodus 36:1: *concerning all which, in accordance with all that, everything that, according to everything, according to all things.*

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 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
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Exodus 36:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...in accordance with everything [that] Y^ehowah has commanded.”

God has told Moses exactly what needs to be done; and these men are going to operate within those orders.

Exodus 36:1 [Moses continues speaking to the people:] “And [this is what] Bezalel and Aholiab will do, along with every man [with] a wise heart [for] which [reason] Y^ehowah placed wisdom and understanding in them, to know [how] to do all of the craft work [required] for the holy place, in accordance with everything [that] Y^ehowah has commanded.” (Kukis mostly literal translation)

Many of the words which should be translated wisdom are too often translated *ability*. Knowing God's Word should be our primary pursuit in this life. God uses prepared people and if you are unprepared then God uses you as an example of a believer who is out of **fellowship** and suffering; as an example of a baby believer without any spiritual impact in this world.

Now, let's place v. 1 at the end of the previous chapter, and notice how this flows:

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. (Kukis paraphrase)

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)

V. 36:1 completes Moses' quotation.

If it were me, I'd place vv. 30–35 at the beginning of chapter 36, or end chapter 35 with 36:1.

Exodus 36:2a			
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
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<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 lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894

Exodus 36:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 (אֵל) [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
B ^e tsal ^e êl (בְּצַל־אֵל) [pronounced behs-ahl-ALE]	<i>in (the) shadow (that is, protection) of God; transliterated Bezalel, Bezaleel, Betsalel</i>	masculine singular proper noun	Strong's #1212 BDB #130
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֵל) [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
'Ohôlîy'âb (אֹהֲלֵי־אָב) [pronounced OH-hohl-ee-AWB]	<i>father's tent; transliterated Aholiab, Oholiab</i>	masculine singular proper noun	Strong's #171 BDB #14
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֵל) [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
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
châkâm (חָכָם) [pronounced khah-KAWM]	<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 lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524

See v. 1a.

Translation: Moses therefore summoned Bezalel, Aholiab and every person with a wise heart,...

Moses knew who the skilled men were who could build the quality structure that would be the Tabernacle.

Notice that those called to this project have a wise **heart** (or **right lobe** filled with Bible doctrine).

Exodus 36:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’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
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
châk ^e mâh (חַכְמָה) [pronounced khawk ^e - MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
Whedon: [The verb means] “to come to know, to gain a knowledge of, and also to know, to have a knowledge of.” It is used in the first sense here - that the reader or pupil may attain to, or acquire, wisdom. ¹²			
See v. 2b.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524

Translation: ...[in] whose heart Y^ehowah has placed wisdom. ...

The people who will take part in the construction of the Tabernacle and its furniture will be men who are, first and foremost, men with doctrine in their souls.

God set up the apparatus for the learning and retention of Bible doctrine. This is a grace system which R. B. Thieme, Jr. has called the **grace apparatus for perception**. These men had something similar.

So that there is no confusion, they did not simply wake up one day and they had a soul filled with knowledge. They pursued the teaching of God's Word. They **metabolized Bible doctrine** on the basis of many volitional choices.

Exodus 36:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

¹² From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

Exodus 36:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #5375 BDB #669
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
qârab (קָרַב) [pronounced kaw-RA ^B V]	<i>to come near, to approach, to draw near</i>	Qal infinitive construct	Strong #7126 BDB #897
'el (אֵל) [pronounced eh ^l]	<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
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular noun with the definite article	Strong's #4399 BDB #521
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced 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
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: ...[Moses summoned] everyone whose heart was lifted up to come to do work on the Tabernacle and the furniture [lit., *her, it*].

A *heart being lifted up* speaks to personal motivation. These are people who are motivated to be a part of the construction of the Tabernacle and its furniture. This is not a reference to a person whose heart is lifted up in pride.

Application: **God's plan** is very much a participatory plan. God allows for us all to play a position. In competition, the coach is going to play players strategically. However, God will put any of us onto the field, if we are prepared and properly motivated.

Exodus 36:2 Moses therefore summoned Bezalel, Aholiab and every person with a wise heart, [in] whose heart Y^ehowah has placed wisdom. [Moses summoned] everyone whose heart was lifted up to come to do work on the Tabernacle and the furniture [lit., *her, it*]. (Kukis mostly literal translation)

The word *heart* lēb (לב) [pronounced *lay^bv*] is found three times in this verse, although in some translations, this word only occurs once or twice. This is the integrated thinking of the soul; the thing which evaluates life in the light of divine information; the invisible, but real portion of the person. The emphasis continues to be upon the intelligence and the wisdom of these men, even though these words might be hidden in the translation. This does not refer to *book-smart* but to intelligence when it comes to a craft or an ability. These are people who are not sloppy in their work or their approach to their work. This includes Bible doctrine in their souls and the fortitude to do one's job as unto the Lord.

Many people have ruined lives, poor marriages and unsuccessful careers because they do not behave with wisdom and intelligence. Their fundamental defect is, they do not lead their lives as unto God. A man in a marriage is commanded to love his wife as Christ loved the church and gave Himself for it. This does not mean to love your wife only when she is likeable. Jesus Christ, when we were yet sinners, gave Himself for us. We were not just unlikeable, we were despicable. And a woman is to behave in a marriage with respect and honor toward her husband and obedience. In a marriage, each person should feel as though they are giving 90% and getting 10%. Then they are performing their functions in marriage as unto God. This is wisdom; this is intelligence of heart. At your job, if you are guided by Bible doctrine, you behave as if you are working for God and not for man. You may not like your boss and you may even be making your boss money hand over fist; but you treat him (or her) with respect and honor.

Similarly, God here is looking for craftsmen who are wise. God wants men who are positive towards God's plan. This is what it means for them to have their hearts lift them up to go to do the work. They do their work as unto Y^ehowah and not as man-pleasers.

Exodus 36:3a

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>	wāw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l'</i>]	<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 (פָּנִים) [pronounced <i>paw-NEEM</i>]	<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 <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Exodus 36:3a

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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all</i> ; can also be rendered <i>any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
terûmâh/terûwmâh (הַמִּזְבֵּחַ/הַמִּזְבֵּחַ) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], heave offering, freewill offering</i>	feminine singular noun with the definite article	Strong's #8641 BDB #929

Possibly, *the priests' portion, the priests' offering*. Both Owens and ESV use this translation. Even though *heave offering* is the most common translation, there are too many places where this would *not* be a good translation (such as, Exodus 36:3, which it refers specifically to the freewill offerings of the Israelite people).

In this case, the offering is all of the stuff which Moses asked for from the people; and that the people brought to him.

Translation: [So the workers](#) [lit., *they*] [take from Moses all of the freewill offerings...](#)

Moses is standing before all of these offerings; and these men who are motivated to work have come to Moses to pick up the raw materials. Bezalel and Aholiab will be overseeing these projects, possibly engaging in some of the work and possibly not.

Exodus 36:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
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 rd person plural, Hiphil perfect	Strong's #935 BDB #97
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 ^{er} râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
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 36:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular construct	Strong's #4399 BDB #521
'ăbôdâh (עֲבֹדָה) [pronounced ġu ^b -vo-DAWH]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
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

In the singular, it often means *sacred dwelling place, sanctuary, inner room [reserved for spiritual things]*.

See v. 1c.

Translation: ...which the sons of Israel have brought, for the craft work of the holy place,...

In the previous chapter, Moses told the people what was needed for the building of the Tabernacle and furniture; and this stuff has been brought in (in the previous chapter, a call for certain materials was made, and the people responded by bringing in such materials).

Exodus 36:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced 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
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

See v. 2c.

Translation: ...to construct it.

These materials would be used to construct the things called for by God. The feminine singular suffix here refers to the *work of a craftsman* spoken of in the previous verse.

Exodus 36:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
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 rd person plural, Hiphil perfect	Strong's #935 BDB #97
'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) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'ôwd (דוּע) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
n ^e dâbâh (הַבְּדָנָה) [pronounced <i>n^e-DAW^b-VAW</i>]	<i>freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering, a freewill sacrifice; largeness, abundance</i>	feminine singular noun	Strong's #5071 BDB #621
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: And the people [lit., *they*] [continued to] bring freewill offerings to Moses [lit., *him*] every morning [lit., *the morning*] [thereafter].

The people continue to be motivated to bring raw materials to Moses.

Exodus 36:3 So the workers [lit., *they*] take from Moses all of the freewill offerings which the sons of Israel have brought, for the craft work of the holy place, to construct it. And the people [lit., *they*] [continued to] bring freewill offerings to Moses [lit., *him*] every morning [lit., *the morning*] [thereafter]. (Kukis mostly literal translation)

God saw to it that the things required to build the tabernacle were provided. The two words for *offering* here are different words in the Hebrew. The first one I have translated *contributions* and the latter *freewill offerings*. They are both in the singular in the Hebrew. These words will be covered in Num. 18:11 in more detail.

Exodus 36:1–3 [Moses continues speaking to the people:] “And [this is what] Bezalel and Aholiab will do, along with every man [with] a wise heart [for] which [reason] Y^ehowah placed wisdom and understanding in them, to

know [how] to do all of the craft work [required] for the holy place, in accordance with everything [that] Y^ehowah has commanded.” Moses therefore summoned Bezalel, Aholiab and every person with a wise heart, [in] whose heart Y^ehowah has placed wisdom. [Moses summoned] everyone whose heart was lifted up to come to do work on the Tabernacle and the furniture [lit., *her, it*]. So the workers [lit., *they*] take from Moses all of the freewill offerings which the sons of Israel have brought, for the craft work of the holy place, to construct it. And the people [lit., *they*] [continued to] bring freewill offerings to Moses [lit., *him*] every morning [lit., *the morning*] [thereafter]. (Kukis mostly literal translation)

Exodus 36:1–3 Moses continued speaking to the people, saying, “Bezalel and Aholiab will do what they had been called to do, along with every other man who has doctrine in his soul. These are men to whom Jehovah has given wisdom and understanding, so that they will be able to understand all of the technical work required to build the Tabernacle and its furniture. They will be able to do all that Jehovah has commanded.” Therefore, Moses called for Bazalel and Aholiab and to those with Bible doctrine in their souls who also had the skills and ability and motivation to work on the Tabernacle and its furniture. So, Moses now has his skilled workers and all of these freewill offerings gathered in front of him. The workers come and take the raw materials from Moses, to use them for the intricate and technical work of constructing the Tabernacle and its furniture. Nevertheless, the people keep on bringing more offerings every morning. (Kukis paraphrase)

And some come all the wise [men], the ones doing every work of the holy [place], a man a man from his work which they are doing. And so they say unto Moses, to say, “Giving much the people to bring from an abundance of the work, which [work] commanded Y^ehowah to do her.”

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All the wise [and prepared men] came [to Moses]—the ones doing all of the work in the holy place—each man [coming from] from the work which he was doing. They speak [individually] to Moses, saying, “The people are giving [too] much; they bring an abundance for the work which Y^ehowah has commanded [us] to do [lit., *to do it*].”

All of the wise and prepared men—the ones who were doing all of the work required for the sanctuary—take a break from their work and go up to Moses to speak with him, saying, “The people have given a great abundance of raw materials for us to do the work which Jehovah commanded us to do. We already have too much.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And some come all the wise [men], the ones doing every work of the holy [place], a man a man from his work which they are doing. And so they say unto Moses, to say, “Giving much the people to bring from an abundance of the work, which [work] commanded Y ^e howah to do her.”
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	Whereupon the workmen being constrained to come, Said to Moses: The people offereth more than is necessary.
Aramaic ESV of Peshitta	All the wise men, who performed all the work of the sanctuary, each came from his work which they did. They spoke to Mosha, saying, "The people bring much more than enough for the service of the work which Mar-Yah commanded to make."
Lamsa's Peshitta (Syriac)	And all the wise who were doing the work of Holiness, each man brought from the work that they were doing; And they said to Moshe, “The people increase to bring works now for the ministry that LORD JEHOVAH commanded to perform.”
Samaritan Pentateuch	And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people

bring much more than enough for the service of the work, which the LORD commanded to make.

Updated Brenton (Greek) And there came all the wise men who wrought the works of the sanctuary, each according to his own work, which they performed. And one said to Moses, The people bring an abundance *too great* in proportion to all the works which the Lord has appointed *them* to do.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then the wise men, who were doing all the work of the holy place, came from their work; And said to Moses, The people are giving much more than is needed for the work which the Lord has given us orders to do.
Easy English	Then all the workers who had special skills stopped doing their work. They left their work on the tabernacle and they went to speak to Moses. They said to Moses, 'The people are bringing many more gifts than we need to finish the tabernacle, as the Lord commanded us to do.'
Easy-to-Read Version–2008	Finally, all the skilled workers left the work they were doing on the holy place, and they went to speak to Moses. They said, "The people have brought too much. We have more than we need to finish the work the LORD told us to do."
God's Word™	Finally, all the skilled craftsmen who were working on the holy place stopped what they were doing. They all came to Moses. They said, "The people are bringing much more than we need for doing the work the LORD commanded us to do."
The Message	All the artisans who were at work making everything involved in constructing the Sanctuary came, one after another, to Moses, saying, "The people are bringing more than enough for doing this work that God has commanded us to do!"
NIRV	So all the skilled workers working on the holy tent stopped what they were doing. They said to Moses, "The Lord commanded us to do the work. And the people are bringing more than enough for us to do it."

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

Casual English Bible	Overwhelmed with all of these supplies, the workers stopped. They went to Moses and said, "Enough. These people have already given us more construction material than we can use to build what the LORD told us he wanted."
Contemporary English V.	Then Moses brought together these workers who were eager to work, and he gave them the money that the people of Israel had donated for building the place of worship. In fact, so much money was being given each morning, that finally everyone stopped working and said, "Moses, there is already more money than we need for what the LORD has assigned us to do." Vv. 2–3 are included for context.
The Living Bible	But finally the workmen all left their task to meet with Moses and told him, "We have more than enough materials on hand now to complete the job!" So Moses sent a message throughout the camp announcing that no more donations were needed.
New Berkeley Version	.
New Life Version	All the able workmen came who were doing all the work on the holy place. Each man came from the work he had been doing. They said to Moses, "The people are bringing much more than enough for the work the Lord told us to do."
New Living Translation	Finally the craftsmen who were working on the sanctuary left their work. They went to Moses and reported, "The people have given more than enough materials to complete the job the Lord has commanded us to do!"

Partially literal and partially paraphrased translations:

American English Bible	Moses gave them everything that the children of Israel had brought to build the Holy Place. In fact, they continued to receive the gifts each morning, and wise people with many different skills kept showing up to work at the Holy Place. Then one of them said to Moses: 'The people are bringing in too many of the things that Jehovah told them to bring!' V. 3 is included for context. Moses gave them everything that the children of Israel had brought to build the Holy Place. In fact, they continued to receive the gifts each morning, and wise people with many different skills kept showing up to work at the Holy Place. 5Then one of them said to Moses: 'The people are bringing in too many of the things that Jehovah told them to bring!'
Beck's American Translation Common English Bible	Finally, all the skilled workers building the sanctuary left their work that they were doing one by one to come and say to Moses, "The people are contributing way too much material for doing the work that the Lord has commanded us to do."
New Advent (Knox) Bible	And so the work was begun, by Beseleel, and Oöliab, and all the craftsmen to whom the Lord had given skill in their craft, so that they should know how to make workmanlike provision for the sanctuary's needs, according to the prescriptions the Lord had given. Moses summoned them, all these trained workmen who had been endowed by the Lord with skill, and had offered their services freely; and he handed over to them the contributions which the sons of Israel made. Eagerly they set about their work, and every morning the people brought their gifts, till at last the workmen must needs come to Moses, and tell him, The people are offering more than is needed. Vv. 1–3 are included for context.
Translation for Translators	As a result, the skilled men who were doing various things to make the Sacred Tent came to Moses/me and said, "The people are bringing more than we need to do the work that Yahweh has commanded us!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And all the wise men that made the sanctuary, each in his own way. And they told Moses, "The people have more than enough than they need to finish the work that the LORD commanded."
Ferrari-Fenton Bible	Thus Moses appointed Bezalal and Ahaliab, and all the skilful men to whom the EVER-LIVING had given an intelligent mind, with everyone whose mind invited them to go to the work to effect it; and they received in the presence of Moses all the offerings that the children of Israel had brought to make the appliances for the services of the sanctuary. They fetched their part from the treasury morning by morning, and every skilled worker brought back the articles For the sanctuary which he had made from his workshop; until they reported to Moses, saying, "The material which the people have brought is more than the requirements for the furniture that the EVER-LIVING commanded to be made from it." Vv. 2–3 are included for context.
Wikipedia Bible Project	And they came, all the experts, who did all the holy craft, man and man to his own craft, as they do. And they said to Moses, saying: "The people are bringing more than for the crafting work, that which Yahweh commanded to do."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So the skilled craftsmen who did all the sacred work, besides their own work, went to tell Moses, "The people are bringing more than what is needed for the work which Yahweh has told us to do."
The Heritage Bible	And all the wise who made all the work of the sanctuary came, every man from his work which they made;

And they said to Moses, saying, The people bring much more than enough for the service of the work which Jehovah commanded to make.

New Catholic Bible

They received from Moses every contribution which the Israelites had brought for the work of the service of the sanctuary, but the people still brought freewill offerings morning after morning, so that the craftsmen at work on the sanctuary left what they were doing, every one of them, and came to Moses and said, 'The people are bringing much more than we need for doing the work which the LORD has commanded.' V. 3 is included for context.

New Jerusalem Bible

From Moses they received everything that the Israelites had brought as contributions for carrying out the work of building the sanctuary, and, as they went on bringing their offerings every morning, the skilled men who were doing all the work for the sanctuary, all left their particular work and said to Moses, 'The people are bringing more than is needed for the work Yahweh has ordered to be done.' V. 3 is included for context.

Revised English Bible—1989

The craftsmen at work on the sanctuary therefore left what they were doing, every one of them, and came to Moses and said, "The people are bringing much more than we need for doing the work which the LORD has commanded."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

They received from Moshe all the offering which the people of Isra'el had brought for the work of building the sanctuary. But they still kept bringing voluntary offerings every morning, until all the craftsmen doing the work for the sanctuary left the work they were involved with to tell Moshe, "The people are bringing far more than is needed to do the work Adonai has ordered done." V. 3 is included for context.

exeGeses companion Bible

And all the wise who work all the work of the holies
come man by man from the work they work;
and they say to Mosheh, saying,
The people abound in bringing enough
for the service of the work
Yah Veh misvahed to work.

Kaplan Translation

Meanwhile, [the Israelites]* were bringing more gifts each morning. All the craftsmen engaged in the sacred work [left] the work* they were doing, and came [to Moses]. They said to Moses, "The people are bringing much more than is needed for the work that God commanded to do." A portion of v. 3 is included for context.

The Scriptures 2009

36:4 **left the work.** Or, "left the materials with which they were working (see note on 36:6). Or, "brought the work they were doing" (Midrash HaGadol).

And they received from Mosheh all the contribution which the children of Yisra'el had brought for the work of the service of making the set-apart place. But they still brought to him voluntary offerings every morning, so all the craftsmen who were doing all the work of the set-apart place came, each from the work he was doing, and they spoke to Mosheh, saying, "The people bring much more than enough for the service of the work which הויה commanded us to do." v. 3 is included for context.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Awful Scroll Bible

They prudent are to be making things of their occupation, for that set apart, even was to come in everyone, to be making things of their occupation.
They were to say to Moses, to the intent: The people are to be bringing in that being too much, than that sufficient for the works of the service, that Sustains To Become is to have given charge to be making the things.

- Orthodox Jewish Bible And all the chachamim, that wrought all the work of HaKodesh, came every man from his work which they were doing; And they spoke unto Moshe, saying, HaAm bring much more than enough for the Avodah of the work, which Hashem commanded to do.
- Rotherham's *Emphasized B.* Then came in all the wise men who were doing all the holy' work,—man by man, from his work which ||they|| were doing; and spake unto Moses, saying, <More than enough> are the people bringing in,—[more] than is needed for the service pertaining to the work, which Yahweh hath commanded to be done.

Expanded/Embellished Bibles:

- The Expanded Bible So all the ·skilled [wise] workers left the work they were doing on the Holy ·Tent [·Place], and they said to Moses, “The people are bringing more than we need to do the work the Lord commanded.”
- Kretzmann's Commentary And all the wise men that wrought all the work of the Sanctuary, the artists engaged in their labor of love, came every man from his work which they made, after they had carefully estimated the amount of material needed; and they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make. The material offered by the people was far in excess of the needs of the work.
- The Voice Eventually the craftsmen who were working on every aspect of the sanctuary project interrupted their particular jobs and reported to Moses.
Workers: The people are bringing far more than we need to complete the work which the Eternal One has instructed us to do.

Bible Translations with Many Footnotes:

- The Complete Tanach Then all the wise men who were doing the work of the Holy came, each one from his work, which they had been doing. And they spoke to Moses, saying: "The people are bringing very much, more than is enough for the labor of the articles which the Lord had commanded to do."
- NET Bible® **more than is enough for the labor:** More than is needed for the labor.
 So all the skilled people who were doing all the work on the sanctuary came from the work²² they were doing and told Moses, “The people are bringing much more than²³ is needed for the completion²⁴ of the work which the Lord commanded us to do!”²⁵
- ^{22tn} Heb “a man, a man from his work”; or “each one from his work.”
- ^{23tn} The construction uses the verbal hendiadys: מִיְבֹהֵל מִיְבָרֵם (marbim lÿhavi') is the Hiphil participle followed (after the subject) by the Hiphil infinitive construct. It would read, “they multiply...to bring,” meaning, “they bring more” than is needed.
- ^{24tn} Heb “for the service” (so KJV, ASV).
- ^{25tn} The last clause is merely the infinitive with an object – “to do it.” It clearly means the skilled workers are to do it.

Literal, almost word-for-word, renderings:

- Brenner's Mechanical Trans. ...and all the skilled ones, the ones doing all the business of the special place, came, (each) man from his business which they were doing, and they said to "**Mosheh** ^{Plucked out} saying, the people are making an increase in number to [bring] (more than) is sufficient for the service (for) the business, which "**YHWH** ^{He is} directed to do her,...
- New American Standard B. And all the skillful [Lit wise] people who were performing all the work of the sanctuary came, each from the [Lit his] work which they were performing, and they

Young's Updated LT

said to Moses [Lit *Moses, saying*], "The people are bringing much more than enough for the construction work [Lit *service for the work*] which the Lord commanded us to perform [Lit *perform it*]."

And all the wise men, who are doing all the work of the sanctuary, come each from his work which they are doing, and speak unto Moses, saying, 'The people are multiplying to bring in more than sufficient for the service of the work which Jehovah commanded to make.'

The gist of this passage: The people who are performing this work come to Moses and tell him that they already have sufficient materials to work with.

4-5

Exodus 36:4a			
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
bôw' (באו) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
kôl (ל) [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
châkâm (חכמ) [pronounced <i>khah-KAWM</i>]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine singular adjective used as a substantive; with the definite article	Strong's #2450 BDB #314

Translation: All the wise [and prepared men] came [to Moses]...

Throughout the first few work days, the men who are wise—those with doctrine in their souls—which I assume is all of the men there—kept coming up to Moses. I base this upon the context of this passage and what comes next.

If one views this phrase alone, it sounds as if we are talking about the wise men simply coming out to work on the Tabernacle and its furniture.

The majority of this generation is problematic. However, there are a handful of men in this generation who have Bible doctrine in their souls.

Exodus 36:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âsâh (עשה) [pronounced <i>gaw-SAWH</i>]	<i>doers, makers, creators, those who construct [fashion, preparer]</i>	masculine plural, Qal active participle with the definite article	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

Exodus 36:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
m ^e lâ'kâh (מְלָאכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular construct	Strong's #4399 BDB #521
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

With the definite article, this means, *the holy place, the sacred place, the sanctuary.*

Translation: ...—the ones doing all of the work in the holy place—...

This phrase seems to indicate what men Moses (the author) is writing about. These are the men who have gathered to Moses, to work on the sanctuary. The sanctuary is the Tabernacle which these skilled men are building.

As an aside, a church building is *not* a sanctuary, strictly speaking; it is simply an auditorium. It is a place where, ideally speaking, Bible doctrine is taught to the congregation of believers who attend. These believers may be in fellowship; they may be out of fellowship; but there is nothing sacred about the building apart from the Word being taught there.

Exodus 36:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
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

I do not recall seeing this word placed twice like this. This is variously translated, *man by man, each, each one, everyone, each man, every man.*

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
m ^e lâ'kâh (מְלָאכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4399 BDB #521

Exodus 36:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hêmmâh (הֵמָּה) [pronounced haym- mawh]	<i>they, those; them, themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>doers, makers, creators, those who construct [fashion, preparer]</i>	masculine plural, Qal active participle with the definite article	Strong's #6213 BDB #793

Translation: ...each man [coming from] from the work which he was doing.

The way I read this is, these men, periodically, take breaks, and they find Moses and come to him.

Exodus 36:4 All the wise [and prepared men] came [to Moses]—the ones doing all of the work in the holy place—each man [coming from] from the work which he was doing. (Kukis mostly literal translation)

It is amazing that these unstable people, at least for this short period of time, just as God planned, came together, dropped everything that they were doing, left their previous chores, and gathered to do God's bidding. Only God could have foreseen that these people, as unstable and as faithless as they were, would have the high and low points, but the things which God intended to do through them was done without coercion, without their volition being bent even one iota.

Exodus 36:5a			
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
'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>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh- SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: They speak [individually] to Moses,...

These men who come up to Moses speak with him individually. So, this either describes individuals who kept coming up to Moses throughout the day; or it may be a group of them who stopped working and just came to Moses to tell him something.

Exodus 36:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
'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
râbâh (רָבַח) [pronounced <i>raw^b-VAWH</i>]	<i>making [do] much; multiplying, increasing; giving much; laying much; having much; making great; many [as a Hiphil infinitive construct]</i>	Hiphil participle	Strong's #7235 BDB #915
When the Hiphil is followed by an infinitive and gerund—or by a finite verb—, it can mean <i>much</i> .			
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
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
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>	Hiphil infinitive construct	Strong's #935 BDB #97
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
day (דַּי) [pronounced <i>dahee, dahy</i>]	<i>sufficiency, a large enough quantity, enough, abundance</i>	substantive which can act like an adverb	Strong's #1767 BDB #191
When <i>day</i> is preceded by <i>min</i> , the meaning is <i>according as, as often as, whenever</i> when followed by an infinitive; also, <i>according to the multitude, abundance; every month, every year, monthly, yearly</i> [in the right context].			
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
'ăbôdâh (עֲבֹדָה) [pronounced <i>ăvu^b-vo-DAWH</i>]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the definite article	Strong's #5656 & #5647 BDB #715

Translation: ...saying, “The people are giving [too] much; they bring an abundance for the work...”

What they tell Moses is, the people of Israel are bringing a lot of raw materials. They have more than enough needed to do all of the work.

So, once these men get squared away, and they know what has to be done, and what they are responsible to do, each man has an idea of what he needs by way of raw materials. They all notice the same thing—they have a lot of raw materials to work with. Probably more than enough.

Exodus 36:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (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 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ʿāsâh (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
ʾêth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: ...which Y^ehowah has commanded [us] to do [lit., to do it].”

They have an abundance of materials to work with; to do that which Y^ehowah had commanded them to do.

Exodus 36:5 They speak [individually] to Moses, saying, “The people are giving [too] much; they bring an abundance for the work which Y^ehowah has commanded [us] to do [lit., to do it].” (Kukis mostly literal translation)

Moses is amazed; this group of people who not but two months earlier were involved in idolatry were now offering their time and their abilities in excess of what is required. This older generation, whom I refer to as **Gen X**, are unstable. One day, they are falling over backward in order to serve the Lord. The day after, they are in rebellion against God and against Moses.

Exodus 36:4–5 All the wise [and prepared men] came [to Moses]—the ones doing all of the work in the holy place—each man [coming from] from the work which he was doing. They speak [individually] to Moses, saying, “The people are giving [too] much; they bring an abundance for the work which Y^ehowah has commanded [us] to do [lit., to do it].” (Kukis mostly literal translation)

The workmen know how much of the materials which they need, as they understand exactly what it is they are building. At this point, they have too much, so they need to have Moses put a halt to the offerings.

Exodus 36:4–5 All of the wise and prepared men—the ones who were doing all of the work required for the sanctuary—take a break from their work and go up to Moses to speak with him, saying, “The people have given a great abundance of raw materials for us to do the work which Jehovah commanded us to do. We already have too much.” (Kukis paraphrase)

And so commanded Moses and so they transmit a proclamation in the camp, to say, “Man and woman will not do yet work towards a contribution of the holy [place].” And so are being restrained the people from bringing. And the work is for all the work to do her and having excess.

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Moses issued a command and the leaders [lit., *they*] then transmitted a proclamation throughout the camp, saying, “Men and women will no longer [need] to give [lit., *to do work*] toward the contribution [for] the sanctuary.” So the people are restrained from bringing [additional offerings]. [The workers now have the necessary] offerings [lit., *the work*] to do all of the work, [now] having an excess.

Moses accordingly issued a command and the leaders transmitted this proclamation throughout the camps, saying, “Attention, all men and women—there is no more need for contributions to be made toward the work of the sanctuary.” So the people were restrained from bringing additional offerings to Moses. At this point, the workers had everything they that they needed and more for the work.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so commanded Moses and so they transmit a proclamation in the camp, to say, “Man and woman will not do yet work towards a contribution of the holy [place].” And so are being restrained the people from bringing. And the work is for all the work to do her and having excess.
Dead Sea Scrolls Douay-Rheims 1899 (Amer.)	. Moses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts, Because the things that were offered did suffice, and were too much.
Aramaic ESV of Peshitta	Mosha gave commandment, and they caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman make anything else for the offering for the sanctuary." So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.
Lamsa's Peshitta (Syriac)	And Moshe commanded and called Heralds in the camp and they said, “A man or a woman shall make no more works for an offering of Holiness”, and the people were restrained from bringing. And the service was enough to make all the work, and there was a surplus.
Samaritan Pentateuch	And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.
Updated Brenton (Greek)	And Moses commanded, and proclaimed in the camp, saying, Let neither man nor woman any longer labor for the offerings of the sanctuary; and the people were restrained from bringing any more. And they had materials sufficient for making the furniture, and they left some besides.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Moses made an order and had it given out through all the tents, saying, Let no man or woman make any more offerings for the holy place. So the people were kept from giving more. For the material they had was enough and more than enough for all the work which had to be done.
Easy English	So Moses sent a message to everyone in the whole camp. He said, 'No man or woman must offer any more gifts for the work of the tabernacle.' When the people heard Moses' message, they did not bring any more gifts. The workers already had more things than they needed to finish all the work.
Easy-to-Read Version–2008	Then Moses sent this message throughout the camp: "No man or woman should make anything else as a gift for the holy place." So the people were forced to stop giving more. The people had brought more than enough things to finish the work of building God's holy place.
God's Word™	So Moses gave instructions to have the following message announced all over camp: "No man or woman needs to make anything more to give as their special contribution to the holy place." Then the people stopped bringing gifts. The material they had was more than enough to do the job.
Good News Bible (TEV)	So Moses sent a command throughout the camp that no one was to make any further contribution for the sacred Tent; so the people did not bring any more. What had already been brought was more than enough to finish all the work.
The Message	So Moses sent out orders through the camp: "Men! Women! No more offerings for the building of the Sanctuary!" The people were ordered to stop bringing offerings! There was plenty of material for all the work to be done. Enough and more than enough.
NIRV	Then Moses gave an order. A message was sent through the whole camp. It said, "No man or woman should make anything else and offer it for the holy tent." And so the people were kept from bringing more offerings. There was already more than enough to do all the work.

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

Casual English Bible	So Moses put the word out: "We're not accepting any more contributions for the worship center." So, Moses stopped the people from giving anything more. There was no point in giving more. They already had more than they knew what to do with.
Contemporary English V.	So Moses sent word for the people to stop giving, and they did. But there was already more than enough to do what needed to be done.
The Living Bible	So Moses sent a message throughout the camp announcing that no more donations were needed. Then at last the people were restrained from bringing more!
New Berkeley Version New Living Translation	. So Moses gave the command, and this message was sent throughout the camp: "Men and women, don't prepare any more gifts for the sanctuary. We have enough!" So the people stopped bringing their sacred offerings. Their contributions were more than enough to complete the whole project.
Unfolding Bible Simplified	So Moses gave them a message that others proclaimed throughout the camp, saying "No one should bring anything more as an offering to make the sacred tent!" When the people heard that, they did not bring anything more. What they had already brought was enough to do all the work. In fact, it was more than was needed!

Partially literal and partially paraphrased translations:

American English Bible	So Moses sent a proclamation throughout the camp, saying:
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'No men or women should come to work or bring any more offerings to the Holy.' So they actually had to stop the people from bringing things, since they had enough material to make all the furnishings, with a lot left over.

Beck's American Translation
Common English Bible

So Moses issued a command that was proclaimed throughout the camp: "Every man and woman should stop making gift offerings for the sanctuary project." So the people stopped bringing anything more because what they had already brought was more than enough to do all the work.

New Advent (Knox) Bible

So Moses bade the crier give out that no man or woman should offer any more for the needs of the sanctuary; thus he put an end to the bringing of gifts, because the contribution had already given them enough and to spare.

Translation for Translators

So Moses/I gave the skilled men this message that was proclaimed throughout the camp: "No one should bring anything more as an offering to make the Sacred Tent!" When the people *heard that*, they did not bring anything more. What they had already brought was enough to do all the work. *In fact*, it was more than was needed!

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And then Moses proclaimed "Only the work necessary for the completion of the sanctuary shall be done, and then no more. Let no one violate this order", which was distributed throughout the camp. For the stuff they had was more than enough.

Ferrar-Fenton Bible

Moses, therefore, ordered to make a proclamation in the camp to inform every man and woman not to bring further material to offer for the sanctuary. So the people ceased to bring it, for the material was sufficient for all the appliances that had to be made, and in excess.

International Standard V

Then Moses issued an order, and the message was taken throughout the camp, "Men and women, don't bring more offerings for the sanctuary." The people were restrained from bringing any more, [The Heb. lacks *any more*] since the material was more than sufficient for doing all the work.

Lexham English Bible

And Moses commanded, and they proclaimed the message [Literally "caused a voice to cross through"] in the camp, saying, "Let no man or woman again make anything for the sanctuary contribution." And so the people were restrained from bringing. And the material was enough for doing all the work, and it was left over.

Urim-Thummim Version

Moses gave commandment and proclamation was made throughout the encampment saying, let not man or woman make anymore material for the Heave-Offering of the Sacred Place, and the people were restrained from bringing more. For the assets they had were sufficient to accomplish the task and there was much left over.

Wikipedia Bible Project

And Moses commanded, and they spread the word in the camp, saying: "Man and woman will not get any more craft material for the sacred donations." And the people ceased bringing. And the craft material was enough for all the craft, to do it, and there was left over.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Moses then sent this command throughout the camp: "Let no one, man or woman, do anything more toward the collection for the sanctuary." So the people were stopped from bringing any more; the material they had was enough, and more than enough, to complete all the work.

The Heritage Bible

And Moses commanded, and they caused its voice to cross over throughout the camp, saying, Man and woman shall make no more work for the offering of the sanctuary; and the people were shut off from bringing.

And the work was enough to them for all the work to make it, and there was left over.

New American Bible (2011)	Moses, therefore, ordered a proclamation to be made throughout the camp: "Let neither man nor woman make any more contributions for the sanctuary." So the people stopped bringing their offerings; there was already enough at hand, and more than enough, to complete the work to be done.
New Catholic Bible	Moses, therefore, commanded and had proclaimed in the camp, "Let neither man nor woman bring anything more for the construction of the sanctuary." He thus stopped the people from bringing more offerings, for what the people had already given was sufficient, and indeed even more than enough for the work.
New Jerusalem Bible	Moses then gave the order and proclamation was made throughout the camp, 'No one, whether man or woman, must do anything more towards contributing for the sanctuary.' So the people were prevented from bringing any more, for the material to hand was enough, and more than enough, to complete all the work.
NRSV (Anglicized Cath. Ed.)	So Moses gave command, and word was proclaimed throughout the camp: 'No man or woman is to make anything else as an offering for the sanctuary.' So the people were restrained from bringing; for what they had already brought was more than enough to do all the work.
Revised English Bible—1989	So Moses sent word round the camp that no man or woman should prepare anything more as a contribution for the sanctuary. The people stopped bringing gifts; what was there already was more than enough for all the work they had to do.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Moshe gave an order which was proclaimed throughout the camp: "Neither men nor women are to make any further efforts for the sanctuary offering." In this way, the people were restrained from making additional contributions. For what they had already was not only sufficient for doing all the work, but too much!
exeGesés companion Bible	And Mosheh misvahs and they pass a voice throughout the camp, saying, Neither man nor woman works any more work for the exaltment of the holies. - thus they restrain the people from bringing: - for the work is sufficient to work all the work - and overflowing.
Hebraic Roots Bible	And Moses commanded, and they caused it to be voiced in the camp, saying, Let neither man nor woman make any more offering for the sanctuary; and the people were held back from bringing. And their property was sufficient for all the work, to do it, and it was too much.
Kaplan Translation	Moses gave orders to make an announcement in the camp, "Let no man or woman bring any more material* for the sacred offering." The people stopped bringing, but the materials were more than enough for all the work that had to be done. 36:6 any more material (Ramban). Literally, "Let no man or woman do any more work." This teaches that carrying is considered work (Yerushalrm, Shabbath 1:1; Chizzkuni).
The Scriptures 2009	Then Mosheh commanded and they sent this word throughout the camp, saying, "Let neither man nor woman do any more work for the contribution of the set-apart place." And the people were withheld from bringing, for what they had was enough for all the work to be done, more than enough.
Tree of Life Version	So Moses gave an order, and they proclaimed it throughout the camp saying, "Let neither man nor woman make anything else as an offering for the Sanctuary." So the people were restrained from bringing more. For the work material they had was sufficient for all the work, with much left over.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES COMMANDED, AND PROCLAIMED IN THE CAMP, SAYING, "LET NEITHER MAN NOR WOMAN ANY LONGER LABOR FOR THE OFFERINGS OF THE SANCTUARY." AND THE PEOPLE WERE RESTRAINED FROM BRINGING ANY MORE. AND THEY HAD MATERIALS SUFFICIENT FOR MAKING THE FURNITURE, AND THEY LEFT SOME BESIDES.
Awful Scroll Bible	Moses was to lay charge, and the cry of it was to pass throughout the camp, to the intent: Was a man or a woman to prepare contributions, for the occupations for that set apart? - even the people were to be restrained from bringing them in. For the occupations, there is plenty to employ and to be making the things, even is there to be an excess!.
Charles Thompson OT	Moses issued orders and caused proclamation to be made throughout the camp saying, Let neither man nor woman make any more work for the offerings of the sanctuary. So the people were restrained from bringing any more; for the materials which they had were sufficient for all the work to be done; and there was an overplus.
Concordant Literal Version	So Moses instructed, and they caused a voice to pass in the camp, saying: Let not man or woman do further work for the heave offering of the holy place. Thus the people were forbidden to bring more, since the work brought came to be sufficient for them for the entire work, to do it and to have reserve.
Orthodox Jewish Bible	And Moshe gave commandment, and they caused it to be proclaimed throughout the machaneh, saying, Let neither ish nor isha make any more work for the terumat HaKodesh. So HaAm were restrained from bringing. For the work had been sufficient for all the work to do it v'hoter.
Rotherham's <i>Emphasized B.</i>	So Moses gave commandment, and they passed a proclamation throughout the camp, saying, Let neither man nor woman make any more material for the holy' heave-offering. So the people were restrained from bringing in. For the material was enough for all the work, to make it,— and to spare .

Expanded/Embellished Bibles:

The Expanded Bible	Then Moses sent this command throughout the camp: "No man or woman should make anything else as a gift for the Holy Tent [offering for the Holy Place]." So the people were kept from giving more, because what they had was already more than enough to do all the work.
Kretzmann's Commentary	And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the Sanctuary. Moses did not even wait to summon a meeting, but had a crier pass through the camp with a message restraining the eagerness of the people. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much; even with a lavish use of material there would be some remaining. The willingness of the children of Israel at this time is a shining example to the believers of the New Testament and a spur to many so-called Christians, who are very often unwilling to offer to the Lord even their surplus.
The Voice	So Moses issued a <i>new</i> directive, and it spread <i>quickly</i> throughout the camp. Moses: We do not need any more contributions to complete the congregation tent. <i>We have more than enough.</i> With that the people stopped bringing contributions, 7 for the material already on hand was more than enough to construct, furnish, and decorate the sanctuary.

Bible Translations with Many Footnotes:

The Complete Tanach So Moses commanded, and they announced in the camp, saying: "Let no man or woman do any more work for the offering for the Holy." So the people stopped bringing.

So the people stopped bringing: Heb. אֶלְכָּיו, an expression denoting holding back.

And the work was sufficient for them for all the work, to do it and to leave over.

And the work was sufficient for them for all the work: And the work of bringing was sufficient for all the makers of the Mishkan, for all the work of the Mishkan -[i.e.,] to make it and to leave over.

and to leave over: Heb. וַתִּתְּקֵהוּ, like "and he hardened (וַיִּבְכְּהוּ) his heart" (Exod. 8:11) [lit., "and hardening his heart"]; "and slew (וַתּוֹכֵהוּ) the Moabites" (II Kings 3:24) [lit., "and slaying the Moabites"].

