

EXODUS 38

Written and compiled by Gary Kukis

Exodus 38:1–31

Construction of the Tabernacle Courtyard and its Furniture

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

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

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Exodus 38:1–3](#)

[Exodus 38:4–7](#)

[Exodus 38:8](#)

[Exodus 38:9–10](#)

[Exodus 38:11](#)

[Exodus 38:12–13](#)

[Exodus 38:14–17](#)

[Exodus 38:18–20](#)

[Exodus 38:21](#)

[Exodus 38:22–23](#)

[Exodus 38:24](#)

[Exodus 38:25–26](#)

[Exodus 38:27–28](#)

[Exodus 38:29–31](#)

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: The exterior items of furniture are constructed and the exterior wall is constructed. An inventory is taken of all valuable metals brought to the Tabernacle build site.

The Bible Summary of Exodus 38 (in 140 characters or less): *Bezalel made the altar of burnt offering, the laver and the court. Ithamar kept an inventory of the gold, silver and bronze used.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 38, 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 38:

Introduction

vv.	1–7	Construction of the Copper Altar
vv.	8	Construction of the Copper Laver
vv.	9–20	Construction of the Court of the Tabernacle
vv.	21–31	Materials Used for the Construction of the Tabernacle
vv.	21–23	The Human Raw Material
vv.	24–26	The Gold Raw Material
vv.	27–28	The Silver Raw Material
vv.	29–31	The Copper Raw Material

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	Why the repetition of this material?
Introduction	Titles and/or Brief Descriptions of Exodus 38 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 38 (various commentators)
Introduction	Fundamental Questions About Exodus 38
Introduction	The Prequel of Exodus 38
Introduction	
Introduction	The Principals of Exodus 38
Introduction	The Places of Exodus 38

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

Introduction		Map of the Exodus Journey (a graphic)
Introduction		By the Numbers
Introduction		Timeline for Exodus 38
Introduction		A Synopsis of Exodus 38
Introduction		Outlines of Exodus 38 (Various Commentators)
Introduction		A Synopsis of Exodus 38 from the Summarized Bible
Introduction		The Big Picture (Exodus 35–40)
Introduction		
Introduction		Changes—additions and subtractions (for Exodus 38)
Introduction		
v.		
v.	2	The Brazen Altar (a picture of a model)
v.		
v.		
v.	3	The Brazen Altar and Its Utensils (a graphic)
v.		
v.		
v.		
v.	7	The Altar of the Burnt Offering (a graphic)
v.	8	The Copper Laver (a graphic)
v.	8	A Greek Bronze Mirror; Archaic Period, Late 6th-early 5th Century (a graphic)
v.		
v.	10	Tabernacle Courtyard, Pillars and Bases (a graphic)
v.		
v.		
v.	11	Pillar, Base, Ring and Capitals (a graphic)
v.		
v.		
v.	13	The Completed Courtyard (a graphic)
v.		
v.		
v.	17	The Tabernacle and Courtyard (a graphic)
v.		
v.	18	The Gate to the Courtyard (photo of a model)
v.	18	One Gate — Meaning of the Symbols (from the Albany Missionary Baptist Church)
v.		
v.		
v.	20	Each Manufactured Part of the Courtyard (a graphic)
v.		
v.		
v.	23	Bezalel and Aholiab, Artisans of God (a graphic)
v.		
v.	29	Talents in the Bible (a graphic)
v.		
Summary		A Set of Summary Doctrines and Commentary
Summary		Why Exodus 38 is in the Word of God
Summary		What We Learn from Exodus 38
Summary		Jesus Christ in Exodus 38

Summary	Prior Instructions and Their Fulfilment in Exodus 38
Summary	The Tabernacle and Courtyard — the Finished Product (a graphic)
Summary	Shmoop Summary of Exodus 38
Summary	Edersheim Summarizes Exodus 38
Summary	
Addendum	Josephus' History of this Time Period
Addendum	A Complete Translation of Exodus 38
Addendum	Doctrinal Teachers Who Have Taught Exodus 38
Addendum	Word Cloud from a Reasonably Literal Paraphrase of Exodus 38
Addendum	Word Cloud from Exegesis of Exodus 38

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

Doctrines Covered or Alluded To			
			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 30	

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	
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).
David's Greater Son	<i>David's Greater Son</i> is a reference to the Messiah Who would come from the loins of David. In the Davidic Covenant (2Samuel 7), Nathan (speaking on behalf of God) promises the David's son would rule after David dies. Although this is clearly a prophesy about Solomon, Nathan also says, " And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever. " (2Samuel 7:16; ESV; capitalized). David prophesied about his own Son in Psalm 110:1 The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool." ESV (capitalized). Jesus has an exchange with the religious types over this very topic in Matt. 22:41–46. The phrase, <i>David's Greater Son</i> , is not found in the Bible.
Expiation	Expiation is the act of extinguishing the guilt incurred by something. Every person is guilty at birth, as Adam's original sin has been imputed to us. Our guilt is expiated by the spiritual death of Jesus on the cross (He paid for the sins which we committed and for Adam's original sin).
God Consciousness	God Consciousness is the point in a person's life when he becomes aware of God. This does not mean that he believes in God, but has some sort of concept of God.
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.
Justification, Justified	Justification represents that aspect of salvation whereby God qualifies man to have eternal life based on the imputation of God's absolute righteousness based upon faith in Jesus Christ.
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>

Definition of Terms	
Levi, Levite, Levites, Levitical	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).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Septuagint, LXX	The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.
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 Death , Spiritually dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).

Definition of Terms	
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
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 lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
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).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

An Introduction to Exodus 38

Introduction: The difference between Exodus 37 and Exodus 38:1–20 is, the first is the actual building of the interior furniture and the **Tabernacle**; the first half of this chapter is devoted to the exterior of the Tabernacle and the furniture built for that.

Vv. 1–8 is the construction of the brazen altar, which is one of the pieces of furniture in the tabernacle. The outside court is built in vv. 9–20. The end of this chapter (vv. 21–31) will be a record of all of the precious metals materials used for building the Tabernacle and its furniture (inside and out).

Like the past few chapters, we have covered the significance of most of what we find in this chapter already so we will move rather quickly through it.

I did not add much additional commentary to this chapter simply because so much of it repeats what we have already studied in a portion of **Exodus 30** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Why the repetition of this material?

There is a great deal of repetition found in Exodus 36–39 and previous chapters of Exodus. In previous chapters, God is speaking to Moses telling him what to build; and in these chapters, we have the construction of these same objects. For us, reading this material 3500 years later, we think, *what's the deal? Didn't I just read about this already?* Here is the big deal: this is exactly what a person, in the midst of these events would do. Moses would logically write about what God said to him; but he would also write about the construction of these materials, which materials and construction were provided by hundreds of thousands of the Israelites while in the desert. These chapters are a very big deal to Moses and the people at the time. We as readers and studiers of the book of Exodus have a more difficult time going through this material, as we have gone through it already.

Some *scholars* claim that the books of Moses were not written by Moses; and were written hundreds of years later, by a number of different men; and these narratives were woven together. If this were the case, there would have been no reason for these chapters. Why repeat material which is already given in great detail. Why not sum up Exodus 36–39 with the words, *And as God had commanded, the people of Israel did, under the guidance of Moses*. Bingo, everything is covered, and without so much extra material.

However, to Moses and the people at the time, Exodus 36–39 is every bit as important as the chapters which preceded them, even the material which is almost the same. This is because these chapters represent Moses and the people of Israel obeying what God had told them to do.

I get involved in a lot of building projects. What I often do is take photographs throughout the process. For someone who wants to see what I did, they want only to see the before and after photos. They have no interest in what happened in between. But, as the person closely involved in these projects, I like documenting what is being done while it is being done. That is because I am there and involved in the work. When I look at the photos a long time after, I want to see the before and the after photos. And when I show them to someone else, that is all they want to see. Other people are quite less than interested that, on day 20 or a 30-day project, we put up the siding, and this is what it looks like. No one is interested in that, if the project is completed. They want to see the finished product with the roof and the trim and the final paint job and the rest of the detail work.

We know that these chapters, after the fact, were less than interesting to subsequent generations. Therefore, these chapters are probably the most messtup of any series of chapters in ancient translations. These chapters are all over the place in the Greek **LXX**; and often, a chapter will be shifted by a verse or two in the Latin or Aramaic. This is because these chapters repeat so much of what is already found in the book of Exodus, so that the work of the copyists has become rather sloppy over the years (or the organization of the end of the book of Exodus became somewhat slipshod at different libraries).

Additionally, the time frame given by many liberal theologians for these writings is 10th to the 6th century B.C. (I think that they choose these days because the book of Leviticus predicts what is going to take place with Israel as a nation—and liberal theologians just do not believe in prophecy (for the most part). But we have been studying the Tabernacle for the final third of the book of Exodus—chapters 25–40. I have given you a complex reason why this was not written many centuries later, but now let me give you a simple reason. Solomon built the **Temple** in the 10th century B.C. Why would it make sense for a third of the book of Exodus to be devoted to the building of the Tabernacle, something that the so-called later authors of Exodus would have not known about.

Also, prior to this much of the worship in Jerusalem was taking place in a makeshift tent during the time of David and not in the Tabernacle itself (you will need to study Samuel to get why that was happening). So, the center of worship becomes Jerusalem under David and from David's time forward, people in Jerusalem had not worship with the Tabernacle as their center. Why on earth would these same people fake writing manuscripts (a scheme

that perhaps a dozen people engaged in); and somehow, this takes place under the nose of David and Solomon, two very devout believers (for the most part). Fake manuscripts would not have gotten any traction under David and Solomon; so they would have had to come into play much later, meaning the phony writers had never experienced Tabernacle worship, nor had their parents or grandparents. And yet, somehow, they think it is important to write about the Tabernacle in excessive detail, long after the fact.