NET Bible®

Moses instructed them to take²⁶ his message²⁷ throughout the camp, saying, "Let no man or woman do any more work for the offering for the sanctuary." So the people were restrained from bringing any more.²⁸ Now the materials were more than enough²⁹ for them to do all the work.³⁰

^{26tn} The verse simply reads, "and Moses commanded and they caused [a voice] to cross over in the camp." The second preterite with the vav may be subordinated to the first clause, giving the intent (purpose or result).

^{27tn} Heb "voice."

^{28tn} The verse ends with the infinitive serving as the object of the preposition: "from bringing."

^{29tn} This part of the sentence comes from the final verb, the Hiphil infinitive – leave over, meaning, have more than enough (see BDB 451 s.v. וַתִּתְּקֵהוּ).

^{30tn} Heb "for all the work, to do it."

^{sn} This lengthy section (35:1-36:7) forms one of the most remarkable sections in the book. Here there is a mixture of God's preparation of people to do the work and their willingness to give and to serve. It not only provides insight into this renewed community of believers, but it also provides a timeless message for the church. The point is clear enough: In response to God's commission, and inspired by God's Spirit, the faithful and willing people rally to support and participate in the Lord's work.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Mosheh** ^{Plucked out} directed, and they made the voice cross over in the campsite saying, do not let a man (or) woman do (more) business (for) the offering of the special place, and the people were restricted from [bring]ing, and the business (was) sufficient (for) all the business to do her, and some was left behind,...

Context Group Version And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make anymore work for the offering of the special place. So the people were restrained from bringing. For the work {goods, materials} they had was sufficient for all the work to make it, and too much.

Literal Standard Version And Moses commands, and they cause a voice to pass over through the camp, saying, "Do not let man or woman make anymore work for the raised-offering of the holy place"; and the people are restrained from bringing, and the work has been sufficient for them, for all the work, to do it, and to leave.

Modern English Version So Moses issued a command, and they circulated a proclamation throughout the camp, saying, "Let no man or woman do any more work for the offering of the sanctuary." So the people were restrained from bringing any more. For the material they had was sufficient for all the work and more than enough to do it.

New American Standard B. So Moses issued a command, and circulated a proclamation [Lit *voice*] throughout the camp, saying, “No man or woman is to perform work any longer for the contributions [Or *uplifted offering*] of the sanctuary.” So the people were restrained from bringing any more. For the material [Lit *work*] they had was sufficient and more than enough for all the work, to perform it.

Young’s Updated LT And Moses commandeth, and they cause a voice to pass over through the camp, saying, “Let not man or woman make any more work for the heave-offering of the sanctuary;” and the people are restrained from bringing, and the work has been sufficient for them, for all the work, to do it, and to leave.

The gist of this passage: Moses circulated a command for no more offerings to be brought for the Tabernacle; they already had too much.

6-7

Exodus 36:6a

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
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>]	<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 rd person masculine singular, Piel perfect	Strong’s #6680 BDB #845
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong’s #4872 BDB #602

Translation: Moses issued a command...

People have been coming up to Moses and telling him that they already have enough raw materials. Moses then issues a command.

Exodus 36:6b

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
‘âbar (אָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	3 rd person masculine plural, Hiphil imperfect	Strong’s #5674 BDB #716
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering; a proclamation; a bleating</i>	masculine singular noun	Strong’s #6963 BDB #876

Exodus 36:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: ...and the leaders [lit., they] then transmitted a proclamation throughout the camp,...

This is one of the rare times when we learn more about the process. Moses could not speak to and command two million people. There was an organized system by which Moses' words were made known. He spoke to the Jewish leaders and then they spoke to the people.

Moses gave the leaders this proclamation, and they would see to it that all of the people knew of it.

The words used in v. 6b are not often used in this way; but these are legitimate alternate meanings.

Exodus 36:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'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
'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
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something not be done	Strong's #408 BDB #39

Exodus 36:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
'ôwd (וְעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
m ^e lâ'kâh (מְלָכָה) [pronounced <i>m^elaw-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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], heave offering, freewill offering</i>	feminine singular construct	Strong's #8641 BDB #929
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

With the definite article, this means, *the holy place, the sacred place, the sanctuary.*

Translation: ...saying, "Men and women will no longer [need] to give [lit., *to do work*] toward the contribution [for] the sanctuary."

This sounds like the exact text of Moses' command. Again, some of the language is slightly odd, but understandable.

Moses simply communicates that no more giving is necessary for the Tabernacle.

When was the last time you heard in church, "Listen, we have too much as it is. If you want to take a giving vacation, go right ahead." ? Obviously, you have never heard that before. Let me suggest that, at the very least, a church needs to responsibly make use of the funds given it by the congregation. By circulating this order, Moses was indicating that they were being careful with the money of the church.

Exodus 36:6d

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 36:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâlâ' (כָּלָא) [pronounced kaw-LAW]	<i>to be shut up, to be restrained</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3607 BDB #476
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
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
bôw' (בֹּו) [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>	Hiphil infinitive construct	Strong's #935 BDB #97

Translation: So the people are restrained from bringing [additional offerings].

There was so much by way of raw material, that Moses had to restrain the people from bringing any more.

Exodus 36:6 Moses issued a command and the leaders [lit., *they*] then transmitted a proclamation throughout the camp, saying, “Men and women will no longer [need] to give [lit., *to do work*] towards the contribution [for] the sanctuary.” So the people are restrained from bringing [additional offerings]. (Kukis mostly literal translation)

Moses had a mandate written up and circulated throughout the camp for the people to stop bringing their offerings; that they had more than enough already. Now when was the last time you heard a preacher come on the radio and tell you not to send any more monetary gifts for awhile because they had too many monetary gifts already? The people brought much more than Moses ever expected. He will say this several times in different ways, perhaps because it really surprised him.

Exodus 36:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e lâ'kâh (מְלָאָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular noun with the definite article	Strong's #4399 BDB #521
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224

Exodus 36:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
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 ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular noun with the definite article	Strong's #4399 BDB #521
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâthar (רָתַי) [pronounced yaw-THAHR]	<i>to save over, to preserve alive; to cause someone to abound with something; to let remain, to leave; to make profit; to show [have] excess</i>	Hiphil infinitive absolute	Strong's #3498 BDB #451

The **infinitive absolute** has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add *ing* to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.¹³

Translation: [The workers now have the necessary] offerings [lit., the work] to do all of the work, [now] having an excess.

Like some of the other phrases, this has at least one word which is somewhat odd. We would expect to find the word *offerings* and find the word *work* instead. But it can stand in for *things related to a work*.

Exodus 36:7 [The workers now have the necessary] offerings [lit., the work] to do all of the work, [now] having an excess. (Kukis mostly literal translation)

There was an excess of labor and an excess of provisions.

¹³ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Exodus 36:6–7 Moses issued a command and the leaders [lit., *they*] then transmitted a proclamation throughout the camp, saying, “Men and women will no longer [need] to give [lit., *to do work*] toward the contribution [for] the sanctuary.” So the people are restrained from bringing [additional offerings]. [The workers now have the necessary] offerings [lit., *the work*] to do all of the work, [now] having an excess. (Kukis mostly literal translation)

It is clear that the Tabernacle project now has more than what is needed. Moses, not desirous of excess materials, sends a message throughout the camp not to bring any more offerings forward.

This is one of the oddities of the Hebrew people. The Exodus generation is going to be known for getting way out of line with idolatry and sexual sins; yet, they brought more than what was needed for the Tabernacle and its furnishings. I would suggest that they are possibly motivated by guilt, given the number of times that they have failed (they had a spectacular failure when Moses came down the mountain. Recall that **Exodus 32** ([HTML](#)) ([PDF](#)) ([WPD](#)) represented a spectacular failure of the Israelites. Do not underestimate guilt as being a powerful motivational factor (and, as an aside, you do not get rewards for acting out of guilt).

A second possible explanation is, it is about a year later and the second generation begins to participate more. I would think that to be less of a factor. The Bible presents the Exodus generation both positively and negatively (almost all that is written about them is negative).

Exodus 36:6–7 Moses accordingly issued a command and the leaders transmitted this proclamation throughout the camps, saying, “Attention, all men and women—there is no more need for contributions to be made toward the work of the sanctuary.” So the people were restrained from bringing additional offerings to Moses. At this point, the workers had everything they that they needed and more for the work. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Constructing the Tabernacle: Making the Overhead Curtains

Compare with Exodus 26:1–14

Everything that God told Moses to do in Exodus 26 and following was done in Exodus 36–39. In some passages, there is nearly an exact parallel. The writer of Hebrews tells us: **Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the Apostle and High Priest of our confession, Who [Jesus] was faithful to Him [God the Father] Who appointed Him, just as Moses also was faithful in all God's house.** (Hebrews 3:1–2; ESV; capitalized)

Although we read the word *curtains* throughout much of this section, these are not curtains which go over a window. These are long square pieces of cloth which are used as the ceiling and roof (there will be four layers, the top layer being some sort of animal skin which is water resistant). The idea is, rain will simply roll off the top layer.

V. 8a is pretty much an appropriate title for most of this chapter.

And so made all wise of heart in those doing the work the Tabernacle. Ten curtains. Fine linen twisted and violet and purple and scarlet cloth. Cherubim, a work of being thought out he made them. A length of the curtain the one eight and twenty in the cubit and breadth four in the cubit. The curtain the one a measure one for all the curtains.

Exodus
36:8–9

Those [who are] wise of heart, among those working, constructed the Tabernacle. [They made] ten [cloth] tarps, [which were made of] fine twisted linen, [dyed] violet, purple or scarlet. Cherubim [were added to the design], being well thought out [by the one who] made them. The length [of each] tarp [was] 42 feet and its width [was] 6 feet. One tarp's measure [was used] for all of the tarps.

Those with Bible doctrine in their right lobes were among the ones working there. They constructed the Tabernacle and all of its furnishings. They made ten tarps using fine twisted linen, dyed violet, purple or scarlet. Cherubim were sewn into the curtains as a part of the design, being carefully planned by the one who made them. The tarps were 42' by 6'. The first tarp's measure was used for all of the tarps.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so made all wise of heart in those doing the work the Tabernacle. Ten curtains. Fine linen twisted and violet and purple and scarlet cloth. Cherubim, a work of being thought out he made them. A length of the curtain the one eight and twenty in the cubit and breadth four in the cubit. The curtain the one a measure one for all the curtains.
Dead Sea Scrolls Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	All the wise-hearted men among those who did the work made the Tabernacle with ten curtains; of fine twined linen, blue, purple, and scarlet, with cherubim, the work of the skilful workman, they made them. The length of each curtain was twenty-eight cubits, and the breadth of each curtain four cubits. All the curtains had one measure.
Lamsa's Peshitta (Syriac)	And all the wise in heart worked and they made the work of the Tabernacle of ten curtains of fine woven white linen, the blue fringes and purple and dye of scarlet, the Cherubim, the work of a craftsman they made them. The length of one curtain was twenty and eight cubits, and its width four cubits; the measure of one curtain was the same for all the curtains.
Samaritan Pentateuch	And every wise hearted man among them that wrought the work of the tabernacle they made ten curtains of fine twined linen, blue, and purple, and scarlet: with cherubims of cunning work made he them. The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.
Updated Brenton (Greek)	And every wise one among those that wrought made the robes of the holy places, which belong to Aaron the priest, as the Lord commanded Moses. And he made the ephod of gold, blue, purple, and spun scarlet, and fine linen twined. You can see that the Greek is on a whole other planet here. In the Hebrew, the Ephod is described in Exodus 39:2–7. I don't know what to do with the Greek, at this point, as they are all over the map at this point. That parallel passage in Exodus 39 is about the silver that is brought and the chapters of the Tabernacle.
Updated Brenton (Greek)	And they made ten curtains for the tabernacle. The length of one curtain was twenty-eight cubits: the same measure was to all, and the breadth of one curtain was four cubits. And they made the veil of blue, purple, spun scarlet, and fine linen twined, the woven work with cherubim. (Exodus 37:1–3)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then all the expert workmen among them made the House with its ten curtains; of the best linen, blue and purple and red, they made them, with winged ones worked by expert designers.
------------------------	---

Every curtain was twenty-eight cubits long and four cubits wide, all of the same measure.

Easy English

The tabernacle

All the workers who had special skills made the tabernacle with ten curtains. They used very good linen, as well as blue, purple and red material. They made beautiful pictures of cherubs on the curtains. All the curtains were the same size: 12 metres long and 2 metres wide.

Easy-to-Read Version–2008

Then the skilled workers began making the Holy Tent. They made the ten curtains from fine linen and blue, purple, and red yarn. And they sewed pictures of Cherub angels with wings into the curtains. Each curtain was the same size--28 cubits long and 4 cubits wide.

God's Word™

All the skilled craftsmen among the workers made the inner tent with ten sheets made from fine linen yarn and violet, purple, and bright red yarn. An angel design was creatively worked into the fabric. Each sheet was 42 feet long and 6 feet wide--all the same size.

Good News Bible (TEV)

The most skilled men among those doing the work made the Tent of the LORD's presence. They made it out of ten pieces of fine linen woven with blue, purple, and red wool and embroidered with figures of winged creatures. Each piece was the same size, 14 yards long and 2 yards wide.

The Message

The Tapestries

Then all the skilled artisans on The Dwelling made ten tapestries of fine twisted linen and blue, purple, and scarlet fabric with an angel-cherubim design worked into the material. Each panel of tapestry was forty-six feet long and six feet wide.

NIRV

The Holy Tent

All the skilled workers made the holy tent. They made ten curtains out of finely twisted linen. They made them with blue, purple and bright red yarn. A skilled worker sewed cherubim into the pattern. All the curtains were the same size. They were 42 feet long and six feet wide.

New Simplified Bible

The most skilled men among those doing the work made the Tent of Jehovah's presence. They made it out of ten pieces of fine linen woven with blue, purple, and red wool and embroidered with figures of winged creatures. Each curtain was forty-two feet long and six feet wide. They were all the same size.

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

Casual English Bible

Work zone

Skilled workers started constructing the worship center, piece by piece. They sewed together 10 curtains, [1] dyed blue, purple, and crimson. Bezalel then embroidered them with angelic beings called cherubim. [2] All 10 curtains were the same size: 14 yards long and 2 yards wide (about 13 m x 2 m).

¹36:8 For the "walls of the tent worship center" (Exodus 26:1).

²36:8 "Cherubim" is Kerubim in Hebrew. These are winged celestial beings mentioned throughout the Bible. Ancient Middle Eastern creatures with similar names, such as kirubu, reportedly served gods. The creatures were portrayed in statues of beings such as human-headed lions with wings. These statues guarded entrances to cities and palaces. Two cherubim molded from gold rested on the lid of the box that held the Ten Commandments (1 Chronicles 28:2).

Contemporary English V.

The skilled workers got together to make the sacred tent and its linen curtains woven with blue, purple, and red wool and embroidered with figures of winged creatures. Each of the ten panels was fourteen yards long and two yards wide, and they were sewn together to make two curtains with five panels each. Vv. 8–10 are given for context.

The Living Bible	The skilled weavers first made ten sheets from fine linen, then embroidered into them blue, purple, and scarlet Guardian Angels. Each sheet was 42 feet long and 6 feet wide.
New Berkeley Version New Living Translation	. Building the Tabernacle The skilled craftsmen made ten curtains of finely woven linen for the Tabernacle. Then Bezalel[a] decorated the curtains with blue, purple, and scarlet thread and with skillfully embroidered cherubim. All ten curtains were exactly the same size—42 feet long and 6 feet wide. ^[b] [a] Hebrew <i>he</i> ; also in 36:16, 20, 35. See 37:1. [b] Hebrew <i>28 cubits</i> [12.9 meters] <i>long and 4 cubits</i> [1.8 meters] <i>wide</i> .
Unfolding Bible Simplified	All the most skilled men among the workmen made the sacred tent. They made it from ten strips of fine linen, and they carefully embroidered it using blue, purple, and red woolen yarn to make figures that resembled the winged creatures. Bezalel designed all this. Each strip was twelve and four-fifths meters long and one and four-fifths meters wide.

Partially literal and partially paraphrased translations:

American English Bible	The wise and thoughtful among those that were working on the Tent also produced ten tent curtains from blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen, with cherubs carefully woven into them. Each curtain was forty-two feet wide and six feet tall... and all the curtains were the same.
Beck's American Translation Common English Bible	. Construction of the dwelling All the skilled workers made the dwelling out of ten curtains of fine twisted linen and blue, purple, and deep red yarns, with figures of winged heavenly creatures worked into their design. Each curtain was forty-two feet long and six feet wide. All the curtains were the same size.
New Advent (Knox) Bible	So, to carry out the fashioning of the tabernacle, all these skilful workmen made ten curtains, of twisted linen thread, embroidered with threads of blue and purple and scarlet twice-dyed, all of the same size, twenty-eight cubits in length and four in width.
Translation for Translators	They made the curtains and coverings for the Sacred Tent All the most skilled men among the workmen made the Sacred Tent. They made it from ten strips of fine linen, and carefully embroidered it using blue, purple, and red yarn/thread to make figures that resembled the winged creatures. Each strip was <14 yards/twelve meters> long and <2 yards/1.8 meters> wide.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And every wise man there made ten curtains of linen in three colors, and cherubs to go with them, to be the tabernacle. One curtain equaled twenty eight cubits, and the width four; all of the curtains were this way.
Ferrar-Fenton Bible	So the workmen made the furniture for the tent; Ten curtains of spun linen, and azure, and purple, and blue-red, with pictures of Kerubim formed in damask. The length of the curtains was eighteen cubits each, and the width four cubits, each curtain;—the same to each curtain;...
International Standard V	All the skilled craftsmen among the workers made the tent with ten curtains of fine woven [Or twisted] linen, blue, purple, and scarlet material. [The Heb. lacks material] He [Perhaps Bezalel as the head of the skilled workers; and so through the rest of the book] made them with cherubim skillfully worked into them. The length of each curtain was 42 feet, [Lit. 28 cubits; or about 12.8 meters] and the width of each curtain six feet. [Lit. four cubits; or

	about 1.8 meters] All the curtains had the same measurements. [Lit. the measure of one for every curtain]
Unfolding Bible Literal Text	So all the craftsmen among them constructed the tabernacle with ten curtains made from fine linen and blue, purple, and scarlet wool with the designs of cherubim. This was the work of Bezalel, the very skilled craftsman. The length of each curtain was twenty-eight cubits, the width four cubits. All the curtains were of the same size.
Urim-Thummim Version	And every skillfully inclined man among them that produced the work of the Tabernacle fashioned 10 curtains of finely twisted linen of blue, purple, and scarlet with the designs of cherubim worked into the weaving is how they fashioned them. The length of one curtain was 42 feet and its width 6 feet, the curtains were all the same size.
Wikipedia Bible Project	And all the wise-hearted in doing craft made them, the dwelling, ten drapes, sixfold wrought, and cyan and magenta, and second weave, griffins--- thoughtfully done. The length of one drape eighteen cubits, and the width four cubits, the one drape. One measure for all the drapes.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All the most skilled craftsmen among the workers made the Holy Tent. They made it with ten sheets of fine twined linen, of purple wool, violet shade and red, and of crimson wool, finely embroidered with angels. The length of a single sheet was twenty-eight cubits, its width four cubits, all the sheets being of the same size.
New American Bible (2011)	The Tent Cloth and Coverings. ^b The various artisans who were doing the work made the tabernacle with its ten sheets woven of fine linen twined, having cherubim embroidered on them with violet, purple, and scarlet yarn. The length of each sheet was twenty-eight cubits, and the width four cubits; all the sheets were the same size. b. [36:8–19] Ex 26:1–14.
New Catholic Bible	The Curtains. All the craftsmen among them made the tabernacle with its ten curtains of twisted linen, blue, purple, and scarlet cloth, and cherubim skillfully crafted. Each curtain was twenty-eight cubits long and four cubits wide. All the curtains were the same size.
New Jerusalem Bible	All the most skilled of the men doing the work made the Dwelling. Moses made it with ten sheets of finely woven linen, dyed violet-purple, red-purple and crimson and embroidered with great winged creatures. The length of a single sheet was twenty-eight cubits, its width four cubits, all the sheets being of the same size.
Revised English Bible–1989	So all the skilled craftsmen among the workers made the Tabernacle of ten hangings of finely woven linen, and violet, purple, and scarlet yarn, with cherubim worked on them, all made by a teamster. The length of each hanging was twenty-eight cubits and the breadth four cubits, all of the same size.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(LY: iv) All the skilled men among them who did the work made the tabernacle, using ten sheets of finely woven linen and of blue, purple and scarlet yarn. He made them with k'ruvim worked in that had been crafted by a skilled artisan. Each sheet was forty-two feet long and six feet wide; all the sheets were the same size.
exeGesés companion Bible	And all the wise hearted who work the work of the tabernacle work ten curtains of white twined linen and blue and purple and scarlet: with cherubim of fabricated work he works them. The length of one curtain twenty-eight cubits and the width of one curtain four cubits:

Kaplan Translation	the curtains, all of one measure. All the most talented craftsmen worked on the tabernacle itself,* which consisted of ten tapestries made of twined linen, together with sky-blue, dark red and crimson wool, brocaded with cherubs. All the tapestries were the same size, 28 cubits long and 4 cubits wide.
The Scriptures 2009	36:8 All the most talented . . . Following 26:1-37. Then all the wise-hearted ones among them who worked on the Dwelling Place made ten curtains woven of fine linen and blue and purple and scarlet <i>material</i> . They made them with kerubim, the work of a skilled workman. The length of each curtain was twenty-eight cubits, and the width of each curtain four cubits, all the curtains having one measure.
Tree of Life Version	So all the wise-hearted men among them did the work. They made the Tabernacle with ten curtains of finely twisted linen, along with blue, purple and scarlet, with cheruvim—the work of a skillful craftsman. The length of each curtain was 28 cubits and the width of each curtain was four cubits. All the curtains had one measure.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND EVERY WISE ONE AMONG THOSE THAT WORKED, MADE THE ROBES OF THE HOLY PLACES, WHICH BELONG TO AARON THE PRIEST, AS JESUS COMMANDED MOSES. †(From Exodus 36:8 to the end of chapter 39, the Greek Septuagint varies greatly from the KJV & Assyrian Masoretic text. These are verses dealing of Temple furnishings and old covenant matters that are not significant to our Salvation & how to live for JESUS today. The Alpha Omega Bible stays with the order of the GK Sept, LXX) [Kukis: If memory serves, the text is about the same, but the verses are numbered differently.] AND HE MADE THE EPHOD OF GOLD, AND BLUE, AND PURPLE, AND SPUN SCARLET, AND FINE LINEN TWINED.
Awful Scroll Bible	They prudent in <i>the sensibility</i> of heart, are to be making the things of their occupation, for the dwelling place. They were to make ten curtains of being twined bleached linen, of violet, magenta, crimson and scarlet, and cherubs; a being assessed work, even are they to have made them. The length of each curtain is twenty eight cubits, and the width of each curtain is four cubits; the curtains are to be of one measurement.
Concordant Literal Version	Then all the wise of heart among those doing the work made the tabernacle with ten sheets of corded cambric and blue, purple and double-dipped crimson; with cherubim, the handiwork of a designer, he made them. The length of one sheet was twenty-eight cubits and the width four cubits for one sheet. One measure was for all the sheets.
Orthodox Jewish Bible	And kol chacham lev among them that wrought the work of the Mishkan made ten curtains of fine linen, twisted with turquoise, and purple, and scarlet wool; with keruvim in a woven artistic design made he [Bezalel] them. The length of each curtain was twenty and eight cubits, and the width of each curtain four cubits; the curtains were all of the one size.
Rotherham's <i>Emphasized B.</i>	Then did all the wise-hearted among the workers of the material, make the habitation, of ten curtains,—<of fine-twined linen, and blue and purple and crimson, with cherubim, the work of the skilful weaver> did he make them. The length of each' curtain was twenty-eight cubits, and the breadth four cubits, for each curtain,— <one measure> had all the curtains.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Construction Proceeds
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All the skilled men among them who were doing the work on the tabernacle made ten curtains of fine twisted linen and blue, purple, and scarlet fabric, with cherubim [worked into them], the work of an embroiderer, Bezalel made them. Each curtain was twenty-eight cubits long and four cubits wide; all the curtains were one size.

The Expanded Bible

The Holy Tent

Then the ·skilled workers [^L all the skilled/wise of heart] made the ·Holy Tent [Tabernacle]. They made the ten curtains with linen and of blue, purple, and ·red [scarlet] cloth, and they sewed designs of ·creatures with wings [^L cherubim] on the curtains [^C These deep blue curtains with cherubim represented heaven on earth]. Each curtain was the same size—·forty-two feet [^L twenty-eight cubits] long and ·six feet [^L four cubits] wide.

Kretzmann's Commentary

Verses 8-19

The Curtains of the Tabernacle

And every wise-hearted man among them, all the artists appointed to the work, that wrought the work of the Tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubim of cunning work made he them, the figures of the cherubim were skillfully woven into the cloth, as it was made on the loom with the four kinds of yarn, or thread, mentioned throughout the narrative.

The length of one curtain of the inner wall of the tent was twenty and eight cubits and the breadth of one curtain four cubits; the curtains were all of one size.

The Voice

All the craftsmen made 10 curtains out of finely woven linen for the congregation tent. Using blue, purple, and scarlet thread, Bezalel had skilled workers embroider images of the winged guardians on the curtains.^[a] Each curtain was 42 feet long and 6 feet wide. All 10 curtains were identical in size and shape.

[a] The Hebrew switches from plural to singular, and with other references it is clear that Bezalel is supervising the craftsmen who are executing the design.

Bible Translations with Many Footnotes:

The Complete Tanach

Then all the wise hearted people of the performers of the work made the Mishkan out of ten curtains [consisting] of twisted fine linen, and blue, purple, and crimson wool. A cherubim design, the work of a master weaver he made them. The length of one curtain [was] twenty eight cubits, and the width of one curtain [was] four cubits the same measure for all the curtains.

NET Bible®

The Building of the Tabernacle

All the skilled among those who were doing the work made the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet; they were made with cherubim that were the work of an artistic designer. The length of one curtain was forty-two feet, and the width of one curtain was six feet – the same size for each of the curtains.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and all the skilled ones of heart (with) doing the business (with) the dwelling (made) ten tent walls of [twisted] linen with blue, and purple, and kermes of scarlet, keruvs, with keruvs of a work of thinking , he (made) them, the length of the (one) tent wall is eight and / (by) the forearm, and the width is four (by) the forearm, the (one) tent wall measurement is (one) (for) all the tent walls,...

Charles Thompson OT

Now the most skilful among the Workmen made the holy garments, which are appropriate to Aaron the priest as the Lord commanded Moses. They made the ephod of gold and of blue and purple and scarlet yarn and cotton thread, the thin plates of gold being: cut into fine threads so as to be inwoven with the blue and purple and with the scarlet yarn and cotton thread. A portion of v. 10 is included for

C. Thompson parallel text	<p>context. You will note how vv. 9–10 do not really match with the other translations. The Greek LXX does not match up with the next few chapters of the traditional text.</p> <p>They made also for the tabernacle ten curtains, the first eight and twenty cubits long and all the rest the same, and four cubits broad.</p> <p>And they made the veil of blue and purple and scarlet yarn and cotton thread, a work woven with cherubs. This is Exodus 37:1–3. This is the entire portion of the LXX given over to the actual making of the <i>curtains</i> (or, <i>sheets</i>). Exodus 36:8–19 is the traditional text which deals with the making of the <i>curtains</i>.</p>
Context Group Version	<p>And all the wise-hearted men among them that produced the work made the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim, the work of the skillful workman, [Bezalel] made them. The length of each curtain was eight and twenty cubits, and the width of each curtain four cubits: all the curtains had one measure.</p>
Literal Standard Version	<p>And all the wise-hearted ones among the doers of the work make the Dwelling Place; he has made them [with] ten curtains of twined linen, and blue, and purple, and scarlet, [with] cherubim, the work of a designer.</p> <p>The length of one curtain [is] twenty-eight by the cubit, and the breadth of one curtain [is] four by the cubit; one measure [is] for all the curtains.</p>
New American Standard B.	<p>Construction Begins</p> <p>All the skillful [Lit <i>wise of heart</i>] people among those who were performing the work made the tabernacle [Lit <i>dwelling place</i>] with ten curtains; of fine twisted linen and violet [Or <i>bluish</i>; LXX <i>hyacinth</i> in color, and so throughout the ch], purple, and scarlet material, with cherubim, the work of a skilled embroiderer, Bezalel [Lit <i>he</i>] made them. The length of each curtain was twenty-eight cubits [About 42 ft. long and 6 ft. wide or 13 m and 1.8 m], and the width of each curtain four cubits; all the curtains had the same measurements [Lit <i>one measure</i>].</p>
New European Version	<p>Making the Curtains and Boards</p> <p>All the wise-hearted men among those who did the work made the tabernacle with ten curtains; of fine twined linen, blue, purple, and scarlet, with cherubim, the work of the skilful workman, they made them. The length of each curtain was twenty-eight cubits, and the breadth of each curtain four cubits. All the curtains had one measure.</p>
A Voice in the Wilderness	<p>And all the wise-hearted among them who worked on the tabernacle made ten curtains woven of fine linen, and of violet, purple, and scarlet thread; with cherubim of quality workmanship they made them. The length of each curtain was twenty-eight cubits, and the width of each curtain four cubits; the curtains were all of one measurement.</p>
Young’s Updated LT	<p>And all the wise-hearted ones among the doers of the work make the tabernacle; ten curtains of twined linen, and blue, and purple, and scarlet, <i>with</i> cherubs, work of a designer, he has made them. The length of the one curtain <i>is</i> eight and twenty by the cubit, and the breadth of the one curtain four by the cubit; one measure <i>is</i> to all the curtains.</p>

The gist of this passage: 8-9 The actual work on the Tabernacle begins. The curtains are named first.

Exodus 36:8a

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

Exodus 36:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	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
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^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>doers, makers, creators, those who construct [fashion, preparer]</i>	masculine plural, Qal active participle; construct form	Strong's #6213 BDB #793
m ^e lâ'kâh (מְלָכָה) [pronounced <i>m^elaw-KAWH</i>]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular noun with the definite article	Strong's #4399 BDB #521
'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
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun	Strong's #4908 BDB #1015

This is the word translated tabernacle throughout the end of Exodus. This is the word used more often for the *tabernacle* of God, as well as for *temporary dwelling place* (2Chron. 29:6 Job 18:21 Jer. 9:19).

Translation: Those [who are] wise of heart, among those working, constructed the Tabernacle.

I understand this to be, more or less, the section title. Some bring the verb *made* to be applied to *ten curtains* below, but that would not be accurate. The sign of the direct object is on the word *Tabernacle*, not on the words *ten curtains*.

Again, wisdom is emphasized, which is doctrine in the souls of those doing this contraction. What appears to be the case is, there are those there who are skilled and there are those there who are skilled and have Bible doctrine in their souls. The men with the doctrine are in charge.

This phrase emphasizes the many artisans who worked on the Tabernacle.

Exodus 36:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘eser (עָשֶׂר) [pronounced GEH-ser]	<i>ten</i>	masculine numeral; construct form	Strong's #6235 BDB #796
y ^e rîy'âh (הַעֲרִי) [pronounced y ^e ree-GAWH]	<i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; <i>a veil, tarp, drapery</i> ; a metonym for <i>tent</i>	feminine plural noun	Strong's #3407 BDB #438

Translation: [They made] ten [cloth] tarps,...

They made ten curtains, which are then described.

Again, bear in mind that these are not window curtains, as we would naturally think. These are long sheets of various fabrics and there will be four layers of different materials used as the roof for the Tabernacle.

Exodus 36:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheshîy/shêsh (שֶׁשׁ/שֵׁשׁ) [pronounced shesh-EE/shaysh]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
shâzar (שָׂזַר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tekêleth (תְּלֵיתָה) [pronounced tek-AY-lehth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (הַעֲלוֹת/תַּעֲלוֹת/תַּעֲלוֹת/עֲלוֹת) [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 (שָׁנִי) [pronounced shaw-NEE]	<i>crimson, scarlet; scarlet clothing</i>	masculine singular noun	Strong's #8144 BDB #1040

Translation: ...[which were made of] fine twisted linen, [dyed] violet, purple or scarlet.

The curtains for the Tabernacle were made from the fine twisted linen and from the fabrics which have been dyed with violet, purple or scarlet. The violet might be more bluish.

Exodus 36:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k ^e rûwbîym (כַּרְבֻּבִים) [pronounced k ^e roob ^b - VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500
ma'ăseh (מַעֲשֵׂה) [pronounced mah-ğa- SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
châshab (חָשַׁב) [pronounced khaw- SHAHB ^v]	<i>thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned</i>	Qal active participle	Strong's #2803 BDB #362
Also <i>skillfully</i> (ESV, Owen); <i>skilled (-ful) workman</i> (Green's literal translation, WEB).			
However, these two words should be considered together; they are variously translated: (<i>handiwork of</i>) a designer (CLV); <i>of quality workmanship</i> (VW); <i>the workmanship of a tapestry weaver</i> (C. Thomson); <i>of artistic work</i> (Darby); <i>the work of a fabricator</i> (ECB); <i>a skilled embroiderer</i> (Niobi Study Bible); <i>of artful work</i> (RHB6); <i>work of a skillful craftsman</i> (TLV); and <i>the work of a very skilled craftsman</i> (ULLB).			
'âsâh (עָשָׂה) [pronounced ğaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
'êth (אֵת) [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 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: Cherubim [were added to the design], being well thought out [by the one who] made them.

<i>The Amplified Bible</i>	...with cherubim skilfully worked on [into—NRSV] them.
<i>The Emphasized Bible</i>	...with cherubim the work of a skilled weaver did he make them.
KJV	...with cherubims of cunning work made he them.
NASB	...with cherubim, the work of a skilful workman, Bezalel made them.
NIV	...with cherubim worked into them by a skilled craftsman.
<i>Young's Lit. Translation</i>	...with cherubs, work of a designer he hath made them.

We see by the KJV and Young's translation that *with* is in italics, meaning this is not found in the passage and the the word cherubim is plural, which is revealed by the *im* ending. Cherubim are **angels**, not to be worshipped. They are servants, just as we are. These cherubim may also be found both standing upon the mercy seat and woven into the curtains. This is because they observe what is happening with man and with God's plan. **Elect angels** will see all that God is and all that He does; and they will remain elect. They will not sin against Him.

Cherubim is followed by the masculine singular construct of *ma'āseh* (מַעֲשֵׂה) [pronounced *mah-ǵa-SEH*], which should be translated *work of*. We find the Qal active participle of *chāshab* (חָשַׁב) [pronounced *khaw-SHAHB^V*], which is translated a number of ways in the KJV: *counted* (Gen. 15:6), *thought* and *meant* (Gen. 50:20), *devise* (2Sam. 14:13–14), *imagine* (Psalm 140:2), *purposed* (Psalm 140:4), *conceived* (Jer. 49:30), *to find out* (2Chron. 2:14), and *cunning* (Exodus 26:1); and these are just the Qal stem. BDB translates this *think, account*. In any case, *thinking, foresight, and pre-planning* are involved. The participle acts like an adjective, describing the *work*. A good way to render this might be *cherumbim, a work of skilled foresight*. This is followed by the 3rd masculine singular, Qal perfect 3rd masculine plural suffix of *āsāh* (אַסָּה) [pronounced *ǵaw-SAWH*] which is the cognate of *ma'āseh* and we have seen that this means *to make something out of something else, to construct*. This means *he constructed them*. This means these were worked into the pattern of the curtains.

Cherubim were added to the design of these curtains, possibly first designed and sewn, and then sewn onto the curtains. All of this was well thought out, meaning that someone carefully designed these curtains and what was added to them.

Angels were not to be worshiped.

These angels could not be seen from outside of the Tabernacle. People knew that they were here by reading the Scriptures. However, only specific men could actually come into the Tabernacle to perform specific tasks.

Exodus 36:8 *Those [who are] wise of heart, among those working, constructed the Tabernacle. [They made] ten [cloth] tarps, [which were made of] fine twisted linen, [dyed] violet, purple or scarlet. Cherubim [were added to the design], being well thought out [by the one who] made them.* (Kukis mostly literal translation)

Exodus 36:9a			
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>	wāw consecutive	No Strong's # BDB #253
'ōrek ^e (רֶאֶךְ) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73
y ^e rīy'āh (רֵיעֵי אֹהֶל) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
'echād (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective with the definite article	Strong's #259 BDB #25
sh ^e mōneh (שְׁמוֹנֶה) [pronounced <i>sh^emoh-NEH</i>]	<i>eight</i>	masculine singular numeral	Strong's #8083 BDB #1032
w ^e (or v ^e) (וּ, 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
'es ^e rīym (עֶשְׂרִים) [pronounced <i>ǵes^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797

Exodus 36:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammâh (אַמָּה) [pronounced ahm-MAW]	(a) cubit (18 inches); often cubits in the singular	feminine singular noun with the definite article	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rôchab (רֹחַב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular noun	Strong's #7341 BDB #931
'ar ^e bâ'âh (אַרְבַּע) [pronounced ah ^r e-baw-GAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammâh (אַמָּה) [pronounced ahm-MAW]	(a) cubit (18 inches); often cubits in the singular	feminine singular noun with the definite article	Strong's #520 BDB #52

Translation: The length [of each] tarp [was] 42 feet and its width [was] 6 feet.

The curtains are fairly large. They are 42' long and 6' wide.

Exodus 36:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
y ^e rîy'âh (הַעֵיָרִי) [pronounced y ^e ree-GAWH]	<i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; a <i>veil, tarp, drapery</i> ; a metonym for <i>tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every</i> ; but it can also mean a <i>composite unity</i> ; possibly <i>particular; anyone; same</i>	feminine singular numeral adjective with the definite article	Strong's #259 BDB #25
middâh (מִדָּה) [pronounced mihd-DAW]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute</i> [Chaldean]	feminine singular noun	Strong's #4060 BDB #551
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every</i> ; but it can also mean a <i>composite unity</i> ; possibly <i>particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25

Exodus 36:9b			
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
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
y ^e rîy'âh (הַעֵיָרִי) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine plural noun with the definite article	Strong's #3407 BDB #438

Translation: One tarp's measure [was used] for all of the tarps.

The curtains were designed and made uniformly.

Exodus 36:9 The length [of each] tarp [was] 42 feet and its width [was] 6 feet. One tarp's measure [was used] for all of the tarps. (Kukis mostly literal translation)

A table might be better than a verse to express much of this chapter.

Exodus 36:8–9 Those [who are] wise of heart, among those working, constructed the Tabernacle. [They made] ten [cloth] tarps, [which were made of] fine twisted linen, [dyed] violet, purple or scarlet. Cherubim [were added to the design], being well thought out [by the one who] made them. The length [of each] tarp [was] 42 feet and its width [was] 6 feet. One tarp's measure [was used] for all of the tarps. (Kukis mostly literal translation)

Exodus 36:8–9 Those with Bible doctrine in their right lobes were among the ones working there. They constructed the Tabernacle and all of its furnishings. They made ten tarps using fine twisted linen, dyed violet, purple or scarlet. Cherubim were sewn into the curtains as a part of the design, being carefully planned by the one who made them. The tarps were 42' by 6'. The first tarp's measure was used for all of the tarps.

And so he couples five of the curtains, one unto one; and five of curtains he coupled one unto one. And so he makes loops of violet upon an edge of the curtain the one from an end in the thing joined. Also he made in an edge of the curtain the outermost in the thing joined the second. Fifty loops he made in the curtain the one and fifty loops he made in an edge of the curtain which [is] in the thing joined the second. Are opposite the loops one unto one. And so he makes fifty clasps of gold and so he couples the curtains one unto one in the clasps. And so is the Tabernacle one.

Exodus
36:10–13

He connected the five tarps (together), each one to the others; and the [other] five tarps he connected (together), one to the others. He made loops of violet on the edge of [each] tarp from the end to the [place where they are to be] joined. He also made at the edge of the outermost tarp the second [place where they are to be] joined. He made 50 loops in the one tarp and he made 50 loops at the edge of the tarp where the second joining [was going to be]. The loops [are placed] opposite to one another [lit., *one unto one*]. He then made 50 gold clasps and connected the tarps (together), each one to the others, with the clasps. And so the Tabernacle [tarp] became one [singular tarp].

He connected the first set of five tarps to one another; and then he connected the second set of five tarps to each other. On the edge of the tarps, he made violet loops where they would be joined, which he also did for the outermost tarp where they would be joined together. He made 50 loops for one set of tarps and 50 loops at the edge of the corresponding tarp where they would be joined together. The loops are placed opposite one another. He also made 50 gold clasps with which he could connect the curtains. As a result, the Tabernacle tarps became a single tarp.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he couples five of the curtains, one unto one; and five of curtains he coupled one unto one. And so he makes loops of violet upon an edge of the curtain the one from an end in the thing joined. Also he made in an edge of the curtain the outermost in the thing joined the second. Fifty loops he made in the curtain the one and fifty loops he made in an edge of the curtain which [is] in the thing joined the second. Are opposite the loops one unto one. And so he makes fifty clasps of gold and so he couples the curtains one unto one in the clasps. And so is the Tabernacle one.
Dead Sea Scrolls Douay-Rheims 1899 (Amer.)	And he joined five curtains, one to another, and the other five he coupled one to another. He made also loops of violet in the edge of one curtain on both sides, and in the edge of the other curtain in like manner, That the loops might meet one against another, and might be joined each with the other. Whereupon also he cast fifty rings of gold, that might catch the loops of the curtains, and they might be made one tabernacle.
Aramaic ESV of Peshitta	He coupled five curtains to one another, and the other five curtains he coupled one to another. He made loops of blue on the edge of the one curtain from the edge in the coupling. Likewise he made in the edge of the curtain that was outmost in the second coupling. He made fifty loops in the one curtain, and he made fifty loops in the edge of the curtain that was in the second coupling. The loops were opposite one to another. He made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the Tabernacle was a unit.
Lamsa's Peshitta (Syriac)	And they joined five curtains as one and five curtains they joined one to one. And they made curtain loops of blue fringes on the edge of one curtain from the side of the selvedge and thus they made in its edge of the curtain from the side of another selvedge. Fifty loops they made for one curtain and fifty loops they made on the side of one curtain in another selvedge, bringing together loops, one against another. And they made fifty clasps of gold and they joined a curtain, one on one, with a clasp, and it was one Tabernacle.
Samaritan Pentateuch	And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain in the selvedge in the coupling: and likewise he made in the uttermost side of another curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.
Updated Brenton (Greek)	I could not find any matching text.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And five curtains were joined together, and the other five curtains were joined together.</p> <p>And they put twists of blue cord on the edge of the outside curtain of the first group, and in the same way on the outside curtain of the second group.</p> <p>Fifty twists on the one curtain and fifty on the edge of the curtain of the other group; the twists being opposite to one another.</p> <p>And they made fifty hooks of gold, joining the curtains one to another with the hooks; and so the House was made.</p>
Easy English	<p>The workers joined five of the curtains together. They did the same thing with the other five curtains. They made rings of blue material along the edge of the last curtain in each set of five curtains. They put 50 rings along the edge of the first set. They put another 50 rings along the edge of the second set. The rings on one curtain were opposite to the rings on the other curtain. They made 50 small gold hooks to join the curtains together. So a single piece of curtain made the whole tabernacle.</p>
Easy-to-Read Version–2008	<p>The workers joined the curtains together into two groups of curtains. They joined five curtains together to make one group and five curtains together to make the other group. Then they used blue cloth to make loops along the edge of the end curtain of one group. And they did the same on the end curtain in the other group. There were 50 loops on the end curtain in one group and 50 loops on the end curtain in the other group. The loops were opposite each other. Then they made 50 gold rings to join the two curtains together. So the Holy Tent was joined together into one piece.</p>
<i>God's Word™</i>	<p>Five of the sheets were sewn together, and the other five were also sewn together. Then they made 50 violet loops along the edge of the end sheet in each set, placing the loops opposite each other. They also made 50 gold fasteners. They used them to link the two sets of sheets together so that the inner tent was a single unit.</p>
Good News Bible (TEV)	<p>They sewed five of them together in one set and did the same with the other five. They made loops of blue cloth on the edge of the outside piece in each set. They put fifty loops on the first piece of the first set and fifty loops matching them on the last piece of the second set. They made fifty gold hooks, with which to join the two sets into one piece.</p>
<i>The Message</i>	<p>Five of the panels were joined together, and then the other five. Loops of blue were made along the edge of the outside panel of the first set, and the same on the outside panel of the second set. They made fifty loops on each panel, with the loops opposite each other. Then they made fifty gold clasps and joined the tapestries together so that The Dwelling was one whole.</p>
NIRV	<p>The workers joined five of the curtains together. They did the same thing with the other five. Then they made loops out of blue strips of cloth along the edge of the end curtain in one set. They did the same thing with the end curtain in the other set. They also made 50 loops on the end curtain of the one set. They did the same thing on the end curtain of the other set. They put the loops across from each other. Then they made 50 gold hooks. They used them to join the two sets of curtains together so that the holy tent was all one piece.</p>

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

Casual English Bible	<p>Bezalel used these 10 curtains to make two extended curtains. He did this by linking them together, with five panels in each extended curtain. Bezalel then sewed loops of blue thread onto one edge of each extended curtain.</p> <p>After he made those 50 loops on each extended curtain, he brought the two curtains together. He took 50 golden curtain hooks he made and he used them to link the</p>
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Contemporary English V.	<p>two extended curtains together, through the loops. This single curtain formed the interior walls of the worship center.</p> <p>The skilled workers got together to make the sacred tent and its linen curtains woven with blue, purple, and red wool and embroidered with figures of winged creatures. Each of the ten panels was fourteen yards long and two yards wide, and they were sewn together to make two curtains with five panels each. Then fifty loops of blue cloth were put along one of the wider sides of each curtain, and the two curtains were fastened together at the loops with fifty gold hooks. Vv. 8–11 are all included for context.</p>
The Living Bible	<p>Five of these sheets were attached end to end, then five others similarly attached, forming two long roofsheets. Fifty blue ribbons were looped along the edges of these two long sheets, each loop being opposite its mate on the other long sheet. Then fifty clasps of gold were made to connect the loops, thus tying the two long sheets together to form the ceiling of the Tabernacle.</p>
New Berkeley Version New Life Version	<p>. He joined five curtains to each other. And the other five curtains he joined to each other. He took small pieces of blue cloth, longer than they were wide. He sewed both ends to the side of the last curtain in the first row. Then he did the same on the side of the last curtain in the second row. He put fifty of these pieces on the one curtain. And he put fifty on the side of the other curtain, so that the pieces met each other. He made fifty hooks of gold. Then he joined the curtains together with the hooks so the meeting tent was as one.</p>
New Living Translation	<p>Five of these curtains were joined together to make one long curtain, and the other five were joined to make a second long curtain. He made fifty loops of blue yarn and put them along the edge of the last curtain in each set. The fifty loops along the edge of one curtain matched the fifty loops along the edge of the other curtain. Then he made fifty gold clasps and fastened the long curtains together with the clasps. In this way, the Tabernacle was made of one continuous piece.</p>
Unfolding Bible Simplified	<p>Bezalel and his men sewed five strips together to make one set, and they sewed the other five strips together to make the other set. For each set, Bezalel and his men made loops of blue cloth and fastened them on the outer edge of the strip, at the end of each set. They put 50 loops on the edge of the first set, and 50 loops on the edge of the second set. They made 50 gold fasteners to attach both of the sets together. In that way, the inside of the sacred tent was as though it were one piece.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then, two groups of five curtains each were connected end-to-end. They also made blue loops along the edges of each curtain to join them to each other. And they made fifty [loops] along the outer edges of the following curtains to connect them all together... they put fifty loops on the first curtain and fifty corresponding loops on the next, so [the curtains] could be joined together at the loops.</p> <p>Then [BeSeleEI] made fifty gold hooks to join each of the curtains to each other, in order to assemble the Sacred Tent.</p>
Beck's American Translation Common English Bible	<p>. They joined five of the curtains to each other and joined the other five curtains to each other. They made loops of blue thread on the edge of the outer curtain of the first set. They did the same on the edge of the outer curtain of the second set. They made fifty loops on the one curtain and fifty loops on the outer curtain that was in the second set. The loops were opposite each other. They also made fifty gold clasps, and they used the clasps to join the curtains to each other so that the dwelling was one whole structure.</p>

New Advent (Knox) Bible	Then Beseleel joined five of these to each other, and the remaining five in the same way. And on the sides of one set of curtains, at its extreme edge, he made loops of blue cord, and so with the other, so that loop could meet loop and be fastened to it. Afterwards he made fifty gold clasps, to catch the loops on the curtains, so as to make a single tent of them.
Translation for Translators	They sewed five strips together to make one set, and they sewed the other five strips together to make the other set. For each set, they made loops of blue <i>cloth</i> and fastened them on the outer edge of the strip, at the end of each set. They put 50 loops on the edge of the first set, and 50 loops on the edge of the second set. They made 50 gold clasps/fasteners, to fasten both of the sets together. In that way, the inside of the Sacred Tent was <i>as though it was</i> one piece.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And he joined five of the curtains together, and the other five he joined as well. He made loops of blue material on the edge of the end curtain in the first set, and also on the end curtain in the second set. He made fifty loops on one curtain and fifty loops on the end curtain of the second set, so that the loops lined up opposite one another. He also made fifty gold clasps to join the curtains together, so that the tabernacle was a unit..
Conservapedia Translation	And he lashed five curtains, this he did twice. And he made loops of blue on the edge of one curtain from the excess in the connection: and he did this again on the other side of the another curtain. He made fifty loops to both sides of the curtains, which held them together. And he made fifty gold buckles, and using these stitched the curtains together, making them a tabernacle.
Ferrar-Fenton Bible	The length of the curtains was eighteen cubits each, and the width four cubits, each curtain;—the same to each curtain; and the end of one curtain was joined to the other, and the next curtain's edge was joined to the following; for they made loops upon the selvage of each of the curtains at the end of the edges. Thus they made the curtains with attachments to join the two. They made fifty loops on each curtain; and fifty loop attachments were made upon the second curtain which joined it to the next, opposite to the loops, one for one. They also made fifty hooks of gold to join the curtains one to the other, so as to form one tent. V. 9 is included for context.
Wikipedia Bible Project	And he joined the five drapes one to the other, and five drapes connected one to the other. And he made cyan loops on the lip of the one drape, on the edge of the cluster; thus he did on the lip of the drape, the extreme one in the second cluster. He made fifty loops in one drape, and he made fifty loops on the edge of the drape which was in the second cluster. The loops were aligned one to the other. And he made fifty gold clasps, and he joined the drapes one to the other with the clasps, and the dwelling was united.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And he joined the five curtains each one to his man; and the other five curtains he joined each one to his man.</p> <p>And he made loops of blue on the edge of one curtain from the selvedge in the joint; likewise he made in the lip of the end curtain in the second joint.</p> <p>He made fifty loops in one curtain, and he made fifty loops in the edge of the curtain which was in the second joint; the loops took hold one to one.</p> <p>And he made fifty hooks of gold, and joined the curtains one to one with the hooks, and it was one tabernacle.</p>
New American Bible (2011)	Five of the sheets were joined together, edge to edge; and the other five sheets likewise, edge to edge. Loops of violet yarn were made along the edge of the end sheet in the first set, and the same along the edge of the end sheet in the second

set. Fifty loops were thus put on one inner sheet, and fifty loops on the inner sheet in the other set, with the loops directly opposite each other. Then fifty clasps of gold were made, with which the sheets were joined so that the tabernacle formed one whole.

New Catholic Bible

Five of the curtains were joined to one another, and the other five curtains were joined to one another. Loops of blue cloth were made on the outside edge of the first set, and likewise on the outside edge of the second set. Fifty loops were made in the first set and fifty loops in the edge of the second set. The loops were symmetrical. Then fifty gold clasps were made and attached the sets of curtains to each other to form the tabernacle.

New Jerusalem Bible

He joined five of the sheets to one another, and the other five sheets to one another. He made violet loops along the edge of the first sheet, at the end of the set, and did the same along the edge of the last sheet in the other set. He made fifty loops on the first sheet and fifty loops along the outer edge of the sheet of the second set, the loops corresponding to one another. He made fifty gold clasps and joined the sheets together with the clasps. In this way the Dwelling was a unified whole.

NRSV (Anglicized Cath. Ed.)

He joined five curtains to one another, and the other five curtains he joined to one another. He made loops of blue on the edge of the outermost curtain of the first set; likewise he made them on the edge of the outermost curtain of the second set; he made fifty loops on the one curtain, and he made fifty loops on the edge of the curtain that was in the second set; the loops were opposite one another. And he made fifty clasps of gold, and joined the curtains one to the other with clasps; so the tabernacle was one whole.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He joined five sheets one to another, and the other five sheets he joined one to another. He made loops of blue on the edge of the outermost sheet in the first set and did the same on the edge of the outermost sheet in the second set. He made fifty loops on the one sheet, and he made fifty loops on the edge of the sheet in the second set; the loops were opposite one another. He made fifty fasteners of gold and coupled the sheets to each other with the fasteners, so that the tabernacle formed a single unit.

exeGesés companion Bible

And he joins five curtains one to one
and he joins five curtains one to one:
And he joins five curtains by themselves
and six curtains by themselves:
and he works fifty loops
on the edge of the curtain in the joint
and he works fifty loops on the edge of the curtain
with the joint of the second:
and he works fifty hooks of copper
to join the tent together, to become one. In the ECB, this is vv. 10, 16–18. This is apparently a pretty messtup section.

Kaplan Translation

The [first] five tapestries were sewn* together, as were the other five.
Loops of sky-blue wool were made on the innermost tapestry of the second group [of five]. There were 50 loops on the first tapestry, and 50 on its counterpart on the second group, with all the loops [on one side] parallel to those [on the other side]. Fifty gold fasteners were made to attach [the sets of] tapestries together to make the tabernacle into a single unit.

36:10 **were sewn**. Literally, “he sewed.” Some say that “he” denotes Betzalel (Ibn Ezra on 37 :1), indicating that he oversaw all the work (Tanchuma 7). According

to others, it denotes Moses (Tanchuma 10; Midrash HaGadol) or the skilled craftsmen (Bachya on 37:1). This is true of all the passive statements here.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	The AOB is based upon the LXX, and so diverges from the Masoretic text from this point forward for much of Exodus.
Awful Scroll Bible	They were to couple five curtains one to another, even are the five curtains to have been coupled one to the other. They were to make loops of violet at the edge of the one curtain, from the end to the coupling, even were they to do so at the end, on the side of the coupling place to the other. Fifty loops are to have been made on one curtain, even fifty loops are to have been made, on the end of the curtain at the place of coupling to the other; the loops are to correspond one to the other. They were to make fifty hooks of gold, and were to couple the curtains one to another with the hooks, even as to one dwelling place.
Charles Thompson OT	From v. 9 forward, including the next few chapters, the Greek Septuagint, which is the ancient text Charles Thompson bases his text upon, no longer matches up with the traditional Hebrew text.
Concordant Literal Version	And he joined five of the sheets one to another, and the five other sheets he joined one to another. He made loops of blue on the hem of the one sheet at the end at the joining, and so he made in the hem of the endmost sheet at the second joining. Fifty loops he made in one sheet, and fifty loops he made in the end of the sheet which was at the second joining, causing the loops to receive one to another. And he made fifty links of gold and joined the sheets one to another by the links, and the tabernacle came to be one.
Orthodox Jewish Bible	And he joined five curtains one unto another; and the other five curtains he joined one unto another. And he made loops of turquoise wool on the edge of one curtain at the end of the first set; likewise he made them along the edge of the end curtains of the second set. Fifty loops made he in one curtain, and fifty loops made he in the end curtain in the second set; the loops were to be opposite one another. And he made fifty hooks of zahav, and joined the curtains one unto another with the hooks; so it became Mishkan Echad.
Rotherham's <i>Emphasized B.</i>	And he joined the [first] five curtains, one to another,— and <the [other] five curtains> joined he one to another. And he made loops of blue, upon the border of the first curtain, at the edge of the set,— thus made he in the border of the [other] curtain, at the edge of the second set: <Fifty loops> made he in the first' curtain, and <fifty loops> made he in the edge of the curtain that was in the second' set,—the loops being opposite one to another. And he made fifty clasps of gold,—and joined the curtains one to another with the clasps, and so the habitation became [one].

Expanded/Embellished Bibles:

The Expanded Bible	Five of the curtains were ·fastened [bound; joined] together to make one set, and the other five were ·fastened [bound; joined] together to make another set. Then they made loops of blue cloth along the edge of the end curtain on the first set of five, and they did the same thing with the other set of five. There were fifty loops on one curtain and fifty loops on the other curtain, with the loops opposite each
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Kretzmann's Commentary	<p>other. They made fifty gold hooks [clasps] to join the two curtains together so that the Holy Tent [Tabernacle] was joined together as one piece..</p> <p>And he coupled the five curtains one unto another; and the other five curtains he coupled one unto another, the inner tent thus consisting of two large pieces, each twenty by twenty-eight cubits in size.</p> <p>And he made loops of blue on the edge of one curtain from the selvage in the coupling; likewise he made in the uttermost side of another curtain, in the coupling of the second. Cf Exodus 26.</p> <p>Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second; the loops held one curtain to another.</p> <p>And he made fifty taches of gold, froglike clasps, and coupled the curtains one unto another with the taches; so it became one tabernacle, a single tent curtain for the inside covering.</p>
The Voice	<p>Bezalel <i>had his craftsmen</i> connect five curtains together <i>to make one large panel</i>; then they connected the other five curtains <i>to make a second</i>. He had 50 blue loops made <i>and attached</i> along the edge of the outer curtain of the first panel, and then did the same thing on the edge of the outer curtain of the second. He made sure the loops matched up with each other. He also had 50 clasps fashioned from gold and used them to join the curtains together, so that <i>the interior</i> of the congregation tent formed one continuous piece.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And he joined five of these curtains to one another, and [the other] five curtains he [also] joined to one another. And he made loops of blue wool on the edge of one curtain [that is] at the edge of the [first] set, and he did the same on the edge of the outermost curtain of the second set. He made fifty loops on [the edge of] one curtain, and he made fifty loops on the edge of the curtain in the second set; the loops corresponded to one another. And he made fifty golden clasps, and he fastened the curtains to one another with the clasps; so the Mishkan became one.</p>
Kaplan Translation	<p>The [first] five tapestries were sewn* together, as were the other five.</p> <p>Loops of sky-blue wool were made on the innermost tapestry of the second group [of five]. There were 50 loops on the first tapestry, and 50 on its counterpart on the second group, with all the loops [on one side] parallel to those [on the other side]. Fifty gold fasteners were made to attach [the sets of] tapestries together to make the tabernacle into a single unit.</p> <p>36:10 were sewn. Literally, "he sewed." Some say that "he" denotes Betzalel (Ibn Ezra on 37 :1), indicating that he oversaw all the work (Tanchuma 7). According to others, it denotes Moses (Tanchuma 10; Midrash HaGadol) or the skilled craftsmen (Bachya on 37:1). This is true of all the passive statements here.</p>
NET Bible®	<p>He joined³¹ five of the curtains to one another, and the other³² five curtains he joined to one another. He made loops of blue material along the edge of the end curtain in the first set; he did the same along the edge of the end curtain in the second set. He made fifty loops on the first curtain, and he made fifty loops on the end curtain that was in the second set, with the loops opposite one another. He made fifty gold clasps and joined the curtains together to one another with the clasps, so that the tabernacle was a unit.³³</p> <p>³¹tn The verb is singular since it probably is referring to Bezalel, but since he would not do all the work himself, it may be that the verbs could be given a plural subject: "they joined."</p> <p>³²tn The words "the other" have been supplied.</p> <p>³³tn Heb "one."</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he will couple five of the tent walls unit to unit, and five tent walls he will couple unit to unit, and he (made) loops of blue upon the lip of the (one) tent wall from the extremity in the joint, so he did (with) the lip of the outer tent wall in the second joint, he (made) five loops in the (one) tent wall, and he (made) five loops in the extremity of the tent wall which is in the second joint receiving the loops unit to unit, and he (made) five hooks of gold, and he coupled the tent walls unit to unit in the hooks, and he existed as (one) dwelling,...

English Standard Version He coupled five curtains to one another, and the other five curtains he coupled to one another. He made loops of blue on the edge of the outermost curtain of the first set. Likewise he made them on the edge of the outermost curtain of the second set. He made fifty loops on the one curtain, and he made fifty loops on the edge of the curtain that was in the second set. The loops were opposite one another. And he made fifty clasps of gold, and coupled the curtains one to the other with clasps. So the tabernacle was a single whole.

Modern Literal Version And he joined five curtains one to another and the other five curtains he joined one to another. And he made loops of blue upon the edge of the one curtain from the end to the juncture. Likewise he made at the edge of the last curtain at the second juncture. He made fifty loops on the one curtain and he made fifty loops at the end of the curtain that was at the second juncture; the loops corresponded one to another. And he made fifty loops of gold and joined the curtains one to another with the hooks, so the tabernacle was one.

New American Standard B. He joined [Or *coupled*] five curtains to one another, and the other five curtains he joined [Or *coupled*] to one another. And he made loops of violet on the edge of the outermost curtain [Lit *one curtain from the end in the coupling*] in the first set [Lit *coupling*]; he did likewise on the edge of the curtain that was outermost in the second set [Lit *coupling*] [Lit *one curtain from the end in the coupling*]. He made fifty loops in the one curtain, and he made fifty loops on the edge [Lit *end*] of the curtain that was in the second set [Lit *coupling*]; the loops were opposite each other. He also made fifty clasps of gold, and joined [Or *coupled*] the curtains to one another with the clasps, so that the tabernacle was a unit [Lit *one*].

Young's Updated LT And he joins the five curtains one unto another, and the other five curtains he has joined one unto another; and he makes loops of blue on the edge of the one curtain, at the end, in the joining; so he has made in the edge of the outmost curtain, in the joining of the second; fifty loops he has made in the one curtain, and fifty loops has he made in the end of the curtain which is in the joining of the second; the loops are taking hold one on another. And he makes fifty hooks of gold, and joins the curtains one unto another by the hooks, and the tabernacle is one.

The gist of this passage: The two sets of five sheets were embellished so that they might all be connected together.

10-13

Exodus 36:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (i) [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 36:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châbar (חָבַר) [pronounced <i>khawb-VAHR</i>]	<i>to unite with, to make an ally of; to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2266 BDB #287
'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
châmêsh (חֲמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct state	Strong's #2568 BDB #331
y ^e rîy'âh (הַעֵירִי) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; <i>a veil, tarp, drapery; a metonym for tent</i>	feminine plural noun with the definite article	Strong's #3407 BDB #438
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'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
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; pausal form	Strong's #259 BDB #25

Translation: He connected the five tarps (together), each one to the others;...

We do not know if this is Bezalel or some unspecified craftsman. I would think that there is one person overseeing the making of the curtains, and a number of people involved in what is being done here. It is very common in the Old Testament for a person to oversee what is done and have him presented as the person doing all of the work (we will find this with Solomon and the Temple).

You may find it helpful to have a picture of what the finished product is supposed to look like. We have the pillars here, which are fit into a base. There are poles running from pillar to pillar upon which the curtains hang.

You will recall that there are 10 curtains in all.

We appear to have 5 curtains on one side of the Tabernacle and 5 curtains opposite them. In the main section of the Tabernacle, there would be these curtains on both sides, the veil of separation between the main chamber and the Holy of Holies (the back wall); and at the front would be the entryway.

Ken Cayce suggests that 5 curtains are sewn together to make one.¹⁴ I think that they were attached in such a way that they could be disassembled and made back into five curtains.

There is another advantage here. Sometimes an item in a home or a public place can wear unevenly (like a carpet). Or sometimes, a larger item can develop a stain or defect in a small section. This would allow for any individual sheet to be replaced if it became worn or torn. All ten sheets would not have to be done; just one.

Exodus 36:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חֲמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct state	Strong's #2568 BDB #331
y ^e rîy'âh (יְרֵיעָה) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine plural noun	Strong's #3407 BDB #438
châbar (חָבַר) [pronounced <i>khawb-VAHR</i>]	<i>to unite with, to make an ally of; to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]</i>	3 rd person masculine singular, Piel perfect	Strong's #2266 BDB #287
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'el (אֶל) [pronounced <i>eh</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
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; pausal form	Strong's #259 BDB #25

Translation: ...and the [other] five tarps he connected (together), one to the others.

As above, the other 5 curtains are joined together—possibly sewn together.

Exodus 36:10 He connected the five tarps (together), each one to the others; and the [other] five tarps he connected (together), one to the others. (Kukis mostly literal translation)

We are not told who this *he* is, whether it is Moses, Bezalel or Oholiab. It might even be one unnamed craftsman. We are emphasizing the production and the product over the person doing the work or overseeing the work. However, what is most likely is that there are several dozen men involved in this work and that only Moses and

¹⁴ From [Bible Studies.org](http://BibleStudies.org); v. 3; accessed January 11, 2020.

the two builders are named. The others are sub contractors, involved in the nitty gritty of the construction of the Tabernacle and its artifacts, and their production, if done in fellowship, is recorded in heaven and will be rewarded.

Exodus 36:11a			
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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lulâ`âh (לִּלְאָה) [pronounced <i>loo-law-AW</i>]	<i>loop, used in attaching curtains to hooks</i>	feminine plural construct	Strong's #3924 BDB #533
tekêleth (תְּלֵת) [pronounced <i>tek-AY-lehth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
ʿal (עַל) [pronounced <i>gahʌ</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שֹׁפֵה) [pronounced <i>saw-FAWH</i>]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^e rîy'âh (הַעֲרִי) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtsâh (קֵצֵה) [pronounced <i>kaw-TSAW</i>]	<i>end, extremity, the uttermost part [tip]; from the whole of, from among</i>	masculine singular noun	Strong's #7098 BDB #892
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 36:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mach ^e bereth (תַּבְּרֶחֶת) [pronounced mahkh-BEH-rehth]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the definite article	Strong's #4225 BDB #289

Translation: He made loops of violet on the edge of [each] tarp from the end to the [place where they are to be] joined.

Loops made of violet material would be sewn to the edges of the resultant larger curtain. There will be clasps made, and these clasps will apparently connect to these loops.

Again, when it comes to a connection point, this is where the curtain might be ripped if disassembled and reassembled many times. However, given the construction, it appears that a loop could be repaired or replaced without having to re-do the entire curtain assemblage.

Exodus 36:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâphâh (שַׁפָּה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^e rîy'âh (הַעֲרִי) [pronounced y ^e ree-ĠAWH]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
qîytsôwn (קִיצוֹן) [pronounced kee-SONE]	<i>at the end, the outmost, outer</i>	feminine singular adjective with the definite article	Strong's #7020 BDB #894
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mach ^e bereth (תַּבְּרֶחֶת) [pronounced mahkh-BEH-rehth]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the definite article	Strong's #4225 BDB #289

Exodus 36:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shênîyth (שֵׁנִיַּת) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another.</i> When only two items are named, it can be rendered <i>[the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: He also made at the edge of the outermost tarp the second [place where they are to be] joined.

I am assuming that the worker makes loops at the top and perhaps on each end. The loops at the top would be how the curtain would be on the horizontal poles and the loops at the end would allow for the curtains to be joined.

Exodus 36:11 He made loops of violet on the edge of [each] tarp from the end to the [place where they are to be] joined. He also made at the edge of the outermost tarp the second [place where they are to be] joined. (Kukis mostly literal translation)

Again, no name is given for this particular craftsman. It is likely the most or all of these workers are **filled with the Spirit** (or empowered in some way by the Holy Spirit) and that this spiritual activity will be rewarded in heaven.

Exodus 36:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chämishîym (חֲמִשִּׁיִּם) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
lulâ'âh (לולאה) [pronounced loo-law-AW]	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun	Strong's #3924 BDB #533
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
y ^e rîy'âh (הַעֲרִיָּה) [pronounced y ^e ree-GAWH]	<i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; <i>a veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25

Exodus 36:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chămishîym (חֲמִישִׁיִּם) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
lulâ'âh (לֹּלְאֵה) [pronounced <i>loo-law-AW</i>]	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun	Strong's #3924 BDB #533
'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 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâtseh (קֵצֶה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i>	masculine singular construct	Strong's #7097 BDB #892
y ^e rîy'âh (הַעֲרִי) [pronounced <i>y^{ee}-ree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mach ^e bereth (תְּרִבְחָה) [pronounced <i>mahkh-BEH-reth</i>]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the definite article	Strong's #4225 BDB #289
shênîyth (שֵׁנִית) [pronounced <i>shay-NEETH</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

See v. 11b.

Translation: He made 50 loops in the one tarp and he made 50 loops at the edge of the tarp where the second joining [was going to be].

As already noted, it appears to me that these 50 loops are both at the top of the curtains and along the edge. It appears that we are speaking of both sets of 5 curtains which have been joined together. Chabad.org has the two sets of curtains joined together (pictures to follow).

Exodus 36:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâbal (קָבַל) [pronounced kaw-BAHL]	<i>being opposed (opposite) to, standing over against [one another]; those corresponding to; receiving one another</i>	feminine plural, Hiphil participle; construct form	Strong's #6901 BDB #867
lulâ'âh (לִּלְאֵה) [pronounced loo-law-AW]	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun with the definite article	Strong's #3924 BDB #533
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'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
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; pausal form	Strong's #259 BDB #25

Literally, these 3 words mean, *one to one, one unto one*. They are variously translated, *together, to each other, to one another, one against the other, one against another, one to another, one to the other, each to its sister (piece)*.

See v. 10b.

Translation: The loops [are placed] opposite to one another [lit., one unto one].

One understanding, from Chabad.org, is that there are two sets of curtains and they are connected together through these loops with clasps (see v. 13)

Joining the Curtains Together (a drawing); from Chabad.org; accessed January 11, 2020.

Chabad.org takes these two sets of 5 curtains, and joins them together. There are loops placed along the edges of both curtains, which loops are adjoined by gold clasps.

Connecting all 10 curtains like this produced a single curtain which is 40 cubits x 28 cubits (or, 60' x 42').

Although this is the way that I understood this text, I am hard-pressed to explain just exactly how these curtains are placed within the sanctuary.

Chabad.org writes: *The two sets of joined tapestries will thus be 28 cubits wide and 40 cubits long. As will be explained further, the Tabernacle itself is 12 cubits wide, 32 cubits long, and 10 cubits high. Thus, when you spread this cover over the Tabernacle, leaving the front entrance uncovered, its width will cover the 12 cubits of the Tabernacle's width and the top eight cubits of the outside of each side wall. Its length will cover the 32 cubits of the Tabernacle's length and the top eight cubits of the outside of the back wall (see Figure 15). The loops and clasps will be on the underside of the tapestries, visible from inside the Tabernacle.*¹⁵

So they understand these curtains to be at the very top of the Tabernacle, stretched so that they come down on the left and right sides of the Tabernacle (leaving the front unobstructed by these curtains).

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 36:12 He made 50 loops in the one tarp and he made 50 loops at the edge of the tarp where the second joining [was going to be]. The loops [are placed] opposite to one another [lit., one unto one]. (Kukis mostly literal translation)

All of this is designed so that these pieces might be disassembled and moved, as the Tabernacle would be moved on many occasions. This also allows for repairs of component parts (which is true throughout this section).

See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The colors used represent royalty. The many sheets represents many generations of Jews and Gentiles who are all knit together into one giant, cohesive sheet, which is held together by gold clasps (gold always standing for the Deity and glory of God (gentiles are saved in both the Old and New Testaments). When we are regenerated, we become royalty—not because of anything which we have done, but because we are born into the family of God.

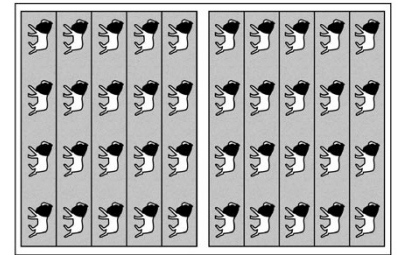


Figure 12: The two sets of tapestries

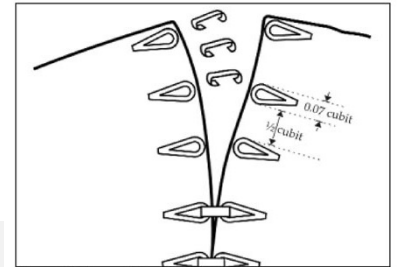


Figure 13: The loops and clasps for the tapestries

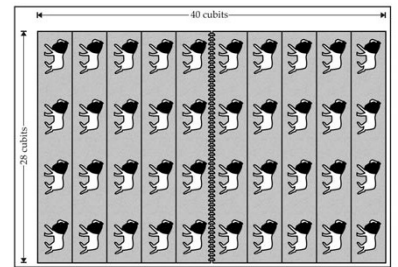


Figure 14: The tapestries joined into one cover

Exodus 36:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
chămishîym (חֲמִשִּׁים) [pronounced khuh-mih-SHEEM]	fifty, fifties	plural numeral	Strong's #2572 BDB #332
kereç (קֶרַעַךְ) [pronounced KEH-rehç]	hook, on edge of curtains, clasp; knob	masculine plural construct	Strong's #7165 BDB #902

¹⁵ From Chabad.org; accessed January 11, 2020. They reference Shabbat 99a; Ma'aseh Choshev 4:2, s.v. Kakochav.

Exodus 36:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced zav-HAW ^B 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: He then made 50 gold clasps...

These are the clasps noted above which would connect one set of 5 curtains to the other set (if the explanation of Chabad.org is accurate).

Gold represents the Deity and glory of God.

Exodus 36:13b

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
châbar (חָבַר) [pronounced khawb-VAHR]	<i>to unite with, to make an ally of; to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2266 BDB #287
'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
y ^e rîy'âh (רֵיעָה) [pronounced y ^e ree-GAWH]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine plural noun with the definite article	Strong's #3407 BDB #438
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'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
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; pausal form	Strong's #259 BDB #25

See v. 12b

Exodus 36:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kereç (קֶרַח) [pronounced KEH-rehç]	<i>hook, on edge of curtains, clasp, knob</i>	masculine plural noun with the definite article	Strong's #7165 BDB #902

Translation: ...and connected the tarps (together), each one to the others, with the clasps. ...

The curtains have had the loops added to them; the clasps have been made; and so they are joined together.

Exodus 36:13c

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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -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
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; pausal form	Strong's #259 BDB #25

Translation: ...And so the Tabernacle [tarp] became one [singular tarp].

It says here that the Tabernacle is one (whole); but I would assume that this refers to the overall curtain.

Exodus 36:13 He then made 50 gold clasps and connected the tarps (together), each one to the others, with the clasps. And so the Tabernacle [tarp] became one [singular tarp]. (Kukis mostly literal translation)

I don't know if there was a spiritual significance to the several curtains or if that was just a practical matter of only being able to make the fabric so large.

Exodus 36:10–13 He connected the five tarps (together), each one to the others; and the [other] five tarps he connected (together), one to the others. He made loops of violet on the edge of [each] tarp from the end to the [place where they are to be] joined. He also made at the edge of the outermost tarp the second [place where they are to be] joined. He made 50 loops in the one tarp and he made 50 loops at the edge of the tarp where the second joining [was going to be]. The loops [are placed] opposite to one another [lit., one unto one]. He then made 50 gold clasps and connected the tarps (together), each one to the others, with the clasps. And so the Tabernacle [tarp] became one [singular tarp]. (Kukis mostly literal translation)

They first make ten curtains (or *sheets*). Five of them are joined end to end; then the other five are jointed end to end. Finally, all of these are connected so that they form a single curtain (or sheet).

This is done in such a way that the Tabernacle can be disassembled and moved and reassembled elsewhere.

One set of five curtains represents the royalty of the Hebrew believers; the other represents the royalty of the gentile believers. All of these are held together by God as one glorious **royal family**.

Exodus 36:10–13 He connected the first set of five tarps to one another; and then he connected the second set of five tarps to each other. On the edge of the tarps, he made violet loops where they would be joined, which he also did for the outermost tarp where they would be joined together. He made 50 loops for one set of tarps and 50 loops at the edge of the corresponding tarp where they would be joined together. The loops are placed opposite one another. He also made 50 gold clasps with which he could connect the curtains. As a result, the Tabernacle tarps became a single tarp. (Kukis paraphrase)

I recognize that this passage seems to be very intricate and detailed. That is the case for pretty much all of the worship materials and furnishings used for the Tabernacle. Those of the **JEPD** cult (which believes that Moses did not write the books of Exodus, Leviticus, Numbers and Deuteronomy) think that the Israelites decided on how to design this Tabernacle on their own without direction. Or, Moses, a genius in many fields, but probably not a seamstress, designed all of this. Or maybe someone else did? But somehow, the directions for the Tabernacle were not put into writing until the 10th to the 6th centuries B.C. What is happening during that period of time regarding worship? The Temple is being built. So, someone pretending to be Moses (actually, at least two someones) writes about the Tabernacle in great detail after the era of the Tabernacle is over? And not a single word is said about the building of the Temple? Not even *fake-prophetically*?¹⁶

You are probably going to get somewhat bored reading through two long sections of Exodus given over to the design of the Tabernacle and its accessories and then a matching set of chapters given over to the actual construction. That is about fifteen chapters of Exodus written by sets of people who are *not* involved in Tabernacle worship. Why the heck would two men (or groups of men) write in such detail about the Tabernacle when, in fact, they may have never participated in Tabernacle worship (or even seen the Tabernacle)? And then why would various groups of men stitch these original two writers together (which two writers magically did not step on one another's toes when it came to fake-writing the history of Moses through Moses' eyes?). According to JEPD, these extremely detailed chapters were written *after* the fact (in part and possibly as a whole). According to the **JEPD theory**, you have a substantial number of men (the Jehovist, the Elohanist, the priest group, and others) who devote over a third of the book of Exodus to a very detailed description of the building of the Tabernacle that most of them (possibly none of them) had not even seen before. *Why bother*, for goodness sakes? They apparently really, really, really wanted to fake out the people when it came to claiming that these writings came from Moses. "Hey, I have got a great idea on how to make the people believe that these writings that we are doing were written by Moses. Let's write fifteen chapters on the making of the Tabernacle and all of its furniture! Is that not brilliant. So, has anyone ever seen the Tabernacle before? No? Oh, it might be stored in pieces inside the Temple. Let's go find it, study it for a few days, and then write about it. This is going to be brilliant!" Do you understand why most conservative scholars reject this JEPD theory? (I should say *all* conservative scholars, as what conservative scholar would reject Mosaic authorship?).

This next section goes from v. 14 through v. 19. I will break it up into two passages.

¹⁶ The JEPD adherents believe that people wrote these words down centuries later so that some of the actual prophetic sections of the Mosaic writings can be explained in a non-prophetic way. The cycles of discipline found at the end of the book of Leviticus (and I think in Numbers as well) can be explained as being written after the 5th cycle of discipline was applied to the northern kingdom. That was 721 B.C., if memory serves.

And so he makes curtains of goats' hair for a tent over the Tabernacle; one-teen curtains he made them. A length of the curtain the one thirty in the cubit and four cubits a breadth of the curtain the one; a measure one for one-teen curtains. And so he couples five of the curtains to themselves and six of the curtains to themselves.

Exodus
36:14–16

He made tarps from goats' hair [to use] for the [second] covering [lit., *tent*] over the Tabernacle. [Altogether], he made eleven tarps. The length of one tarp [is] 45 feet with a 6 foot width. [He used] the same measure for [all] eleven tarps. He then joined five tarps together by themselves and six tarps together by themselves.

He made the eleven goat hair tarps which would go over the Tabernacle. Each tarp measured 45' x 6'. He used the same measure for every tarp. He joined the five tarps together; and then joined the remaining six tarps together.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes curtains of goats' hair for a tent over the Tabernacle; one-teen curtains he made them. A length of the curtain the one thirty in the cubit and four cubits a breadth of the curtain the one; a measure one for one-teen curtains. And so he couples five of the curtains to themselves and six of the curtains to themselves.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He made also eleven curtains of goats' hair, to cover the roof of the tabernacle: One curtain was thirty cubits long, and four cubits broad: all the curtains were of one measure. Five of which he joined apart, and the other six apart.
Aramaic ESV of Peshitta	He made curtains of goats' hair for a covering over the Tabernacle. He made them eleven curtains. The length of each curtain was thirty cubits, and four cubits the breadth of each curtain. The eleven curtains had one measure. He coupled five curtains by themselves, and six curtains by themselves.
Lamsa's Peshitta (Syriac)	And they made a curtain of hair to spread out on the Tabernacle; they made them eleven curtains. The length of this curtain was thirty cubits and the width of one curtain, four cubits, one measure for eleven curtains. And they joined five curtains as one and six curtains as one.
Samaritan Pentateuch	And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. And he coupled five curtains by themselves, and six curtains by themselves.
Updated Brenton (Greek)	A parallel passage is found in Exodus 26, but nowhere else (apart from the three verses already cited).

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they made curtains of goats' hair for the tent; eleven curtains were made. Every curtain was thirty cubits long and four cubits wide, all of the same measure. Five curtains were joined together to make one group, and six curtains were joined together to make the other group.
Easy English	The workers used goats' hair to make 11 more curtains to cover the tabernacle, like a tent. The curtains were all the same size: 13.5 metres long and 2 metres wide. They joined five of the curtains together to make one set. They joined the other six curtains to make another set.

Easy-to-Read Version—2008	Then the workers made another tent to cover the Holy Tent. They used goat hair to make eleven curtains. All the curtains were the same size--30 cubits long and 4 cubits wide. The workers joined five curtains together into one group and six curtains together into another group.
God's Word™	They made 11 sheets of goats' hair to form an outer tent over the inner tent. Each of the 11 sheets was 45 feet long and 6 feet wide. Five of the sheets were sewn together into one set, and the remaining six into another set.
Good News Bible (TEV)	Then they made a cover for the Tent out of eleven pieces of cloth made of goats' hair. They made them all the same size, 15 yards long and 2 yards wide. They sewed five of them together in one set and the other six in another set.
The Message	Placed with the next passage for context.
NIRV	The workers made a total of 11 curtains out of goat hair to put over the holy tent. All 11 curtains were the same size. They were 45 feet long and six feet wide. The workers joined five of the curtains together into one set. They did the same thing with the other six.