Titles and/or Brief Descriptions of Exodus 38 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Brief, but insightful observations of Exodus 38 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Fundamental Questions About Exodus 38

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Exodus 38

Exodus 38 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Exodus 38

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

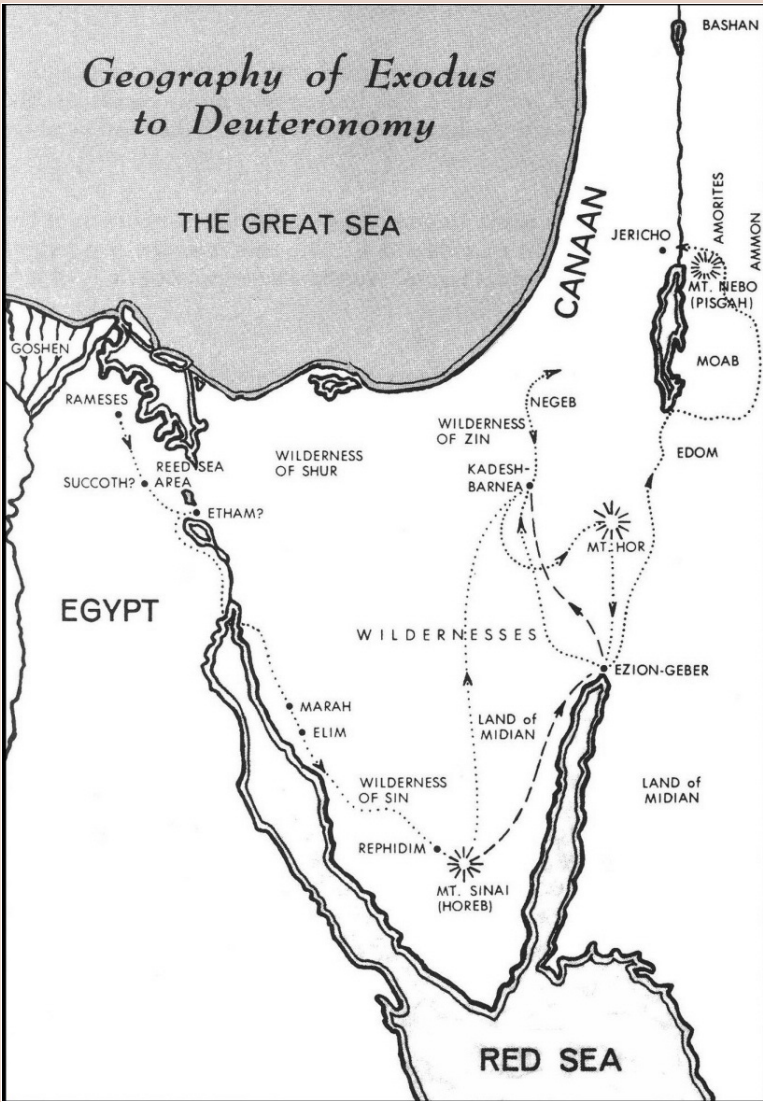
We need to know where this chapter takes place.

The Places of Exodus 38

PlaceDescription

Mount Sinai

Map of the Exodus Journey (a graphic); from [Precept Austin](#) (a good resource); accessed June 27, 2020.



Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers	
Item	Duration; size

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

Timeline for Exodus

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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father.
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmosé reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign

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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
					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.
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 38:

A Synopsis of Exodus 38

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Exodus 38 (Various Commentators)

Kretzmann's Commentary:²

Verses 1-8

The Altar of Burnt Offering

Verses 9-20

The Great Enclosure

Verses 21-31

The Summary of Gold, Silver, and Brass

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of Exodus 38 from the Summarized Bible

Contents:	Altar of burnt offering, laver, court, gate.
Characters:	God, Moses, Bezaleel, Aholiab, Ithamar.
Conclusion:	Same as chap. 37.
Key Word:	Work, Exodus 38:1. Exodus 36:1.
Strong Verses:	Exodus 38:21.
Striking Facts:	On the altar of burnt offering all the sacrifices were made. The altar is a type of Calvary's cross on which Christ, our whole burnt offering, offered Himself without spot to God (Hebrews 9:14).

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 38.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

² From <https://www.studydrive.org/commentaries/eng/kpc/exodus-38.html> accessed February 5, 2024.

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

The Big Picture (Exodus 35–40)

Scripture	Text/Commentary
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.
Exodus 38	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. Then there is a record of all the materials used in the building of these things.
Exodus 39	The priestly garments, the Ephod and the Breastplate are made; along with the robe of the Ephod and other priestly garments. All that has made is brought to Moses for an inspection of the finished work.
Exodus 40	God gives Moses instructions for setting up the Tent of Meeting, and the arrangement of the sacred furniture. Many things, including the priests, will require consecration prior to beginning their service. Moses obeys God's instructions. The Glory of God fills up the Tabernacle. The nature of God's Presence with regard to the Tent of Meeting guided the Israelites in their movement toward the land of Canaan.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 38): 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.

During my study of this chapter, I downloaded the newest version of [e-sword](#); and began to lean more heavily on those translations provided than upon those I refer to online. Therefore, I have begun to use the *Unfolding Word Simplified Text* and the *Unfolding Word Literal Text* rather than the *Unlocked Dynamic Bible* and the *Unlocked Literal Bible* (these are updates by the same [person or group](#)).

Also, in reading the comments about Rotherham's *Emphasized Bible* over at [Bible Support](#), I rediscovered what a marvelous resource the original *Emphasized Bible* was and began using an [online version](#) of that, as opposed to the [e-sword version](#).

The Scriptures 1998 has an update to 2020. I have noticed a few changes in the Scriptures, none of them being very dramatic (I will quote from both of them, when they are different from one another *and* when they are different from the translations already included).

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

Charts, Graphics and Short Doctrines

Construction of the Copper Altar

Vv. 1–7 are about the Altar of Burnt Offering (also known as the Brazen Altar), which is placed right outside of the Tabernacle. How to build it has already been covered. This will be its actual construction. I do not know whether the altar was made from copper or brass. I treated all such objects as having been made with copper.

It would have made more sense to place the building of the altar and the laver with the previous chapter. When dividing these books up into chapters, one of the considerations was apparently length.

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:

Kukis moderately literal:

And so he makes an altar of the burnt offering wood pieces of acacia wood; five cubits his length and five cubits his width (being a square); and three cubits his height. And so he makes his horns upon his four corners. From him are his horns. And so he overlays him [with] copper. And so he makes all utensils of the altar—the pots and the shovels and the basins, the forks and the firepans—all his utensils he made [with] copper.

Exodus
38:1–3

He made the altar for the burnt offerings [from] acacia wood. [It was] 12½ feet by 12½ feet wide (a square), [standing] 7½ feet high. He made four horns at each corner, the horns being [one piece] with it. He overlaid [all of] it with copper. He also made the accessories for the altar: the pots, the shovels, the sinks, the forks and the fire pans. All of the articles were made [with] copper.

Kukis not-so-literal paraphrase:

He made the altar of burnt offerings from acacia wood, and overlaid with copper. It was 90" x 90"; and 54" high. The top of the altar had four protrusions made at each corner. He also made the accessories for the altar out of copper: the pots, the shovels, the sinks, the forks and the fire pans.

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 translation³; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

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

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

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

Ancient texts:

Masoretic Text (Hebrew)

And so he makes an altar of the burnt offering wood pieces of acacia wood; five cubits his length and five cubits his width (being a square); and three cubits his height. And so he makes his horns upon his four corners. From him are his horns. And so he overlays him [with] copper. And so he makes all utensils of the altar—the pots and the shovels and the basins, the forks and the firepans—all his utensils he made [with] copper.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

.
He made also the altar of holocaust of setim wood, five cubits square, and three in height: The horns whereof went out from the corners, and he overlaid it with plates of brass. And for the uses thereof, he prepared divers vessels of brass, cauldrons, tongs, fleshhooks, pothooks and firepans.