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

Casual English Bible	Next, Bezalel wove 11 curtains of water-resistant goat hair. [3] Sewn together, they would make a tent roof for the worship center. All 11 curtains were the same size: each one 15 yards long and 2 yards wide (about 14 m x 2 m). He sewed five of those curtains together side by side to make one long roof panel. Then he sewed the other six curtains together to form another long roof panel. ^{36:14} Experts in spinning hair and fibers into thread spun goat hair into strings that weavers used to create large panels, which tentmakers stitched together to form a tent. The hair fibers allow air to get inside when it's hot. The dark colors that herders today still favor absorb the heat when it's cold. When it rains, the hair fibers swell and produce a water-resistant covering that's almost waterproof.
Contemporary English V.	As the material for the tent, goat hair was used to weave eleven sections fifteen yards by two yards each. These eleven sections were joined to make two panels, one with five and the other with six sections.
The Living Bible	Above the ceiling was a second layer formed by eleven draperies made of goats' hair (uniformly 45 feet long and 6 feet wide). Bezalel coupled five of these draperies together to make one long piece, and six others to make another long piece.
New Berkeley Version	.
New Life Version	He made curtains of goat hair for a covering over the meeting tent. He made eleven curtains in all. Each curtain was as long as fifteen long steps, and as wide as two long steps, all of them the same. He joined five curtains by themselves and six curtains by themselves.
New Living Translation	He made eleven curtains of goat-hair cloth to serve as a tent covering for the Tabernacle. These eleven curtains were all exactly the same size—45 feet long and 6 feet wide. [Hebrew <i>30 cubits</i> [13.8 meters] <i>long and 4 cubits</i> [1.8 meters] <i>wide</i> .] Bezalel joined five of these curtains together to make one long curtain, and the other six were joined to make a second long curtain.
Unfolding Bible Simplified	Bezalel and his men made a cover for the sacred tent from 11 pieces of cloth made from goats' hair. Each piece of cloth was eighteen and one-third meters long and one and four-fifths meters wide. They sewed five of these pieces of cloth together to make one set, and they sewed the other six pieces of cloth together to make another set.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, he also put together eleven goat-hair coverings to serve as a roof for the Sacred Tent. Each of these was forty-five feet long and six feet wide. He joined five of the goat-hair coverings to make one portion, and six to make the other.
Beck's American Translation	.
Common English Bible	They also made curtains of goats' hair for a tent over the dwelling. They made eleven curtains. Each curtain was forty-five feet long and each curtain six feet wide. All eleven curtains were the same size. They joined five curtains together and the six other curtains together.
New Advent (Knox) Bible	Next, he made eleven coverings of goats' hair, to protect the tapestry over the tabernacle. The measurements of all these coverings were the same; each was thirty cubits long and four cubits wide. He joined together first five of these coverings, then the other six in their turn.
Translation for Translators	They made a cover for the Sacred Tent from eleven pieces of cloth made from goats' hair. Each piece of cloth was «15 yards/13.5 meters» long and «2 yards/1.8 meters» wide. They sewed five of these pieces of cloth together to make one set, and they sewed the other six pieces of cloth together to make another set.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And he made fifty goat hair curtains for the tent over the tabernacle. The length of one curtain was thirty cubits, and the width was four; all of the curtains were this way. And he stitched five curtains and then six.
Ferrar-Fenton Bible	They also made curtains of goatskins for the canopy over the tent, which were divided into twenty curtains. The length of each curtain was thirty cubits, and four cubits broad for each curtain; all the twenty curtains were made equal; and they joined five of the curtains together, and six of the curtains together; and made fifty loops on the lip of a curtain, at its edge to fasten with, and made fifty loops upon the lip of the second curtain for fastenings. V. 17 is included for context.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Next they made sheets of goats' hair to form a tent over the Holy Tent; they made eleven of these. The length of a single sheet was thirty cubits, its width four cubits; the eleven sheets were all of the same size. They joined five of these sheets together into one set, the remaining six into another.
New American Bible (2011)	Sheets of goat hair were also woven as a tent over the tabernacle. Eleven such sheets were made. The length of each sheet was thirty cubits and the width four cubits; all eleven sheets were the same size. Five of these sheets were joined into one set, and the other six sheets into another set.
New Catholic Bible	.
New Jerusalem Bible	Next he made sheets of goats' hair for the tent over the Dwelling; he made eleven of these. The length of a single sheet was thirty cubits and its width four cubits; the eleven sheets were all of the same size. He joined five sheets together into one set and six sheets into another.
Revised English Bible–1989	They made hangings of goats' hair, eleven in all, to form a tent over the Tabernacle; each hanging was thirty cubits long and four cubits wide, all eleven of the same size. They joined five of the hangings together, and similarly the other six.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	The ECB does not appear to have this passage.
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Kaplan Translation They ⁴ made sheets out of goats' wool for the over-tent covering the tabernacle. There were 11 such sheets, 15 and all 11 were the same size, 30 cubits long, and 4 cubits wide.
Five sheets were sewn together to form one group, and six to form the [second] group.
36:14 **They**. Literally, "he made." See previous note.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible They were to make the curtains of goat's hair, for the tent of the dwelling place; even one and ten curtains are to have been made. The length of each of the curtains is thirty cubits, and four cubits is the width of each of the curtains; the one and ten curtains are of one measurement. They were to couple five curtains together, and six curtains together.

Concordant Literal Version Then he made sheets of goats' hair for the tent over the tabernacle. Eleven sheets he made them. The length of one sheet was thirty cubits, and four cubits was the width of one sheet, one measure for the eleven sheets. And he joined five of the sheets by themselves alone and six of the sheets by themselves alone.

Orthodox Jewish Bible And he made curtains of goat hair for the Ohel over the Mishkan; eleven curtains he made them.
The length of one curtain was thirty cubits, and four cubits was the width of one curtain; the eleven curtains were of the one size.
And he joined five curtains into a set, and six curtains into a set.

Rotherham's *Emphasized B.* And he made curtains of goat's-hair, for the tent over the habitation,—<eleven curtains> did he make them: ||the length of each' curtain|| was thirty cubits, and ||four cubits|| was the breadth of each' curtain,—<one measure> had the eleven curtains. And he joined five of the curtains by themselves,—and the six curtains, by themselves.

Expanded/Embellished Bibles:

The Expanded Bible Then they made another tent of eleven curtains made of goat hair [26:7], to put over the Holy Tent [Tabernacle]. All eleven curtains were the same size—forty-five feet [^l thirty cubits] long and six feet [^l four cubits] wide. The workers sewed [joined; bound] five curtains together into one set and six together into another set.

Kretzmann's Commentary And he made curtains of goats' hair, evidently woven from the hair as it was spun into threads, for the tent over the Tabernacle; eleven curtains he made them.
The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain. The eleven curtains were of one size.
And he coupled five curtains by themselves and six curtains by themselves. The five and six strips, respectively, as sewed together, formed two pieces of unequal size, which formed the tent proper.

The Voice He then had 11 panels of tent fabric made out of goat hair to use as a covering for *the interior* of the congregation tent. Each panel was 45 feet long and 6 feet wide. All 11 of the panels were identical in size and shape. He joined five panels together to form one large panel and then did the same with the remaining six to form a second large panel.

Bible Translations with Many Footnotes:

The Complete Tanach NET Bible® .
He made curtains of goats' hair for a tent over the tabernacle; he made eleven curtains.³⁴ The length of one curtain was forty-five feet, and the width of one curtain

was six feet – one size for all eleven curtains. He joined five curtains by themselves and six curtains by themselves.

^{34th} Heb “eleven curtains he made them.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and he (made) the tent walls of she-goats (for) a tent upon the dwelling, he (made) <eleven> tent walls, the length of the (one) tent wall is / (by) the forearm, and four forearms is the width, the (one) tent wall measurement is (one) (for) the <eleven> tent walls, and he coupled five of the tent walls <alone> and six of the tent walls <alone>,...
Green’s Literal Translation	And he made curtains of goats' hair for a tent over the tabernacle; he made them eleven curtains. The length of the one curtain was thirty by the cubit, and four cubits the width of the one curtain; one measure to the eleven curtains. And he joined the five curtains separately, and the six curtains separately.
New American Standard B.	Then he made curtains of goats' hair for a tent over the tabernacle; he made [Lit <i>made them</i>] eleven curtains in all. The length of each curtain was thirty cubits, and four cubits was the width of each curtain; the eleven curtains had the same measurements [Lit <i>one measure</i>]. He joined [Or <i>coupled</i>] five curtains by themselves, and the other six curtains by themselves.
Young’s Updated LT	And he makes curtains of goats’ hair for a tent over the tabernacle; eleven curtains he has made them; the length of the one curtain is thirty by the cubit, and the breadth of the one curtain is four cubits; one measure is to the eleven curtains; and he joins the five curtains apart, and the six curtains apart.

The gist of this passage: The second layer of the ceiling was made from sheets of goats’ hair.
14-16

Exodus 36:14a

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
‘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 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
y ^e rîy’âh (הַעֵרִיָּה) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine plural construct	Strong’s #3407 BDB #438
‘îzzîym (עִזִּימ) [pronounced <i>gihz-ZEEM</i>]	<i>female goats; goats’ hair</i>	feminine plural noun	Strong’s #5795 BDB #777
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
’ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun	Strong's #168 BDB #13

Exodus 36:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-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: He made tarps from goats' hair [to use] for the [second] covering [lit., tent] over the Tabernacle.

There were to be 4 sets over tarps over the Tabernacle. The first set appears to be the ones previously discussed and the second will be those made from goats' hair. They are a very rough sort of hair and this would provide some insulation.

More or less, this is mohair (which is generally confined to a specific kind of goat).

*Wikipedia: Mohair is a fabric or yarn made from the hair of the Angora goat. Both durable and resilient, mohair is notable for its high luster and sheen, and is often used in fiber blends to add these qualities to a textile. Mohair takes dye exceptionally well.*¹⁷ I would assume similar characteristics for the goats' hair used to make these curtains (or sheets).

This particular covering would be used primarily for strength and insulation.

Exodus 36:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ash ^e têy (אֶשֶׁתַּי) [pronounced <i>gahsh-TAY</i>]	<i>one; eleven, eleventh</i>	numeral	Strong's #6249 BDB #799
This word appears to be used only in conjunction with Strong's #6240.			
‘âsâr (עֲשָׂרָה) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
y ^e rîy'âh (הַעֲרִי) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine plural noun	Strong's #3407 BDB #438
‘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 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
’êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

¹⁷ From <https://en.wikipedia.org/wiki/Mohair> accessed January 27, 2024.

Translation: [Altogether], he made eleven tarps.

11 curtains would be made altogether.

Exodus 36:14 He made tarps from goats' hair [to use] for the [second] covering [lit., *tent*] over the Tabernacle. [Altogether], he made eleven tarps. (Kukis mostly literal translation)

The royalty and splendor of the first tarps were hidden beneath the tarps made from goats' hair, just as the majesty and glory of our Lord Jesus Christ was hidden beneath the exterior of a man.

Exodus 36:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ōrek ^e (רֹאדָּ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73
y ^e rîy'âh (הַעֵיִרָי) [pronounced y ^e ree-GAWH]	<i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; <i>a veil, tarp, drapery</i> ; a metonym for <i>tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every</i> ; but it can also mean a <i>composite unity</i> ; possibly <i>particular; anyone; same</i>	feminine singular numeral adjective with the definite article	Strong's #259 BDB #25
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced sh ^e low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammâh (אֶמְמָה) [pronounced ahm-MAW]	(a) <i>cubit</i> (18 inches); often <i>cubits</i> in the singular	feminine singular noun with the definite article	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'âh (רְבַעַה) [pronounced ah ^{re} -baw-GAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
'ammôwth (אֶמְמֹוֹת) [pronounced ahm-MOHTH]	<i>cubits</i> (18 inches)	feminine plural noun	Strong's #520 BDB #52
rôchab (רֹחַב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular construct	Strong's #7341 BDB #931
y ^e rîy'âh (הַעֵיִרָי) [pronounced y ^e ree-GAWH]	<i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; <i>a veil, tarp, drapery</i> ; a metonym for <i>tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438

Exodus 36:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective with the definite article	Strong's #259 BDB #25

Translation: The length of one tarp [is] 45 feet with a 6 foot width.

The curtains individually would measure 45' x 6'.

Exodus 36:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
middâh (מִדָּה) [pronounced mihd-DAW]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute [Chaldean]</i>	feminine singular noun	Strong's #4060 BDB #551
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'ash ^e têy (אֶשֶׁתַּי) [pronounced gahsh-TAY]	<i>one; eleven, eleventh</i>	numeral	Strong's #6249 BDB #799
This word appears to be used only in conjunction with Strong's #6240.			
'âsâr (אֶשֶׁר) [pronounced gaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
y ^e rîy'âh (הַעֲרִי) [pronounced y ^e ree-GAWH]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine plural noun	Strong's #3407 BDB #438

Translation: [He used] the same measure for [all] eleven tarps.

Each curtain would have the same measure.

Exodus 36:15 The length of one tarp [is] 45 feet with a 6 foot width. [He used] the same measure for [all] eleven tarps. (Kukis mostly literal translation)

These tarps are roughly 45 feet x 6 feet each.

Exodus 36:16			
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
châbar (חָבַר) [pronounced khawb-VAHR]	<i>to unite with, to make an ally of; to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]</i>	3 rd person masculine singular, Piel imperfect	Strong's #2266 BDB #287
'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
châmêsh (חֲמֵשׁ) [pronounced khaw-MAYSH]	<i>five</i>	masculine singular numeral; construct state	Strong's #2568 BDB #331
yêrîy'âh (הַעֲרִי'אֵה) [pronounced yêree-ḠAWH]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine plural noun	Strong's #3407 BDB #438
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart.</i>			
wê (or vê) (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
yêrîy'âh (הַעֲרִי'אֵה) [pronounced yêree-ḠAWH]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine plural noun	Strong's #3407 BDB #438
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart.</i>			

Translation: He then joined five tarps together by themselves and six tarps together by themselves.

Then the five tarps would be joined together (I assume by sewing) and the 6 joined together as well. So we have two uneven sets of sheets. I would suggest that these represent an uneven number of Jews and gentiles brought into the family of God.

Exodus 36:16 He then joined five tarps together by themselves and six tarps together by themselves. (Kukis mostly literal translation)

I would be interested in the spiritual significance of this verse and the different number of tarps (I do have a theory).

Exodus 36:14–16 He made tarps from goats' hair [to use] for the [second] covering [lit., *tent*] over the Tabernacle. [Altogether], he made eleven tarps. The length of one tarp [is] 45 feet with a 6 foot width. [He used] the same measure for [all] eleven tarps. He then joined five tarps together by themselves and six tarps together by themselves. (Kukis mostly literal translation)

Exodus 36:14–16 He made the eleven goat hair tarps which would go over the Tabernacle. Each tarp measured 45' x 6'. He used the same measure for every tarp. He joined the five tarps together; and then joined the remaining six tarps together. (Kukis paraphrase)

For the top of the Tabernacle there would be four sets of sheets. The goats' hair formed the second set of sheets. The bottom two sheets would simply lay on the top of the Tabernacle and overlap the sides. The next two coverings (v. 19) would be pulled taut over the framing and apparently staked into the ground.

And so he makes loops fifty along an edge of the curtain the outermost in place of joining and fifty loops along an edge of the curtain the place of joining the second [one]. And so he makes clasps of copper fifty to couple the tent to be one. And so he makes a covering for the tent, skins of rams dyed red and a covering of skins of antelopes [*badgers, dolphins?*], from to a higher part.

Exodus
36:17–19

He made 50 loops along the edge of the outermost tarp [where they would] join [together], and 50 loops along the edge of the second tarp [where they would] join [together]. He also made 50 copper clasps to connect the coverings [lit., *tent*] to be one [piece]. He also made [other] coverings for the tent: red-dyed ram skins and antelope [*badgers, dolphins?*] skins [to be placed] overhead.

He took these two sets of tarps and added 50 loops on the edge of them both, where they would be joined together. He made 50 copper clasps to connect the tarp coverings together into one piece. He made two additional covers for the tent: red-dyed ram skins and antelope skins, to be placed as the top two layers.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he makes loops fifty along an edge of the curtain the outermost in place of joining and fifty loops along an edge of the curtain the place of joining the second [one]. And so he makes clasps of copper fifty to couple the tent to be one. And so he makes a covering for the tent, skins of rams dyed red and a covering of skins of antelopes [*badgers, dolphins?*], from to a higher part.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another. And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering. He made also a cover for the tabernacle of rams' skins dyed red; and another cover over that of violet skins.

Aramaic ESV of Peshitta

He made fifty loops on the edge of the curtain that was outmost in the coupling, and he made fifty loops on the edge of the curtain that was outmost in the second coupling. He made fifty clasps of brass to couple the tent together, that it might be

	a unit. He made a covering for the tent of rams' skins dyed red, and a covering of sea cow hides above.
Lamsa's Peshitta (Syriac)	And they made loops: fifty loops on the edge of the curtain, from the side of the selvedge, and fifty loops they made on the edge of the curtain in the other selvedge. And they made fifty clasps of brass for the packing up of the Tabernacle to be a unit. And they made a covering for the Tabernacle: skins of rams that are dyed red and a covering of leather of sky blue from above.
Samaritan Pentateuch	And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches of brass to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.
Updated Brenton (Greek)	No matching text.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they put fifty twists of cord on the edge of the outside curtain of the first group, and fifty twists on the edge of the outside curtain of the second group, And fifty hooks of brass for joining them together to make the tent. And they made a cover of sheepskins coloured red, to go over the tent, and a cover of leather over that.
Easy English	They used material to make 50 rings along the edge of the end curtain in each set. They made 50 bronze hooks to join the two sets of curtains together. It made a single tent. They used red leather from sheep's skins to cover the tent. They used another kind of good leather to cover the red leather.
Easy-to-Read Version–2008	They put 50 loops along the edge of the end curtain of one group. And they did the same on the end curtain of the other group. The workers made 50 bronze rings to join the two groups of curtains together to form one tent. Then they made two more coverings for the Holy Tent. One covering was made from ram skins dyed red. The other covering was made from fine leather.
God's Word™	Then they made 50 loops along the edge of the end sheet in each set. They also made 50 bronze fasteners to link the inner tent together as a single unit. They made a cover out of rams' skins that had been dyed red for the outer tent, and over that they put a cover made of fine leather.
Good News Bible (TEV)	They put fifty loops on the edge of the last piece of one set and fifty loops on the edge of the other set. They made fifty bronze hooks to join the two sets, so as to form one cover. They made two more coverings, one of rams' skin dyed red and the other of fine leather, to serve as an outer cover.
The Message	Next they made tapestries of woven goat hair for a tent that would cover The Dwelling. They made eleven panels of these tapestries. The length of each panel was forty-five feet long and six feet wide. They joined five of the panels together, and then the other six, by making fifty loops along the edge of the end panel and fifty loops along the edge of the joining panel, then making fifty clasps of bronze, connecting the clasps to the loops, bringing the tent together. They finished it off by covering the tapestries with tanned rams' skins dyed red, and covered that with dolphin skins. Vv. 14–16 are included for context.
NIRV	Then they made 50 loops along the edge of the end curtain in the one set. They did the same thing with the other set. They made 50 bronze hooks. They used them to join the tent together all in one piece. They made a covering for the tent. They made it out of ram skins dyed red. Over that, they put a covering of another kind of strong leather.

New Simplified Bible They made fifty loops along the edge of the end curtain in each set. Fifty bronze fasteners were also made to link the inner tent together as a single unit. They made a cover out of rams' skins that had been dyed red for the outer tent, and over that they put a cover made of fine leather.

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

Casual English Bible As he did with the other curtains, he sewed 50 loops onto one edge of each long panel. And he made 50 bronze clasps to connect the two long panels into one. He finished the tent of the worship center by adding a layer of ram sheepskin and another of top-quality leather. [4].

⁴36:19 It's unclear what this is made from. The Hebrew word, tahas, can mean the leather of a "sea cow," presumably a dolphin, or it can mean "fine leather" or "durable leather."

Contemporary English V. Fifty loops were put along one of the wider sides of each panel, and the two panels were fastened at the loops with fifty bronze hooks. Two other coverings were made--one with fine leather and the other with ram skins dyed red.

The Living Bible Then he made fifty loops along the end of each and fifty small bronze clasps to couple the loops so that the draperies were firmly attached to each other.

The top layer of the roof was made of rams' skins, dyed red, and tanned goatskins.

New Berkeley Version
New Life Version

. He took fifty small pieces of cloth, longer than they were wide. He sewed both ends of each to the side of the last curtain in the first row. Then he sewed fifty pieces onto the side of the last curtain in the second row. He made fifty hooks of brass. And he put the hooks through the sewed pieces of cloth and joined the tent together as one. He made a covering for the tent out of rams' skins made red, and a covering of badgers' skins over this.

New Living Translation

He made fifty loops for the edge of each large curtain. He also made fifty bronze clasps to fasten the long curtains together. In this way, the tent covering was made of one continuous piece. He completed the tent covering with a layer of tanned ram skins and a layer of fine goatskin leather.

Unfolding Bible Simplified

They made one hundred loops of blue cloth. They fastened fifty of them to the outer edge of the one set and they fastened fifty to the outer edge of the other set. Bezalel and his men made 50 bronze clasps and joined the two sets together with them. In that way it formed one cover. They made two more covers for the sacred tent. They made one from rams' skins that had been tanned, and they made the top cover from goatskin leather.

Partially literal and partially paraphrased translations:

American English Bible He also made fifty loops along the edge of the first group of goat-hair cloths and fifty loops along the edge of the second group (in the middle), then he formed fifty bronze hooks and joined both sections with the hooks, making it a single sheet. He also made a top covering for the Sacred Tent out of ram's skins, some of which were dyed red, and some of which were dyed blue.

Beck's American Translation
Common English Bible

They made fifty loops on the edge of the outer curtain of the one set and fifty loops on the edge of the other set of curtains. They made fifty copper clasps to join the tent together so that it would be one whole structure. They also made a covering for the tent of rams' skins dyed red and an outer covering of beaded leather.

New Advent (Knox) Bible

And he made fifty loops at the edge of the first set of coverings, then fifty at the edge of the other, to join them together, and fifty brazen clasps, so that the coverings would be tied together, and the whole would form a single protecting roof.

He made a canopy, too, over the tabernacle, of rams' fleeces dyed red, and another canopy over that of skins dyed violet.

Translation for Translators They made 100 loops of *blue* cloth. They fastened 50 of them to the outer edge of the one set and they fastened 50 to the outer edge of the other set. They made 50 bronze clasps/fasteners and joined the two sets together with them. In that way it formed one cover. They made two more covers for the Sacred Tent. They made one from rams' skins that had been <tanned/dyed red>, and they made the top cover from goatskin leather.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible He made fifty loops on the edge of the outermost curtain in the first set and fifty loops on the edge of the corresponding curtain in the second set. He made fifty bronze clasps to join the tent together as a single unit. He also made a covering for the tent from ram skins dyed red and a covering of fine leather [Hb obscure] on top of it.

Conservapedia Translation And he made fifty loops upon the farthest edge of the curtain in the lining, and fifty loops made he upon the edge of the curtain which combined the second. And he made fifty brass buckles to stitch the tent together as one. And he made a covering of red dyed ram skins, and a covering of badger skin above this.

Ferrar-Fenton Bible They also made hooks of brass to join the canopy to form it into one piece. Then they made the Hall of Assembly of red ram-skins, with a verandah of badger skins over all of it. V. 17 was placed with the previous passage for context.

International Standard V He made 50 loops along the edge of the outermost curtain in the first set, and 50 loops along the edge of the curtain of the other set. He made 50 bronze clasps to join the tent together so it would be one piece. Then he made a cover for the tent of ram skins dyed red [Or tanned] and a covering of dolphin [Or dugong, a marine animal resembling a walrus or manatee] skins above that.

Urim-Thummim Version He made 50 loops on the outer border of the curtain, in the joining and 50 loops he made on the border of the curtain that is joining the second, and he made 50 hooks of brass to join the tent together so that it will be one. He made a covering for the tent of rams' skins dyed red, and a covering of animal hides above that.

Wikipedia Bible Project And he made loops, fifty, on the lip of the extreme drape of the cluster, and he made fifty loops on the lip of the drape of the second cluster. And he made clasps of copper, fifty, to join the tent, to be one. And he made the tent covering of reddened ram-skins, and a cover of seal-skins from above.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) They attached fifty loops to the border of the last sheet in the first set, and fifty loops to the border of the last sheet in the second set. And they made fifty bronze clasps, to join the two sets so as to form one cover. They made another covering of rams' skins dyed red to be put over the Holy Tent and a covering of fine leather to spread over that.

New Catholic Bible Fifty loops were made in the outside edge of the first set, and fifty loops in the edge of the second set. Fifty bronze clasps were made to join the tent together and make it a single structure. Then a covering was made for the tent of rams' skins dyed red, and over it a covering of sheep skin.

New Jerusalem Bible He made fifty loops along the edge of the last sheet of the first set, and fifty loops along the edge of the sheet of the second set. He made fifty bronze clasps, to draw the tent together and make it a unified whole. And for the tent he made a cover of rams' skins dyed red, and a cover of fine leather over that.

Revised English Bible—1989 They made fifty loops on the edge of the last hanging in the first set and fifty loops on the joining edge of the second set, and fifty bronze fasteners to join up the tent

and make it a single whole. They made for the tent a cover of tanned rams' skins and an outer covering of dugong-hides.

Jewish/Hebrew Names Bibles:

- exeGesés companion Bible And he joins five curtains by themselves and six curtains by themselves: and he works fifty loops on the edge of the curtain in the joint and he works fifty loops on the edge of the curtain with the joint of the second: and he works fifty hooks of copper to join the tent together, to become one. And he works a covering for the tent of reddened skins of rams and a covering skins of badgers above that. Vv. 16–19.
- Hebraic Roots Bible And he made fifty loops on the edge of the last curtain at the juncture; and he made fifty loops on the edge of the curtain that joined the second. And he made fifty bronze hooks to join the tent, to unite it in one (echad). And he made a cover for the tent of rams' skins dyed red; and a cover of dugong skins from above.

Weird English, Old English, Anachronistic English Translations:

- Awful Scroll Bible They were to make fifty loops, at the end of a side of the coupling of the curtain, and fifty loops are they to have made on a side of the curtain, coupling it to the other. They were to make fifty hooks of bronze, to couple together the tent, a coupling together, even is it to be as one. They were to make the covering for the tent, of the hide of ram being dyed red, and a cover of the hide of sea cow above it.
- Concordant Literal Version Then he made fifty loops on the hem of the endmost sheet at the joining, and he made fifty loops on the hem of the sheet at the second joining. And he made fifty copper links to join the tent, for it to come to be one. He also made a cover for the tent of reddened rams' hides, and a cover of azure hides above.
- Orthodox Jewish Bible And he made fifty loops upon the uttermost edge of the curtain at the end of the set, and fifty loops made he upon the edge of the curtain of the other set. And he made fifty hooks of nechoshet to attach the Ohel together, that it might be echad (one). And he made a Mikhseh (Cover) for the Ohel of dyed red ram skin, and a tachash hide Mikhseh above that.
- Rotherham's *Emphasized B.* And he made fifty loops upon the border of the curtain that was outmost in the [one] set and <fifty loops> made he upon the border of the curtain of the second set. And he made fifty clasps of bronze,—to join together the tent that it might become one. And he made a covering to the tent, of rams' skins, dyed red,—and a covering of badgers' skins [above].

Expanded/Embellished Bibles:

- The Amplified Bible* He made fifty loops on the edge of the outermost curtain in the first set, and he made fifty loops on the edge of the outermost curtain of the second set. He made fifty bronze hooks to join the tent together into a unit. He made a [third] covering for the tent of rams' skins dyed red [Similar to morocco leather.], and above it a [fourth] covering of porpoise skins [Hebrew uncertain.].
- The Expanded Bible They made fifty loops along the edge of the outside curtain of one set and fifty loops along the edge of the outside curtain of the other set. Then they made fifty bronze

·rings [hooks; clasps] to ·join [bind] the two sets of cloth together and make the tent one piece. They made two more coverings for the outer tent—one made of ·male sheepskins colored red [or tanned rams' skins; 26:14] and the other made of ·fine leather [or sea cow hide; 26:14].

Kretzmann's Commentary

And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

And he made fifty taches of brass, clasps of copper or bronze, to couple the tent together, that it might be one.

And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that. Cf Exodus 26:1-14. The leather coverings were intended to serve for a protection against the weather.

The Voice

He had 50 loops made *and attached* along the edge of the outer panel of each set. Then he had 50 clasps fashioned from bronze and used them to connect the panels together, so that they formed one continuous piece. He then covered the *goat hair panels* with a layer of red-dyed rams' skins and covered that with a layer made from sea-cow hides.

Bible Translations with Many Footnotes:

The Complete Tanach
Kaplan Translation

Fifty loops were made on the innermost sheet of the [first] group, and [another] fifty on the innermost sheet of the second group. They made 50 copper fasteners to join the over-tent together and make it a single unit.

They made a roof for the tabernacle out of reddened rams' skins, and [another] roof above it out of blue processed hides.

NET Bible®

He made fifty loops along the edge of the end curtain in the first set and fifty loops along the edge of the curtain that joined the second set. He made fifty bronze clasps to join the tent together so that it might be a unit.³⁵ He made a covering for the tent out of ram skins dyed red and over that a covering of fine leather.³⁶

^{35tn}The construction uses the infinitive construct from the verb “to be” to express this purpose clause: “to be one,” or, “so that it might be a unit.”

^{36tn}See the note on this phrase in Exod 25:5.

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

Literal, almost word-for-word, renderings:

A Faithful Version

And he made fifty loops on the outermost edge of the curtain in the coupling, and he made fifty loops upon the edge of the curtains which coupled the second.

And he made fifty clasps of bronze to couple the tent together so that it might be one.

And he made a covering for the tent of rams' skins dyed red, and a covering of tanned leather skins for the top.

Brenner's Mechanical Trans.

...and he (made) / loops upon the lip of the outer tent wall in the joint, and / loops he (made) upon the lip of the tent wall of the second coupling, and he (made) /

	copper hooks (for) coupling the tent to exist as a unit, and he made a roof covering (for) the tent from skins of bucks being red, and a roof covering from skins of tahhashs on <top>,...
English Standard Version	And he made fifty loops on the edge of the outermost curtain of the one set, and fifty loops on the edge of the other connecting curtain. And he made fifty clasps of bronze to couple the tent together that it might be a single whole. And he made for the tent a covering of tanned rams' skins and goatskins.
Green's Literal Translation	And he made fifty loops on the edge of the last curtain at the juncture; and he made fifty loops on the edge of the curtain that joined the second. And he made fifty bronze hooks to join the tent, to unite it in one. And he made a cover for the tent of rams' skins dyed red; and a cover of dugong skins from above.
Modern Literal Version	And he made fifty loops on the edge of the last curtain at the junction and fifty loops he made upon the edge of the last curtain at the second junction. And he made fifty hooks of brass to join the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red and a covering of certain skins above.
New American Standard B.	Moreover, he made fifty loops on the edge of the curtain that was outermost in the first set [Lit <i>tie</i>], and he made fifty loops on the edge of the curtain that was outermost in the second set [Lit <i>tie</i>]. He also made fifty clasps of bronze [Or <i>copper</i>] to join [Or <i>couple</i>] the tent together so that it would be a unit [Lit <i>one</i>]. And he made a covering for the tent of rams' skins dyed red [Or <i>tanned</i>], and a covering of fine leather [Meaning of the Heb uncertain] above.
Updated Bible Version 2.17	And he made fifty loops on the edge of the curtain that was outermost in the coupling, and fifty loops he made on the edge of the curtain which was [outermost in] the second coupling. And he made fifty clasps of bronze to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of sealskins above.
Young's Updated LT	And he makes fifty loops on the outer edge of the curtain, in the joining; and fifty loops he has made on the edge of the curtain which is joining the second; and he makes fifty hooks of brass to join the tent—to be one; and he makes a covering for the tent of rams' skins made red, and a covering of badgers' skins above.

The gist of this passage: 17-19 The second layer of a covering was completed, along with two more layers.

Exodus 36:17a			
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
'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 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lulâ'âh (לִּלְאוֹת) [pronounced <i>loo-law-AW</i>]	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun	Strong's #3924 BDB #533
chămishîym (חֲמִישִׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332

Exodus 36:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שֶׁפָּה) [pronounced <i>saw-FAWH]</i>	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^e rîy'âh (הַעֲרִי'אָה) [pronounced <i>y^eree-GAWH]</i>	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
qîytsôwn (וְצִי'וֹן) [pronounced <i>kee-SONE]</i>	<i>at the end, the outmost, outer</i>	feminine singular adjective with the definite article	Strong's #7020 BDB #894
b ^e (בְּ) [pronounced <i>b^{eh}]</i>	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mach ^e bereth (תְּכַבְּרֶת) [pronounced <i>mahkh-BEH-rehth]</i>	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the definite article; pausal form	Strong's #4225 BDB #289

Translation: He made 50 loops along the edge of the outermost tarp [where they would] join [together],...

He has these two sets of sheets made of goats' hair. Along the edge of one, where the sheets would be joined, he added 50 loops.

Exodus 36:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh]</i>	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmeshîym (חֲמִשִּׁימ) [pronounced <i>khuh-mih-SHEEM]</i>	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
lulâ'âh (לֹּלְאָה) [pronounced <i>loo-law-AW]</i>	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun	Strong's #3924 BDB #533
‘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 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Exodus 36:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שֶׁפָּה) [pronounced <i>saw-FAWH</i>]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^e rîy'âh (הַעֲרִיָּה) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
mach ^e bereth (תְּרִבְחָמָה) [pronounced <i>mahkh-BEH-rehth</i>]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the definite article	Strong's #4225 BDB #289
shênîyth (שֵׁנִיִּת) [pronounced <i>shay-NEETH</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: ...and 50 loops along the edge of the second tarp [where they would] join [together].

On the second set of sheets, he added 50 loops where the two sets of sheets would be joined together.

Exodus 36:17 He made 50 loops along the edge of the outermost tarp [where they would] join [together], and 50 loops along the edge of the second tarp [where they would] join [together]. (Kukis mostly literal translation)

Exodus 36:18

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
‘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 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
kereç (כֶּרֶךְ) [pronounced <i>KEH-rehç</i>]	<i>hook, on edge of curtains, clasp, knob</i>	masculine plural construct	Strong's #7165 BDB #902
n ^e chôsheth (תְּשֻׁחָה) [pronounced <i>n^e-KHOH-sheth</i>]	<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 36:18			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chāmishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châbar (חָבַר) [pronounced <i>khawb-VAHR</i>]	<i>to unite with, to make an ally of, to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]</i>	Piel infinitive construct	Strong's #2266 BDB #287
’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 the definite article	Strong's #168 BDB #13
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
’echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25

Translation: He also made 50 copper clasps to connect the coverings [lit., *tent*] to be one [piece].

In order to join these curtains together, there were 50 copper clasps made to connect them, so that they are one set of curtains, which will be draped over the entire Tabernacle. The clasps would connect the loops sewn on to each edge of the goats' hair sheets.

Exodus 36:18 He also made 50 copper clasps to connect the coverings [lit., *tent*] to be one [piece]. (Kukis mostly literal translation)

It is possible that this speaks of the many facets of God's character, which is one whole being.

Exodus 36:19			
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 36:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
mik ^e seh (מִכְסֵּה) [pronounced <i>mihk-SEH</i>]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular noun	Strong's #4372 BDB #492
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13
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 ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mik ^e seh (מִכְסֵּה) [pronounced <i>mihk-SEH</i>]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
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
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma ^e lâh (מֵלָח) [pronounced <i>mawg^e-LAW</i>]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751

With the lâmed preposition this means *upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly*. With the hê local, it can mean *upwards; farther; more*. Adding the min, the lâmed, the adverb and the hê local together, it means *from above; above*.

Translation: He also made [other] coverings for the tent: red-dyed ram skins and antelope [badgers, dolphins?] skins [to be placed] overhead.

There would be two other coverings for the tent—ram skins which had been dyed red; and another kind of leather where the animal is in question. I would expect, given its use, to be a sea mammal of some sort.

Exodus 36:19 He also made [other] coverings for the tent: red-dyed ram skins and antelope [badgers, dolphins?] skins [to be placed] overhead. (Kukis mostly literal translation)

We will later speak of Bezalel and Oholiab, but this does not appear to be either one of them. It is very likely that one person supervises the work and possibly does some of it.

The Amplified Bible: These last coverings of the tabernacle text are not to be confused with the second one of goats' hair (v. 14). There were four distinct covers of the tabernacle tent. 1. A covering of fine twined linen woven with blue, purple and scarlet, with figures of cherubim upon it. It was made of two long pieces, one running from north to south, the other from east to west [and overlapping for the ceiling] (Exodus 16:1, 6). 2. Over this a covering of woven goats' hair was thrown (26:7; 36:14). 3. Outside this was another of rams' skins made red. 4. And "above it" another covering of dolphin or porpoise skins, weighting the others down and giving perfect protection from the weather (36:19).

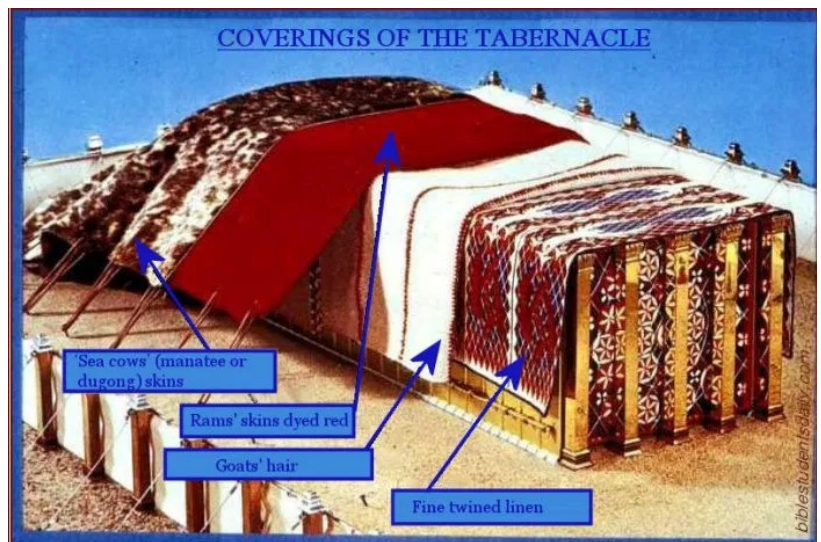
Exodus 36:17–19 He made 50 loops along the edge of the outermost tarp [where they would] join [together], and 50 loops along the edge of the second tarp [where they would] join [together]. He also made 50 copper clasps to connect the coverings [lit., tent] to be one [piece]. He also made [other] coverings for the tent: red-dyed ram skins and antelope [badgers, dolphins?] skins [to be placed] overhead. (Kukis mostly literal translation)

Exodus 36:17–19 He took these two sets of tarps and added 50 loops on the edge of them both, where they would be joined together. He made 50 copper clasps to connect the tarp coverings together into one piece. He made two additional covers for the tent: red-dyed ram skins and antelope skins, to be placed as the top two layers. (Kukis paraphrase)

The Coverings of the Tabernacle (a graphic); from [Bible Students Daily](#); accessed January 11, 2020.

The first covering that we spoke of was the curtains made of finely twined linen, with the colors violet, purple and red (I recall only violet being mentioned in this chapter). There were cherubim images which were also a part of this curtain. These sheets could be seen from inside of the Tabernacle.

Over that would be the goat hair (which would have acted as insulation). I would have thought black hair or a blonder color. Then we have the reddened ram skin—which represents the **blood of Jesus Christ**, dying for our sins.



The top cover is probably from some kind of sea mammal, which would have allowed for water to runoff the skin.

Constructing the Tabernacle: Making the Frame Boards and Cross Bars

Compare with Exodus 26:15–29, 31–37

Vv. 20–30 are all about the boards which are used in the Tabernacle. Bear in mind that this all needs to be disassembled from time to time, so that these boards cannot form a permanent structure, but one that might be broken down when necessary, and moved.

I will later put several verses together as sort of a to-do list which has been completed.

And so he makes the frames for the Tabernacle [from] woods of acacia standing upright. Ten cubits [is] a length of the frame and a cubit and half the cubit [is] a width of the frame the one. Two of hands for the frame the one being joined one unto one. So he made for all frames of the Tabernacle.

Exodus
36:20–22

He made the wood frames for the Tabernacle [from] acacia wood [to be] stood upright. Each framing board [was] 15 feet long and 2¼ feet wide. Each board [had] two sides/clips/dowels for being joined together. He did [this] for all frame boards of the Tabernacle.

He made wood framing boards for the Tabernacle from acacia wood, that would be stood upright. Each frame was 15' x 2¼'. Each board could be joined to another with clips (or possibly dowels). He made all of the frames for the Tabernacle in this way.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he makes the frames for the Tabernacle [from] woods of acacia standing upright. Ten cubits [is] a length of the frame and a cubit and half the cubit [is] a width of the frame the one. Two of hands for the frame the one being joined one unto one. So he made for all frames of the Tabernacle.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

He made also the boards of the tabernacle of setim wood standing. The length of one board was ten cubits; and the breadth was one cubit and a half. There were two mortises throughout every board, that one might be joined to the other. And in this manner he made for all the boards of the tabernacle.

Aramaic ESV of Peshitta

He made the boards for the Tabernacle of acacia wood, standing up. Ten cubits was the length of a board, and a cubit and a half the breadth of each board. Each board had two tenons, joined one to another. He made all the boards of the Tabernacle this way.

Lamsa's Peshitta (Syriac)

And they made boards for the Tabernacle of wood of the box tree, standing up. Ten cubits, the length of one board, and a cubit and half a cubit, the width of one board. Two sockets to one board, and two sockets to one board, upright, one against one, thus they made all the boards of the Tabernacle.

Samaritan Pentateuch

And he made boards for the tabernacle of shittim wood, standing up. The length of one board was ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

Updated Brenton (Greek)

The is no parallel section in the Greek.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And for the uprights of the House they made boards of hard wood. The boards were ten cubits long and one cubit and a half wide. Every board had two tongues fixed into it; all the boards were made in this way.
Easy English	They used acacia wood to make the boards that would hold up the tabernacle. Each board was 4 metres high and 65 centimetres wide. Each board had two wooden pegs, beside each other. They made all the boards for the tabernacle like this.
Easy-to-Read Version–2008	Then the workers made frames from acacia wood to support the Holy Tent. Each frame was 10 cubits long and 1 1/2 cubits wide. There were two side poles joined together with cross pieces to make each frame. Every frame for the Holy Tent was made the same.
God's Word™	They made a framework out of acacia wood for the inner tent. Each frame was 15 feet long and 27 inches wide, with two identical pegs. They made all the frames for the inner tent this same way.
Good News Bible (TEV)	They made upright frames of acacia wood for the Tent. Each frame was 15 feet tall and 27 inches wide, with two matching projections, so that the frames could be joined together. All the frames had these projections.
<i>The Message</i>	The Framing They framed The Dwelling with vertical planks of acacia wood, each section of frame fifteen feet long and two and a quarter feet wide, with two pegs for securing them. They made all the frames identical: twenty frames for the south side, with forty silver sockets to receive the two tenons from each of the twenty frames; they repeated that construction on the north side of The Dwelling.
NIRV	The workers made frames out of acacia wood for the holy tent. Each frame was about 15 feet long and two feet three inches wide. The workers added two small wooden pins to each frame. The pins stuck out so that they were even with each other. The workers made all the frames of the holy tent in the same way.

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

Casual English Bible	Framing the worship center Next, Bezalel built the acacia wood frame to support the tent worship center. Each section stood 15 feet high and 27 inches wide (about 5 m x 1.5 m). He added two supporting braces [5] to the bottom of each section. ⁵ 36:22 It's unclear what the supports are for each section of the frame. Scholars offer guesses such as these: pegs, supportive braces, or tenons that connect into boards with mortises.
Contemporary English V.	Acacia wood was used to build the framework for the walls of the sacred tent. Each frame was fifteen feet high and twenty-seven inches wide with two wooden pegs near the bottom. Then two silver stands were placed under each frame with sockets for the pegs, so they could be joined together. Twenty of these frames were used along the south side and twenty more along the north. Although these are marked vv. 20–22, vv. 23–26 all refer back to v. 22.
The Living Bible	For the sides of the Tabernacle he used frames of acacia wood standing on end. The height of each frame was 15 feet and the width 2-1/4 feet. Each frame had two clasps joining it to the next.
New Berkeley Version New Life Version	. Then he made the pillars of acacia wood for the meeting tent. Each piece of wood was as long as five long steps, and as wide as one step. He made two joining pieces in each piece of wood for joining them together. He did this for all the pieces of wood of the meeting tent.
New Living Translation Unfolding Bible Simplified	. Bezalel and his men made forty-eight frames from acacia wood and set them up to support the covers for the sacred tent. Each frame was four and three-fifths

meters long and three-quarters of a meter wide. They made two projections at the bottom of each frame. These were for fastening the frames to the bases underneath them. Each frame had these projections.

Partially literal and partially paraphrased translations:

American English Bible	Then he made posts for the Sacred Tent out of durable wood. The first post was fifteen feet tall, and a foot and three quarters wide. It had two joints that butted against each other... and that's how he made all the posts for the Sacred Tent.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	He made upright frames, too, of acacia wood to support the tabernacle. Each board was ten cubits high, and had a width of a cubit and a half; and at the sides of it, two tenon-pieces jutted out, so that each might be mortised to the next; all the framework of the tabernacle he made in this way.
Translation for Translators	They made 48 frames from acacia wood and set them up <i>to support the covers for the Sacred Tent</i> . Each frame was <15 feet/4.5 meters> long and <27 in./66 cm.> wide. They made two projections at the bottom of each frame. These were for fastening the frames to the bases underneath them. Each frame had these projections.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Next, he constructed upright frames of acacia wood for the tabernacle. Each frame was ten cubits long and a cubit and a half wide. Two tenons were connected to each other for each frame. He made all the frames of the tabernacle in this way.
Christian Standard Bible	He made upright supports [Or <i>made frames</i>] of acacia wood for the tabernacle. Each support was fifteen feet [Lit <i>10 cubits</i>] long and twenty-seven inches [Lit <i>a cubit and a half</i>] wide. Each support had two tenons for joining one to another. He did the same for all the supports of the tabernacle.
Conservapedia Translation	And he made upright boards of shittim wood for the tabernacle. The length of a board was ten cubits, and the width of a board one and a half. One board had two connectors, equidistant; and he did the same for them all.
Ferrar-Fenton Bible	They also made the planks for the tabernacle of acacia wood planed. The length of a plank was ten cubits, and a cubit and a half broad, for each plank. There were two hands to each plank at the joinings on one side and the other. They made the same to all the planks of the tabernacle.
International Standard V	Then he made upright boards of acacia wood for the tent. Each [Lit. the one] board was fifteen feet [Lit. ten cubits; or about 4.6 meters] long, and 27 inches wide. [Lit. one and a half cubits the width of each board; or about 0.7 meters] Each board had two pegs, joined to one another, and he did this for all the boards of the tent.
Urim-Thummim Version	He made upright frames for the Tabernacle out of acacia wood. The length of a board was 15 feet, and its width was 2 1/4 feet. One board had two tenons equally spaced from each other and so all the boards for the Tabernacle were made in this way.
Wikipedia Bible Project	And he made the planks for the dwelling, acacia trees, standing. Ten cubits the length of the plank, and one and half cubit the width of one plank. And two plugs for one plank, crossed one against the other. Thus he made all the planks of the dwelling.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) The Holy Tent was made with boards of acacia wood, which stood upright. Each board was ten cubits long and one and a half cubits wide. Each board was fitted with two matching arms; this they did for all the boards of the Holy Tent.
- New American Bible (2011) **The Framework.**
 ° Frames were made for the tabernacle, acacia-wood uprights. The length of each frame was ten cubits, and the width one and a half cubits. Each frame had two arms, fastening them one to another. In this way all the frames of the tabernacle were made.
 c. [36:20–34] Ex 26:15–29.
- New Catholic Bible **The Boards.** Upright frames were made of acacia wood for the tent. Each board was ten cubits long and one and a half cubits wide. Each board had two joints to fit them together. This is how all the boards of the tabernacle were made.
- New Jerusalem Bible
 Revised English Bible–1989 They made for the Tabernacle frames of acacia-wood as uprights, each frame ten cubits long and one and a half cubits wide, and two tenons for each frame joined to each other. They did the same for all the frames of the Tabernacle.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible **(LY: v)** He made the upright planks of acacia-wood for the tabernacle. Each plank was fifteen feet long and two-and-a-quarter feet wide. There were two projections on each plank, and the planks were joined one to another. This is how he made all the planks for the tabernacle.
- exeGesés companion Bible And he works boards for the tabernacle of shittim timber, standing up:
 the length of a board, ten cubits
 and the width of a board, one cubit and a half:
 one board has two hands, equidistant one to one:
 thus he works for all the boards of the tabernacle.
- Hebraic Roots Bible And he made the boards for the tabernacle, standing planks of acacia wood. The length of the board was ten cubits, and a cubit and a half was the width of the one board. The one board was connected by two pins, one to another; so he did to all the boards of the tabernacle.

Weird English, Old English, Anachronistic English Translations:

- Awful Scroll Bible They were to make the boards for the dwelling place, of acacia wood, standing upright. The length of a board is ten cubits, and the width of the board is one cubit and a half. Each board is with two tenons, attaching one to the other, even are they to have made the boards of the dwelling place.
- Concordant Literal Version Then he made the hollow tapers for the tabernacle of standing acacia boards; ten cubits was the length of one hollow taper, and a cubit and a half cubit the width of one hollow taper. There were two sloping side boards to one hollow taper being projected one to another: thus he did for all the hollow tapers of the tabernacle.
- Orthodox Jewish Bible And he made kerashim (planks) for the Mishkan of acacia wood, standing erect. The length of a keresh (plank) was ten cubits, and the width of a keresh one cubit and a half.
 One keresh had two yadot (projections, tenons), equally distant one from another; thus did he make for all the kerashim of the Mishkan.
- Rotherham's *Emphasized B.* And he made the boards for the habitation,—of acacia wood, for standing up: ||ten cubits|| the length of each board,—and ||a cubit and a half|| the breadth of each board: two tenons to each board, united one to another,—||thus|| made he for all the boards of the habitation.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Bezalel made boards of acacia wood for the upright framework of the tabernacle. Each board was ten cubits long and one and a half cubits wide. Each board had two tenons (dovetails), fitted to one another; he did this for all the boards of the tabernacle.
The Expanded Bible	Then they made upright frames of acacia wood for the ·Holy Tent [Tabernacle]. Each frame was ·fifteen feet [[†] ten cubits] long and ·twenty-seven inches [[†] a cubit and a half] wide, and there were two pegs side by side on each one. Every frame of the ·Holy Tent [Tabernacle] was made this same way.
Kretzmann's Commentary	Verses 20-38 The Framework and the Veils And he made boards (planks) for the Tabernacle of shittim wood, standing up, strong and durable. The length of a board was ten cubits and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another. Thus did he make for all the boards of the Tabernacle.
The Voice	Bezalel then had his workers construct the supporting frame panels for the congregation tent out of acacia wood. Each panel was 15 feet high and 27 inches wide. He had them carve two tenons on each panel to fit into the next. They made all the panels this way.

Bible Translations with Many Footnotes:

The Complete Tanach	And he made the planks for the Mishkan of acacia wood, upright. Ten cubits [was] the length of each plank, and a cubit and a half [was] the width of each plank. Each plank had two square pegs, rung like, one even with the other; so did he make for all the planks of the Mishkan.
Kaplan Translation	[137. Making the Beams] They made the upright beams for the tabernacle out of acacia wood. Each beam was 10 cubits long and cubits wide, with two matching square pegs [on the bottom]. All the tabernacle's beams were made in this manner.
NET Bible®	He made the frames ³⁷ for the tabernacle of acacia wood ³⁸ as uprights. ³⁹ The length of each ⁴⁰ frame was fifteen feet, the width of each ⁴¹ frame was two and a quarter feet, with ⁴² two projections per frame parallel one to another. ⁴³ He made all the frames of the tabernacle in this way. ³⁷ tn There is debate whether the word מִשְׁרָרִים (haqqȳrashim) means “boards” or “frames” or “planks” (see Ezek 27:6) or “beams,” given the size of them. The literature on this includes M. Haran, “The Priestly Image of the Tabernacle,” HUCA 36 (1965): 192; B. A. Levine, “The Description of the Tabernacle Texts of the Pentateuch,” JAOS 85 (1965): 307-18; J. Morgenstern, “The Ark, the Ephod, and the Tent,” HUCA 17 (1942/43): 153-265; 18 (1943/44): 1-52. ³⁸ tn “Wood” is an adverbial accusative. ³⁹ tn The plural participle “standing” refers to how these items will be situated; they will be vertical rather than horizontal (U. Cassuto, Exodus, 354). ⁴⁰ tn Heb “the frame.” ⁴¹ tn Heb “the one.” ⁴² tn Heb “two hands to the one frame.” ⁴³ tn Heb “joined one to one.”

Literal, almost word-for-word, renderings:

A Faithful Version	And he made boards for the tabernacle of acacia wood, standing up. The length of a board was ten cubits, and the breadth of a board was one and a half cubits. By two pins the one board was connected, one to another. So he made for all the boards of the tabernacle.
Brenner's Mechanical Trans.	...and he (made) the boards (for) the dwelling of acacia /, standing , ten forearms is the length of the board, and a forearm and a half of the forearm is the width of the (one) board, two hands (for) the (one) board for being joined together unit to unit, so he (made) (for) all the boards of the dwelling,...
English Standard Version	Then he made the upright frames for the tabernacle of acacia wood. Ten cubits was the length of a frame, and a cubit and a half the breadth of each frame. Each frame had two tenons for fitting together. He did this for all the frames of the tabernacle.
Modern Literal Version	And he made the boards for the tabernacle, of acacia wood, standing up. Ten cubits was the length of a board and a cubit and a half the breadth of each board. Each board had two pins, joined one to another. He made for all the boards of the tabernacle thus.
New King James Version	For the tabernacle he made boards of acacia wood, standing upright. The length of each board was ten cubits, and the width of each board a cubit and a half. Each board had two tenons [Projections for joining, lit. <i>hands</i>] for binding one to another. Thus he made for all the boards of the tabernacle.
Young's Updated LT	And he makes the boards for the tabernacle of shittim wood, standing up; ten cubits is the length of the one board, and a cubit and a half the breadth of the one board; two handles are to the one board, joined one unto another; so he has made for all the boards of the tabernacle.

The gist of this passage: The framework for the Tabernacle is constructed.
20-22

Exodus 36:20

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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (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
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resH</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-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

Exodus 36:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘êtsîym (עֲצִיַם) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7); <i>vessels of wood [that hold water]</i> (Ex. 7:19)	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּיַם/שִׁטִּיָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i>]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008
‘âmad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>taking a stand, standing, is remaining, enduring, withstand; stopping, ceasing</i>	Qal active participle	Strong's #5975 BDB #763

Translation: He made the wood frames for the Tabernacle [from] acacia wood [to be] stood upright.

You may want to envision a very long shelf made of natural wood. These frames were designed to stand upright all around the Tabernacle. The 4 covers would be draped over them.

Today, if I want a piece of wood that is 15' long, I go to the local Home Depot or to Lowe's or to McCoy's Lumber. The Israelites had to take down trees which were at least 15' tall and 2¼' wide and then get these boards from these trees.

Remember that they are the Sinai Peninsula, which today is known for its sand. Throughout the past few chapters, we are told time and again that this desert-wilderness is more wilderness than it is desert. This land has changed dramatically over the past 3000 years.

Making such lumber was very difficult to do, so let me suggest that Bezalel is not doing everything, even though *he* probably refers to Bezalel. He would have been instructing others how to do these things.



Men making frames for the Tabernacle (a graphic); from [St-Takla.org](https://www.st-takla.org); accessed April 19, 2021.

Exodus 36:20 He made the wood frames for the Tabernacle [from] acacia wood [to be] stood upright. (Kukis mostly literal translation)

The Sinai Desert Today (a photograph); from the [Times of India](https://www.timesofindia.com); accessed January 28, 2024. Regarding this desert, the Times of India writes: *The Sinai Desert is a mountainous and historically*



significant desert that provides great opportunities for holidays. Invaded and ruled over centuries by outside powers (including the Egyptians, the Israelis and the British in recent years), the Sinai Peninsula is home to indigenous Bedouin tribes, a million of whom still live a nomadic lifestyle in the mountainous interior.¹⁸

This is *not* what the Israelites saw. At that time, people could have settled this region and dug wells and have enjoyed great landscapes. This is called a desert-wilderness because it was not settled as Egypt and **Canaan** were settled.

Exodus 36:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘eser (עָסַר) [pronounced ĠEH-ser]	<i>ten</i>	masculine numeral; construct form	Strong's #6235 BDB #796
’ammôwth (אֹמָת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
’ôrek ^e (אָרַךְ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73
qeresh (שָׂרָף) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’ammâh (אֹמָה) [pronounced <i>ahm-MAW</i>]	<i>(a) cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châtsiy (חֶצֶי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular construct	Strong's #2677 BDB #345
’ammâh (אֹמָה) [pronounced <i>ahm-MAW</i>]	<i>(a) cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
rôchab (רֹחַב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular construct	Strong's #7341 BDB #931
qeresh (שָׂרָף) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903
’echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25

Translation: Each framing board [was] 15 feet long and 2¼ feet wide.

¹⁸ From the [Times of India](#); accessed January 28, 2024.

Each board was 15' x 2'. We would understand this to be a very long shelf. It is typical to have shelves that might be 4' or 6' long and 1' wide.

Exodus 36:21 Each framing board [was] 15 feet long and 2¼ feet wide. (Kukis mostly literal translation)

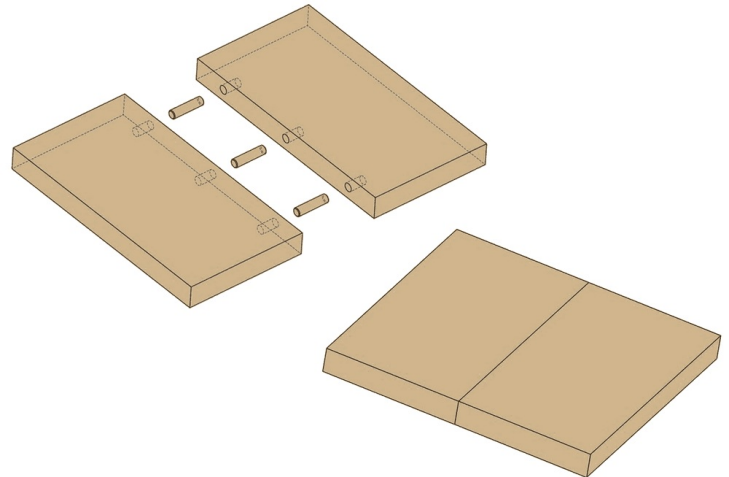
Exodus 36:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e tayim (שֵׁתַּיִם) [pronounced sh ^e t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive; construct form	Strong's #8147 BDB #1040
yâdôwth (יָדָוּת) [pronounced yawd-OHTH]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine plural noun	Strong's #3027 BDB #388
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25
shâlab (שָׁלַב) [pronounced shaw-LAHB]	<i>being bound, being joined; being set equidistance [from one another], those being equally distant, things set in order</i>	feminine plural, Pual participle	Strong's #7947 BDB #1016
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
'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
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; pausal form	Strong's #259 BDB #25

Literally, these 3 words mean, *one to one, one unto one*. They are variously translated, *together, to each other, to one another, one against the other, one against another, one to another, one to the other, each to its sister (piece)*.

Translation: Each board [had] two sides/clips/dowels for being joined together.

Literally, these boards are joined together with two hands. We do not know exact what those *hands* are; it could simply refer to the *two sides* of each board, which would be joined in some fashion to boards on each side of it.

It is possible that these *hands* could refer to dowels, which are used to hold boards together; or some sort of clips. Or, it may just indicate that these boarded would be butted up against one another, but held in place by the cross bars (to be discussed in v. 31 and following).



Young cleverly translates this word *handles*.

Dowels Used to Hold Boards Together (a graphic); from [Craftsman Space](#); accessed January 12, 2020.

Quite frankly, I do not think this is necessarily how the frames were held together, but it is a possibility; and it is not impossible to understand these as being *hands*, as they hold on to each board. This is simply one possibility.

I believe that *hands/grips/handles* was an architectural term which craftsmen understood at this time; but I do not necessarily think that we know today exactly what it was.

No matter how these are joined, this will not be the only thing which holds them in place and upright.

Exodus 36:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (לְ) [pronounced le'	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine plural construct	Strong's #7175 BDB #903
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -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: He did [this] for all frame boards of the Tabernacle.

Every frame board for the Tabernacle was fabricated in this same way. We say this is a few sentences, but what I am describing here takes a great deal of work. Given that this will all be assembled on the first day of the first month (Exodus 40:1), all of this took at least six months to construct.

This tells us more about the Israelites than we knew before. When it comes to slave labor, we associate the Israelites with the building of great brick buildings. However, what is described here requires a large crew of skilled craftsmen in the realm of woodworking. The sons of Israel, having come out of Egypt, had a great many skills beyond making bricks.

Exodus 36:22 Each board [had] two sides/clips/dowels for being joined together. He did [this] for all frame boards of the Tabernacle. (Kukis mostly literal translation)

Exodus 36:20–22 He made the wood frames for the Tabernacle [from] acacia wood [to be] stood upright. Each framing board [was] 15 feet long and 2¼ feet wide. Each board [had] two sides/clips/dowels for being joined together. He did [this] for all frame boards of the Tabernacle. (Kukis mostly literal translation)

Exodus 36:20–22 He made wood framing boards for the Tabernacle from acacia wood, that would be stood upright. Each frame was 15' x 2¼'. Each board could be joined to another with clips (or possibly dowels). He made all of the frames for the Tabernacle in this way. (Kukis paraphrase)

And so he made the frames for the Tabernacle, twenty frames for sides of [the] south south-ward. And forty bases of silver he made; under twenty of the frames, two of bases under the frame the one for two of his hands and two of his bases under the frame the one for two of his hands.

Exodus
36:23–24

He constructed [these] frame boards for the Tabernacle: 20 boards for the south-facing side. He also made 40 silver bases [to place] under the 20 boards, two bases for each board for its two hands/clips; and two bases under each board [with] two hands/clips.

He made frames for the Tabernacle as follows: he made 20 frames for the south side; and he made 40 silver bases to be placed under the 20 frames; so that each frame had two bases and two hands/clips.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he made the frames for the Tabernacle, twenty frames for sides of [the] south south-ward. And forty bases of silver he made; under twenty of the frames, two of bases under the frame the one for two of his hands and two of his bases under the frame the one for two of his hands.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

Of which twenty were at the south side southward, With forty sockets of silver, two sockets were put under one board on the two sides of the corners, where the mortises of the sides end in the corners.

Aramaic ESV of Peshitta

He made the boards for the Tabernacle: twenty boards for the south side southward. He made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons.

Lamsa's Peshitta (Syriac)

And they made boards for the Tabernacle; twenty boards of the south wind side: And forty sockets of silver they made under the twenty boards; two for side sockets under one board for its two hinges, and two sockets under one board for its two hinges.

Samaritan Pentateuch	And he made boards for the tabernacle; twenty boards for the south side southward: And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
Updated Brenton (Greek)	Not found.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	They made twenty boards for the south side of the House: And for these twenty boards, forty silver bases, two bases under every board, to take its tongues.
Easy English	They made 20 boards for the south side of the tabernacle. They used silver to make 40 heavy bases to hold up the boards. Two bases would hold up each board. The pegs on the boards fitted into holes in the bases.
Easy-to-Read Version—2008	They made 20 frames for the south side of the Holy Tent. Then they made 40 silver bases for the frames. There were two bases for each frame—one base for each side pole.
God's Word™	They made 20 frames for the south side of the inner tent. Then they made 40 silver sockets at the bottom of the 20 frames, two sockets at the bottom of each frame for the two pegs.
Good News Bible (TEV)	They made twenty frames for the south side and forty silver bases to go under them, two bases under each frame to hold its two projections.
<i>The Message</i>	They made all the frames identical: twenty frames for the south side, with forty silver sockets to receive the two tenons from each of the twenty frames; they repeated that construction on the north side of The Dwelling. V. 22 is included for context.
NIRV	.

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

Casual English Bible	He made 20 frames to support the curtains on the south side of the worship center. And he made 40 silver bases, two for every section of frame. Pegs secured the bases into the frames.
Contemporary English V.	Then two silver stands were placed under each frame with sockets for the pegs, so they could be joined together. Twenty of these frames were used along the south side and twenty more along the north. This is v. 22b in the CEV.
The Living Bible	There were twenty frames on the south side, with the bottoms fitting into forty silver bases. Each frame was connected to its base by two clasps.
New Berkeley Version	.
New Living Translation	He made twenty of these frames to support the curtains on the south side of the Tabernacle. He also made forty silver bases—two bases under each frame, with the pegs fitting securely into the bases.
Unfolding Bible Simplified	The skilled workmen made twenty frames for the south side of the sacred tent. Bezalel and his men made forty silver bases to go underneath them. Two bases went under each frame. The projections on each frame fit into these bases.

Partially literal and partially paraphrased translations:

American English Bible	There were twenty posts on the side facing the south, along with forty silver sockets to connect them (two sockets per post), and two sockets for each of the posts that followed.
Beck's American Translation	.

Common English Bible	They made twenty boards for the dwelling's southern side. They made forty silver bases under the twenty boards, with two bases under the first board for its two pegs, two bases under the next board for its two pegs, and so on.
New Advent (Knox) Bible	Twenty frames were on the south, facing the midday sun, with forty silver sockets, two to each frame, fitting on each side at the corners, where the mortising finished.
Translation for Translators	The skilled workmen made twenty frames for the south side of the Sacred Tent. They made 40 silver bases to go underneath them. Two bases went under each frame. The projections on each frame fit into these bases.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He made supports for the tabernacle as follows: He made twenty for the south side, and he made forty silver bases to put under the twenty supports, two bases under the first support for its two tenons, and two bases under each of the following supports for their two tenons.
Conservapedia Translation Ferrar-Fenton Bible	. Twenty planks were made for the tabernacle on the side towards the south. And forty bases of silver were formed under the twenty planks;—two bases under a plank with two hands on them.
International Standard V	He made the boards for the tent: twenty boards for the south side. [Lit. toward the Negev (south), toward Teman (a city to the south)] He made 40 silver sockets under the twenty boards: two sockets under one board for its two pegs and two sockets [Or bases] under the next [Lit. the one] board for its two pegs.
Unfolding Bible Literal Text	He made the frames for the tabernacle in this way: twenty frames for the south side. Bezalel made forty silver bases to go under the twenty frames. There were two bases under one frame to join the frames together, and also two bases under each of the other frames to join frames together.
Wikipedia Bible Project	And he made the planks for the dwelling--- twenty planks facing Negev-Teiman (south). And he made forty silver sockets towards the twenty planks, two sockets for this plank, for its two plugs, and two sockets for that plank, for its two plugs.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They made twenty boards for the southern side, with forty silver bases to put under the twenty boards: two bases under the first board to receive its two matching arms, and so on for the other boards.
New Catholic Bible	.
New Jerusalem Bible	.
Revised English Bible—1989	They arranged the frames thus: twenty frames for the south side facing southwards, with forty silver sockets under them, two sockets under each frame for its two tenons; and for the second or northern side of the Tabernacle twenty frames with forty silver sockets, two under each frame. Vv. 25–26 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made the planks for the tabernacle as follows: twenty planks for the south side, facing southward. He made forty silver sockets under the twenty planks, two sockets under one plank for its two projections and two sockets under another plank for its two projections.
exeGesés companion Bible	And he works boards for the tabernacle; twenty boards for the south edge southward: and he works forty sockets of silver under the twenty boards: two sockets under one board for its two hands

and two sockets under one board
for its two hands.

Tree of Life Version

So he built the boards for the Tabernacle, 20 boards from the south side southward. And he made 40 silver bases under the 20 boards, two bases under one board for its two supports, and two bases under another board for its two supports.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible

They were to make the boards for the dwelling place, twenty boards on the south side southward. Forty sockets of silver are they to have made under the twenty boards; two sockets under each board for the two tenons, and two sockets under the other board for its tenons.

Concordant Literal Version

And he made the hollow tapers for the tabernacle, twenty hollow tapers for the edge of the Negev southward;"

and forty sockets of silver he made under the twenty hollow tapers, two sockets under one hollow taper for its two sloping side boards, and two sockets under another hollow taper for its two sloping side boards.

Orthodox Jewish Bible

And he made kerashim (frames) for the Mishkan; twenty kerashim for the negev (south) side southward;

And arba'im sockets of kesef he made under the twenty kerashim; two sockets under one keshesh for its two tenons, and two sockets under another keshesh for its two tenons.

Rotherham's *Emphasized B.*

And he made the boards for the habitation,— ||twenty boards|| for the south side southwards; and <forty sockets of silver> made he_ under the twenty boards,—||two sockets|| under the first' board_ for its two tenons, and ||two sockets|| under the next' board_ for its two tenons.

Expanded/Embellished Bibles:

The Amplified Bible

And [this is how] he made the boards [for frames] for the tabernacle: twenty boards for the south side; and he made under the twenty boards forty silver sockets; two sockets under one board for its two tenons (dovetails), and two sockets under another board for its two tenons.

The Expanded Bible

Kretzmann's Commentary

And he made boards for the Tabernacle; twenty boards for the south side southward;

and forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons and two sockets under another board for his two tenons.

The tenons, fitting exactly in the sockets of the bases, held the planks upright.

The Voice

This is how they made all the panels for the congregation tent: he made 20 panels for the southern end and set them into 40 bases made of silver—two bases beneath each panel.

Bible Translations with Many Footnotes:

The Complete Tanach

And he made the planks for the Mishkan, twenty planks for the southern side. And he made forty silver sockets under the twenty planks; two sockets under one plank for its two square pegs, and two sockets under one plank for its two square pegs.

Kaplan Translation

They made 20 beams for the southern wall of the tabernacle, along with 40 silver bases to go under the 20 beams. There were two bases under each beam, one base going under each of the two square pegs [on the bottom] of each beam.

NET Bible®

So he made frames for the tabernacle: twenty frames for the south side. He made forty silver bases under the twenty frames – two bases under the first frame for its

two projections, and likewise⁴⁴ two bases under the next frame for its two projections,...

⁴⁴tn The clause is repeated to show the distributive sense; it literally says, "and two bases under the one frame for its two projections."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he (made) the boards (for) the dwelling, / boards to the edge unto the " Negev Parched", and / footings of silver he (made) under the / boards, two footings under the (one) board (for) his two hands and two footings under the (other) board (for) his two hands,...
Legacy Standard Bible	And he made the boards for the tabernacle: twenty boards for the south side [Lit to the side of the Negev, to the south]; and he made forty bases of silver under the twenty boards; two bases under one board for its two tenons and two bases under another board for its two tenons.
Literal Standard Version	And he makes the boards for the Dwelling Place; twenty boards for the south side southward; and he has made forty sockets of silver under the twenty boards: two sockets under one board for its two handles, and two sockets under the other board for its two handles.
New American Standard B. Young's Updated LT	. And he makes the boards for the tabernacle; twenty boards for the south side southward; and forty sockets of silver he has made under the twenty boards, two sockets under the one board for its two handles, and two sockets under the other board for its two handles.

The gist of this passage: 20 boards were made for the south side of the Tabernacle. There were two bases placed under each board.

23-24

Exodus 36:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	board, boards; slab; plank; frame	masculine plural noun with the definite article	Strong's #7175 BDB #903
lâmed (ל) [pronounced l]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

Exodus 36:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-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
'es ^e rîym (עֲרִימ) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun	Strong's #7175 BDB #903
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פְּאַה) [pronounced <i>pay-AWH</i>]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
negeb (נֶגֶב) [pronounced <i>ne-GHE^{BV}</i>]	<i>south, southward, toward the south; south-country; often transliterated Negev or Negeb</i>	masculine singular noun	Strong's #5045 BDB #616
This word is used almost exclusively for the <i>Negev</i> or to mean <i>south</i> . Here, this would refer to the <i>south side</i> of the Tabernacle.			
têymân (תֵּימָן) [pronounced <i>tay-MAWN</i>]; also spelled without the yohd (י')	<i>south, southward, whatever is on the right (so the southern quarter); south (of territory); southern quarter (of the sky); toward the south, southward (of direction) south wind</i>	feminine singular noun; with the directional hê (it means <i>southward</i> with the directional hê)	Strong's #8486 BDB #412

Translation: He constructed [these] frame boards for the Tabernacle: 20 boards for the south-facing side.

First the frames for the south side are made. There are 20 boards cut for that side.

The workmen are going to see how the framing for one side of the Tabernacle should look.

Exodus 36:23 He constructed [these] frame boards for the Tabernacle: 20 boards for the south-facing side. (Kukis mostly literal translation)

Exodus 36:24

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

Exodus 36:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾar̄bâʿîym (אַרְבַּעִים) [pronounced ar̄-BAW- GEEM]	forty	undeclinable plural noun	Strong's #705 BDB #917
ʾeden (אֵדֵן) [pronounced EH-dehn]	base, pedestal; foundation, socket; a basis (of a building, a column, etc	masculine plural construct	Strong's #134 BDB #10
keṣeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #3701 BDB #494
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
tachath (תַּחַת) [pronounced TAH- khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation	Strong's #8478 BDB #1065
ʿes̄rîym (עֶשְׂרִים) [pronounced ges̄- REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
qeresh (קֶרֶשׁ) [pronounced KEH-resh]	board, boards; slab; plank; frame	masculine plural noun with the definite article	Strong's #7175 BDB #903
sh̄nêy (שְׁנַיִם) [pronounced sh̄n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040
ʾeden (אֵדֵן) [pronounced EH-dehn]	base, pedestal; foundation, socket; a basis (of a building, a column, etc	masculine plural noun	Strong's #134 BDB #10
tachath (תַּחַת) [pronounced TAH- khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced KEH-resh]	board, boards; slab; plank; frame	masculine singular noun with the definite article	Strong's #7175 BDB #903
ʿechâd (אֶחָד) [pronounced eh- KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25
lâmed (ל) [pronounced l̄]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
sh̄nêy (שְׁנַיִם) [pronounced sh̄n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040

Exodus 36:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâdôwth (יָדוּי) [pronounced yawd-OHTH]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eden (אֲדָן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced KEH-resh]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
yâdôwth (יָדוּי) [pronounced yawd-OHTH]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

Translation: He also made 40 silver bases [to place] under the 20 boards, two bases for each board for its two hands/clips; and two bases under each board [with] two hands/clips.

40 silver bases are made to set the long rectangular pieces of wood on; 2 bases for each board; and two handles/clips/dowels are also needed for each frame board.

This phrase is repeated here at the end, and I do not quite understand why. I assumed for the opposite side; but that is covered in subsequent verses.

Exodus 36:24 He also made 40 silver bases [to place] under the 20 boards, two bases for each board for its two hands/clips; and two bases under each board [with] two hands/clips. (Kukis mostly literal translation)

Exodus 36:23–24 He constructed [these] frame boards for the Tabernacle: 20 boards for the south-facing side. He also made 40 silver bases [to place] under the 20 boards, two bases for each board for its two hands/clips; and two bases under each board [with] two hands/clips. (Kukis mostly literal translation)

Exodus 36:23–24 He made frames for the Tabernacle as follows: he made 20 frames for the south side; and he made 40 silver bases to be placed under the 20 frames; so that each frame had two bases and two hands/clips. (Kukis paraphrase)

Chabad.org provides the following graphics to help explain what we have been studying.

20 Planks and Their Silver Bases (graphics from Chabad.org); from Chabad.org; accessed January 12, 2020

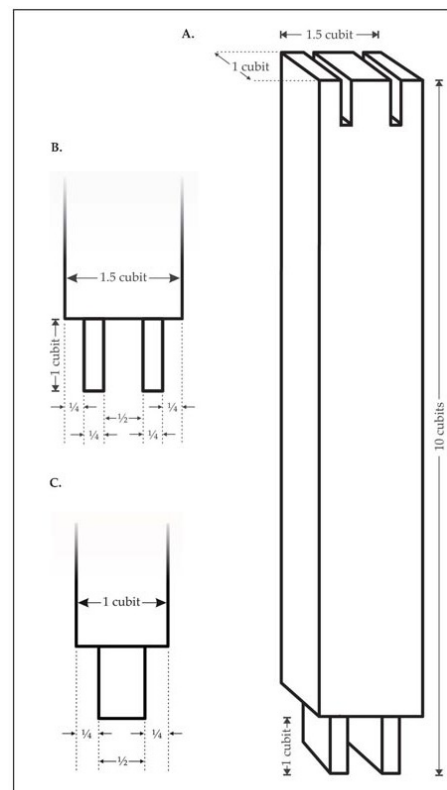
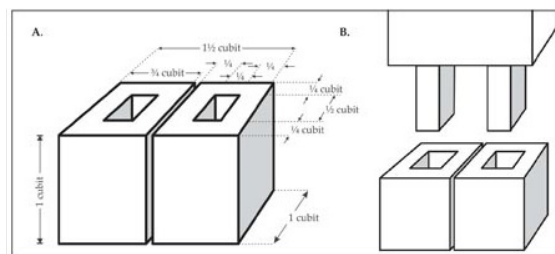
Whereas, I have suggested something like dowels were used (these boards have *two grabbers* (or, *hands*) which I think provides a modicum of stability, along with the silver bases upon which they stand.

The design that we find here is not universally accepted; it is simply suggested by Chabad.org, based upon the text and how they read and understand it.

I will provide the way that others understand it today as well.

Bear in mind that the people then understood the directions and knew what they were to build.

Now that we are removed from this text by 3500 years, we make our best guesses. What we need to understand is, all of this was real, it was well-planned out, and this served the Hebrew people for 500 years.



Chapter Outline

Charts, Graphics and Short Doctrines

The rest of this chapter might be better expressed as a work order or a parts order:

First Completed Work Order (a table):

36:21	The Frame-board material:	Acacia wood
	The Board Length:	15 feet
	Board Width:¹⁹	2¼ feet
36:22	Tenons/frame (for binding together):	2/board
	Work accomplished with regards to all the boards of the tabernacle	✓
36:23	He constructed the boards for South Side for the tabernacle:	20
36:24	Bases of Silver constructed:	40

¹⁹ Approximately 15 x 2¼ feet

	Bases for under the 20 boards	2 each
	Under each board:	2 bases for its two tenons
	For under every board:	2 bases

The tenons (pins, projections) apparently fit into the bases.

This is the final passage in this section. We are focused upon the boards/planks/frames. There were portions of this that I found quite difficult to translate. A couple phrases were difficult for me to understand.

And for a side of the Tabernacle the second to a side of north, he made twenty frames; and forty the bases of silver, two of bases under the frame the one. And for haunches of the Tabernacle westward he made six frames; and two of frames he made for corners of the Tabernacle in the haunches. And [there] were joinings from to below and together they are joinings unto his top unto the ring the one. And they were eight frames and their bases of silver, six-teen bases, two of bases, two of bases under the frame the one.

Exodus
36:25–30

And for the [other] side of the Tabernacle, the second side to the north, he made [another] 20 boards, along with 40 silver bases, two bases under each board. At the back of the Tabernacle, to the west, he made six boards along with two boards for the corners of the Tabernacle at the back. Also, there were couplings together from below and couplings together at the top to the one ring. So he made for two of them for two corners. So [at the back and back corners] there were eight frames and their silver bases, 16 bases [in all], two bases under each board.

On the north side of the Tabernacle, he made 20 frame boards with their 40 bases (each board stood upright on two bases). The boards were connected to one another at the top and bottom. At the back of the Tabernacle, to the west, he made six boards for the back along with two corner boards. So, at the back, in total, there were eight frame boards in total, along with their 16 bases.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And for a side of the Tabernacle the second to a side of north, he made twenty frames; and forty the bases of silver, two of bases under the frame the one. And for haunches of the Tabernacle westward he made six frames; and two of frames he made for corners of the Tabernacle in the haunches. And [there] were joinings from to below and together they are joinings unto his top unto the ring the one. And they were eight frames and their bases of silver, six-teen bases, two of bases, two of bases under the frame the one.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

Revised Douay-Rheims

At that side also of the tabernacle, that looks towards the north, he made twenty boards, With forty sockets of silver, two sockets for every board. But against the west, to wit, at that side of the tabernacle, which looks to the sea, he made six boards, And two others at each corner of the tabernacle behind: Which were also joined from beneath unto the top, and went together into one joint. Thus he did on both sides at the corners: So there were in all eight boards, and they had sixteen sockets of silver, to wit, two sockets under every board.

Douay-Rheims 1899 (Amer.)

Aramaic ESV of Peshitta	For the second side of the Tabernacle, on the north side, he made twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. For the far part of the Tabernacle westward he made six boards. He made two boards for the corners of the Tabernacle in the far part. They were double beneath, and in like manner they were all the way to its top to one ring. He did thus to both of them in the two corners. There were eight boards, and their sockets of silver, sixteen sockets; under every board two sockets.
Lamsa's Peshitta (Syriac)	And for another side of the Tabernacle, for the side of the north wind they made twenty boards. And forty sockets of silver: two sockets under one board and two sockets under another board. And for the outer skirts of the Tabernacle, from the west they made six boards. And two boards they made for the corners of the Tabernacle on their outer skirts. And they were doubled from beneath and their tops coupled together on one ring; in this way they made them both for both corners. And there were eight boards and their sixteen sockets of silver; two sockets under one board and two sockets under another board.
Samaritan Pentateuch	And for the other side of the tabernacle, which is toward the north corner, he made twenty boards And their forty sockets of silver; two sockets under one board, and two sockets under another board. nd for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.
Updated Brenton (Greek)	Nothing to match within the Greek.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And for the second side of the House, on the north, they made twenty boards, With their forty silver bases, two bases for every board. And for the west side of the House, at the back, they made six boards, And two boards for the angles at the back. These were joined together at the base and at the top to one ring, so forming the two angles. So there were eight boards with sixteen bases of silver, two bases under every board.
Easy English	They made 20 boards for the north side of the tabernacle. They made 40 silver bases, two bases under each board. They made six boards for the west side, at the back of the tabernacle. They made two boards for the corners at the back of the tabernacle. They fixed the two boards together, from the bottom to the top. They used a ring to fix them together at the top. They made both corners in the same way. So there were eight boards at the back of the tabernacle and 16 silver bases, two bases under each board.
Easy-to-Read Version--2008	They also made 20 frames for the other side (the north side) of the Holy Tent. They made 40 silver bases for the frames--two bases for each frame. They made six more frames for the back (the west side) of the Holy Tent. They also made two frames for the corners at the back of the Holy Tent. These frames were joined together at the bottom. And at the top a ring held the corner frames together. They did the same for both corners. There were eight frames for the west side of the Holy Tent. And there were 16 silver bases--two bases for each frame.
God's Word™	For the north side of the inner tent they made 20 frames and 40 silver sockets, two at the bottom of each frame. They made six frames for the far end, the west side. They made two frames for each of the corners at the far end of the inner tent. They

were held together at the bottom and held tightly at the top by a single ring. Both corner frames were made this way. There were eight frames with 16 silver sockets, two at the bottom of each frame.