Aramaic ESV of Peshitta

He made the altar of burnt offering of acacia wood. It was square. Its length was five cubits, its breadth was five cubits, and its height was three cubits. He made its

	horns on its four corners. Its horns were of one piece with it, and he overlaid it with brass. He made all the vessels of the altar, the pots, the shovels, the basins, the forks, and the fire pans. He made all its vessels of brass.
Lamsa's Peshitta (Syriac)	And he made the altar of burning, from wood of the box tree, five cubits its length, and five cubits its width, square, and three cubits its height. They made its horns on the four corners; its horns were of it and its horns were brass. They made all of the implements of the altar: the pots and cauldrons and large hanging pots and fire pans and forks and censers; and all its implements he made of brass.
Samaritan Pentateuch	Making the Altar of Burnt Offering And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary. And he made the altar of burnt offering [of] shittim wood: five cubits [was] the length thereof, and five cubits the breadth thereof; [it was] foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.
Updated Brenton (Greek) ⁴	He made the bronze altar of the bronze censers, which belonged to the men engaged in sedition with the gathering of Core. He made all the vessels of the altar and its grate, its base, its bowls, and the bronze flesh-hooks. (Exodus 38:22–23)
Complete Apostles' Bible	I am somewhat confused here; this translation does not match up with the text being studied. See above.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	The altar of burned offerings he made of hard wood; a square altar, five cubits long, five cubits wide and three cubits high, And he put horns at its four angles made of the same, plating it all with brass; And brass was used for all the vessels of the altar, the baskets and the spades, the basins and the meat-hooks and the fire-trays; all the vessels he made of brass.
Easy English	The altar for burnt offerings Bezalel used acacia wood to build the altar for burnt offerings. It was square, 2.2 metres long and 2.2 metres wide. It was 1.3 metres high. He made four horns, one at each corner of the altar. The horns and the altar itself were one piece of work. He covered the whole altar with bronze. He made all the tools for the altar with bronze. He made pots to remove the ashes, and also spades and bowls. He made forks for the meat and dishes to carry the fire. Bezalel was the leader of the work but he did not do everything himself. He could teach other people to do it. See Exodus 35:34.
Easy-to-Read Version–2002	Then Bezalel used acacia wood to build the altar. This was the altar used for burning offerings. The altar was square. It was 5 cubits [416] long, 5 cubits wide, and 3 cubits [417] high. He made a horn for each of the four corners of the altar. He joined each horn to its corner so that everything was one piece. He covered the altar with bronze. [418] Then he used bronze to make all the tools to be used on the altar. He made the pots, shovels, bowls, forks, and pans.
God's Word™	He made the altar for burnt offerings out of acacia wood 7 1/2 feet square and 4 1/2 feet high. He made a horn at each of its four corners. He made the four horns and the altar out of one piece of wood covered with bronze. He made all the utensils out of bronze: pots, shovels, bowls, forks, and incense burners.

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

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Good News Bible (TEV)	For burning offerings, he made an altar out of acacia wood. It was square, 7 1/2 feet long and 7 1/2 feet wide, and it was 4 1/2 feet high. He made the projections at the top of the four corners, so that they formed one piece with the altar. He covered it all with bronze. He also made all the equipment for the altar: the pans, the shovels, the bowls, the hooks, and the fire pans. All this equipment was made of bronze.
<i>The Message</i>	The Altar of Whole-Burnt-Offering He made the Altar of Whole-Burnt-Offering from acacia wood. He made it seven and a half feet square and four and a half feet high. He made horns at each of the four corners. The horns were made of one piece with the Altar and covered with a veneer of bronze. He made from bronze all the utensils for the Altar: the buckets for removing the ashes, shovels, basins, forks, and fire pans.
NIRV	The Altar for Burnt Offerings The workers built the altar for burnt offerings out of acacia wood. It was four feet six inches high and seven feet six inches square. They made a horn stick out from each of its four upper corners. They covered the altar with bronze. They made all its tools out of bronze. They made its pots, shovels, sprinkling bowls, meat forks, and pans for carrying ashes.

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

Casual English Bible	<i>Exodus 38</i> Finishing the worship center Bezalel builds the hollow altar Bezalel's next project was the main altar for the worship center. This was the altar for burnt offerings. He made the sacrificial altar out of acacia wood. He shaped it into a square that was 7½ feet wide and long, and 4½ feet high (2.3 m x 1.5 m). He shaped each of the four corners into what looked like an animal horn, attaching them to the altar so they formed one unit. Then he covered the wooden altar with a layer of bronze. He also used bronze to make the utensils needed for sacrificing animals on the altar. These included fire pans to carry hot coals to start the fire, forks to position the sacrifice on the altar, bowls used in sprinkling rituals, shovels to scoop up the ashes, and buckets to haul the ashes away.
Contemporary English V.	Bezalel built an altar of acacia wood for offering sacrifices. It was seven and a half feet square and four and a half feet high with each of its four corners sticking up like the horn of a bull, and it was completely covered with bronze. The equipment for the altar was also made of bronze--the pans for the hot ashes, the shovels, the meat forks, and the fire pans.
The Living Bible	The burnt-offering altar was also constructed of acacia wood; it was 7-1/2 feet square at the top, and 4-1/2 feet high. There were four horns at the four corners, all of one piece with the rest. This altar was overlaid with bronze. Then he made bronze utensils to be used with the altar—the pots, shovels, basins, meat hooks, and fire pans.
New Berkeley Version New Life Version	. Making the Altar for Burnt Gifts Then he made the altar for burnt gifts of acacia wood. It was as long and as wide as three steps, and as tall as a man's chest. He made horns on its four corners of one piece with it and covered it with brass. He made all the objects of the altar, its pails, its tools for picking up the ashes, its pots, meat-hooks and fire-holders of brass.
Unfolding Bible (simplified) ⁶	Bezalel and his men made the altar for burning sacrifices out of acacia wood. It was square, two and one-third meters on each side, and it was one and two-fifths meters high. They made a projection that looked like a horn on each of the top corners.

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

The projections were carved from the same block of wood from which the altar was made. They covered the whole altar with bronze. They made the pans in which to put the ashes from the animal sacrifices. They also made the shovels for cleaning out the ashes. They made the basins and forks for turning the meat as it cooked, and buckets for carrying hot coals. They made all of these things from bronze.

Partially literal and partially paraphrased translations:

American English Bible	Then he made an Altar for the whole burnt offerings out of durable wood. It was seven-and-a-half feet long and seven-and-a-half feet wide. It had four corners, and it stood four-and-a-half feet tall. He made horns for each of the four corners, which he then covered in bronze. He also made a rim for the Altar, a lid for it, bowls for it, meat hooks for it, and a fire pit... he made everything out of bronze.
Beck's American Translation	.
Common English Bible	Making the altar for entirely burned offerings He made the altar for entirely burned offerings out of acacia wood. The altar was square, seven and a half feet long and seven and a half feet wide. It was four and a half feet high. He made horns for it, one horn on each of its four corners. Its horns were attached to the altar, and he covered it with copper. He made all the altar's equipment: the pails, the shovels, the bowls, the meat forks, and the trays. He made all its equipment out of copper.
New Advent (Knox) Bible	He made another altar, too, of acacia wood, for burnt-sacrifice, with a surface five cubits square, and a height of three cubits; it had horns at the corners, and it was plated with bronze. And he provided it with appurtenances all of bronze, ash-pans, tongs, forks, hooks and braziers; and made it a bronze grating of network, and a hearth under this, in the middle of the altar. V. 4 is included for context.
Translation for Translators	They made the altar for burning sacrifices, and they made the washbasin <i>Several men helped</i> Bezalel to make the altar for burning sacrifices. They made it from acacia wood. It was square, «7-1/2 feet/2.2 meters» on each side, and it was «4-1/2 feet/1.3 meters» high. They made <i>a projection that looked like</i> a horn on each of the top corners. The projections were carved from the same block of wood that the altar <i>was made of</i> . They covered the whole altar with bronze. They made the pans in which to put the greasy ashes <i>from the animal sacrifices</i> . They also made the shovels for cleaning out the ashes. They made the basins and forks for turning the meat as it cooked, and buckets for carrying hot coals/ashes. All of those things were made from bronze.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Then he made of acacia wood the Altar of Burnt Offerings. Its length was five cubits, and its breadth five cubits, square; and its height three cubits. He also made horns upon its four faces; its horns were all alike and he plated them with brass. Besides he made all the instruments for the altar; the cauldrons, and the brushes, and the sprinklers, and the rakes, and the shovels, he made of brass.
International Standard V	<i>The Altar for Burnt Offerings</i> Then he made the altar for burnt offerings of acacia wood. It was a square, seven and a half feet [Lit. five cubits; or about 2.3 meters] long and seven and a half feet [Lit. five cubits; or about 2.3 meters] wide, and it was four and a half feet [Lit. three cubits; or about 1.37 meters] high. He made horns [Lit. its horns] on its four corners. Its horns were of one piece with it, and he overlaid it with bronze. He made all the utensils for the altar, the pans, the shovels, the bowls, the forks, and the fire-pans, and he made all its utensils of bronze.
Lexham English Bible	<i>Making the Bronze Altar and the Basin</i>

	And he made the burnt-offering altar of acacia wood; its length was five cubits, and its width was five cubits—it was square—and its height was three cubits. And he made its horns on its four corners; its horns were of one piece with it; [Literally “from it”] and he overlaid it with bronze. And he made all the equipment of the altar—the pots and the shovels and the sprinkling bowls and the forks [1 Samuel 2:13 mentions a fork with “three teeth” used by priests] and the fire pans—all its equipment he made with bronze.
Unfolding Bible Literal Text ⁷	Bezalel made the altar for burnt offerings of acacia wood. It was five cubits long and five cubits wide—a square—and three cubits high. He made extensions of its four corners shaped like ox horns. The horns were made of one piece with the altar, and he covered it with bronze. He made all the equipment for the altar—pots for ashes, shovels, basins, meat forks, and firepans. He made all this equipment with bronze.
Urim-Thummim Version	He made the Altar of Burnt-Offering of acacia wood, square, 7 1/2 feet being both its length and width, and 4 1/2 feet in height. He fashioned the horns on its 4 corners, the horns of it were made of the same piece, and he overlaid it with bronze. He made all the vessels of the Altar, the pots, shovels, bowls, the three-pronged fork and the fire holder, all its vessels he made of bronze.
Wikipedia Bible Project	And he made the offering altar of acacia wood: its length five cubits and its width five cubits, a square, and its height three cubits. And he made its emanations on its four corners, its emanations were one of itself, and he coated it copper. And he made all the implements of the altar, the pots and the spatulas, and the basins and the carving forks, and the fire pans, all its implements he made copper.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And he made the altar of burnt offering of acacia wood: five cubits, its length, and five cubits, its width; square; and three cubits, its height.</p> <p>And he made the horns on its four corners; the horns were the same; and he sheeted it over with bronze.</p> <p>And he made all the vessels of the altar: the pots, and the shovels, and the sprinkling bowls, and the forks, and the firepans; he made all its vessels of bronze.</p>
New American Bible(2011) ⁸	<p>The Altar for Burnt Offerings.</p> <p>The altar for burnt offerings^a was made of acacia wood, on a square, five cubits long and five cubits wide; its height was three cubits. At the four corners horns were made that sprang directly from the altar. It was then plated with bronze. All the utensils of the altar, the pots, shovels, basins, forks and fire pans, were likewise made of bronze.</p> <p>a. [38:1–7] Ex 27:1–8; 2 Chr 1:5.</p>
New Catholic Bible	<p>The Altar of Burnt Offering. He made an altar out of acacia wood. It was five cubits long and five cubits wide and three cubits high. It had horns on its four corners and they were all one piece with it. It was covered with bronze. He also made the accessories for the altar: vessels to take away its ashes, shovels, basins, forks, and firepans. All of its utensils were made out of bronze.</p>
New Jerusalem Bible	<p>He made the altar of burnt offerings of acacia wood, five cubits long and five cubits wide; it was square and three cubits high. At its four corners he made horns, the horns being of a piece with it, and overlaid it with bronze. He made all the altar accessories: the ash pans, shovels, sprinkling basins, hooks and fire pans; he made all the altar accessories of bronze.</p>
Revised English Bible—1989	<p>He made the altar of whole offering from acacia-wood; it was square, five cubits long by five cubits broad, and its height was three cubits. Its horns at the four corners were of one piece with it, and he overlaid it with bronze. He made all the</p>