The Message

For the rear of The Dwelling facing west, they made six frames, with two additional frames for the rear corners. Both of the two corner frames were double in thickness from top to bottom and fit into a single ring—eight frames altogether with sixteen sockets of silver, two under each frame.

NIRV

For the north side of the holy tent they made 20 frames and 40 silver bases. They put two bases under each frame. The workers made six frames for the west end of the holy tent. They made two frames for the corners of the holy tent at the far end. At those two corners the frames were double from top to bottom. They were fitted into a single ring. The workers made both of them the same. So there were eight frames and 16 silver bases. There were two bases under each frame.

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

Casual English Bible

He made another 20 frames to support the curtains on the north side of the worship center.

Bezalel made another 40 silver bases, two at the foot of every section of frame on this side of the worship center, as well. He made six frames to support the curtain at the back of the worship center, on the west side. He made another two sections for the back corners of the worship center. He made the corner sections identical. And he made sure they were properly attached from top to bottom. He used a ring attachment at the top. V. 30 will be placed with the next passage for context.

Contemporary English V.

Twenty of these frames were used along the south side and twenty more along the north. Six frames were used for the back wall along the west side with two more at the southwest and northwest corners. These corner frames were joined from top to bottom. Altogether, along the back wall there were eight frames with two silver stands under each of them. Vv. 22c–30; with several verses combined.

The Living Bible

There were also twenty frames on the north side of the Tabernacle, with forty silver bases, two for each frame. The west side of the Tabernacle, which was its rear, was made from six frames, plus another at each corner. These frames, including those at the corners, were linked to each other at both top and bottom by rings. So, on the west side, there were a total of eight frames with sixteen silver bases beneath them, two for each frame.

New Berkeley Version
New Life Version

Then he made twenty pieces of wood for the north side of the meeting tent. And he made forty silver bases, with two bases under each piece of wood. He made six pieces of wood for the back or west side of the meeting tent. He made two pieces of wood for the back corners. They were together at the bottom, and joined at the top with one ring. They were made the same for the two corners. There were eight pieces of wood, with sixteen silver bases, two under each piece of wood.

New Living Translation

For the north side of the Tabernacle, he made another twenty frames, with their forty silver bases, two bases under each frame. He made six frames for the rear—the west side of the Tabernacle— along with two additional frames to reinforce the rear corners of the Tabernacle. These corner frames were matched at the bottom and firmly attached at the top with a single ring, forming a single corner unit. Both of these corner units were made the same way. So there were eight frames at the rear of the Tabernacle, set in sixteen silver bases—two bases under each frame.

Unfolding Bible Simplified

Similarly, they made twenty frames for the north side of the sacred tent. They also made forty silver bases for them with two bases under each frame. For the rear of the sacred tent, on the west side, Bezalel and his men made six frames. They also made two extra frames, one for each corner of the rear of the sacred tent, to

provide extra support. The two corner frames were separate from each other at the bottom but joined together at the top. At the top of each of the two corner frames, Bezalel and his men fastened a gold ring for holding the crossbar. In that way, for the rear of the sacred tent there were eight frames, and there were 16 bases, two bases under each frame.

Partially literal and partially paraphrased translations:

American English Bible	There were also twenty posts along the north side [of the Tent], and forty silver sockets for them, two sockets per post. And for the rear of the Sacred Tent (the west side), he made six posts, plus two posts for the rear corners. Their sections were of equal lengths, both the tops and the bottoms, for the corner posts. So altogether, there were eight posts and sixteen silver sockets, two per post.
Beck's American Translation Common English Bible	For the dwelling's other side on the north, they made twenty boards and forty silver bases, two bases under the first board, two bases under the next board, and so on. For the back of the dwelling on the west, they made six boards. They made two additional boards for the dwelling's rear corners. They were spread out at the bottom but joined together at the top with one ring. In this way, these two boards formed the two corners. And so there were eight boards with their sixteen silver bases, with two bases under every board.
New Advent (Knox) Bible	There were twenty frames, too, on the side of the tabernacle which looked north, with forty silver sockets, two to each frame. For the western side of the tabernacle, looking towards the sea, he made six frames, and two in addition, for the corners at the extreme end of the tabernacle. These were joined together, from bottom to top, with a single kind of fastening; it was the same with the corners at each side, so that altogether there were eight frames, with sixteen silver sockets, two at the foot of each.
Translation for Translators	<i>Similarly</i> , they made 20 frames for the north side of the Sacred Tent. They made 40 silver bases for them also, with two bases for under each frame. For the rear of the Sacred Tent, on the west side, they made six frames. They also made two extra frames, one for each corner of the rear of the Sacred Tent, <i>to provide extra support</i> . The two corner frames were joined from the bottom to the top (OR, joined at both the bottom and the top). At the top of each of the two corner frames they fastened a gold ring for holding the crossbar. In that way, <i>for the rear of the Sacred Tent</i> there were eight frames, and there were 16 bases, two bases under each frame.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	For the second side of the tabernacle, the north side, he made twenty frames and forty silver bases—two bases under each frame. He made six frames for the rear of the tabernacle, the west side, and two frames for the two back corners of the tabernacle, coupled together from bottom to top and fitted into a single ring. He made both corners in this way. So there were eight frames and sixteen silver bases—two under each frame.
Conservapedia Translation	And he made twenty boards for the side of the tabernacle toward the north coner, And their forty sockets of silver; two sockets under one board, and the same for another. And he made six boards for the the west side of the tabernacle. And he made two boards for the corners of the tabernacle on two sides. And they were coupled beneath and at the corresponding head, to one ring: thus he did twice. And there were eight boards; and their sockets were sixteen of silver, two sockets under every board.

Ferrar-Fenton Bible	And for the opposite side towards the north, they made twenty planks, with forty bases of silver, two bases for each plank. But the width of the tabernacle to the west was six planks; and two planks made the corners of the tabernacle at the corners. And there were clutches fitting together and uniting them. Thus both were fastened at their edges. Thus there were eight planks, and sixteen silver bases, two bases, and two bases, under each plank.
International Standard V	For the second side of the tent to the north he made twenty boards, [The Heb. lacks he made] and 40 silver sockets for them, two sockets under one board and two sockets under the next [Lit. the one] board. For the rear of the tent on the west he made six boards, and he made two boards for the rear corners of the tent. They were joined together [Lit. twins; perhaps designed with interlocking pieces] at the bottom and they were connected [Lit. complete; Perhaps the tops were joined together by a metal ring.] on top, by one ring. He did this for the two of them, and they were the two corners. There were eight boards with their sixteen silver sockets, two sockets under each board.
Wikipedia Bible Project	And for the second side of the dwelling, towards north, he made twenty planks. And their forty sockets silver, two sockets under this plank, and two sockets under that plank. And for the hind part of the dwelling, westward, he made six planks. And he made two planks for the corners of the dwelling, on the hind part. And they were twins from below, and together they were twins to its head. To the one ring, thus he did for the two, to the two corners. And there were eight planks, and their sockets silver, sixteen sockets, two sockets each, two sockets under the one plank.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	The frames for the tabernacle were made as follows: twenty frames on the south side, with forty silver pedestals under the twenty frames, two pedestals under each frame for its two arms; twenty frames on the other side of the tabernacle, the north side, with their forty silver pedestals, two pedestals under each frame. At the rear of the tabernacle, to the west, six frames were made, and two frames were made for the corners of the tabernacle, at its rear. These were double at the bottom, and likewise double at the top, to the first ring. That is how both corner frames were made. Thus, there were eight frames, with their sixteen silver pedestals, two pedestals under each frame Vv. 23–24 are included for context.
New Catholic Bible New Jerusalem Bible	. He made frames for the Dwelling: twenty frames for the south side, to the south, and made forty silver sockets under the twenty frames, two sockets under one frame for its two tenons, two sockets under the next frame for its two tenons; and for the other side of the Dwelling, the north side, twenty frames and forty silver sockets, two sockets under one frame, two sockets under the next frame. For the back of the Dwelling, on the west, he made six frames. He also made two frames for the corners at the back of the Dwelling; these were coupled together at the bottom, staying so up to the top, to the level of the first ring; this he did with the two frames forming the two corners. Thus there were eight frames with their sixteen silver sockets; two sockets under each frame. Vv. 23–24 are included for context.
Revised English Bible–1989	They made six frames for the far end of the Tabernacle on the west. They made two frames for the corners of the Tabernacle at the far end; at the bottom they were alike, and at the top, both alike, they fitted into a single ring. They did the same for both of them at the two corners. There were eight frames with their silver sockets, sixteen sockets in all, two sockets under each frame. Vv. 25–26 were placed with the previous passage for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For the second side of the tabernacle, to the north, he made twenty planks and their forty silver sockets, two sockets under one plank and two under another. For the rear part of the tabernacle, toward the west, he made six planks. For the corners of the tabernacle in the rear he made two planks, double from the bottom all the way to the top but joined at a single ring. He did the same with both of them at the two corners. Thus there were eight planks with their silver sockets, sixteen sockets, two sockets under each plank.
exeGeses companion Bible	And for the second side of the tabernacle toward the north edge: he works twenty boards and their forty sockets of silver; two sockets under one board and two sockets under one board. And for the flanks of the tabernacle seaward he works six boards: and he works two boards for the corners of the tabernacle in the flanks: and they are twinned downward and twinned at the top thereof, to one signet: thus he works to the two of them in the two corners. And there are eight boards: and their sockets, sixteen sockets of silver; under everyone board two sockets and two sockets.
Kaplan Translation	On the second wall of the tabernacle to the north, they [also] made 20 beams, along with 40 silver bases, two bases under each of a beam's two pegs. For the western wall of the tabernacle, they made 6 beams, 28 along with two finishing beams for the comers of the tabernacle. At the bottom, all the [beams] were joined next to one another exactly, and on top, every pair was joined with a [square] ring. This was [also] true of the two [beams] on the two corners. Thus, [on the west side,] there was a total of 8 beams, along with 16 bases, two bases for each beam.
The Scriptures 2009	And for the other side of the Dwelling Place, for the north side, he made twenty boards, and their forty sockets of silver, two sockets under the one board, and two sockets under the other board. And he made six boards for the west side of the Dwelling Place. And he made two boards for the two back corners of the Dwelling Place. And they were double beneath, and similarly they were complete to the top by one ring. So he did to both of them for the two corners. And there were eight boards, and their silver sockets, sixteen sockets, two sockets under each of the boards.
Tree of Life Version	Also for the second side of the Tabernacle, on the north side, he made 20 boards, along with their 40 silver bases, two under one board and two under the next. For the back part of the Tabernacle westward he made six boards. He also made two boards for the corners of the Tabernacle in the back, so that they could be doubled underneath, and in same way to be fixed to the top, at the first ring. He did this for both of them at the two corners. So there were eight boards, along with their silver bases, 16 in all, two under each board.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	For the other side of the dwelling place, the north side, they are to have made twenty boards. Forty sockets of silver, with two sockets under the one board, and two sockets under the other board. For the side of the dwelling place seaward, they are to have made six boards. Two boards are to have been made, for the corners
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of the dwelling place, for its sides. They are to connect beneath, and are being connected together at the top to the first ring, even are they to have done so to both of them, as a corner buttress. Even are there to be eight boards, with six and ten sockets of silver, each board with two sockets.

Concordant Literal Version Also for the second angle wall of the tabernacle for the north edge he made twenty hollow tapers, with their forty sockets of silver, two sockets under one hollow taper and two sockets under another hollow taper.

Yet for the flanks of the tabernacle seaward he made six hollow tapers; and two hollow tapers he made for the cutout corners of the tabernacle, in the flanks.

Then couplings came to be below, and they came to be coupled together to its top by the first ring. Thus he did for the two of them, for the two cutout corners.

There came to be eight hollow tapers and their silver sockets, sixteen sockets, two sockets for each, two sockets under one hollow taper.

Orthodox Jewish Bible And for the other side of the Mishkan, which is toward the north, he made twenty kerashim,

And their arba'im sockets of kesef; two sockets under one keresh, and two sockets under another Keresh.

And for the sides of the Mishkan westward he made six kerashim.

And two kerashim made he for the corners of the Mishkan in the back.

And they were doubled at the bottom, and joined together; at the top thereof, there was one ring; thus he did to both of them in both the corners.

And there were eight kerashim; and their sockets were sixteen sockets of kesef, under every keresh two sockets.

Rotherham's Emphasized B. And <for the second side of the habitation, to the north quarter> made he twenty boards; and their forty sockets of silver,—||two sockets|| under the first' board, and two sockets under the next' board. And <for the hinder part of the habitation, westward> made he six boards;

and <two boards> made he for the corners of the habitation,—in the hinderpart.

Thus were they to be double beneath, and <at the same time> should they be entire, at^a the top thereof, into each' ring,—thus did he for them both, for the two corners. Thus were there to be eight boards, and their sockets of silver were sixteen sockets,—two sockets apiece under each' board.

a Some cod. (w. Sam., Onk.): "upon"—G.n.

Expanded/Embellished Bibles:

The Amplified Bible For the other side of the tabernacle, the north side, he made twenty boards, and their forty silver sockets; two sockets under [the end of] each board. And for the rear of the tabernacle, to the west, he made six [frame] boards. And he made two boards for each corner of the tabernacle in the rear. They were separate below, but linked together at the top with one ring; thus he made both of them in both corners. There were eight boards with sixteen silver sockets, and under [the end of] each board two sockets.

The Expanded Bible They also made twenty frames for the [¹second side of the] north side of the ·Holy Tent [Tabernacle] and forty silver bases—two to go under each frame. They made six frames for the rear or west end of the ·Holy Tent [Tabernacle] and two frames for the corners at the rear of the ·Holy Tent [Tabernacle]. These two frames were doubled at the bottom and joined at the top with a metal ring. They did this for each of these corners. 30 So there were eight frames and sixteen silver bases—two bases under each frame.

Kretzmann's Commentary And for the other side of the Tabernacle, which is toward the north corner, he made twenty boards,

and their forty sockets of silver: two sockets under one board and two sockets under another board.

And for the sides of the Tabernacle westward he made six boards, of the regular width.

And two boards made he for the corners of the Tabernacle in the two sides, the planks on the northwest and southwest corners, respectively, being apparently only one half cubit in width, as they were dovetailed to the first planks on the north and the south side to form a solid corner.

And they were coupled beneath, and coupled together at the head thereof, to one ring. Thus he did to both of them in both the corners.

And there were eight boards all told, on the west side; and their sockets were sixteen sockets of silver, under every board two sockets.

He made 20 panels for the northern end as well and *set them into* 40 silver bases beneath the 20 panels—two bases beneath each framing panel.

At the back *wall* of the congregation tent (the side that faces west), he made six panels. He also made two *special* panels to support each corner on the back of the tent. They came together *with the side panels* at the bottom to make a *strong* corner and attached at the top of the first ring. He did the same thing at both corners. *On the back wall*, there were eight frame panels with silver bases—16 bases in all—two beneath each panel.

The Voice

Bible Translations with Many Footnotes:

The Complete Tanach

And for the second side of the Mishkan on the northern side he made twenty planks. And their forty silver sockets: two sockets under one plank and two sockets under one plank. And for the western end of the Mishkan he made six planks. And he made two planks at the corners of the Mishkan at the end. And they were matched evenly from below, and together they matched at its top, [to be put] into the one ring; so did he make for both of them; for the two corners. And there were eight planks and their silver sockets, sixteen sockets two sockets [under one plank and] two sockets under one plank.

NET Bible®

...and for the second side of the tabernacle, the north side, he made twenty frames and their forty silver bases, two bases under the first frame and two bases under the next⁴⁵ frame. And for the back of the tabernacle on the west he made six frames. He made two frames for the corners of the tabernacle on the back. At the two corners⁴⁶ they were doubled at the lower end and⁴⁷ finished together at the top in one ring. So he did for both. So there were eight frames and their silver bases, sixteen bases, two bases under each frame.

⁴⁵tn Heb “under the one frame” again.

⁴⁶tn This is the last phrase of the verse, moved forward for clarity.

⁴⁷tn This difficult verse uses the perfect tense at the beginning, and the second clause parallels it with יְהִי (yihyu), which has to be taken here as a preterite without the consecutive vav (ו). The predicate “finished” or “completed” is the word מִמַּיִם (tammim); it normally means “complete, sound, whole,” and related words describe the sacrifices as without blemish.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and (for) the second rib of the dwelling, (at) the north edge, he (made) / boards, and their / footings of silver, two footings under the (one) board and two footings under the (other) board, and (for) the two flanks of the dwelling unto the sea he (made) six boards, and two boards he (made) (for) the corner posts of the dwelling in the two flanks, and they existed being double beneath, and together they existed whole to his head (for) the (one) ring, so he did exist (for) the two of them, (for) two

Legacy Standard Bible	of the buttresses, and eight boards and their footings of silver existed, <sixteen> footings, two footings under the one board, and two footings under the (other) board,...
New American Standard B. Young's Updated LT	Then for the second side of the tabernacle, on the north side, he made twenty boards, and their forty bases of silver; two bases under one board and two bases under another board. For the rear [Lit <i>extreme parts</i>] of the tabernacle, to the west, he made six boards. And he made two boards for the corners of the tabernacle [Lit <i>dwelling place</i>] at the rear [Lit <i>extreme parts</i>]. And they were separated [Lit <i>twins</i>] beneath, but were together at their completion at the top [Or <i>head</i>], at [Or <i>with reference to</i>] the first ring; thus he did with both of them for the two corners. And there were eight boards with their bases of silver, sixteen bases, two bases under every board. And for the second side of the tabernacle, for the north side, he has made twenty boards, and their forty sockets of silver, two sockets under the one board, and two sockets under the other board; and for the sides of the tabernacle, westward, has he made six boards; and two boards has he made for the corners of the tabernacle, in the two sides; and they have been twins below, and together they are twins at its head, at the one ring; so he has done to both of them at the two corners; and there have been eight boards; and their sockets of silver are sixteen sockets, two sockets under the one board.

The gist of this passage: The opposite of the Tabernacle is constructed along with the corners and the third side.

25-30

Exodus 36:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tsâlê ^c (צַלַּעַ) [pronounced <i>TSAY-lawj</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854
There are two different spellings of this word.			
BDB full set of definitions: <i>side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark).</i>			
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-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
shênîyth (שֵׁנִית) [pronounced <i>shay-NEETH</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Exodus 36:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פּהָא) [pronounced <i>pay-AWH</i>]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
tsâphôwn (צפון) [pronounced <i>tsaw-FOHN</i>]	<i>north, northern, northward; north wind</i>	feminine singular noun	Strong's #6828 BDB #860
'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 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
'es ^e rîym (עֲרִימ) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun	Strong's #7175 BDB #903

Translation: And for the [other] side of the Tabernacle, the second side to the north, he made [another] 20 boards,...

There were 20 boards cut for the other side of the Tabernacle, the north side. This would have been a very time-consuming process.

Exodus 36:25 And for the [other] side of the Tabernacle, the second side to the north, he made [another] 20 boards,... (Kukis mostly literal translation)

Exodus 36:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'îym (אַרְבָּעִים) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917
'eden (אֲדָן) [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 rd person masculine plural suffix	Strong's #134 BDB #10
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun pausal form	Strong's #3701 BDB #494

Exodus 36:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e nêy (שְׁנַיִ) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eden (אֲדָן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
tachath (תַּחַת) [pronounced TAH-khath]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced KEH-resh]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַיִ) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eden (אֲדָן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
tachath (תַּחַת) [pronounced TAH-khath]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced KEH-resh]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25

Translation: ...along with 40 silver bases, two bases under each board.

Just as already explained in the previous passage, each board had two silver bases made for it. The bottom of each board dovetailed into the silver bases.

Exodus 36:26 ...along with 40 silver bases, two bases under each board. (Kukis mostly literal translation)

Exodus 36:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yar ^e kâthayim (מִיתְּכַרִּי) [pronounced <i>yahr-kaw-thah-YIM</i>]	<i>flanks, both sides, extreme parts, recesses, remote regions; haunches, buttocks [but always used of inanimate objects]—rear, back [of something]</i>	feminine dual construct	Strong's #3411 BDB #438
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-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
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the hê locale	Strong's #3220 BDB #410
<p>The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the <i>âh</i> (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
‘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 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
shishshâh (שֵׁשׁ) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral	Strong's #8337 BDB #995
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun	Strong's #7175 BDB #903

Translation: [At the back of the Tabernacle, to the west, he made six boards...](#)

A wall would be erected at the back of the Tabernacle (this would be the west side). Only six boards were needed for the back.

Exodus 36:27 [At the back of the Tabernacle, to the west, he made six boards...](#) (Kukis mostly literal translation)

Exodus 36:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun	Strong's #7175 BDB #903
‘âsâh (אָסַח) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
m ^e quts ^e ‘âh (מַעֲקָוֹת) [pronounced <i>mehk-oots-GAW</i>]	<i>place of corner structure, corner buttress, inner corner-buttress; corner post</i>	masculine plural construct	Strong's #4742 BDB #893
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-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
b ^e (ב) [pronounced <i>b^eh</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yar ^e kâthayim (אֲרָכָיוֹת) [pronounced <i>yahr-kaw-thah-YIM</i>]	<i>flanks, both sides, extreme parts, recesses, remote regions; haunches, buttocks [but always used of inanimate objects]—rear, back [of something]</i>	feminine dual noun with the definite article; pausal form	Strong's #3411 BDB #438

Translation: ...along with two boards for the corners of the Tabernacle at the back.

There would be another board designed for the corner. I don't know exactly what it would look like, but I assume different from those on the sides and back.

The Hebrew artisans were familiar with building homes in Egypt, and there were probably set thicknesses; and a standard corner-board. We might nail two 2x6s together; but the Hebrew carpenters would have fashioned such a board from raw wood.

Exodus 36:28 ...along with two boards for the corners of the Tabernacle at the back. (Kukis mostly literal translation)

Exodus 36:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 rd person plural, Qal perfect	Strong's #1961 BDB #224
tâ'am (תָּאֵם) [pronounced <i>taw-AHM</i>]	<i>a doubling, duplicating, being doubled; being coupled together, being joined (together)</i>	masculine plural, Qal active participle	Strong's #8382 BDB #1060
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭâh (מַטָּה) [pronounced <i>MAHT-taw</i>]	<i>downward (s), below, beneath; under [an age]</i>	adverb of location	Strong's #4295 BDB #641

Back in Exodus 26:14, we have these two prepositions and an adverb that means *upward*.

This is variously translated, [*from*] *beneath, below, at the bottom*.

Translation: Also, there were couplings together from below...

Now, I don't know if this applies to the corner boards; or if this is true of every frame board. Given that these words occur right here, I would think specifically for the corner boards.

Exodus 36:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yachad (יָחַד) [pronounced <i>YAHKH-ahd</i>]	<i>together, alike, all together; union, junction, mutually, with one another; equally</i>	adverb	Strong's #3162 BDB #403
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 rd person plural, Qal imperfect	Strong's #1961 BDB #224
tâ'am (תָּאֵם) [pronounced <i>taw-AHM</i>]	<i>a doubling, duplicating, being doubled; being coupled together, being joined (together)</i>	masculine plural, Qal active participle	Strong's #8382 BDB #1060
'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

Exodus 36:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rō'sh (שָׂרָא אוֹ שָׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
'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
ṭabba'ath (תַּבַּעֲט) [pronounced <i>tahb-BAH-ğahth</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine singular noun with the definite article	Strong's #2885 BDB #371
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25

Translation: ...and couplings together at the top to the one ring.

I believe that this is the corner board, being connected at the top and the bottom to the back and sides.

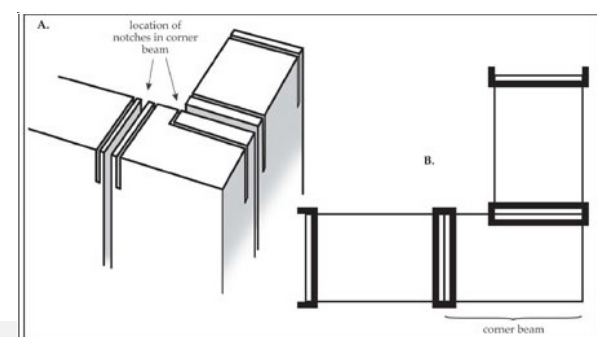
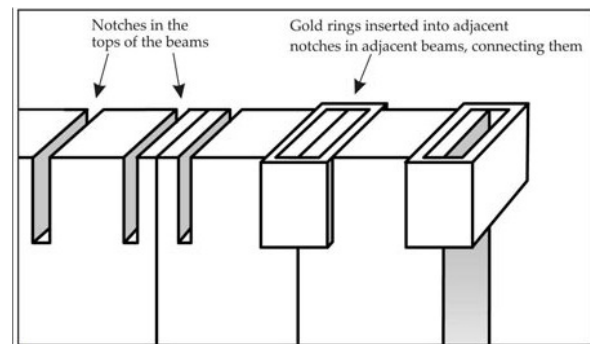
Gold Rings Hold Boards Together (an illustration); from Chabad.org; accessed January 12, 2020.

This is how they understand the frame boards to be connected.

Gold Rings Hold Corners Together (an illustration); from Chabad.org; accessed January 12, 2020.

Corner boards would have been notched differently (assuming that the notching and the gold rings are done in this fashion).

I have suggested other possible ways to connect these boards; such as dowels.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 36:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral noun with the 3 rd person plural suffix	Strong's #8147 BDB #1040
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
m ^e quts ^e ‘âh (מַעֲקוּטָאִים) [pronounced meh ^k -oots-GAW]	<i>place of corner structure, corner buttress, inner corner-buttress; corner post</i>	masculine plural noun with the definite article	Strong's #4742 BDB #893

Translation: So he made for two of them for two corners.

I think this refers to the connections made to the two corner boards. They would be the boards which would provide the most stability.

Exodus 36:29 Also, there were couplings together from below and couplings together at the top to the one ring. So he made for two of them for two corners. (Kukis mostly literal translation)

Exodus 36:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
sh ^e môneh (הַנְּמָנִים) [pronounced sh ^e moh-NEH]	<i>eight</i>	masculine singular numeral	Strong's #8083 BDB #1032
qeresh (שָׂרָף) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine plural noun	Strong's #7175 BDB #903

Exodus 36:30			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eden (אֲדָן) [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 rd person masculine plural suffix	Strong's #134 BDB #10
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral	Strong's #8337 BDB #995
'âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
'eden (אֲדָן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eden (אֲדָן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eden (אֲדָן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25

See v. 26.

Translation: So [at the back and back corners] there were eight frames and their silver bases, 16 bases [in all], two bases under each board.

I assume that the eight boards refer to the 2 corners and the 6 boards in the back.

Exodus 36:30 So [at the back and back corners] there were eight frames and their silver bases, 16 bases [in all], two bases under each board. (Kukis mostly literal translation)

Exodus 36:25–30 And for the [other] side of the Tabernacle, the second side to the north, he made [another] 20 boards, along with 40 silver bases, two bases under each board. At the back of the Tabernacle, to the west, he made six boards along with two boards for the corners of the Tabernacle at the back. Also, there were couplings together from below and couplings together at the top to the one ring. So he made for two of them for two corners. So [at the back and back corners] there were eight frames and their silver bases, 16 bases [in all], two bases under each board. (Kukis mostly literal translation)

Exodus 36:25–30 On the north side of the Tabernacle, he made 20 frame boards with their 40 bases (each board stood upright on two bases). The boards were connected to one another at the top and bottom. At the back of the Tabernacle, to the west, he made six boards for the back along with two corner boards. So, at the back, in total, there were eight frame boards in total, along with their 16 bases. (Kukis paraphrase)

The Second Completed Work Order (a table):

36:25	For the second side of the Tabernacle (on the North Side):	
	Boards fabricated:	20
36:26	Their silver bases (2 bases/frame)	40
36:27	And for the Rear of the Tabernacle (West side)	
	Boards fabricated:	6
36:28	For the Corners of the Tabernacle in the Rear	
	Boards fabricated:	2
36:29	And they were separate, beneath and together they will be joined at the top at the first ring; in this way he made two of them for the two corners.	
36:30	And there were [summary of Rear Specs after completion]:	
	Boards:	8
	For those boards: Silver Bases:	16
	Bases under every frame:	2 bases

Although in order to design this table, I have taken a few liberties with the translation, these liberties are not any less literal than a typical translation. This is a list of the work which has been accomplished as opposed to what we have in Exodus 26:15–29, which is a work order.

I am sure that I could improve on these. However, much of this chapter could have been organized as completed work orders.



And so he makes bars of trees of acacia wood, five for frames of sides of the Tabernacle the one. And five bars for frames of a side of the tabernacle the second and five bars for frames of the Tabernacle for the haunches westward. And so he makes the bar the middle to pass through in a midst of the frames from the end unto the end. And the frames he overlaid [with] gold and their rings he made [and] gold houses for the bars. And so he overlays the bars [with] gold.

Exodus
36:31–34

He made cross bars from acacia wood, five [bars] for the frame boards along the one side of the Tabernacle. And [he also made] five cross bars for the frame boards of the other side of the Tabernacle and five cross bars for the frame boards at the back of the Tabernacle, to the west. He made the middle bar to pass through the middle of the frame boards [going] from [one] end to the [other] end. He then overlaid the frame boards with gold; and made their rings along with the gold housing for the bars [to go through]. He overlaid these cross bars with gold.

He made the horizontal cross bars out of acacia wood, five cross bars for each side and the back of the standing frame boards around the Tabernacle. The middle cross bar would be held in place by gold housing, going from one end to the other. He overlaid the frame boards with gold and the cross bars with gold; the rings and housing was made from gold.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he makes bars of trees of acacia wood, five for frames of sides of the Tabernacle the one. And five bars for frames of a side of the tabernacle the second and five bars for frames of the Tabernacle for the haunches westward. And so he makes the bar the middle to pass through in a midst of the frames from the end unto the end. And the frames he overlaid [with] gold and their rings he made [and] gold houses for the bars. And so he overlays the bars [with] gold.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

He made also bars of setim wood, five to hold together the boards of one side of the tabernacle, And five others to join together the boards of the other side; and besides these, five other bars at the west side of the tabernacle towards the sea. He made also another bar, that might come by the midst of the boards from corner to corner. And the boards themselves he overlaid with gold casting for them sockets of silver. And their rings he made of gold, through which the bars might be drawn: and he covered the bars themselves with plates of gold.

Aramaic ESV of Peshitta

He made bars of acacia wood; five for the boards of the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the Tabernacle for the hinder part westward. He made the middle bar to pass through in the midst of the boards from the one end to the other. He overlaid the boards with gold, and made their rings of gold for places for the bars, and overlaid the bars with gold.

Lamsa's Peshitta (Syriac)

And they made bars of wood of the box tree, five for the boards of one side of the Tabernacle. And five bars for boards the other side of the Tabernacle, and five bars for the boards of the Tabernacle for their outer skirts, from the West. And they made the middle bar to pass within the boards from this side to that. And the boards they overlaid in gold, and they made their rings of gold a place for the bars, and they overlaid the bars in gold.

Samaritan Pentateuch

And he made bars of shittim wood; five for the boards of the one side of the tabernacle And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the corner sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he

overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

Updated Brenton (Greek) No parallel passage.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And they made rods of hard wood; five for the boards on one side of the House, And five for the boards on the other side of the House, and five for the boards at the back, on the west.

The middle rod was made to go right through the rings of all the boards from one end to the other.

All the boards were plated with gold, and the rings through which the rods went were of gold, and the rods were plated with gold.

Easy English

hey used acacia wood to make bars to fix across the boards. They made five bars for the south side of the tabernacle, five bars for the north side, and five bars for the west side at the back of the tabernacle. The bar that would go across the centre of the boards would reach from one end of the tabernacle to the other end. They used gold to cover the boards and to make rings for the boards. The rings would hold the bars in place across the boards. They also covered the wooden bars with gold.

Easy-to-Read Version–2008 Then the workers used acacia wood to make the braces for the frames--five braces for the first side of the Holy Tent, five braces for the other side, and five braces for the back of the Holy Tent (that is, the west side). They made the middle brace so that it passed through the frames from one end to the other. They covered these frames with gold. Then they used gold to make the rings to hold the braces, and they covered the braces with gold.

God's Word™

They also made crossbars out of acacia wood. Five were for the frames on one side of the inner tent, five were for those on the other side, and five were for the frames on the far side of the inner tent, the west side. They made the middle crossbar so that it ran from one end to the other, halfway up the frames. They covered the frames with gold and made gold rings to hold the crossbars. They also covered the crossbars with gold.

Good News Bible (TEV)

They made fifteen crossbars of acacia wood, five for the frames on one side of the Tent, five for the frames on the other side, and five for the frames on the west end, at the back. The middle crossbar, set halfway up the frames, extended from one end of the Tent to the other. They covered the frames with gold and fitted them with gold rings to hold the crossbars, which were also covered with gold.

The Message

They made crossbars of acacia wood, five for the frames on one side of The Dwelling, five for the other side, and five for the back side facing west. The center crossbar ran from end to end halfway up the frames. They covered the frames with a veneer of gold, made gold rings to hold the crossbars, and covered the crossbars with a veneer of gold.

NIRV

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

Casual English Bible

When he finished framing the back wall, he had eight sections of framing which rested on silver stands, two stands supporting each section. 31He made five crossbars of acacia wood. He used these to link the five frames for the north side of the worship center. He did the same for the five frames at the back side of the worship center, which faced west. He made the middle crossbar run the entire length of the back wall. It ran through the middle of each section, from one end of

	the back wall to the other. He covered the frames and crossbars with gold plating. He attached gold rings to each section.
Contemporary English V.	Five crossbars were made for each of the wooden frames, with the center crossbar running the full length of the wall. The frames and crossbars were covered with gold, and gold rings were attached to the frames to run the crossbars through.
The Living Bible	Then he made five sets of bars from acacia wood to tie the frames together along the sides, five for each side of the Tabernacle. The middle bar of the five was halfway up the frames, along each side, running from one end to the other. The frames and bars were all overlaid with gold, and the rings were pure gold.
New Berkeley Version	.
New Living Translation	.
Unfolding Bible Simplified	Bezalel and his men made 15 crossbars from acacia wood. Five of them were for the frames on the north side of the sacred tent, five for the south side, and five for the frames at the rear of the sacred tent, the west side. The workmen made crossbars on the north, south, and west sides of the sacred tent and fastened them to the middle of the frames. The two long crossbars extended from one end of the sacred tent to the other, and the crossbar on the west side extended from one side of the sacred tent to the other. The workmen covered the frames with gold and fastened gold rings to the poles. They then put the crossbars into the rings. They also covered the crossbars with gold.

Partially literal and partially paraphrased translations:

American English Bible	He also made cross bars out of durable wood. Five [were set] between the posts along one side of the Sacred Tent, five were set between the posts to the other side of the Sacred Tent, five were set between the posts at the rear of the Sacred Tent (toward the west), and there was a single bar through the middle, which ran right through the posts from one side to the other. He then covered the posts in gold and added gold rings to hold the poles; and he gilded the cross bars with gold.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Then he made five poles of acacia wood, to hold the frames together on one side of the tabernacle, and five more to connect the frames on the opposite side, and on the western side of the tabernacle, looking seawards, five more still. And one pole he made that should reach right along the frames from end to end. The sockets he made of cast silver; the frames themselves he gilded over, and made rings of gold through which the poles, those too plated with gold, could pass.
Translation for Translators	The workmen made 15 crossbars from acacia wood. Five of them were for the frames on the north side of the Sacred Tent, five for the south side, and five for the frames at the rear of the Sacred Tent, the west side. The crossbars on the north, south, and west sides of the Sacred Tent were fastened to the middle of the frames. The two long crossbars extended from one end of the Sacred Tent to the other, and the crossbar on the west side extended from one side of the Sacred Tent to the other side. The workmen covered the frames with gold and fastened gold rings to the poles. The crossbars <i>were put</i> into the rings. The crossbars were <i>also</i> covered with gold.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He made five crossbars of acacia wood for the supports on one side of the tabernacle, five crossbars for the supports on the other side of the tabernacle, and five crossbars for those at the back of the tabernacle on the west. He made the central crossbar run through the middle of the supports from one end to the other.
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Conservapedia Translation	<p>He overlaid them with gold and made their rings out of gold as holders for the crossbars. He also overlaid the crossbars with gold.</p> <p>And he made shittim wood bars; five for one side of the tabernacle. And five bars for the tabernacle's other side, and five bars for the tabernacle's west side. And he made the middle bar to connect the boards from both ends. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.</p>
Ferrar-Fenton Bible	<p>He also made bars of acacia wood, five bars for the planks at the first side of the tabernacle; and five bars to the planks at the other side of the tabernacle, and five bars to the planks of the tabernacle at its length towards the west; and bars were made for the uprights placed between the sets of planks from end to end. The planks, however, were plated with gold, and their buttons were made of gold with lock-holes to each one, and the bars were plated with gold.</p>
Lexham English Bible	<p>And he made five bars of acacia wood for the frames [Or “boards” or “planks”] on the one side of the tabernacle, and five bars for the frames [Or “boards” or “planks”] on the second side of the tabernacle, and five bars for the frames [Or “boards” or “planks”] at the rear on the west. [Or “westward,” literally “seaward,” toward the Mediterranean Sea] And he made the middle bar to run in the midst of the frames [Or “boards” or “planks”] from end to end. And he overlaid the frames [Or “boards” or “planks”] with gold, and he made their rings of gold as holders [Literally “houses”] for the bars, and he overlaid the bars with gold.</p>
Urim-Thummim Version	<p>Bezalel made crossbars of acacia wood—five for the frames of the one side of the tabernacle, five crossbars for the frames of the other side of the tabernacle, and five crossbars for the frames for the back side of the tabernacle to the west. He made the crossbar in the center of the frames, that is, halfway up, to reach from end to end. He covered the frames with gold. He made their rings of gold, for them to serve as holders for the crossbars, and he covered the bars with gold.</p>
Wikipedia Bible Project	<p>And he made bolts of acacia wood--- five, for the planks of the one edge of the dwelling. And five bolts for the planks of the second edge of the dwelling. And five bolts for the planks of the hind edge of the dwelling, west. And he made the middle bolt pass through the plank, from one edge to the other. And the planks he plated gold, and their rings he made gold, houses for the bolts. And he plated the bolts gold.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>They made crossbars of acacia wood: five to hold the boards together that were to form one side of the Holy Tent, five on the other side to hold the boards that were to form the west side. They made the middle bar, fixed halfway up, to run from one end to the other. They covered the boards with gold, and put gold rings on them to take the crossbars which they covered with gold.</p>
The Heritage Bible	<p>And he made bars of acacia wood; five for the boards of the one side of the tabernacle,</p> <p>And five bars for the boards of the second side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.</p> <p>And he made the middle bar to run through the boards from the end to the end.</p> <p>And he sheeted over the boards with gold, and made their rings of gold to house the bars, and sheeted over the bars with gold.</p>
New Catholic Bible	<p>Also made were bars out of acacia wood: five bars for the boards of one side of the tabernacle and five boards for the other side of the tabernacle and five bars for the boards of the rear, toward the west. The middle bar was made to pass half way up the boards, running from end to end. The boards were covered with gold, and rings</p>

were made in which the bars were inserted out of gold; the bars were also covered in gold.

New Jerusalem Bible .

Jewish/Hebrew Names Bibles:

exeGesés companion Bible And he works bars of shittim timber;
five for the boards
of the one side of the tabernacle;
and five bars for the boards
of the second side of the tabernacle;
and five bars for the boards
of the tabernacle for the flanks seaward.
And he works the middle bar
to spread among the boards from end to end:
and he overlays the boards with gold
and works their signets of gold
to become housings for the bars;
and overlays the bars with gold:.

Kaplan Translation They made 5 crossbars of acacia wood for the first wall of the tabernacle [to the south], [a second set of] 5 crossbars for the second wall of the tabernacle [to the north], and 5 similar crossbars for the western wall of the tabernacle. The middle crossbar was made to go through the center of the beams from one end to the other.

They covered the beams with a layer of gold. They also made the rings that would hold the crossbars out of gold, and they covered the crossbars themselves with a layer of gold.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible They were to make bars of acacia wood, even five, for the boards on the one side of the dwelling place, and five bars for the boards on the other side of the dwelling place, even five bars for the boards of the dwelling place seaward. They were to make the middle bar, to go through the center of the boards, from end to end. They are to have overlaid the boards with gold, and made the rings of gold, the housings for the poles; even were they to overlay the bars with gold.

Concordant Literal Version Then he made bars of acacia wood, five for the hollow tapers of one angle wall of the tabernacle,
also five bars for the hollow tapers of the second angle wall of the tabernacle and five bars for the hollow tapers of the tabernacle for the flanks seaward;
and he made the middle bar in the midst of the hollow tapers to reach from end to end.

The hollow tapers he overlaid with gold; and their rings he made of gold, as housings for the bars, and he overlaid the bars with gold.

Orthodox Jewish Bible And he made crossbars of acacia wood; five for the kerashim of the one side of the Mishkan,

And five crossbars for the kerashim of the other side of the Mishkan, and five crossbars for the kerashim of the Mishkan for the sides westward.

And he made the middle crossbar to extend within the kerashim from the one end to the other.

And he overlaid the kerashim with zahav, and made their rings of zahav to be housing for the crossbars, and overlaid the crossbars with zahav.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Bezalel made bars of acacia wood, five for the [frame] boards of the one side of the tabernacle, and five bars for the boards of the tabernacle's other side, and five bars for the boards at the rear side to the west. And he made the middle bar pass through [horizontally] halfway up the boards from one end to the other. He overlaid the boards and the bars with gold and made their rings of gold as holders for the bars.
The Expanded Bible	Then they made crossbars of acacia wood to connect the upright frames of the Holy Tent [Tabernacle]. Five crossbars held the frames together on one side of the Tent, and five held the frames together on the other [second] side. Also, five crossbars held the frames together on the west end, at the rear of the Tent. They made the middle crossbar run along the entire length of each side and rear of the Tent. It was set halfway up the frames. They made gold rings on the sides of the frames to hold the crossbars, and they covered [overlaid] the frames and the crossbars with gold.
Kretzmann's Commentary	And he made bars of shittim wood, cross-bars of acacia wood to lock the planks in place: five for the boards of the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the Tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other, thus making the walls solid. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold. Cf Exodus 26:15-30.
The Voice	He then made crossbars of acacia wood, five to connect the frame panels on one side of the congregation tent, five more to connect the panels on the other side, and five more to connect the panels at the back, the side that faces west. He ran one bar in the center from corner to corner, <i>halfway up the panels</i> . He overlaid the panels with gold and fashioned gold rings to hold the crossbars, and he overlaid the crossbars with gold as well.

Bible Translations with Many Footnotes:

The Complete Tanach	And he made bars of acacia wood, five for the planks of one side of the Mishkan, and five bars for the planks of the second side of the Mishkan, and five bars for the planks of the [rear] side of the Mishkan, on the westward end. And he made the middle bar to penetrate in the midst of the planks from one end to the other end. And he overlaid the planks with gold, and their rings he made of gold as holders for the bars, and he overlaid the bars with gold.
NET Bible®	He made bars of acacia wood, five for the frames on one side of the tabernacle and five bars for the frames on the second side of the tabernacle, and five bars for the frames of the tabernacle for the back side on the west. He made the middle bar to reach from end to end in the center of the frames. He overlaid the frames with gold and made their rings of gold to provide places ⁴⁸ for the bars, and he overlaid the bars with gold. ⁴⁸ tn Literally "houses"; i.e., places to hold the bars.
Rotherham's <i>Emphasized B.</i>	And he made bars of acacia wood,— five for the boards of the first' side of the habitation, and five bars for the boards of the other' side of the habitation,—and five bars for the boards of the habitation ^b at the hinderpart westward. And he made the middle bar,—to run along in the midst of the boards, from end to end. And <the boards> overlaid he with gold, and <their rings> made he of gold, as receptacles ^c for the bars,—and he overlaid the bars with gold. ^b Some cod. (w. Sam., Onk., Jon.): "side of the h." Cp. chap. xxvi. 27—G.n. ^c N.B. lit.: "houses"="homes"="receptacles."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he (made) wood bars of acacia /, five (for) the boards of the (one) rib of the dwelling, and five wood bars (for) the boards of the second rib of the dwelling, and five wood bars (for) the boards of the two flanks of the dwelling unto the sea , and he (made) the middlemost wood bar to flee away in the midst of the boards from the extremity to the other extremity, and he overlaid the boards with gold, and he (made) their rings with gold, houses (for) the wood bars, and he overlaid the wood bars with gold,...

Legacy Standard Bible Then he made bars of acacia wood, five for the boards of one side of the tabernacle, and five bars for the boards of the other [Or *second*] side of the tabernacle, and five bars for the boards of the tabernacle for the rear side [Lit *extreme parts*] to the west. And he made the middle bar to pass through in the center [Lit *midst*] of the boards from end to end. He also overlaid the boards with gold and made their rings of gold as holders for the bars and overlaid the bars with gold.

New American Standard B. Young's Updated LT

And he makes bars of shittim wood, five for the boards of the one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the tabernacle, for the sides westward; and he makes the middle bar to enter into the midst of the boards from end to end; and the boards he has overlaid with gold, and their rings he has made of gold, places for bars, and he overlays the bars with gold.

The gist of this passage: Horizontal poles or bars are added to the walls of the Tabernacle to give it additional strength.

31-34

Exodus 36:31

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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
b ^e rîyach (בָּרִיחַ) [pronounced <i>b^eree-AHKH</i>]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine plural construct	Strong's #1280 BDB #138
ʿêtsîym (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

Exodus 36:31

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (חמש) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qeresh (קרש) [pronounced <i>KEH-resH</i>]	<i>board, boards; slab; plank; frame</i>	feminine plural construct	Strong's #7175 BDB #903
tsâlê ^c (צלע) [pronounced <i>TSAY-law'g</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854

There are two different spellings of this word.

BDB full set of definitions: *side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark).*

mîsh ^e kân (משכן) [pronounced <i>mish^e-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
'echâd (אחד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective; with the definite article	Strong's #259 BDB #25

Translation: He made cross bars from acacia wood, five [bars] for the frame boards along the one side of the Tabernacle.

There are frame boards standing up vertically. Five cross bars will be made to go across those frame boards horizontally. This will give additional strength to the structure.

This passage speaks of *houses* being provided for the crossbars. We might better understand that word today as *housing*, a common term for a place where something is placed or where something belongs. For instance, a ring might be understood to be the housing for a pole, and the pole goes right into the ring.

Exodus 36:31 He made cross bars from acacia wood, five [bars] for the frame boards along the one side of the Tabernacle. (Kukis mostly literal translation)

The bars run crossways to the frame boards, holding them all together and giving strength and stability to the walls of the Tabernacle.

Exodus 36:32a

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

Exodus 36:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (חַמֵּשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
b ^e rîyach (בַּרְיָאֵךְ) [pronounced <i>b^eree-AHKH</i>]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine plural noun	Strong's #1280 BDB #138
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	feminine plural construct	Strong's #7175 BDB #903
tsâlê ^c (צַלְעַ) [pronounced <i>TSAY-lawg</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854
There are two different spellings of this word.			
BDB full set of definitions: <i>side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark).</i>			
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-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
shênîyth (שֵׁנִיִּת) [pronounced <i>shay-NEETH</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: And [he also made] five cross bars for the frame boards of the other side of the Tabernacle...

There are two sides to this Tabernacle, and cross bars were made to fit the other side of the Tabernacle.

Exodus 36:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חַמֵּשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331

Exodus 36:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e rîyach (בַּר־יָחַב) [pronounced b ^e ree-AHKH]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine plural noun	Strong's #1280 BDB #138
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	feminine plural construct	Strong's #7175 BDB #903
tsâlê ^c (עֲלֵי) [pronounced TSAY-lawg]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854

There are two different spellings of this word.

BDB full set of definitions: *side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark).*

mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yar ^e kâthayim (פִּיְתוּחַיִם) [pronounced yahr-kaw-thah-YIM]	<i>flanks, both sides, extreme parts, recesses, remote regions; haunches, buttocks [but always used of inanimate objects]—rear, back [of something]</i>	feminine dual noun with the definite article	Strong's #3411 BDB #438
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the hê locale	Strong's #3220 BDB #410

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the âh (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...and five cross bars for the frame boards at the back of the Tabernacle, to the west.

Five cross bars would made to go on the back of the Tabernacle, horizontally across the standing frame boards. It is these cross bars which will give strength to this structure.

Let me remind you that the entirety of the Tabernacle should be made in such a way that it can be broken down into individual pieces and then carted off somewhere else. When they are in the desert, the Tabernacle will have

to be moved along with them when they travel. When the Israelites capture Canaan, they will, on several occasions, move the Tabernacle from one city to another.

Exodus 36:32 *And [he also made] five cross bars for the frame boards of the other side of the Tabernacle and five cross bars for the frame boards at the back of the Tabernacle, to the west.* (Kukis mostly literal translation)

This certainly could have been done as part of the table above. However, it was easier to give a literal translation in verse form.

Exodus 36:33			
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
'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 rd person masculine singular, 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
b ^e rîyach (בַּרְיָחַ) [pronounced <i>b^eree-AHKH</i>]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine singular noun with the definite article	Strong's #1280 BDB #138
tîykôwn (תּוֹכֹחַ) [pronounced <i>tee-KOHN</i>]	<i>middle, central midst</i>	feminine singular adjective with the definite article	Strong's #8484 BDB #1064
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i>]	<i>to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across</i>	Qal infinitive construct	Strong's #1272 BDB #137
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוֶּכֶּה) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêtth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹכַח. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903

Exodus 36:33

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtseh (קֵצֵה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i>	masculine singular noun with the definite article	Strong's #7097 BDB #892
'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
qâtseh (קֵצֵה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i>	masculine singular noun with the definite article	Strong's #7097 BDB #892

Translation: He made the middle bar to pass through the middle of the frame boards [going] from [one] end to the [other] end.

The middle bar would be placed in the exact middle of the standing frame boards. Presumably, two cross boards would be placed above it and below it.

Exodus 36:33 He made the middle bar to pass through the middle of the frame boards [going] from [one] end to the [other] end. (Kukis mostly literal translation)

This holds the boards together further up the sides.

Exodus 36:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resH</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel perfect	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Exodus 36:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
ṭabba'ath (תַּעֲבָת) [pronounced <i>tahb-BAH-gahth</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #2885 BDB #371
'âsâh (אָשַׁע) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
bâtîym (בָּתִּיִּם) [pronounced <i>baht-TEEM</i>]	<i>houses, residences; buildings; households; holders, receptacles</i>	masculine plural noun	Strong's #1004 BDB #108
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
b ^e rîyach (בָּרִיחַ) [pronounced <i>b^eree-AHKH</i>]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine singular noun with the definite article	Strong's #1280 BDB #138

Translation: He then overlaid the frame boards with gold; and made their rings along with the gold housing for the bars [to go through].

Gold rings and gold housing was made. The latter would have been attached to the standing boards, and this would hold the cross bars in place.

Throughout the Law, when something is made from acacia wood, that represents the humanity of Jesus Christ. When gold is overlaid, that is the Deity of the Lord Jesus Christ. Together, these speak of the **Hypostatic Union** of the Lord.

There are many items in the Tabernacle where they are made from wood and overlaid with gold. Here, specifically it is the standing frame boards and the horizontal cross bars.

Exodus 36:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וַ) [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 36:34b

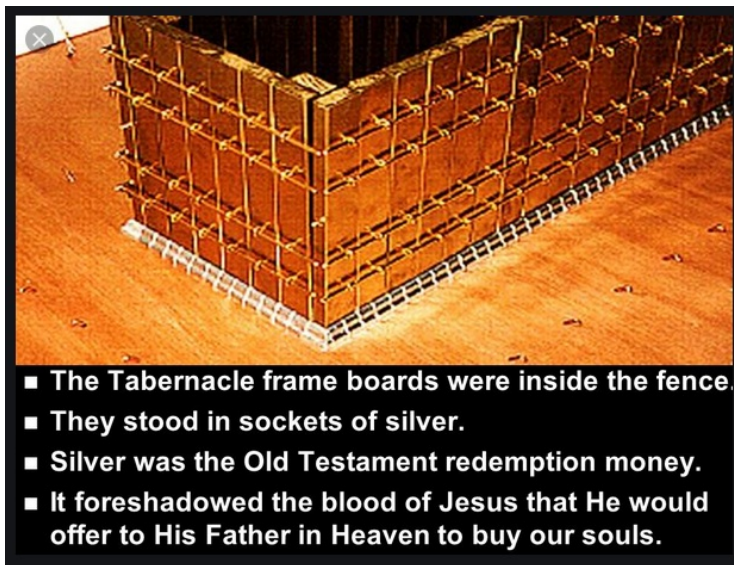
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâphâh (הַפָּח) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
'êth (אֶת) [pronounced ayth]	generally 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
b ^e rîyach (בַּרְיָחַ) [pronounced b ^e ree-AHKH]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine plural noun with the definite article	Strong's #1280 BDB #138
zâhâb (זָהָב) [pronounced zaw-HAW ^{BV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: He overlaid these cross bars with gold.

The cross bars, made out of acacia wood, are overlaid with gold.

The Frame Boards and Cross Bars (an illustration); from [Slide Player.com](#); accessed January 12, 2020.

This is not what the Tabernacle would look like, because these would all be covered by those curtains discussed earlier. In fact, there may have been the curtain on the inside and 3 coverings on the outside (or perhaps, 2 on the inside, 2 on the outside). This is quite fascinating, because we have these boards made out of acacia wood and overlain with gold—a type of our Lord—and yet this is hidden. Even those inside of the Tabernacle could not see the gold. This is because the total reality of Jesus was hidden from them. They knew what was there, behind the curtains; but they could not see it.



In this picture, we can see the housing for the crossbars. This artist has one set of cross bars on the inside and 4 sets of cross bars on the outside.

As pointed out in this picture, the silver sockets represents the redemption, or the payment given for a person's soul. This represents the Lord paying our redemption price on the cross.

Exodus 36:34 He then overlaid the frame boards with gold; and made their rings along with the gold housing for the bars [to go through]. He overlaid these cross bars with gold. (Kukis mostly literal translation)

This verse is amazing. We know the size of all this. All of it is overlaid with gold, which is an incredible amount of gold. The Hebrews both plundered the Egyptians big time and they were willing to give up a lot of this gold for the tabernacle.

Exodus 36:31–34 He made cross bars from acacia wood, five [bars] for the frame boards along the one side of the Tabernacle. And [he also made] five cross bars for the frame boards of the other side of the Tabernacle and five cross bars for the frame boards at the back of the Tabernacle, to the west. He made the middle bar to pass through the middle of the frame boards [going] from [one] end to the [other] end. He then overlaid the frame boards with gold; and made their rings along with the gold housing for the bars [to go through]. He overlaid these cross bars with gold. (Kukis mostly literal translation)

These cross boards give the Tabernacle strength and stability. They are held in place by gold rings.

The wood represents the humanity of Jesus Christ; the gold represents His deity. Silver is used to purchase things, so the silver bases speak of redemption (Jesus paying for our sins).

You will notice that in the design of this Tabernacle, there is no idolatry. No one will worship the Tabernacle (or, they shouldn't); and, for the most part, the gold is going to be hidden from the eye of the actual worshiper. What the worshiper will see is the sacrifice of the animals outside of the tent (Tabernacle). The animals being sacrificed represents the dying of Jesus for our sins. The **blood of Christ** pays for our sins (not His literal blood; as blood is a representative analogy).

Exodus 36:31–34 He made the horizontal cross bars out of acacia wood, five cross bars for each side and the back of the standing frame boards around the Tabernacle. The middle cross bar would be held in place by gold housing, going from one end to the other. He overlaid the frame boards with gold and the cross bars with gold; the rings and housing was made from gold. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Constructing the Tabernacle: The Veil, the Inner Pillars, and the Outer Pillars

The Tabernacle is divided into two sections. In the back of the Tabernacle is the Holy of Holies, a room where only the **high priest** can go once a year to put some blood on the ark covering for the **Day of Atonement**. He is the only person who should ever go back there (unless the entire Tabernacle is being dismantled in order to move it elsewhere).

The front section of the Tabernacle is seen to every day by the **priests** and **Levites**. They would put in the bread of Presence, light up the table of incense, etc. None of these duties were observed by the people. They could be seen by one's mind's eye when he reads the Scriptures. So, what you observe in your own thinking when you read sections like this is what virtually all of Israel "saw."

It was very unusual for a worship of God to include many things that could not be seen.

Similarly, behind the scenes, outside of our field of vision, there is a great deal which takes place, which we know as the **plan of God**. Sometimes we see some things related to the plan of God (just as the Israelites would observe animal sacrifices being offered outside of the Tent); but most of the time we do not see these things.

And so he makes the veil violet and purple and scarlet cloth and fine linen, twisted, a work planned out; he made her cherubim. And so he makes four pillars of acacia wood and so he overlays them [with] gold and their hooks [are] gold. And so he casts for them four bases of silver.

Exodus
36:35–36

He made the [inner] veil of violet, purple and scarlet [using] fine linen twisted—skillfully designed. He [also] made [for] it cherubim. He made four pillars of acacia wood [to hold up the veil], [which] he overlaid with gold and their hooks [are] gold. He cast for them four bases of silver.

He made the veil for the dividing off of the Holy of Holies using the colors violet, purple and scarlet, and fine twisted linen, skillfully made. He also made cherubim to be sewn to the veil. He made four large pillars of acacia wood, which he overlaid with gold and was going to place at the very front of the Holy of Holies. He cast four bases from silver for the pillars.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes the veil violet and purple and scarlet cloth and fine linen, twisted, a work planned out; he made her cherubim. And so he makes four pillars of acacia wood and so he overlays them [with] gold and their hooks [are] gold. And so he casts for them four bases of silver.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He made also a veil of violet, and purple, scarlet and fine twisted linen, varied and distinguished with embroidery: And four pillars of setim wood, which with their heads he overlaid with gold, casting for them sockets of silver.
Aramaic ESV of Peshitta	He made the veil of blue, purple, scarlet, and fine twined linen: with cherubim. He made it the work of a skilful workman. He made four pillars of acacia for it, and overlaid them with gold. Their hooks were of gold. He cast four sockets of silver for them.
Lamsa's Peshitta (Syriac)	And they made a veil of blue fringes and purple and dye of scarlet and fine woven white linen, its work of Cherubim the work of a craftsman. And they made for it four pillars of boxwood and they overlaid them in gold and their capitals were gold, and they made for them four sockets of silver.
Samaritan Pentateuch	And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work. And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.
Updated Brenton (Greek)	And they made the veil of blue, and purple, and spun scarlet, and fine linen twined, the woven work with cherubs. And they put it on four posts of incorruptible wood overlaid with gold; and their chapters were gold, and their four sockets were silver. (Exodus 37:3–4)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he made the veil of the best linen, blue and purple and red, worked with winged ones designed by expert workmen. And they made four pillars for it of hard wood plated with gold: they had hooks of gold and four silver bases.
Easy English	The workers used blue, purple and red material, and good linen to make a special curtain. A worker used special skills to make pictures of cherubs on it. They used gold rings to hang the curtain from four poles of acacia wood. They covered the poles with gold. They made four silver bases to hold the poles.
Easy-to-Read Version–2008	They used fine linen and blue, purple, and red yarn to make the special curtain for the entrance to the Most Holy Place. And they sewed pictures of Cherub angels into the curtain. They made four posts using acacia wood, and they covered the posts with gold. Then they made gold hooks for the posts and four silver bases for the posts.
God's Word™	They made the canopy out of violet, purple, and bright red yarn and fine linen yarn. An angel design was creatively worked into the fabric. They made four posts of

	acacia wood for it and covered them with gold. They made gold hooks for the posts, and they cast four silver bases for them.
Good News Bible (TEV)	They made a curtain of fine linen, woven with blue, purple, and red wool and embroidered it with figures of winged creatures. They made four posts of acacia wood to hold the curtain, covered them with gold, and fitted them with gold hooks. Then they made four silver bases to hold the posts.
<i>The Message</i>	They made the curtain of blue, purple, and scarlet material and fine twisted linen. They wove a design of angel-cherubim into it. They made four posts of acacia wood, covered them with a veneer of gold, and cast four silver bases for them.
NIRV	They made the curtain out of blue, purple and bright red yarn and finely twisted linen. A skilled worker sewed cherubim into the pattern. The workers made four posts out of acacia wood for the curtain. They covered the posts with gold. They made gold hooks and four silver bases for the posts.
New Simplified Bible	They made the canopy out of violet, purple, and bright red yarn and fine linen yarn. A cherubim angel design was creatively worked into the fabric. Four posts of acacia wood were prepared for it. They covered them with gold. They made gold hooks for the posts. They cast four silver bases for them.

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

Casual English Bible	He made a curtain for the inside of the worship center, to serve as a wall. He wove it with fine linen and dyed it in the colors of blue, purple, and crimson. He assigned a skilled embroiderer to decorate the curtain with pictures of cherubim. He hung this curtain from a frame made from four posts of acacia wood, covered in gold. He set the frame on four silver bases.
Contemporary English V.	They made the inside curtain of fine linen woven with blue, purple, and red wool, and embroidered with figures of winged creatures. They also made four acacia wood posts and covered them with gold. Then gold rings were fastened to the posts, which were set on silver stands.
The Living Bible New Berkeley Version New Life Version	. . He made the curtain of blue and purple and red cloth and fine linen. He made it with cherubim sewed into it by an able workman. He hung it on four pillars of acacia wood covered with gold. Their hooks were made of gold and he made four silver bases for it.
New Living Translation	The blue, purple, and scarlet inner [<i>inner, implied.</i>] curtain was made from woven linen, with Guardian Angels skillfully embroidered into it. The curtain was then attached to four gold hooks set into four posts of acacia wood, overlaid with gold and set into four silver bases.

Partially literal and partially paraphrased translations:

American English Bible	He also made a veil from blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen, with cherubs carefully woven into them, and placed it over four posts of durable wood that were covered in gold. The tips of the poles were covered in gold, but their four bases were made of silver.
Beck's American Translation Common English Bible	. They made the veil of blue, purple, and deep red yarns and fine twisted linen, with figures of winged heavenly creatures worked into its design. They made for it four acacia-wood posts covered in gold with gold hooks and cast four silver bases for them.
New Advent (Knox) Bible	He made a veil, too, out of twisted linen thread, worked in threads of blue and purple and scarlet twice-dyed, with all the embroiderer's art, and four posts of acacia wood, gilded and with gilt capitals, but set in silver sockets.

Translation for Translators They made a curtain from fine white linen. Skilled craftsmen embroidered it with blue, purple, and red yarn/thread, making designs *that resembled* the winged creatures. They suspended/hung the curtain from four posts that were made from acacia wood and covered with gold. They set *each* post in a silver base.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Next, he made the veil of blue, purple, and scarlet yarn, and finely spun linen, with cherubim skillfully worked into it. He also made four posts of acacia wood for it and overlaid them with gold, along with gold hooks; and he cast four silver bases for the posts.

Christian Standard Bible Then he made the curtain with blue, purple, and scarlet yarn, and finely spun linen. He made it with a design of cherubim worked into it. He made four pillars of acacia wood for it and overlaid them with gold; their hooks were of gold. And he cast four silver bases for the pillars.

Conservapedia Translation And he made veils of three colors, with fine linen; with cherubs he made cunningly. And he made thereunto four shittim wood pillars, and overlaid them with gold: their hooks were gold; and he cast for them four silver sockets.

Ferrar-Fenton Bible The veils also were made of azure, and purple, and blue-red, and spun linen, with damasked Kerubims worked on them. They also made four posts of acacia, and plated them with gold, with pins of gold, and cast for them four bases of silver.

Lexham English Bible And he made the curtain of blue and purple and crimson yarns and finely twisted linen, the work of a craftsman; he made it with cherubim. And he made for it four acacia pillars, and he overlaid them with gold, with their gold hooks, and he cast for them four silver bases.

Wikipedia Bible Project And he made the curtain, cyan and magenta and second-weave and sixfold wrought cloth. He wrought it thoughtfully, with griffins.
And he made for it four columns of acacia, and plated them gold, their hooks gold, and he cast for them four silver sockets.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) They made the veil of purple wool, violet shade and red, of crimson wool, and of fine twined linen, skillfully embroidered with Cherubim. For hanging this veil they made four posts of acacia wood and covered them with gold, with gold hooks, and they cast four silver bases for them.

The Heritage Bible And he made a veil of blue, and purple, and bright crimson, and fine twisted linen; he made cherubs of calculated work.
And he made there four acacia columns, and sheeted them over with gold; their hooks were gold; and he poured four bases of silver for them.

New Catholic Bible **The Inner Veil and the Entry Curtain.** The veil was made of blue and purple and scarlet cloth and fine twisted linen. Cherubim were made in the cloth, the work of skillful craftsmen. Four columns were made for it out of acacia wood and covered in gold. The hooks were also made of gold and their four bases were made of silver.

New Jerusalem Bible He made a curtain of finely woven linen, dyed violet-purple, red-purple and crimson and embroidered with great winged creatures, and for it he made four poles of acacia wood, overlaying them with gold, with golden hooks for them, for which he cast four sockets of silver.

Revised English Bible—1989 They made the curtain of finely woven linen and violet, purple, and scarlet yarn, with cherubim worked on it, all made by a teamster. They made for it four posts of acacia-wood overlaid with gold, with gold hooks, and cast four silver sockets for them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made the curtain of blue, purple and scarlet yarn and finely woven linen. He made them with <i>k'ruvim</i> worked in that had been crafted by a skilled artisan. He made for it four posts of acacia-wood and overlaid them with gold, and gold hooks; and cast for them four silver sockets.
exeGesés companion Bible	...and he works a veil of blue and purple and scarlet and white twined linen: he works it with cherubim of fabricated work: he works thereto four pillars of shittim and overlays them with gold: their hooks are of gold; and he pours four sockets of silver for them.
Kaplan Translation	They made the cloth partition out of sky-blue, dark red and crimson wool and twined linen, brocaded with cherubs. They made four acacia poles to hold it, covering [the poles] with a layer of gold with gold hooks [attached]. They also cast four silver bases [for these poles].
The Scriptures 2009	And he made a veil of blue and purple and scarlet material, and fine worked linen. It was made with kerubim, the work of a skilled workman. And he made four columns of acacia wood for it, and overlaid them with gold, with their hooks of gold. And he cast four sockets of silver for them.
Tree of Life Version	Then he made the curtain of blue, purple, scarlet and finely twisted linen, along with the cheruvim, the work of a skillful craftsman. He made four pillars of acacia, and overlaid them with gold, having golden hooks, and he cast four silver bases for them.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY MADE THE VEIL OF BLUE, AND PURPLE, AND SPUN SCARLET, AND FINE LINEN TWINED, THE WOVEN WORK WITH CHERUBS. AND THEY PUT IT ON FOUR POSTS OF INCORRUPTIBLE WOOD OVERLAID WITH GOLD; AND THEIR CHAPTERS WERE GOLD, AND THEIR FOUR SOCKETS WERE SILVER. (Exodus 37:3–4)
Awful Scroll Bible	They were to make the veil of violet, magenta, crimson, and scarlet, from being twined bleached linen, with cherubs, even are they to have made them a being assessed work. They were to make four pillars of acacia wood, and were to overlay them with gold, and their hooks of gold; and they were to cast for them four sockets of silver.
Concordant Literal Version	He made the curtain of blue, purple, double-dipped crimson and corded cambric; the handiwork of a designer of cherubim he made it. He made for it four columns of acacia, and he overlaid them with gold, with their hooks of gold; and he cast for them four sockets of silver.
Orthodox Jewish Bible	And he made a Parochet [see Mk 15:38] of turquoise, and purple, and scarlet wool, and twisted fine linen; with keruvim made he it of artistic embroidery. And he made thereunto four ammudim of acacia wood, and overlaid them with zahav; their hooks were of zahav; and he cast for them four sockets of kesef.
Rotherham's <i>Emphasized B.</i>	And he made the veil, of blue and purple and crimson, and fine-twined linen,—<of the work of a skilful weaver> made he it, [with cherubim]. And he made for it—four pillars of acacia, and overlaid them with gold, their hooks of gold,— and cast for them, four sockets of silver.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Further, Bezalel made the veil of blue and purple and scarlet fabric, and fine twisted linen; he made it with cherubim, the work of an embroiderer. For the veil (partition
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The Expanded Bible	curtain) he made four support poles of acacia wood and overlaid them with gold; their hooks were gold, and he cast for them four silver sockets.
Kretzmann's Commentary	Then they made the curtain of blue, purple, and red [scarlet] thread, and fine linen. A skilled craftsman sewed designs of creatures with wings [cherubim; 37:7] on it. They made four posts of acacia wood for it and covered [overlaid] them with gold. Then they made gold hooks [clasps] for the posts, as well as four silver bases in which to set the posts. And he made a veil of blue, and purple, and scarlet, and fine twined linen; with cherubim made he it of cunning work, the four kinds of thread woven into a damask cloth with figures of cherubim. And he made thereunto four pillars of shittim wood, for the entrance of the Most Holy Place, and overlaid them with gold; their hooks, to which the curtain was fastened, were of gold; and he cast for them four sockets of silver, heavy bases to hold the pillars upright.
The Voice	Bezalel <i>had his skilled workers</i> make the veil by embroidering finely woven linen with images of winged guardians in blue, purple, and scarlet thread. <i>To hold up the veil</i> , he erected four acacia wood posts that were overlaid with gold onto four silver bases. He fashioned gold hooks for them.

Bible Translations with Many Footnotes:

The Complete Tanach	And he made the dividing curtain of blue, purple, and crimson wool, and twisted fine linen; the work of a master weaver he made it, in a [woven] cherubim design. And he made for it four pillars of acacia wood, and he overlaid them with gold, their hooks [were] gold, and he cast for them four silver sockets.
NET Bible®	He made the special curtain of blue, purple, and scarlet yarn and fine twisted linen; he made ⁴⁹ it with cherubim, the work of an artistic designer. He made for it four posts of acacia wood and overlaid them with gold, with gold hooks, ⁵⁰ and he cast for them four silver bases.
New American Bible (2011)	<p>⁴⁹tn The verb is simply “he made” but as in Exod 26:31 it probably means that the cherubim were worked into the curtain with the yarn, and so embroidered on the curtain.</p> <p>⁵⁰tn Heb “and their hooks gold.”</p> <p>The Veil. ^dThe veil was made of violet, purple, and scarlet yarn, and of fine linen twined, with cherubim embroidered on it. Four gold-plated columns of acacia wood, with gold hooks, were made for it, and four silver pedestals were cast for them. d. [36:35–38] Ex 26:31–37.</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he (made) the tent curtain with blue, and purple, and kermes of scarlet, and [twisted] linen, with keruvs of a work of thinking , he (made) her , and he (made) (for) her four pillars of acacia, and he overlaid them with gold, their pegs with gold, and he poured down (for) them four footings of silver,...
Charles Thompson OT	And they made the veil of blue and purple and scarlet yarn and cotton thread, a work woven with cherubs and they put this on four pillars of incorruptible wood overlaid with gold, the capitals of which were of gold, and their four bases of silver. (Exodus 37:3–4)
New American Standard B. New King James Version	. . . And he made a veil of blue, purple, and scarlet <i>thread</i> , and fine woven linen; it was worked with an artistic design of cherubim. He made for it four pillars of acacia wood, and overlaid them <i>with</i> gold, with their hooks of gold; and he cast four sockets of silver for them.

A Voice in the Wilderness	And he made a veil of violet, purple, and scarlet thread, and fine twisted linen; it was done with cherubim of quality workmanship. He made for it four pillars of acacia wood, and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.
Webster's Bible Translation	And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim he made it of curious work. And he made to it four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.
Young's Updated LT	And he makes the veil of blue, and purple, and scarlet, and twined linen, work of a designer he has made it, with cherubs; and he makes for it four pillars of shittim wood, and overlays them with gold; their pegs are of gold; and he castes for them four sockets of silver.

The gist of this passage: The veil for the Holy of Holies is constructed.
35-36

Exodus 36:35			
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
'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 rd person masculine singular, 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
pôreketh (תְּכֵיפָה) [pronounced <i>poh-REH-keith</i>]	<i>curtain, veil</i>	feminine singular noun with the definite article	Strong's #6532 BDB #827
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 ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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 ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תְּעֹלֹת/תְּעֹלֹת/תְּעֹלֹת) [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

Exodus 36:35

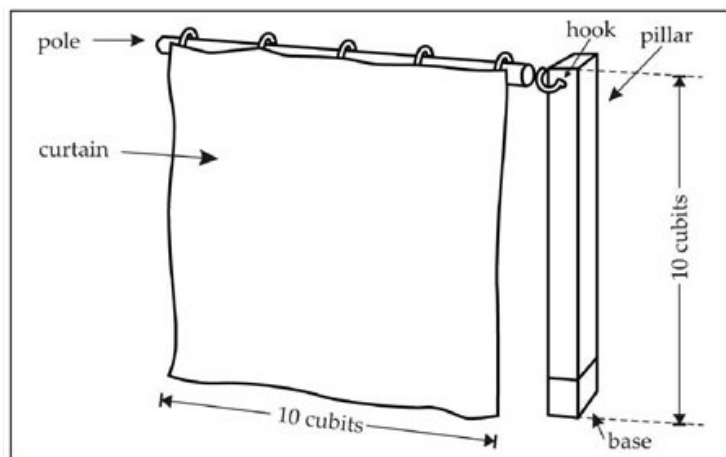
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sheshîy/shêsh (שֵׁשׁ/שֵׁשׁ) [pronounced <i>shesh-EE/shaysh</i>]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
shâzar (שָׂזַר) [pronounced <i>shaw-ZAHR</i>]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
ma'ăseh (מַעֲשֵׂה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^v</i>]	<i>thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned</i>	Qal active participle	Strong's #2803 BDB #362
Also <i>skillfully</i> (ESV, Owen); <i>skilled (-ful) workman</i> (Green's literal translation, WEB).			
However, these two words should be considered together; they are variously translated: (<i>handiwork of a designer</i> (CLV); <i>of quality workmanship</i> (VW); <i>the workmanship of a tapestry weaver</i> (C. Thomson); <i>of artistic work</i> (Darby); <i>the work of a fabricator</i> (ECB); <i>a skilled embroiderer</i> (Niobi Study Bible); <i>of artful work</i> (RHB6); <i>work of a skillful craftsman</i> (TLV); and <i>the work of a very skilled craftsman</i> (ULLB).			
ʿāsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֵת) [pronounced ayth]	<i>her, it; untranslated mark of a direct object; occasionally to her, towards her</i>	sign of the direct object affixed to a 3 rd person feminine singular suffix	Strong's #853 BDB #84
See v. 8d; which had a 3 rd person plural suffix rather than the 3 rd person feminine singular suffix.			
k ^e rûwbîym (כְּרוּבִים) [pronounced <i>k^eroo^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500

Translation: He made the [inner] veil of violet, purple and scarlet [using] fine linen twisted—skillfully designed. He [also] made [for] it cherubim.

The verse ends with *he constructed it*, the suffix being in the feminine singular, referring back to the veil, the only thing in this verse in the feminine gender. Then, without a verb, preposition, or even a definite article, we have the noun *cherubim*. There were to be two cherubim made for the covering, or the mercy seat, of the ark. However, there is nothing in this context to infer that we are speaking of them; furthermore, there is no detail here, whereas everything else is covered in explicit detail.

At the front of the Tabernacle would be a massive curtain placed on the hooks of four pillars. This curtain would be made of the royal colors violet, purple and scarlet; it would be made from fine, twisted linen. There would be cherubim (angels) made—apparently separately—and then sewn onto the curtain.

The Tabernacle Curtains (a drawing); from Chabad.org; accessed January 11, 2020.



Exodus 36:35 He made the [inner] veil of violet, purple and scarlet [using] fine linen twisted—skillfully designed. He [also] made [for] it cherubim. (Kukis mostly literal translation)

God made us in order to resolve the **Angelic Conflict**. The Angelic Conflict takes place outside of our field of vision. We know about it, but we really don't see it. The Angelic Conflict is represented by placing these angels on the veil for inside the Tabernacle. The people on the outside would know these designs are there, because the Scripture tells them this. However, they cannot simply go into the Tabernacle to see these things for themselves. The Tabernacle is not designed for people to go inside, like a church would be. Similarly, we know that all around us, the angelic conflict is taking place. However, we cannot see it. When satanic thinking seems to find its way into the world, we do not see the idea, how it originated, or what **fallen angels** do to sell this idea to the public at large. We simply understand, when we hear these concepts, that they are the thinking of Satan (for instance, the normalization of homosexuality; the normalization of transgender folks—to name two things recently out in the popular world as of late). We know that this stuff is spreading throughout the world, but we do not know exactly how this has come to pass.

Back to the topics at hand. Inside of the Holy of Holies, we will find out that two cherubim are molded and placed on the lid (or covering) for the ark of the covenant. One represents fallen angels; the other represents the elect angels. Again, all of this takes place out of our field of vision. We know that they are there, but we do not see them (obviously, there are a few exceptions to this; and there are a very few people allowed into the Tabernacle; and even fewer into the Holy of Holies).

Exodus 36:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿāsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced lə]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
ʿarᵇbâʿâh (אַרְבָּעָה) [pronounced ahᵇ-baw-ḤAW]	four	feminine singular noun; numeral	Strong's #702 BDB #916

Exodus 36:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ammûwd (דומע) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural construct	Strong's #5982 BDB #765
shiṭṭîym/shiṭṭâh (שטטײַם/שטטה) [pronounced <i>shiht-TEEM/shiht-TAW</i>]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

Translation: He made four pillars of acacia wood [to hold up the veil],...

In front of the Tabernacle, he made four pillars out of acacia wood (representing the humanity of Jesus Christ). In order to enter into the Holy of Holies, one must pass through these pillars.

Exodus 36:36b

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
tsâphâh (צפח) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #6823 BDB #860
zâhâb (צהב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
wâw (ו) [pronounced <i>vawv/wow</i>]	<i>hook, nail, pin, peg</i>	masculine singular noun (this is the name of the 6 th Hebrew letter); with the 3 rd person masculine plural suffix	Strong's #2053 BDB #255
zâhâb (צהב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: ...[which] he overlaid with gold and their hooks [are] gold.

Overlying the pillars with gold is a picture of the Deity of Jesus Christ; where the qualities of Deity and humanity are not intermixed. However, what holds all things together is the Deity of our Lord.

There are hooks of gold added to the pillars, which hooks would hold the linen veil in front.

Exodus 36:36c			
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
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i>]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 rd person masculine singular, Qal imperfect	Strong's #3332 BDB #427
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'ar ^e bâ'âh (אַרְבַּעַת) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
'eden (אֲדָן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural construct	Strong's #134 BDB #10
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun; pausal form	Strong's #3701 BDB #494

Translation: He cast for them four bases of silver.

The pillars would sit in four bases of silver, representing our redemption. These four pillars and four silver bases are inside of the Tabernacle separating the two rooms (see Exodus 26:32–33).

Four Pillars and Their Silver Bases (a graphic); from [K D Mane Street](#); accessed January 13, 2020. This is an opened-up side view. No one actually saw a view like this. The back section is the Holy of Holies. The front section is where three of the pieces of furniture are kept and serviced daily by the Levites.



There are 4 pillars inside of the Tabernacle; and 5 pillars at the front.

Exodus 36:36 He made four pillars of acacia wood [to hold up the veil], [which] he overlaid with gold and their hooks [are] gold. He cast for them four bases of silver. (Kukis mostly literal translation)

The humanity of our Lord is represented by the acacia wood (wood is connected to man in general). The gold being overlaid represents His Deity (gold has an intrinsic value). The silver represents redemption (as silver is used to pay for things).

Exodus 36:35–36 He made the [inner] veil of violet, purple and scarlet [using] fine linen twisted—skillfully designed. He [also] made [for] it cherubim. He made four pillars of acacia wood [to hold up the veil], [which] he overlaid with gold and their hooks [are] gold. He cast for them four bases of silver. (Kukis mostly literal translation)

Between the larger section of the Tabernacle and the Holy of Holies was the veil which separated them. The writer of Hebrews likens this to the Lord's flesh. **Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that He opened for us through the curtain, that is, through His flesh,...** (Hebrews 10:19–20; ESV; capitalized) Jesus, in His humanity, paid for our sins. We go through Him to be accepted by God. We are not accepted on the basis of our own righteousness, but on the basis of the **righteousness** of Jesus Christ. God's righteousness is acceptable to God; our **relative righteousness** is not. So walking through that curtain into the Holy of Holies is analogous to going through Jesus and having fellowship with God (the Ark of the Covenant in the Holy of Holies is representative of God). The Mercy Seat represents Jesus and His offering for our sins.

Exodus 36:35–36 He made the veil for the dividing off of the Holy of Holies using the colors violet, purple and scarlet, and fine twisted linen, skillfully made. He also made cherubim to be sewn to the veil. He made four large pillars of acacia wood, which he overlaid with gold and was going to place at the very front of the Holy of Holies. He cast four bases from silver for the pillars. (Kukis paraphrase)

And so he makes a veil for an opening of the tent, [using] violet and purple and scarlet fabric and fine linen twisted, a work of embroidery. [He also made] pillars five and their hooks and he overlaid their tops and their fillets [with] gold and their bases five [with] copper.

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36:37–38

He made a veil for the opening of the tent, [using] violet, purple and scarlet fabric along with fine twisted linen, an embroidered work. [He also made] five pillars and their hooks and he overlaid their capitals and connecting rods [with] gold and their bases [with] copper.

He made a veil for the tent opening from violet, purple and scarlet dyed fabrics along with fine twisted linen, the result being an embroidered work. He also made five pillars and their hooks; and he overlaid their capitals and connecting rods with gold; and the silver bases were overlaid with copper.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes a veil for an opening of the tent, [using] violet and purple and scarlet fabric and fine linen twisted, a work of embroidery. [He also made] pillars five and their hooks and he overlaid their tops and their fillets [with] gold and their bases five [with] copper.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He made also a hanging in the entry of the tabernacle of violet, purple, scarlet, and fine twisted linen, with the work of an embroiderer. And five pillars with their heads, which he covered with gold, and their sockets he cast of brass.
Aramaic ESV of Peshitta	He made a screen for the door of the tent, of blue, purple, scarlet, and fine twined linen, the work of an embroiderer; and the five pillars of it with their hooks. He overlaid their capitals and their fillets with gold, and their five sockets were of brass.
Lamsa's Peshitta (Syriac)	And they made a covering for the door of the Tabernacle: blue fringes and purple and dye of scarlet and fine woven white linen, the work of embroidery; Its pillars are five, and their capitals five, and the overlay of their capitals and their overlay of gold and their five sockets of brass.
Samaritan Pentateuch	And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass.