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

⁸ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

vessels for the altar, its pots, shovels, tossing-bowls, forks, and firepans, all of bronze.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(RY: iv, LY: vii) He made the altar for burnt offerings of acacia-wood, seven-and-a-half feet long and seven-and-a-half feet wide — it was square — and four-and-a-half feet high. He made horns for it on its four corners, the horns were of one piece with it, and he overlaid it with bronze. V. 3 will be placed with the next passage for context.
exeGeses companion Bible	<u>CONSTRUCTION OF THE HOLOCAUST SACRIFICE ALTAR</u> And he works the sacrifice altar of holocaust of shittim timber: five cubits long and five cubits wide - foursquare; and three cubits high. And he works its horns on its four corners - the horns being of the same: and he overlays it with copper. And he works all the instruments of the sacrifice altar - the cauldrons and the shovels and the sprinklers and the forks and the trays: and works all its instruments of copper.
Kaplan Translation	[142. Making the Sacrificial Altar] He made the sacrificial altar* out of acacia wood, five cubits square, and three cubits high. He made the protrusions on all four corners as an integral part of [the altar's] structure, and then covered [the entire structure] with a layer of copper. He made all the altar's utensils, pots, scoops, sacrificial basins, flesh pokers, and fire pans. They were all made out of copper. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions. 38:1 He made . . . Paralleling 27:1-8.
The Scriptures 1998	And he made the altar of burnt offering of acacia wood, five cubits long and five cubits wide, square, and three cubits high. And he made its horns on its four corners, the horns were of it. And he overlaid it with bronze. And he made all the utensils for the altar: the pots, and the shovels, and the basins, and the forks, and the fire holders. He made all its utensils of bronze.
The Scriptures—2009	And he made the slaughter-place of ascending offering of acacia wood, five cubits long and five cubits wide, square, and three cubits high. And he made its horns on its four corners, the horns were of it. And he overlaid it with bronze. And he made all the utensils for the slaughter-place: the pots, and the shovels, and the basins, and the forks, and the fire holders. He made all its utensils of bronze.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible ⁹	HE MADE THE BRAZEN ALTAR OF THE BRAZEN CENSERS, WHICH BELONGED TO THE MEN ENGAGED IN SEDITION WITH THE GATHERING OF CORE. HE MADE ALL THE VESSELS OF THE ALTAR AND ITS GRATE, AND ITS BASE, AND ITS BOWLS, AND THE BRAZEN FLESH-HOOKS. (Exodus 38:22–23)
Awful Scroll Bible	He was to make the altar of the whole burnt offering of acacia wood, five cubits in length, five cubits in width, being square, and three cubits in height. He was to make its horns at the four bends, even the horns was he to overlay with bronze. He

⁹ The A&O Bible follows the Greek text.

Concordant Literal Version	<p>was to make the implements of the altar, the pots, shovels, basin, the flesh forks, and firepans, even the implements is he to have made them of bronze.</p> <p>Then he made the altar of ascent offering of acacia boards, five cubits its length and five cubits its width. It was square, and its rise was three cubits.</p> <p>He made its horns on its four corners; its horns were of one piece with it. And he overlaid it with copper.</p> <p>He also made all the furnishings of the altar, the pots and the shovels and the sprinkling bowls, the flesh-hooks and the fire-pans; all its furnishings he made of copper.</p>
Orthodox Jewish Bible	<p>PEKUDEI</p> <p>And he made the Mizbe'ach HaOlah of acacia wood; five cubits was the length thereof, and five cubits the width thereof; it was ravu'a (square, foursquare); and three cubits the height thereof.</p> <p>And he made the karenot thereof on the four corners of it; the karenot thereof were from it; and he overlaid it with nechoshet.</p> <p>And he made all the Klei HaMizbe'ach, the pots, and the shovels, and the sprinkling basins, and the meat hooks, and the firepans; all the utensils thereof made he of nechoshet.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>The Tabernacle Completed</p> <p>Then Bezalel made the altar of burnt offering of acacia wood; its top was square, five cubits long and five cubits wide, and three cubits high. And he made its horns (horn-shaped projections) on the four corners of it; the horns were of one piece with it, and he overlaid it with bronze. He made all the utensils and vessels of the altar [of burnt offering], the pots, shovels, basins [to catch the blood of the sacrificed animal], meat hooks and the firepans [to store live coals]. He made all its utensils of bronze.</p>
The Expanded Bible	<p>The Altar for Burnt Offerings</p> <p>Then he built the altar for burnt offerings [Lev. 1] out of acacia wood. The altar was square—seven and one-half feet [^L five cubits] long and seven and one-half feet [^L five cubits] wide—and it was four and one-half feet [^L three cubits] high. He made each corner stick out like a horn [27:2] so that the horns and the altar were joined together in one piece. Then he covered [overlaid] the altar with bronze. He made all the tools [utensils] of bronze to use on the altar: the pots, shovels, bowls for sprinkling blood [^L basins], meat forks, and pans for carrying the fire [firepans].</p>
Kretzmann's Commentary	<p>Verses 1-8</p> <p>The Altar of Burnt Offering</p> <p>And he made the altar of burnt offering of shittim wood; five cubits was the length thereof and five cubits the breadth thereof (it was foursquare) and three cubits the height thereof. There is no top or plate mentioned, and it is probable that the hollow frame-work was filled with earth or stones whenever the altar was in position.</p> <p>And he made the horns thereof on the four corners of it; the horns thereof were of the same, made of acacia wood; and he overlaid it with brass.</p> <p>And he made all the vessels of the altar, the pots, and the shovels, and the basins, bowls used for sprinkling and pouring the blood of the sacrifices, and the flesh-hooks, for spearing the meat in the caldrons, 1 Samuel 2:13, and the fire-pans, for carrying the live coals used in kindling the fires; all the vessels thereof made he of brass, of copper or one of its alloys.</p>
The Voice	<p>Bezalel made the altar for burnt offerings out of acacia wood. He made it square—seven and a half feet long by seven and a half feet wide—and four and a half feet high. He constructed it with horns on each of the four corners so that the top formed one piece and overlaid it with bronze. He fashioned all the tools and</p>

accessories needed for the altar out of bronze—the buckets and shovels *for the ashes*, basins, forks, and fire pans.

Bible Translations with Many Footnotes:

The Complete Tanach¹⁰

And he made the altar for the burnt offerings of acacia wood, five cubits long and five cubits wide; [the altar was] square, and it [was] three cubits high. And he made its horns on its four corners; its horns were [all one piece] from it, and he overlaid it with copper. And he made all the implements of the altar, the pots, and the shovels and the sprinkling basins and the flesh hooks and the [fire] pans; he made all its implements of copper.

NET Bible®

The Making of the Altar for the Burnt Offering

He made the altar for the burnt offering of acacia wood seven feet six inches long and seven feet six inches wide – it was square – and its height was four feet six inches. He made its horns on its four corners; its horns were part of it,¹ and he overlaid it with bronze. He made all the utensils of the altar – the pots, the shovels, the tossing bowls, the meat hooks, and the fire pans – he made all its utensils of bronze.

^{1st} Heb “its horns were from it,” meaning from the same piece.

Rotherham's *Emphasized B.*

And he made the altar for the ascending sacrifice ' of acacia wood,—||five cubits|| the length thereof, and ||five cubits|| the breadth thereof, ||foursquare||, and ||three cubits|| the height thereof. And he made the horns thereof, upon the four corners thereof, <of the same> were the horns thereof,—and he overlaid it with bronze. And he made all the utensils of the altar—the pans and the shovels, and the sprinkling bowls, the flesh-hooks^h and the fire-pans,—<all the utensils thereof> made he of bronze.

^h Or: “forks.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and he (made) the altar of the rising sacrifice of acacia /, five forearms is his length, and five forearms is his width, it is square, and three forearms is his height, and he (made) his horns upon his four corners, (out of) him his horns will exist, and he overlaid him with copper, and he (made) all the items of the altar, the pots, and the shovels, and the sprinkling basins, the forks, and the fire pans, he (made) all his items with copper,...