Updated Brenton (Greek) And they made the veil of the door of the tabernacle of witness of blue, and purple, and spun scarlet, and fine linen twined, woven work with cherubs, and their posts five, and the rings; and they gilded their chapters and their clasps with gold, and they had five sockets of brass. (Exodus 37:5–6)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they made a curtain for the door of the tent, of the best linen with needlework of blue and purple and red; And five pillars for the curtain, with their hooks; the heads of the pillars were of gold and they were circled with bands of gold; and their five bases were of brass.
Easy English	They made a curtain for the entrance of the tent. They used blue, purple and red material and good linen to make it. A worker used special skills to make it, so that it looked beautiful. They made five poles to hold up this curtain. They fixed gold hooks to the poles. They covered the tops of the poles with gold. But they used bronze to make five bases to hold up the poles.
Easy-to-Read Version–2008	Then they made the curtain to cover the entrance to the Tent. They used blue, purple, and red yarn and fine linen to make this curtain. And they wove pictures into it. Then they made the five posts and the hooks for this curtain over the entrance. They covered the tops of the posts and the curtain rods with gold. And they made the five bronze bases for the posts.
God's Word™	They made a screen out of fine linen yarn for the entrance to the outer tent. It was embroidered with violet, purple, and bright red yarn. They also made five posts with hooks for hanging the screen. They covered the tops of the posts and the bands with gold, but the five bases for the posts were made of bronze.
Good News Bible (TEV)	For the entrance of the Tent they made a curtain of fine linen woven with blue, purple, and red wool and decorated with embroidery. For this curtain they made five posts fitted with hooks, covered their tops and their rods with gold, and made five bronze bases for the posts.
<i>The Message</i>	They made a screen for the door of the tent, woven from blue, purple, and scarlet material and fine twisted linen with embroidery. They framed the weaving with five poles of acacia wood covered with a veneer of gold, and made gold hooks to hang the weaving and five bronze bases for the poles.
NIRV	For the entrance to the tent the workers made a curtain. They made it out of blue, purple and bright red yarn and finely twisted linen. A person who sewed skillfully made it. The workers made five posts with hooks for the curtains. They covered the tops of the posts and their bands with gold. And they made five bronze bases for them.

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

Casual English Bible	He made another curtain for the entrance into the tent worship center. He assigned a master weaver to make it from fine linen, dyed in blue, purple, and crimson. He made the frame from five wooden posts covered in gold and anchored in five bronze bases. Gold hooks held the curtain onto the frame.
Contemporary English V.	For the entrance to the tent, they used a curtain of fine linen woven with blue, purple, and red wool and embroidered with fancy needlework. They made five posts, covered them completely with gold, and set them each on a gold-covered bronze stand. Finally, they attached hooks for the curtain.
The Living Bible	Then he made a drapery for the entrance to the Tabernacle; it was woven from finespun linen, embroidered with blue, purple, and scarlet. This drapery was

connected by five hooks to five posts. The posts and their capitals and rods were overlaid with gold; their five bases were molded from bronze.

New Berkeley Version
New Life Version

.
He made a curtain for the door of the meeting tent out of blue, purple and red cloth and fine linen, the work of an able workman. He made five pillars with their hooks and covered their tops with gold. But he made their five bases of brass.

New Living Translation

Then he made another curtain for the entrance to the sacred tent. He made it of finely woven linen and embroidered it with exquisite designs using blue, purple, and scarlet thread. This curtain was hung on gold hooks attached to five posts. The posts with their decorated tops and hooks were overlaid with gold, and the five bases were cast from bronze.

Unfolding Bible Simplified

Bezalel and his men made a curtain to cover the entrance of the sacred tent. They made it from fine linen, and a skilled weaver embroidered it with blue, purple, and red woolen yarn.

To support this curtain, they also made five posts from acacia wood and fastened gold clasps to them. They covered the posts and their rods with gold and made a bronze base for each of those posts.

Partially literal and partially paraphrased translations:

American English Bible

Then he made a draw curtain for the entrance to the Tent from blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen that was embroidered, along with its five posts, the tips of which he gilded with gold, and he cast five bronze bases for them.

Beck's American Translation

.

Common English Bible

They made a screen for the entrance to the tent of blue, purple, and deep red yarns and fine twisted linen, decorated with needlework. They made its five posts with hooks. They covered their tops and bands with gold, but made their five bases out of copper.

New Advent (Knox) Bible

And he made a screen out of twisted linen thread, embroidered with threads of blue and purple and scarlet twice-dyed, for the entrance of the tabernacle, and five posts of acacia wood which he gilded over, capitals and all, fitting into sockets of moulded bronze.

Translation for Translators

They made a curtain to *cover* the entrance of the Sacred Tent. They made it from fine linen, and a skilled weaver embroidered it with blue, purple, and red yarn/thread. *To support this curtain*, they also made five posts from acacia wood and fastened gold clasps/fasteners to them. They completely covered the posts with gold. They also made a bronze base for each of those posts.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

He made a screen embroidered [Or *woven*] with blue, purple, and scarlet yarn, and finely spun linen for the entrance to the tent, together with its five pillars and their hooks. He overlaid the tops of the pillars and their bands with gold, but their five bases were bronze.

Conservapedia Translation

And he made an hanging for the tabernacle door of three colors, and fine linen by needlework; And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were brass.

Ferrar-Fenton Bible

They also made a skreen for the door of the sanctuary of azure, and purple, and blue-red, and spun linen, worked as embroidery. And the five pillars and the pins, with the chapters on their heads, and the rods were of gold, but the five bars were of brass.

International Standard V

For the doorway of the tent, he made a screen of blue, purple, and scarlet material and fine woven linen, the work of an embroiderer, and five pillars of acacia along

	with their hooks. He overlaid their tops and their bands [Perhaps a kind of connecting rod joining the pillars together] with gold. Their five sockets were of bronze.
Unfolding Bible Literal Text	He made a hanging for the tent entrance. It was made of blue, purple, and scarlet wool, using fine linen, the work of an embroiderer. He also made the hanging's five pillars with hooks. He covered their tops and their rods with gold. Their five bases were made of bronze.
Urim-Thummim Version	He made a covering for the Tabernacle door of blue, purple, scarlet, and of finely twisted linen of skillful needlework, and the 5 pillars for it with their hooks, and he overlaid their capitals and their cross-rods with gold, but their 5 sockets were of bronze.
Wikipedia Bible Project	And he made a screen for the tent's opening, cyan and magenta and second-weave and sixfold-wrought cloth, the work of a color-weaver. And its columns five and their hooks, and he plated their top and their sides gold, and their five sockets copper.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For the entrance to the tent they made a curtain of purple wool, violet shade and red, and of crimson wool and fine twined linen, the work of a skilled embroiderer. For the hanging of this they made five posts with hooks; their tops and rods they plated with gold; their five bases were of bronze.
The Heritage Bible	And he made a veil for the tent door of blue, and purple, and bright crimson, and fine twisted linen, of embroidered work, And its five columns, and their hooks; and he sheeted gold over their heads, and their rods; and their five bases were bronze.
New American Bible (2011)	The curtain for the entrance of the tent was made of violet, purple, and scarlet yarn, and of fine linen twined, woven in a variegated manner. Its five columns, with their hooks as well as their capitals and bands, were plated with gold; their five pedestals were of bronze.
New Catholic Bible	A screen was made for the door to the tent out of blue and purple and scarlet cloth and fine twisted linen, covered with embroidery. Five columns were made for the screen with their hooks. The columns and their hooks were covered in gold and their five bases were made out of bronze.
New Jerusalem Bible NRSV (Anglicized Cath. Ed.)	. He also made a screen for the entrance to the tent, of blue, purple, and crimson yarns, and fine twisted linen, embroidered with needlework; and its five pillars with their hooks. He overlaid their capitals and their bases with gold, but their five bases were of bronze.
Revised English Bible–1989	For the entrance of the tent a screen of finely woven linen was made, embroidered with violet, purple, and scarlet, and five posts of acacia-wood with their hooks. They overlaid the tops of the posts and the bands round them with gold; the five sockets for them were of bronze.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For the entrance to the tent he made a screen of blue, purple and scarlet yarn and finely woven linen, in colors, the work of a weaver; with its five posts and their hooks. He overlaid their capitals and their attached rings for hanging with gold, while their five sockets were of bronze.
exeGesés companion Bible	And he works a covering for the tent opening of blue and purple and scarlet and white twined linen of embroidery work with its five pillars with their hooks: and he overlays their tops and their attachments

with gold:
but their five sockets are of copper.

Kaplan Translation	They made an embroidered drape for the tent's entrance out of sky- blue, dark red and crimson wool and twined linen. There were five poles to hold it, along with gold hooks, caps* and bands. There were also five copper bases for [these poles].
Tree of Life Version	Then he made a parokhet for the entrance of the tent, of blue, purple, scarlet and finely twisted linen, the work of a color weaver. Also he made the five pillars with their hooks, and overlaid their capitals and bands with gold, along with their five bronze bases.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY MADE THE VEIL OF THE DOOR OF THE TABERNACLE OF WITNESS OF BLUE, AND PURPLE, AND SPUN SCARLET, AND FINE LINEN TWINED, WOVEN WORK WITH CHERUBS, · AND THEIR POSTS FIVE, AND THE RINGS; AND THEY GILDED THEIR CHAPITERS AND THEIR CLASPS WITH GOLD, AND THEY HAD FIVE SOCKETS OF BRASS.
Awful Scroll Bible	They were to make a screen for the opening of the tent, of violet, magenta, crimson, and scarlet, from being twined bleached linen, the work of an embroiderer. The five pillars and their hooks are to have been overlaid, at their tops and that being their bands, with gold; and their five sockets are to be of bronze.
Concordant Literal Version	Then he made a portiere for the portal of the tent of blue, purple, double-dipped crimson and corded cambric; the handiwork of an embroiderer. As for its five columns and their hooks, he overlaid their heads and their connections with gold; and their five sockets were of copper.
Orthodox Jewish Bible	And he made a Masach for the petach of the Ohel of turquoise, and purple, and scarlet wool, and twisted fine linen, the work of artistic embroidery; And the five ammudim of it with their hooks; and he overlaid their tops and their bands with zahav; but their five sockets were of nechoshet.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He made a screen (curtain) for the doorway of the tent, of blue, purple, and scarlet fabric, and fine twisted linen, the work of an embroiderer; and [he made] the five support poles with their hooks, and overlaid their [ornamental] tops and connecting rings with gold; but their five sockets were bronze.
The Expanded Bible	For the entrance to the Tent, they made a ·curtain [screen] of blue, purple, and ·red [scarlet] thread, and fine linen. ·A person who sewed well sewed designs on it [...embroidered with needlework]. Then they made five posts and ·hooks [clasps] for it. They covered the tops of the posts and their bands with gold, and they made five bronze bases for the posts.
Kretzmann's Commentary	And he made an hanging for the Tabernacle door, the door leading to the Holy Place, of blue, and purple, and scarlet, and fine twined linen, of needlework, woven in geometrical figures. And the five pillars of it with their hooks, from which this outer screen was suspended; and he overlaid their chapters, their heads, or capitals, and their fillets, the rods connecting them, with gold; but their five sockets were of brass, of less costly metal than those of the inner curtain. Cf Exodus 26:31-37. Thus the directions of the Lord, as given to Moses, were followed with the most painstaking exactness, as the Lord had commanded Moses.
The Voice	For the entrance to the tent, he made a fabric screen out of finely woven linen richly embroidered with blue, purple, and scarlet thread. He hung it on five posts using hooks overlaid with gold. The posts were set into four bases made of bronze.

Bible Translations with Many Footnotes:

The Complete Tanach
NET Bible®

He made a hanging for the entrance of the tent of blue, purple, and scarlet yarn and fine twisted linen, the work of an embroiderer, and its five posts and their hooks. He overlaid their tops⁵¹ and their bands with gold, but their five bases were bronze.⁵²

⁵¹tn The word is “their heads”; technically it would be “their capitals” (so ASV, NAB, NRSV). The bands were bands of metal surrounding these capitals just beneath them. These are not mentioned in Exod 26:37, and it sounds like the posts are to be covered with gold. But the gradation of metals is what is intended: the posts at the entrance to the Most Holy Place are all of gold; the posts at the entrance to the tent are overlaid with gold at the top; and the posts at the entrance to the courtyard are overlaid with silver at the top (S. R. Driver, *Exodus*, 387, citing Dillmann without reference).

⁵²sn For a good summary of the differences between the instruction section and the completion section, and the reasons for the changes and the omissions, see B. Jacob, *Exodus*, 1022-23.

Rotherham’s *Emphasized B.*

And he made a screen for the opening of the tent, of blue and purple and crimson and fine twined linen, the work of an embroiderer; and the five pillars thereof, and their hooks, and he overlaid their capitals and their cross-rods^d with gold, but ||their five sockets|| were of bronze.

^dOr: “fillets” or “rings”—O.G.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.

...and he (made) a canopy (for) the opening of the tent of blue, and purple, and kermes of scarlet, and [twisted] linen, a work of embroidering, and his five pillars and their pegs, and he overlaid their heads and their binders with gold, and their five footings with copper,...

Charles Thompson OT

And they made the curtain of the door of the tabernacle of the testimony of blue and purple and scarlet yarn and cotton thread, a work woven with cherubs, and their five pillars and hooks, the capitals and hooks of which they overlaid with gold, but their five bases were of brass.

Legacy Standard Bible

And he made a screen for the doorway of the tent, of blue [violet] and purple and scarlet material and fine twisted linen, the work of a weaver [A weaver in colors; lit *variegator*]; and he made its five pillars with their hooks, and he overlaid their tops and their bands [Or *fillets*, *rings*] with gold; but their five bases were of bronze [Or *copper*].

New American Standard B.
Webster’s Bible Translation

And he made a hanging for the tabernacle-door of blue, and purple, and scarlet, and fine twined linen, of needle-work; And the five pillars of it, with their hooks: and he overlaid their capitals and their fillets with gold: but their five sockets were of brass.

Young’s Updated LT

And he makes a covering for the opening of the tent, of blue, and purple, and scarlet, and twined linen, work of an embroiderer, also its five pillars, and their pegs; and he overlaid their tops and their fillets with gold, and their five sockets are brass.

The gist of this passage:
37-38

The covering for the entrance was also made.

Exodus 36:37

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
'âsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
mâçâk ^e (מָצָא) [pronounced <i>maw-SAWK^E</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular noun	Strong's #4539 BDB #697
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-lehth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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 ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sheshîy/shêsh (שֵׁשׁ/שֵׁשׁ) [pronounced <i>shesh-EE/shaysh</i>]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)

Exodus 36:37			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâzar (שָׂזַר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
See v. 35.			
ma'ăseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
râqam (רָקַם) [pronounced raw-KAM]	<i>variegating, embroidering, doing needlework, weaving with colors</i>	Qal active participle as a substantive	Strong's #7551 BDB #955

Translation: He made a veil for the opening of the tent, [using] violet, purple and scarlet fabric along with fine twisted linen, an embroidered work.

There would be an opening to go into the tent. It is not clear to me whether it is one specific opening or whether you could go in between any of the pillars, pulling the veil aside.

Exodus 36:37 He made a veil for the opening of the tent, [using] violet, purple and scarlet fabric along with fine twisted linen, an embroidered work. (Kukis mostly literal translation)

This entryway for the tabernacle is Jesus Christ in His royalty, as the King of Israel. This is the first entrance that the Hebrews must pass through.

In working on a reasonably literal translation, I often come upon the short comings of Owen's most excellent work. John Joseph Owens put together the *Analytical Key to the Old Testament*, which is an outstanding four volume set which gives the Hebrew, parses the verbs and gives pertinent information concerning the number, gender, etc. for the verbs, adjectives and nouns; and renders an English translation. Unfortunately, his English translation is quite inconsistent²⁰ (as are all English translations, including *Young's Literal Translation of the Holy Bible*). The other weakness is that the conjunctions and prepositions are mentioned without a BDB page number. In a way, I am improving upon his work in these ways: (1) I am making one of the translations more literal and consistent, (2) I am listing the variants found in other texts; (3) I include more information about the prepositions; and, (4) I have included Strong's numbers. This is not to denigrate Owens' fine work, as I practically could not teach without it.

Exodus 36:38a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

²⁰ Also, Owens primarily makes use of the RSV translation throughout; not a bad translation, but for a work like this, he should have gone as literal as possible and allowed the pastor to exegete.

Exodus 36:38a			
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
'ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5982 BDB #765
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
wâw (וּ) [pronounced <i>vawv/wow</i>]	<i>hook, nail, pin, peg</i>	masculine singular noun (this is the name of the 6 th Hebrew letter); with the 3 rd person masculine plural suffix	Strong's #2053 BDB #255

Translation: [He also made] five pillars and their hooks...

This is odd to have the sign of the direct object here, but no verb. If we go back to the previous verse for the verb, there are no signs of direct objects in that verse (they tend to all have this sign or not). This makes me suspect that there might be some missing text here. Whether more than the verb, I could not say.

In any case, we have the problem of 4 pillars in the previous verse and 5 in this verse.

Exodus 36:38b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsâphâh (צָפָה) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel perfect	Strong's #6823 BDB #860
râ'shîym (רִאשִׁימ) [pronounced <i>raw-SHEEM</i>]	<i>heads, princes, officers, captains, chiefs; company, band, division; capitals, tops</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #7218 BDB #910
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 36:38b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châshûwq/châshuq (חֹשֶׁבֶת/חֹשֶׁבֶת) [pronounced khaw-SHOOK]	<i>fillet, ring clasping, ring binding; rings clasping a pillar of the tabernacle or silver rods between the pillars; a fence rail or rod connecting the posts or pillars</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #2838 BDB #366
zâhâb (זָהָב) [pronounced zaw-HAW ^B 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 ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eden (עֵדֵן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
châmêsh (חָמֵשׁ) [pronounced khaw- MAYSH]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -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: ...and he overlaid their capitals and connecting rods [with] gold and their bases [with] copper.

The capitals are the heads or tops of the pillars, usually made to be very decorative and added to the pillar. There were, apparently fillets or connecting rods at or near the tops of the pillars.

Five Pillars and the Veil (an illustration); from [The Tabernacle Project](#); accessed January 13, 2020.

These are the 5 pillars which are outside at the front of the Tabernacle. The capitals are those things at the top of the pillars; and the bars at the very top between the pillars, those are the *fillets*. The bases are overlaid with copper. I would assume that they are made of silver; but we do not have that piece of information here. I do not see the cherubim in the veil.



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4 Pillars or 5 Pillars?

We have the same apparent contradiction in Exodus 26 and 36 (ESV used below):

4 pillars:

Exodus 26:32 *And you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold, on four bases of silver.*

Exodus 36:36 *And for it he made four pillars of acacia and overlaid them with gold. Their hooks were of gold, and he cast for them four bases of silver.*

5 pillars:

Exodus 26:37 *And you shall make for the screen five pillars of acacia, and overlay them with gold. Their hooks shall be of gold, and you shall cast five bases of bronze for them.*

Exodus 36:37–38 *He also made a screen for the entrance of the tent, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework, and its five pillars with their hooks. He overlaid their capitals, and their fillets were of gold, but their five bases were of bronze.*

The solution to this problem is found in the text of Exodus 26:

Exodus 26:31–33 *"And you shall make a veil of blue and purple and scarlet yarns and fine twined linen. It shall be made with cherubim skillfully worked into it. And you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold, on four bases of silver. And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. **And the veil shall separate for you the Holy Place from the Most Holy.***

Do you see the solution? The 4 pillars are related to the separation from the main room of the Tabernacle from the Holy of Holies. This is not as clear in Exodus 36. The four pillars are between two walls; but the five pillars run along the entire front of the Tabernacle.

Exodus 36:38 *[He also made] five pillars and their hooks and he overlaid their capitals and connecting rods [with] gold and their bases [with] copper. (Kukis mostly literal translation)*

These pillars are placed at the front of the Tabernacle.

Exodus 36:37–38 *He made a veil for the opening of the tent, [using] violet, purple and scarlet fabric along with fine twisted linen, an embroidered work. [He also made] five pillars and their hooks and he overlaid their capitals and connecting rods [with] gold and their bases [with] copper. (Kukis mostly literal translation)*

The entry curtain is draped over the front pillars.

Exodus 36:37–38 *He made a veil for the tent opening from violet, purple and scarlet dyed fabrics along with fine twisted linen, the result being an embroidered work. He also made five pillars and their hooks; and he overlaid their capitals and connecting rods with gold; and the silver bases were overlaid with copper. (Kukis paraphrase)*

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[Exegetical Studies in Exodus](#)

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 36 is in the Word of God

1. T
- 2.

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These are things which we learn while studying this particular chapter.

What We Learn from Exodus 36

1. T
- 2.

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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 36

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Although this is new, added right here in this chapter; would this be a good thing to add to every chapter of Scripture?

What Does Exodus 36 Teach Me?

1. One thing that we get, from this chapter and Exodus 26 is, this is evidence that (1) this material was written by Moses while Moses was alive and (2) the people of God who preserved this had great respect for the Word of God,
 - 1) Moses saw the importance of recording the words of God which informed him as to what was to be done regarding the construction of the Tabernacle.
 - 2) Moses also thought it important to write about the fulfillment of God's words.

What Does Exodus 36 Teach Me?

- 3) Someone writing this material 1000 years later would have likely had a single chapter on all of this. Maybe, *this is what God told Moses to do...* Then, at the end of all that, add the words, *and so Moses did what God told him to do.*
 - 4) However, to Moses, in that day, there was a great deal of difference between God's instructions and Moses' fulfillment of God's requirements.
 - 5) That Exodus 26 and 36 cover much of the same ground is clear; and many commentators, when one arrives at Exodus 36, refer you back to their work in Exodus 26.
- 2.

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Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 36

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/exodus/chapter-25-31-verse-18-summary.html> accessed January 13, 2020.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 13, entitled *The Rearing Of The Tabernacle*.

Edersheim Summarizes Exodus 36

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) The amount of gold and silver actually used is expressly mentioned in Exodus 38:24-26. The sum total of the gold amounts in present value to at least 131,595l., and that of the silver to about 75,444l., or both together to 207,039l., And it must be borne in mind, that this sum does not indicate the whole amount offered by Israel - only that actually employed. In regard to the silver, either less of it was offered or none at all may have been required, since the 75,444l. in silver represent the exact amount of the "ransom money" (Exodus 30:12) which every Israelite had to pay on their being first numbered (38:26). Nor was it only gold, silver, and other material which the people brought. All "wise-hearted" men and women "whose heart the Lord stirred up" - that is, all who understood such work, and whose zeal was kindled by love for God's sanctuary - busied themselves, according to their ability, under the direction of Bezaleel, the grandson of Hur, and Aholiab, of the tribe of Daniel But what chiefly impresses us in the sacred narrative is the evidence of spiritual devotion, which appeared alike in the gifts and in the labor of the people.

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-13.html> accessed January 13, 2020.

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Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**Antiquities of the Jews - Book III
CONTAINING THE INTERVAL OF TWO YEARS.
FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.**

CHAPTER 6.

Josephus' History of this Time Period

CONCERNING THE TABERNACLE WHICH MOSES BUILT IN THE WILDERNESS FOR THE HONOR OF GOD AND WHICH SEEMED TO BE A TEMPLE. ⁽¹⁶⁾

1. HEREUPON the Israelites rejoiced at what they had seen and heard of their conductor, and were not wanting in diligence according to their ability; for they brought silver, and gold, and brass, and of the best sorts of wood, and such as would not at all decay by putrefaction; camels' hair also, and sheep-skins, some of them dyed of a blue color, and some of a scarlet; some brought the flower for the purple color, and others for white, with wool dyed by the flowers aforementioned; and fine linen and precious stones, which those that use costly ornaments set in ouches of gold; they brought also a great quantity of spices; for of these materials did Moses build the tabernacle, which did not at all differ from a movable and ambulatory temple. Now when these things were brought together with great diligence, (for every one was ambitious to further the work even beyond their ability,) he set architects over the works, and this by the command of God; and indeed the very same which the people themselves would have chosen, had the election been allowed to them. Now their names are set down in writing in the sacred books; and they were these: Besaleel, the son of Uri, of the tribe of Judah, the grandson of Miriam, the sister of their conductor and Aholiab, file son of Ahisamach, of the tribe of Dan. Now the people went on with what they had undertaken with so great alacrity, that Moses was obliged to restrain them, by making proclamation, that what had been brought was sufficient, as the artificers had informed him; so they fell to work upon the building of the tabernacle. Moses also informed them, according to the direction of God, both what the measures were to be, and its largeness; and how many vessels it ought to contain for the use of the sacrifices. The women also were ambitious to do their parts, about the garments of the priests, and about other things that would be wanted in this work, both for ornament and for the divine service itself.

2. Now when all things were prepared, the gold, and the silver, and the brass, and what was woven, Moses, when he had appointed beforehand that there should be a festival, and that sacrifices should be offered according to every one's ability, reared up the tabernacle ⁽¹²⁾ and when he had measured the open court, fifty cubits broad and a hundred long, he set up brazen pillars, five cubits high, twenty on each of the longer sides, and ten pillars for the breadth behind; every one of the pillars also had a ring. Their chapters were of silver, but their bases were of brass: they resembled the sharp ends of spears, and were of brass, fixed into the ground. Cords were also put through the rings, and were tied at their farther ends to brass nails of a cubit long, which, at every pillar, were driven into the floor, and would keep the tabernacle from being shaken by the violence of winds; but a curtain of fine soft linen went round all the pillars, and hung down in a flowing and loose manner from their chapters, and enclosed the whole space, and seemed not at all unlike to a wall about it. And this was the structure of three of the sides of this enclosure; but as for the fourth side, which was fifty cubits in extent, and was the front of the whole, twenty cubits of it were for the opening of the gates, wherein stood two pillars on each side, after the resemblance of open gates. These were made wholly of silver, and polished, and that all over, excepting the bases, which were of brass. Now on each side of the gates there stood three pillars, which were inserted into the concave bases of the gates, and were suited to them; and round them was drawn a curtain of fine linen; but to the gates themselves, which were twenty cubits in extent, and five in height, the curtain was composed of purple, and scarlet, and blue, and fine linen, and embroidered with many and divers sorts of figures, excepting the figures of animals. Within these gates was the brazen laver for purification, having a basin beneath of the like matter, whence the priests might wash their hands and sprinkle their feet; and this was the ornamental construction of the enclosure about the court of the tabernacle, which was exposed to the open air.

3. As to the tabernacle itself, Moses placed it in the middle of that court, with its front to the east, that, when the sun arose, it might send its first rays upon it. Its length, when it was set up, was thirty cubits, and its breadth was twelve [ten] cubits. The one of its walls was on the south, and the other was exposed to the north, and on the back part of it remained the west. It was necessary that its height should be equal to its breadth [ten cubits]. There were also pillars made of wood, twenty on each side; they were wrought into a quadrangular figure, in breadth a cubit and a half, but the thickness was four fingers: they had thin plates of gold affixed to them on both sides, inwardly and outwardly: they had each of them two tenons belonging to them, inserted into their bases, and these were of silver, in each of which bases there was a socket to receive the tenon; but the pillars

Josephus' History of this Time Period

on the west wall were six. Now all these tenons and sockets accurately fitted one another, insomuch that the joints were invisible, and both seemed to be one entire and united wall. It was also covered with gold, both within and without. The number of pillars was equal on the opposite sides, and there were on each part twenty, and every one of them had the third part of a span in thickness; so that the number of thirty cubits were fully made up between them; but as to the wall behind, where the six pillars made up together only nine cubits, they made two other pillars, and cut them out of one cubit, which they placed in the corners, and made them equally fine with the other. Now every one of the pillars had rings of gold affixed to their fronts outward, as if they had taken root in the pillars, and stood one row over against another round about, through which were inserted bars gilt over with gold, each of them five cubits long, and these bound together the pillars, the head of one bar running into another, after the nature of one tenon inserted into another; but for the wall behind, there was but one row of bars that went through all the pillars, into which row ran the ends of the bars on each side of the longer walls; the male with its female being so fastened in their joints, that they held the whole firmly together; and for this reason was all this joined so fast together, that the tabernacle might not be shaken, either by the winds, or by any other means, but that it might preserve itself quiet and immovable continually.

4. As for the inside, Moses parted its length into three partitions. At the distance of ten cubits from the most secret end, Moses placed four pillars, the workmanship of which was the very same with that of the rest; and they stood upon the like bases with them, each a small matter distant from his fellow. Now the room within those pillars was the most holy place; but the rest of the room was the tabernacle, which was open for the priests. However, this proportion of the measures of the tabernacle proved to be an imitation of the system of the world; for that third part thereof which was within the four pillars, to which the priests were not admitted, is, as it were, a heaven peculiar to God. But the space of the twenty cubits, is, as it were, sea and land, on which men live, and so this part is peculiar to the priests only. But at the front, where the entrance was made, they placed pillars of gold, that stood on bases of brass, in number seven; but then they spread over the tabernacle veils of fine linen and purple, and blue, and scarlet colors, embroidered. The first veil was ten cubits every way, and this they spread over the pillars which parted the temple, and kept the most holy place concealed within; and this veil was that which made this part not visible to any. Now the whole temple was called The Holy Place: but that part which was within the four pillars, and to which none were admitted, was called The Holy of Holies. This veil was very ornamental, and embroidered with all sorts of flowers which the earth produces; and there were interwoven into it all sorts of variety that might be an ornament, excepting the forms of animals. Another veil there was which covered the five pillars that were at the entrance. It was like the former in its magnitude, and texture, and color; and at the corner of every pillar a ring retained it from the top downwards half the depth of the pillars, the other half affording an entrance for the priests, who crept under it. Over this there was a veil of linen, of the same largeness with the former: it was to be drawn this way or that way by cords, the rings of which, fixed to the texture of the veil, and to the cords also, were subservient to the drawing and undrawing of the veil, and to the fastening it at the corner, that then it might be no hinderance to the view of the sanctuary, especially on solemn days; but that on other days, and especially when the weather was inclined to snow, it might be expanded, and afford a covering to the veil of divers colors. Whence that custom of ours is derived, of having a fine linen veil, after the temple has been built, to be drawn over the entrances. But the ten other curtains were four cubits in breadth, and twenty-eight in length; and had golden clasps, in order to join the one curtain to the other, which was done so exactly that they seemed to be one entire curtain. These were spread over the temple, and covered all the top and parts of the walls, on the sides and behind, so far as within one cubit of the ground. There were other curtains of the same breadth with these, but one more in number, and longer, for they were thirty cubits long; but these were woven of hair, with the like subtilty as those of wool were made, and were extended loosely down to the ground, appearing like a triangular front and elevation at the gates, the eleventh curtain being used for this very purpose. There were also other curtains made of skins above these, which afforded covering and protection to those that were woven both in hot weather and when it rained. And great was the surprise of those who viewed these curtains at a distance, for they seemed not at all to differ from the color of the sky. But those that were made of hair and of skins, reached down in the same manner as did the veil at the gates, and kept off the heat of the sun, and what injury the rains might do. And after this manner was the tabernacle reared.

Josephus' History of this Time Period

⁽¹²⁾ Of this tabernacle of Moses, with its several parts and furniture, see my description at large, chap. 6. 7. 8. 9. 10. 11. 12. hereto belonging.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed January 13, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

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Exodus 36:1 should actually be the final verse in Exodus 35 (or this final section of Exodus 35 should be the beginning of Exodus 36).

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 36

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The two artisans chosen by God to oversee the building of the Tabernacle (Exodus 35:30–35)

Moses then said to the sons of Israel, “Look at [the one] Y^ehowah has called by name—Bezalel ([who is] the son of Uri, the son of Hur from [lit., *to, for*] 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.

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.

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., *He*] placed in his heart [the ability] to instruct [others], both Bezalel [lit., *he*] 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.”

(Moses continues speaking to the people — Exodus 36:1)

A Complete Translation of Exodus 36

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

[Moses continues speaking to the people:] “And [this is what] Bezalel and Aholiab will do, along with every man [with] a wise heart [for] which [reason] Y^ehowah placed wisdom and understanding in them, to know [how] to do all of the craft work [required] for the holy place, in accordance with everything [that] Y^ehowah has commanded.”

Moses continued speaking to the people, saying, “Bezalel and Aholiab will do what they had been called to do, along with every other man who has doctrine in his soul. These are men to whom Jehovah has given wisdom and understanding, so that they will be able to understand all of the technical work required to build the Tabernacle and its furniture. They will be able to do all that Jehovah has commanded.”

The skilled workers are assembled/the people give too much

Moses therefore summoned Bezalel, Aholiab and every person with a wise heart, [in] whose heart Y^ehowah has placed wisdom. [Moses summoned] everyone whose heart was lifted up to come to do work on the Tabernacle and the furniture [lit., *her, it*].

Therefore, Moses called for Bazalel and Aholiab and to those with Bible doctrine in their souls who also had the skills and ability and motivation to work on the Tabernacle and its furniture. So, Moses now has his skilled workers and all of these freewill offerings gathered in front of him.

So the workers [lit., *they*] take from Moses all of the freewill offerings which the sons of Israel have brought, for the craft work of the holy place, to construct it. And the people [lit., *they*] [continued to] bring freewill offerings to Moses [lit., *him*] every morning [lit., *the morning*] [thereafter].

The workers come and take the raw materials from Moses, to use them for the intricate and technical work of constructing the Tabernacle and its furniture. Nevertheless, the people keep on bringing more offerings every morning.

All the wise [and prepared men] came [to Moses]—the ones doing all of the work in the holy place—each man [coming from] from the work which he was doing. They speak [individually] to Moses, saying, “The people are giving [too] much; they bring an abundance for the work which Y^ehowah has commanded [us] to do [lit., *to do it*].”

All of the wise and prepared men—the ones who were doing all of the work required for the sanctuary—take a break from their work and go up to Moses to speak with him, saying, “The people have given a great abundance of raw materials for us to do the work which Jehovah commanded us to do. We already have too much.”

Moses issued a command and the leaders [lit., *they*] then transmitted a proclamation throughout the camp, saying, “Men and women will no longer [need] to give [lit., *to do work*] toward the contribution [for] the sanctuary.”

Moses accordingly issued a command and the leaders transmitted this proclamation throughout the camps, saying, “Attention, all men and women—there is no more need for contributions to be made toward the work of the sanctuary.”

So the people are restrained from bringing [additional offerings]. [The workers now have the necessary] offerings [lit., *the work*] to do all of the work, [now] having an excess.

So the people were restrained from bringing additional offerings to Moses. At this point, the workers had everything they that they needed and more for the work.

The tarps are made to place at the top of the Tabernacle

Those [who are] wise of heart, among those working, constructed the Tabernacle.

Those with Bible doctrine in their right lobes were among the ones working there. They constructed the Tabernacle and all of its furnishings.

A Complete Translation of Exodus 36

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>[They made] ten [cloth] tarps, [which were made of] fine twisted linen, [dyed] violet, purple or scarlet. Cherubim [were added to the design], being well thought out [by the one who] made them. The length [of each] tarp [was] 42 feet and its width [was] 6 feet. One tarp's measure [was used] for all of the tarps.</p>	<p>They made ten tarps using fine twisted linen, dyed violet, purple or scarlet. Cherubim were sewn into the curtains as a part of the design, being carefully planned by the one who made them. The tarps were 42' by 6'. The first tarp's measure was used for all of the tarps.</p>
<p>He connected the five tarps (together), each one to the others; and the [other] five tarps he connected (together), one to the others. He made loops of violet on the edge of [each] tarp from the end to the [place where they are to be] joined. He also made at the edge of the outermost tarp the second [place where they are to be] joined.</p>	<p>He connected the first set of five tarps to one another; and then he connected the second set of five tarps to each other. On the edge of the tarps, he made violet loops where they would be joined, which he also did for the outermost tarp where they would be joined together.</p>
<p>He made 50 loops in the one tarp and he made 50 loops at the edge of the tarp where the second joining [was going to be]. The loops [are placed] opposite to one another [lit., <i>one unto one</i>]. He then made 50 gold clasps and connected the tarps (together), each one to the others, with the clasps. And so the Tabernacle [tarp] became one [singular tarp].</p>	<p>He made 50 loops for one set of tarps and 50 loops at the edge of the corresponding tarp where they would be joined together. The loops are placed opposite one another. He also made 50 gold clasps with which he could connect the curtains. As a result, the Tabernacle tarps became a single tarp.</p>
<p>He made tarps from goats' hair [to use] for the [second] covering [lit., <i>tent</i>] over the Tabernacle. [Altogether], he made eleven tarps. The length of one tarp [is] 45 feet with a 6 foot width. [He used] the same measure for [all] eleven tarps. He then joined five tarps together by themselves and six tarps together by themselves.</p>	<p>He made the eleven goat hair tarps which would go over the Tabernacle. Each tarp measured 45' x 6'. He used the same measure for every tarp. He joined the five tarps together; and then joined the remaining six tarps together.</p>
<p>He made 50 loops along the edge of the outermost tarp [where they would] join [together], and 50 loops along the edge of the second tarp [where they would] join [together]. He also made 50 copper clasps to connect the coverings [lit., <i>tent</i>] to be one [piece].</p>	<p>He took these two sets of tarps and added 50 loops on the edge of them both, where they would be joined together. He made 50 copper clasps to connect the tarp coverings together into one piece.</p>
<p>He also made [other] coverings for the tent: red-dyed ram skins and antelope [<i>badgers, dolphins?</i>] skins [to be placed] overhead.</p>	<p>He made two additional covers for the tent: red-dyed ram skins and antelope skins, to be placed as the top two layers.</p>
<h3>Building the frame for the Tabernacle</h3>	
<p>He made the wood frames for the Tabernacle [from] acacia wood [to be] stood upright. Each framing board [was] 15 feet long and 2¼ feet wide. Each board [had] two sides/clips/dowels for being joined together. He did [this] for all frame boards of the Tabernacle.</p>	<p>He made wood framing boards for the Tabernacle from acacia wood, that would be stood upright. Each frame was 15' x 2¼'. Each board could be joined to another with clips (or possibly dowels). He made all of the frames for the Tabernacle in this way.</p>

A Complete Translation of Exodus 36

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>He constructed [these] frame boards for the Tabernacle: 20 boards for the south-facing side. He also made 40 silver bases [to place] under the 20 boards, two bases for each board for its two hands/clips; and two bases under each board [with] two hands/clips.</p>	<p>He made frames for the Tabernacle as follows: he made 20 frames for the south side; and he made 40 silver bases to be placed under the 20 frames; so that each frame had two bases and two hands/clips.</p>
<p>And for the [other] side of the Tabernacle, the second side to the north, he made [another] 20 boards, along with 40 silver bases, two bases under each board.</p>	<p>On the north side of the Tabernacle, he made 20 frame boards with their 40 bases (each board stood upright on two bases). The boards were connected to one another at the top and bottom.</p>
<p>At the back of the Tabernacle, to the west, he made six boards along with two boards for the corners of the Tabernacle at the back. Also, there were couplings together from below and couplings together at the top to the one ring. So he made for two of them for two corners. So [at the back and back corners] there were eight frames and their silver bases, 16 bases [in all], two bases under each board.</p>	<p>At the back of the Tabernacle, to the west, he made six boards for the back along with two corner boards. So, at the back, in total, there were eight frame boards in total, along with their 16 bases.</p>
<p>He made cross bars from acacia wood, five [bars] for the frame boards along the one side of the Tabernacle. And [he also made] five cross bars for the frame boards of the other side of the Tabernacle and five cross bars for the frame boards at the back of the Tabernacle, to the west. He made the middle bar to pass through the middle of the frame boards [going] from [one] end to the [other] end. He then overlaid the frame boards with gold; and made their rings along with the gold housing for the bars [to go through]. He overlaid these cross bars with gold.</p>	<p>He made the horizontal cross bars out of acacia wood, five cross bars for each side and the back of the standing frame boards around the Tabernacle. The middle cross bar would be held in place by gold housing, going from one end to the other. He overlaid the frame boards with gold and the cross bars with gold; the rings and housing was made from gold.</p>
<p>The inner veil and the outer veil</p>	
<p>He made the [inner] veil of violet, purple and scarlet [using] fine linen twisted—skillfully designed. He [also] made [for] it cherubim. He made four pillars of acacia wood [to hold up the veil], [which] he overlaid with gold and their hooks [are] gold. He cast for them four bases of silver.</p>	<p>He made the veil for the dividing off of the Holy of Holies using the colors violet, purple and scarlet, and fine twisted linen, skillfully made. He also made cherubim to be sewn to the veil. He made four large pillars of acacia wood, which he overlaid with gold and was going to place at the very front of the Holy of Holies. He cast four bases from silver for the pillars.</p>
<p>He made a veil for the opening of the tent, [using] violet, purple and scarlet fabric along with fine twisted linen, an embroidered work. [He also made] five pillars and their hooks and he overlaid their capitals and connecting rods [with] gold and their bases [with] copper.</p>	<p>He made a veil for the tent opening from violet, purple and scarlet dyed fabrics along with fine twisted linen, the result being an embroidered work. He also made five pillars and their hooks; and he overlaid their capitals and connecting rods with gold; and the silver bases were overlaid with copper.</p>
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 36

Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this		
Wenstrom		https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 (Search "Exodus")
Jeremy Thomas		https://fbgbible.org/?s=exodus
Syndein		http://syndein.com/exodus.html
Keil and Delitzsch Commentary on Exodus		https://www.gracenotes.info/exodus/exodus.pdf
Todd Kennedy overview of Exodus		http://www.spokanebiblechurch.com/books/exodus
<p>* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.</p> <p>When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).</p> <p>ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).</p>		

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this chapter on any available lesson.