Charles Thompson OT¹¹

He made the brasen altar out of the brasen censers which belonged to the men who conspired with the congregation of Kore.

He made all the utensils of the altar, its fire hearth and its base and the cups and the flesh forks which were of brass.

Literal Standard Version

And he makes the altar of burnt-offering of shittim wood; five cubits its length, and five cubits its breadth (square), and three cubits its height; and he makes its horns on its four corners; its horns have been of the same; and he overlays it with bronze; and he makes all the vessels of the altar, the pots, and the shovels, and the sprinkling-pans, the forks, and the fire-pans; he has made all its vessels of bronze.

New American Standard B.

The Tabernacle Completed

Then he made the altar of burnt offering of acacia wood, five cubits [About 7.5 ft. square and 4.5 ft. high or 2.3 m and 1.4 m] long [Lit *its length*], and five cubits wide [Lit *its width*], square, and three cubits high [Lit *its height*]. And he made its horns on its four corners, its horns being [Lit *were*] of one piece with it, and he overlaid it

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](#).

¹¹ Thompson's translation follows the Greek text.

New European Version

with bronze [Or copper, and so for bronze throughout the ch]. He also made all the utensils of the altar, the pails, the shovels, the basins, the meat-forks, and the firepans; he made all its utensils of bronze.

Making the Altar of Burnt Offering and Brass Basin

He made the altar of burnt offering of acacia wood. It was square. Its length was five cubits, its breadth was five cubits, and its height was three cubits. He made its horns on its four corners. Its horns were of one piece with it, and he overlaid it with brass. He made all the vessels of the altar, the pots, the shovels, the basins, the forks, and the fire pans. He made all its vessels of brass.

Young's Updated LT

And he makes the altar of burnt-offering of shittim wood, five cubits its length, and five cubits its breadth (square), and three cubits its height; and he makes its horns on its four corners; its horns have been of the same; and he overlays it with brass; and he makes all the vessels of the altar, the pots, and the shovels, and the sprinkling-pans, the forks, and the fire-pans; all its vessels he has made of brass.

The gist of this passage:
1-3

Bezalel oversaw the construction of the altar of the burnt offering.

Exodus 38:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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 imperfect	Strong's #6213 BDB #793
ʾêth (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
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular construct	Strong's #4196 BDB #258
ʾôlâh (עֹלָה) [pronounced go-LAW]	burnt offering, ascending offering	feminine singular noun with the definite article	Strong #5930 BDB #750
ʿêtsîym (עֵצִים) [pronounced gay-TSEEM]	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)	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּים/שִׁטָּה) [pronounced shiht-TEEM/shiht-TAW]	acacia wood; acacia trees; sticks of wood	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

Translation: He made the altar for the burnt offerings [from] acacia wood.

With this chapter, we move out into the courtyard of the Tabernacle. It is the courtyard where the people would come (the people did not go into the Tabernacle ever).

Despite the courtyard being considerably larger than the Tabernacle, it was not large enough to accommodate all of the worshipers on any given day. Interestingly enough, I do not recall any place where there are instructions about who enters into the courtyard and when.

The most important item is the altar for offering up animals. That sat out in front of the Tabernacle.

The courtyard is blocked off from the outside world. Inside are those who are, ideally speaking, saved. They are the ones who appeal to God based upon their burnt offering.

Exodus 38:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chāmishshâh (חַמִּשָּׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'ammôwth (אֹמָת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
'ôrek ^e (אָרַךְ) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #753 BDB #73
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
chāmishshâh (חַמִּשָּׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'ammôwth (אֹמָת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
rôchab (רֹחַב) [pronounced <i>ROH-khab</i>]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931
râba' (עָבַר) [pronounced <i>raw-BAHḠ</i>]	<i>being squared, making square, squaring [up]</i>	Qal passive participle	Strong's #7251 BDB #917
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
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
'ammôwth (אֹמָת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52

Exodus 38:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôwmâh (קוֹמָה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6967 BDB #879

Translation: [It was] 12½ feet by 12½ feet wide (a square), [standing] 7½ feet high.

The length and width was 7.5' x 7.5'; and it stood 54" high (almost 5' high). This altar would require steps to get up to it.

It is not completely clear to me how far on the altar that the priests operated. Was that the only place for them to stand? Did they primarily stand upon a platform adjacent to the altar? The latter seems the most workable explanation.

Exodus 38:1 He made the altar for the burnt offerings [from] acacia wood. [It was] 12½ feet by 12½ feet wide (a square), [standing] 7½ feet high. (Kukis mostly literal translation)

V. 1 explains what we need to know about the altar. It is much larger than the other items of furniture. It is approximately 7.5' x 7.5' x 4.5'. You can place a rather good sized animal on this altar. It is also fairly high up in the air. This is because people from all around will be able to view it from a distance.

Exodus 38:2a

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
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
qerîym (קִרְיִם) [pronounced keh-REEM]	<i>horns; flashes of lightning, rays of light</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7161 BDB #901
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʿarbaʿ (עֶבְרָא) [pronounced ahr ^e -BAHṬ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
phînâh (פִּינָה) [pronounced pin-NAW]	<i>corner, cornerstone; figuratively for a chief, ruler, a cornerstone of a people</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #6438 BDB #819

Translation: He made four horns at each corner,...

At the very top of the altar, there were horns or protrusions worked into the design. On each corner, there was a protrusion. Horns often refer to power and/or authority.

The altar is where animals were to be offered for the **expiation** of sin. However, by the blood of bulls is no man **justified**. So, these are types pointing forward to the sacrifice of Jesus Christ. Also, Jesus Christ is the ultimate authority on earth.

Exodus 38:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal imperfect	Strong's #1961 BDB #224
qerîym (קִרְיִם) [pronounced <i>keh-REEM</i>]	<i>horns; flashes of lightning, rays of light</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7161 BDB #901

Translation: ...the horns being [one piece] with it.

This seems to be a popular way to understand the language here. There are a number of places in this and the previous chapters where this expression was understood in this way.

What is being said here is, the horns (the authority) is not separate from the place of sacrifice. We cannot separate the authority of God from the offering made by Jesus on **the cross**.

Exodus 38:2c			
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 (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 imperfect	Strong's #6823 BDB #860
’êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
n ^e chôsheth (נְחֹשֶׁת) [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

Translation: He overlaid [all of] it with copper.

You will recall from the previous chapter that everything inside of the Tabernacle was made from gold or gold covered acacia wood. This is the first time in the making of these objects where copper (or bronze) is used. I will try to stick with copper for consistency; but it is unclear which is meant (copper or bronze).

Inside the Tabernacle, we are speaking of all that which is identified with the Divine. Therefore, it is gold or gold-plated.

Outside of the Tabernacle, where the sacrifice is offered, copper is used. Let me suggest that this closely identifies the Lord with humanity.

Exodus 38:2 **He made four horns at each corner, the horns being [one piece] with it. He overlaid [all of] it with copper.** (Kukis mostly literal translation)

The legs just extend a little bit above the top of this altar (those are the horns). Some translations have the phrase *one piece with it*; this is the preposition of separation and, in this case, the 3rd person masculine singular suffix, referring back to the altar itself.



The Brazen Altar (a picture of a model); from [Holy Land Gifts](#); accessed January 20, 2020.

Although this is not made full-sized, it can be purchased for \$25. There are some specifics in the design which will be discussed in subsequent verses.

Exodus 38:3a			
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>	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
kôl (כָּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
k'êlîy (כְּעִלִּי) [pronounced <i>k'lee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479

Exodus 38:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar</i> ; possibly <i>monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: He also made the accessories for the altar:...

These accessories or utensils are enumerated below. Everything has both a utilitarian function as well as a shadow meaning.

Exodus 38:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
çîyrîym (סִירִים) [pronounced seer-EEM]	<i>pots, pans; thorns, thistles, briers; thicket, scrub brush; fish hooks</i>	masculine plural noun with the definite article	Strong's #5518 BDB #696
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yâ' (יָא') [pronounced yawg]	<i>shovel</i>	masculine plural noun with the definite article	Strong's #3257 BDB #418
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
miz ^e râq (מִזְרָק) [pronounced mihz-RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine plural noun with the definite article	Strong's #4219 BDB #284
'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
miz ^e lâgâh/maz ^e leg (מִזְלָגָה/מַזְלֵג) [pronounced mihz-law-GAW/mahz-LAYG]	<i>fork, flesh-hook, a 3-pronged fork; a sacrificial implement</i>	masculine plural noun with the definite article	Strong's #4207 BDB #272
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 38:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mach ^e tâh (מַחְתָּה) [pronounced mahkh- TAW]	<i>a fire holder, fire pan, a tray, a censer, a snuff-dish</i>	feminine plural noun with the definite article	Strong's #4289 BDB #367

Translation: ...the pots, the shovels, the sinks, the forks and the fire pans.

These would be the things used when offering up sacrifices to God.

The Brazen Altar and Its Utensils (a graphic); from [Alamy](#); accessed January 20, 2020.

Recall that we have already studied all of this previously. Going over this again is additional proof of these Scriptures being written very close in time to the things which are described.

God told Moses what He wanted Moses to do. This chapter tells us what Moses did. It is very repetitive to someone reading all of this centuries later. We are like, "Didn't we just talk about all of this?"



To Moses and the Hebrew people, this is not something just arbitrarily repeated. There are instructions (already given) and the execution of those instructions (which is what this chapter is all about). For the people of that era, these are two very different things, even though to us, it seems repetitive.

Let me make an additional observation: if someone wrote all of this material hundreds of years after Moses, they would not have written this stuff twice. There would have been no reason for that. But for the people who are in the midst of this as it is happening, all of this is quite meaningful.

Exodus 38:3c

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

Exodus 38:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
n ^e chôsheth (נְחֹשֶׁת) [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

Translation: All of the articles were made [with] copper.

Everything used was made from copper. I believe that the copper is an association with the humanity of Jesus Christ. Therefore, much of what we will study which is made for outside the Tabernacle is related to Jesus Christ in His humanity.

Exodus 38:3 He also made the accessories for the altar: the pots, the shovels, the sinks, the forks and the fire pans. All of the articles were made [with] copper. (Kukis mostly literal translation)

Utensils, as we have seen, is a word which literally means *vessels*; however, it is used the same way that we would use the word *utensils*, *tools* or *accessories*. Bronze speaks of judgement. On the altar, the animals are sacrificed in the place of the Hebrew people.

Exodus 38:1–3 He made the altar for the burnt offerings [from] acacia wood. [It was] 12½ feet by 12½ feet wide (a square), [standing] 7½ feet high. He made four horns at each corner, the horns being [one piece] with it. He overlaid [all of] it with copper. He also made the accessories for the altar: the pots, the shovels, the sinks, the forks and the fire pans. All of the articles were made [with] copper. (Kukis mostly literal translation)

This is the basic description of the altar for burnt offerings.

Exodus 38:1–3 He made the altar of burnt offerings from acacia wood, and overlaid with copper. It was 90" x 90"; and 54" high. The top of the altar had four protrusions made at each corner. He also made the accessories for the altar out of copper: the pots, the shovels, the sinks, the forks and the fire pans. (Kukis paraphrase)

And so he makes for the altar a grating, a work of a net of copper under his ledge from to downward as far as his middle. And so he casts four rings in four of the corners for the grating the copper, houses for the poles. And so he makes the poles wood pieces of acacia wood and so he overlays them [with] copper. And so he brings the poles in the rings upon sides of the altar to carry him with them. Hollow of boards he made him.

Exodus
38:4–7

He made the grating for the altar—a work of copper netting below its ledge, [going] down to the middle of the altar [lit., *its middle*]. He cast four rings [to be placed] in the four corners [next] to the copper grating. [They are] housing for the poles. He made [these] poles from acacia wood and overlaid them [with] copper. He placed the poles through the rings on the sides of the altar to carry it with them. He made it hollow of wood.

He made grating for the altar from copper netting, which he attached below the ledge down towards the middle of the altar. He cast four rings which were placed at the four corners opposite the grating. He made poles of acacia wood and placed them through the rings on the sides of the altar in order to carry it with them. The altar was not a solid piece of wood; it was open in the middle.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes for the altar a grating, a work of a net of copper under his ledge from to downward as far as his middle. And so he casts four rings in four of the corners for the grating the copper, houses for the poles. And so he makes the poles wood pieces of acacia wood and so he overlays them [with] copper. And so he brings the poles in the rings upon sides of the altar to carry him with them. Hollow of boards he made him.
Dead Sea Scrolls Douay-Rheims 1899 (Amer.)	. And he made the grate thereof of brass, in manner of a net, and under it in the midst of the altar a hearth, Casting four rings at the four ends of the net at the top, to put in bars to carry it: And he made the bars of setim wood, and overlaid them with plates of brass: And he drew them through the rines that stood out in the sides of the altar. And the altar itself was not solid, but hollow, of boards, and empty within.
Aramaic ESV of Peshitta	He made for the altar a grating of a network of brass, under the ledge around it beneath, reaching halfway up. He cast four rings for the four ends of brass grating, to be places for the poles. He made the poles of acacia wood, and overlaid them with brass. He put the poles into the rings on the sides of the altar, with which to carry it. He made it hollow with planks.
Lamsa's Peshitta (Syriac)	And he made for the altar a grate work of a net of brass under its skirts from underneath unto its midsection. And he devised for it four rings at its four corners for the base of brass, the place for the poles. And he made poles of the wood of the box tree and he overlaid them with brass. And he brought poles into the rings on the sides of the altar to carry it by them; hollow with boards he made it.
Samaritan Pentateuch	And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the fleshhooks, and the firepans: all the vessels thereof made he [of] brass. And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, [to be] places for the staves. And he made the staves [of] shittim wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards. (Exodus 38:4–8)
Updated Brenton (Greek)	He made an appendage for the altar of network under the grate, beneath it as far as the middle of it; and he fastened to it four bronze rings on the four parts of the appendage of the altar, wide enough for the bars, so as to bear the altar with them. (Exodus 38:24)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he made a network of brass for the altar, under the frame round it, stretching half-way up; And four rings for the four angles of this network, to take the rods. The rods he made of hard wood plated with brass. He put the rods through the rings at the opposite sides of the altar for lifting it; he made the altar hollow, boarded in with wood.
------------------------	---

Easy English	He used bronze to make a square net for the altar. He fixed it inside the altar, in the middle between the top and the ground. He used bronze to make four rings. He fixed them to the four corners of the net. The poles would go through these rings. He used acacia wood to make the poles. He covered them with bronze. He put the poles through the rings on each side of the altar, to carry it. He used boards to make the altar so that it was empty inside.
Easy-to-Read Version–2002	Then he made a bronze grating for the altar. This grating was shaped like a net. The grating was put under the ledge at the bottom of the altar. It went halfway up into the altar from below. Then he made bronze rings. These rings were used to hold the poles for carrying the altar. He put the rings at the four corners of the grating. Then he used acacia wood to make the poles and covered them with bronze. He put the poles through the rings on the sides of the altar. The poles were used for carrying the altar. He used boards to make the sides of the altar. It was hollow, {like an empty box}.
God's Word™	He made a grate for the altar out of bronze mesh, and put it under the ledge, halfway up the altar. He cast four rings to hold the poles (one for each of the four corners of the bronze grate). He made the poles out of acacia wood and covered them with bronze. He put the poles through the rings on the sides of the altar to carry it. He made the altar out of boards so that it was hollow inside.
Good News Bible (TEV)	He made a bronze grating and put it under the rim of the altar, so that it reached halfway up the altar. He made four carrying rings and put them on the four corners. He made carrying poles of acacia wood, covered them with bronze, and put them in the rings on each side of the altar. The altar was made of boards and was hollow.
The Message	He made a grate of bronze mesh under the ledge halfway up the Altar. He cast four rings at each of the four corners of the bronze grating to hold the poles. He made the poles of acacia wood and covered them with a veneer of bronze. He inserted the poles through the rings on the two sides of the Altar for carrying it. The Altar was made out of boards; it was hollow.
NIRV	They made a bronze grate for the altar. They put the grate halfway up the altar on the inside. They made a bronze ring for each of the four corners of the grate. They made poles out of acacia wood. They covered them with bronze. They put the poles through the rings. The poles were on two sides of the altar for carrying it. The workers made the altar out of boards. They left it hollow.

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

Casual English Bible	<p>Bezalel made a bronze grating [1] for the altar. He put the grating below the rim of the altar and extended it halfway down the altar. He molded a set of four bronze rings, one ring for each of the four corners—to hold poles used to carry the altar. He made the poles out of acacia wood and covered them with bronze. Then he put the poles into the rings. He made the altar hollow.</p> <p>¹38:4 The writer's description of the grating isn't complete enough to give us an accurate picture of what the altar grating looked like or why it was there. Scholars are left guessing, which many of them love to do. Some scholars say the writer was describing decorative grating around the bottom half of the altar—a bit like wainscoting with bronze. Others picture the altar a little like a deck sitting above an area with lattice fencing below the deck. The lattice was to the deck what the grating was to the altar. Others describe the grading as the kind of thing barbecue aficionados would understand: the grating of a barbecue grill. Still others note that Exodus 27:8 says the altar was hollow. So they speculate that the grating was a metal strainer placed inside the altar, looking a bit like the strainer in which French fries are dipped into hot oil. This strainer inside the altar would allow ashes and grease from animal fat to fall to the ground. It would also have helped create a draft</p>
----------------------	--

	to fuel the fire. In addition, the metal framing would have reinforced the structure of the wooden altar, making it stronger. A full-grown dead bull can weight a ton (about 900 kg) or more.
Contemporary English V.	Midway up the altar he built a ledge around it and covered the bottom half of the altar with a decorative bronze grating. Then he attached a bronze ring beneath the ledge at the four corners to put the poles through. He covered two acacia wood poles with bronze and put them through the rings for carrying the altar, which was shaped like an open box.
The Living Bible	Next he made a bronze grating that rested upon a ledge about halfway up in the firebox. [<i>in the firebox, implied.</i>] Four rings were cast for each side of the grating, to insert the carrying poles. The carrying poles themselves were made of acacia wood, overlaid with bronze. The carrying poles were inserted into the rings at the side of the altar. The altar was hollow, with plank siding.
New Berkeley Version	.
New Life Version	He made a net for it of brass. It was put under the altar and it came up half-way. He put four rings of brass at the four corners of the net to hold the long pieces of wood. He made the long pieces of wood out of acacia wood and covered them with brass. He put the long pieces of wood through the rings on each side of the altar for carrying it. He made the altar with pieces of wood so it was empty inside.
Unfolding Bible Simplified	They also made a bronze grate to hold the wood and burning coals. They put the grate under the rim that was around the altar. They made it so that it was inside the altar, halfway down. They made bronze rings in which to put the poles for carrying the altar, and fastened them to each of the corners of the altar. They made the poles from acacia wood and covered them with bronze. They put the poles for carrying the altar through the rings on each side of the altar. The altar was like an open box, made from boards of acacia wood.

Partially literal and partially paraphrased translations:

American English Bible	Then he made a grate of latticed bronze, and he made four rings to support the grate at each of its four sides out of bronze, which he placed under the grate. [The grate] was about half [the size of] the Altar. He also made the bearing poles for the Altar out of durable wood, plating them with bronze. Then he inserted the bearing poles through the sides of the Altar, to carry it (it was hollow and made of boards).
Beck's American Translation	.
Common English Bible	He made a grate for the altar of copper mesh underneath its bottom edge and extending halfway up to the middle of the altar. He made four rings for each of the four corners of the copper grate to house the poles. He made the poles out of acacia wood, and he covered them with copper. He put the poles through the rings so that the poles were on the two sides of the altar when it was carried. He made the altar with planks but hollow inside.
New Advent (Knox) Bible	He also cast four rings, to go at the four extreme ends of the grating; through these, poles were to be passed, to carry the altar. The poles themselves he made of acacia wood, covered with a plating of bronze, and set them in the rings that stood out from the sides of the altar. This altar was not solid, but hollow, made of frames with an empty space between them. V. 4 was placed with the previous passage.
Translation for Translators	They also made a bronze grating to hold the wood and burning coals. They put the grating under the rim that went around the altar. <i>They</i> made it so that it was <i>inside the altar</i> , halfway down. They made bronze rings in which to put the poles <i>for carrying the altar</i> , and fastened one of them to each of the corners of the altar. They made the poles from acacia wood and covered them with bronze. They put the poles through the rings on each side of the altar. The poles were for carrying the

altar. The altar was *hollow* like an empty box. It was made from boards of *acacia wood*.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	He also made for the altar a netted sieve of brass under its fireplace, with projections at its edges; and he cast four tabs of brass for the borders of the sieve—as receptacles for staves, which he made of acacia wood, and covered them with brass, and placed the staves in the tabs at the sides of the altar, to carry it by;—he made them to fit into valves.
International Standard V	He made a lattice, a netting of bronze, for the altar. It was under its ledge, extending halfway up. He cast four rings on the four ends of the bronze lattice as holders for the poles. He made poles of acacia wood and overlaid them with bronze. And he put the poles through rings on the sides of the altar to carry it. [Lit. by which to carry it] He made it hollow, out of boards.
Unfolding Bible Literal Text	He made a grate for the altar, a network of bronze to be placed under the ledge, halfway down to the bottom. He cast four rings for the four corners of the bronze grate, as holders for the poles. Bezalel made poles of acacia wood and covered them with bronze. He put the poles through the rings on the sides of the altar, to carry it. He made the altar hollow, out of planks.
Urim-Thummim Version	He made for the Altar a brass grating of network under the rim of the Altar beneath (placed in the inside center of the Altar). He cast 4 rings for its 4 ends of the grate work of brass to be receptacles for the bar-poles. He made the bars of acacia wood and overlaid them with bronze. He inserted the bar-poles into the rings on the sides of the Altar, to carry it about and he designed the Altar to be hollow with boards.
Wikipedia Bible Project	And he made the altar a grating, made of a net of copper, under its ledge from below, until its midpoint. And he cast four rings, on the four corners, for the copper net, housing for beams. And he made the beams, acacia wood, and he plated them copper. And he brought the beams into the rings, on the edges of the altar, to carry it with. Of boards, hollow, he made it.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And he made for the altar a brazen grate of network under the rim beneath to its middle.</p> <p>And he poured four rings for the four ends of the grate of bronze, housings for the separators.</p> <p>And he made the separators of acacia wood, and sheeted them over with bronze.</p> <p>And he brought the separators into the rings on the sides of the altar to lift it there; he made the altar hollow with boards.</p>
New Catholic Bible	He made a grating for the altar, a network of bronze. He placed it under the edge of the altar so that the net hung halfway down the altar. He made four rings of bronze and placed them at the four corners of the bronze grating so that poles could be inserted. He made poles out of acacia wood and covered them with bronze. He placed the poles through the rings on the sides of the altar so it could be carried. He made the altar out of boards, hollow in the middle.
New Jerusalem Bible	He also made a grating for the altar of bronze network, below its ledge, underneath, coming halfway up. He cast four rings for the four corners of the bronze grating to take the shafts. He made the shafts of acacia wood and overlaid them with bronze. He passed the shafts through the rings on the sides of the altar for carrying it. He made the altar hollow, out of boards.
Revised English Bible—1989	He made for the altar a grating of bronze network under the ledge, coming half-way up. He cast four rings for the four corners of the bronze grating to receive the poles,

and he made the poles of acacia-wood and overlaid them with bronze. He inserted the poles in the rings at the sides of the altar to carry it. The altar was made of boards and left hollow.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made all the utensils for the altar — its pots, shovels, basins, meat-hooks and fire pans; all its utensils he made of bronze. He made for the altar a grate of bronze netting, under its rim, reaching halfway up the altar. He cast four rings for the four ends of the bronze grate to hold the poles. He made the poles of acacia-wood and overlaid them with bronze. He put the carrying-poles into the rings on the sides of the altar; he made it of planks and hollow inside. V. 3 is included for context.
exeGesés companion Bible	And for the sacrifice altar he works a copper screen of network under its rim downward to the middle: and he pours four signets for the four ends of the screen of copper - housings for the staves: and he works the staves of shittim timber and overlays them with copper: and he puts the staves into the signets on the sides of the sacrifice altar, to bear it: he works it hollow with slabs.
Kaplan Translation	He made a screen out of copper mesh, and placed it below the [altar's] decorative border, extending downward until the middle of the altar. He cast* four rings on the copper screen to hold* the carrying poles. He made acacia carrying poles and covered them with a layer of copper. He placed the carrying poles in the rings on the altar's corners, so that it could be carried. He constructed [the altar] as a hollow structure made out of boards. 38:5 cast . A detail not mentioned in 27:4. — to hold . . . Here we dearly see that the rings on the screen were to carry the altar. See note on 27:7.
The Scriptures—2009	And he made a grating for the slaughter-place, a bronze network, under its rim, midway from the bottom. And he cast four rings for the four corners of the bronze grating, as holders for the poles. And he made the poles of acacia wood, and overlaid them with bronze. And he put the poles into the rings on the sides of the slaughter-place, with which to lift it. He made the slaughter-place hollow with boards.
Tree of Life Version	He also made a bronze grating net for the altar, under the ledge around it, reaching halfway up. He cast four rings for the four ends of the bronze grating, to be holders for the poles. He made the poles of acacia wood, and overlaid them with bronze. Then he put the poles into the rings on the sides of the altar to carry it, and he made it hollow, out of boards.

Weird English, 19th English, Anachronistic English Translations:

Alpha & Omega Bible	HE MADE AN APPENDAGE FOR THE ALTAR OF NETWORK UNDER THE GRATE, BENEATH IT AS FAR AS THE MIDDLE OF IT; AND HE FASTENED TO IT FOUR BRAZEN RINGS ON THE FOUR PARTS OF THE APPENDAGE OF THE ALTAR, WIDE ENOUGH FOR THE BARS, SO AS TO BEAR THE ALTAR WITH THEM. (Exodus 38:24)
Awful Scroll Bible	He was to make for the alter a bronze grating, a network, from its ledge downwards to its middle. He was to cast four rings, for the four borders of the bronze grating,

Concordant Literal Version	<p>the housings for the poles. He was to make the poles of acacia wood, and he was to overlay them with bronze. He was to put the poles into the rings, that are on the sides of the altar, for to bear it up, even was he to make them hollow with boards. He made for the altar a grate, a handiwork of a copper net, beneath its encompassment from below unto its middle.</p> <p>And he cast four rings on the four ends of the copper grate as housings for the poles.</p> <p>He made the poles of acacia wood and overlaid them with copper.</p> <p>And he inserted the poles in the rings on the angle walls of the altar to carry it with them. Hollow, of planks he made it.</p>
Orthodox Jewish Bible	<p>And he made for the Mizbe'ach a mikhbar (grate, netting), a meshwork of nechoshet under the encompassing border thereof downward unto the middle of it. And he cast four rings for the four ends of the mikhbar of nechoshet, to be housing for the carrying poles.</p> <p>And he made the carrying poles of acacia wood, and overlaid them with nechoshet. And he put the carrying poles into the rings on the sides of the Mizbe'ach, to bear it withal; he made the Mizbe'ach hollow with luchot.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>He made a large bronze screen to hold the burning wood for the altar and put it inside the altar, under its ·rim [ledge], halfway up from the bottom. He made bronze rings to hold the poles for carrying the altar, and he put them at the four corners of the screen. Then he made poles of acacia wood and ·covered [overlaid] them with bronze. He put the poles through the rings on both sides of the altar, to carry it. He made the altar of boards and left the inside hollow.</p>
Kretzmann's Commentary	<p>And he made for the altar a brazen grate of network under the compass thereof beneath unto the midst of it.</p> <p>And he cast four rings for the four ends of the grate of brass, to be places for the staves.</p> <p>And he made the staves of shittim wood and overlaid them with brass.</p> <p>And he put the staves into the rings on the sides of the altar to bear it withal. He made the altar hollow with boards. Cf Exodus 27:1-8.</p>
The Voice	<p>He made a grate out of bronze and attached it beneath the ledge of the altar, halfway up <i>from the base</i>. He cast four <i>bronze</i> rings and attached them at the four corners of the bronze grating in order to hold the poles. He made poles out of acacia wood and overlaid them with bronze. He then slid the poles through the rings on both sides of the altar so that it could be carried. He made the altar out of wooden planks and made it hollow <i>so that it would be easier to move</i>.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And he made for the altar a copper grating of netting work, beneath its ledge from below, until its middle. And he cast four rings on the four ends of the copper grating, holders for the poles. And he made the poles of acacia wood, and he overlaid them with copper. And he inserted the poles into the rings on the sides of the altar with which to carry it; he made it hollow, out of boards.</p>
NET Bible®	<p>hollow, out of boards: Heb. בֹּבֵג בֹּבֵג means hollow, and similarly [we find in the verse]: “and its thickness was four fingers, hollow (בֹּבֵג)” (Jer. 52:21).</p> <p>hollow, out of boards: The boards of acacia wood were [placed] on all sides, and the hollow [part] was in the middle.</p> <p>He made a grating for the altar, a network of bronze under its ledge, halfway up from the bottom. He cast four rings for the four corners of the bronze grating, to provide places for the poles. He made the poles of acacia wood and overlaid them</p>

with bronze. He put the poles into the rings on the sides of the altar, with which to carry it. He made the altar² hollow, out of boards.

^{2th} Heb “it”; the referent (the altar) has been specified in the translation for clarity.

Rotherham's *Emphasized B.* And he made to the altar a grating, of network of bronze,—under the margin thereof beneath, as far as the midst thereof. And he cast four rings in the four corners, to the grating of bronze,—as receptacles for the staves. And he made the staves of acacia wood,—and overlaid them with bronze. And he brought the staves into the rings, upon the sides of the altar, to lift it therewith,—<hollow with boards> did he make it.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he (made) (for) the altar a grate work of netting with copper under his outer rim, from beneath (unto) his half, and he poured down four rings in four extremities (for) the copper grate, houses (for) the sticks, and he (made) the sticks of acacia /, and he overlaid them with copper, and he [brought] the sticks in the rings upon the ribs of the altar to lift him up (with) them, he (made) him with hollowed out slabs,...
Charles Thompson OT	He made for the altar a grate, a piece of net work below the fire hearth about half way up it; and he put, on the four sides of the casing of the altar, the four brass rings large enough for the poles with which the altar is to be carried. (Exodus 38:24)
Context Group Version	And he made for the altar a grating of network of bronze, under the ledge around it beneath, reaching halfway up. And he cast four rings for the four ends of the grating of bronze, to be places for the poles. And he made the poles of acacia wood, and overlaid them with bronze. And he put the poles into the rings on the sides of the altar, with which to carry it; he made it hollow with planks.
Modern English Version	He made for the altar a bronze grating, a network beneath, under its ledge, reaching halfway up. He cast four rings for the four ends of the bronze grating to provide places for the poles. He made the poles of acacia wood and overlaid them with bronze. He put the poles into the rings on the sides of the altar with which to carry it. He made the altar hollow, out of boards.
Modern Literal Version	And he made for the altar a grating of lattice-work of brass, under the ledge around it beneath, reaching halfway up. And he cast four rings for the four ends of the grating of brass, to be places for the staves. And he made the staves of acacia wood and overlaid them with brass. And he put the staves into the rings on the sides of the altar, with which to bear it; he made it hollow with planks.
Niobi Study Bible	And he made for the altar a brazen grate of network, under the rim thereof beneath, unto the midst of it. And he cast four rings for the four ends of the grate of brass, to be places for the staves. And he made the staves of shittim wood and overlaid them with brass. And he put the staves into the rings on the sides of the altar to bear it; he made the altar hollow with boards.
Restored Holy Bible 6.0	He made for the Altar a bronze grate of net-work under the rim of it beneath to the middle of it. He cast four rings for the four quarters of the grate of bronze, to be places for the staffs. He made the staffs of shittim wood, and overlaid them with bronze. He put the staffs into the rings on the sides of the Altar, to bear it with; he made the Altar hollow with boards.
Young's Updated LT	And he makes for the altar a brazen grate of net-work, under its border beneath, unto its midst; and he castes four rings for the four ends of the brazen grate—places for bars; and he makes the staves of shittim wood, and overlays them with brass; and he brings in the staves into the rings on the sides of the altar, to bear it with them; hollow with boards he made it.

The gist of this passage: For the altar, a grate of copper was constructed and placed about half way up the structure of the altar. He made four rings to be placed along the sides, and poles which would go through those rings in order to carry the altar.

4-7

Exodus 38:4			
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
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
mak ^e bêr (מַכְבֵּר) [pronounced mahk-BEAR]	<i>a grating, lattice work; a netted cloth, a covering</i>	masculine singular noun	Strong's #4345 BDB #460
maʿăseh (הַעֲשֵׂה) [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
resheth (רֶשֶׁת) [pronounced REH-sheth]	<i>net, trap; a brazen net [or criss-cross design]</i>	feminine singular construct	Strong's #7568 BDB #440
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
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
kar ^e kôb (כַּרְכֹּב) [pronounced kahr-KOBE]	<i>[top] border, rim; ledge</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3749 BDB #501
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

Exodus 38:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭâh (מַטָּח) [pronounced MAHT-taw]	<i>downward (s), below, beneath; under [an age]</i>	adverb of location with the locative hê	Strong's #4295 BDB #641
I am not sure how the locative hê affects anything.			
Back in Exodus 26:14, we have these two prepositions and an adverb that means <i>upward</i> .			
This is variously translated, <i>[from] beneath, below, at the bottom</i> .			
ʿad (עַד) [pronounced ʿahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
chätsîy (חֲצִי) [pronounced khuh-TSEE]	<i>half, middle</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2677 BDB #345

Translation: He made the grating for the altar—a work of copper netting below its ledge, [going] down to the middle of the altar [lit., its middle].

There would be a grating made from copper (or bronze) which would be below the ledge or the border of the altar, going partway down toward the middle (I will provide a picture at the end of this passage).

Exodus 38:4 He made the grating for the altar—a work of copper netting below its ledge, [going] down to the middle of the altar [lit., its middle]. (Kukis mostly literal translation)

The word which is translated *down* or *below* is actually two prepositions and an adverb. It simply means, when combined like this, *beneath*.¹²

The way I have understood this is, the grating is in the middle of the altar, about halfway up, and that is where the sacrificial animal is placed. There is nothing above or below this grating, and it allowed to the ashes to fall through. The Casual Bible has a lengthy footnote on this indicating that this is an unknown factor.

Exodus 38:5

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
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 rd person masculine singular, Qal imperfect	Strong's #3332 BDB #427
ʿarbaʿ (עֶבְרָא) [pronounced ahr ^e -BAHḠ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916

¹² BDB, p. 641.

Exodus 38:5			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭabba'ath (תַּבְּבַ'אֶת) [pronounced <i>tahb-BAH-ḡahth</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun	Strong's #2885 BDB #371
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
'ar ^e ba' (עֲרֵבָא) [pronounced <i>ahr^e-BAHḠ</i>]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
qits ^e vâh/qetsev (קִיטְסֵוָה/קֶטֶסֶו) [pronounced <i>kihts-VAW/KEH-tsehv</i>]	<i>end, border, boundary; corner</i>	masculine plural noun	Strong's #7099 BDB #892
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mak ^e bêr (מַכְבֵּר) [pronounced <i>mahk-BEAR</i>]	<i>a grating, lattice work; a netted cloth, a covering</i>	masculine singular construct	Strong's #4345 BDB #460
n ^e chôsheth (נְחֹשֶׁת) [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 with the definite article	Strong's #5178 BDB #638
bât ⁱ ym (בֵּיתִים) [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^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
badi ⁱ ym (בָּדִים) [pronounced <i>bahd-EEM</i>]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94

This word has several meanings as a noun; and can also function as an adverb and as a preposition.

Translation: He cast four rings [to be placed] in the four corners [next] to the copper grating. [They are] housing for the poles.

Bezalel cast four rings for the altar, which would be placed at the four corners opposite the copper grating. That is, the copper grating is inside of the altar, but the rings would be affixed to the outside. The poles from the next verse would be placed through these rings.

Exodus 38:5 He cast four rings [to be placed] in the four corners [next] to the copper grating. [They are] housing for the poles. (Kukis mostly literal translation)

This, like all the Tabernacle furniture, will be carried around as they move for almost forty years by the Hebrews.

Exodus 38:6			
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
ʿâsâh (עָשָׂה) [pronounced ġaw-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
ʾêth (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
ʿêtsîym (עֵצִים) [pronounced ġay-TSEEM]	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)	masculine plural construct	Strong's #6086 BDB #781
shiṭṭîym/shiṭṭâh (שִׁטִּים/שִׁטָּה) [pronounced shiht-TEEM/shiht-TAW]	acacia wood; acacia trees; sticks of wood	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008
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
tsâphâh (צָפָה) [pronounced tsaw-FAW]	to lay out [over], to cover over; to make an overlay; to plate; to stud	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
ʾêth (אֶת) [pronounced ayth]	them; untranslated mark of a direct object; occasionally to them, toward them	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -KHOH-sheth]	copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons	masculine singular noun	Strong's #5178 BDB #638

Translation: He made [these] poles from acacia wood and overlaid them [with] copper.

The poles would be made out of acacia wood and overlaid with copper.

The Tabernacle was a structure which could be moved and was moved on many occasions for a variety of reasons. Therefore, every part of the Tabernacle needed to have a way for it to be moved. See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 38:6 He made [these] poles from acacia wood and overlaid them [with] copper. (Kukis mostly literal translation)

Notice that we no longer have gold over acacia wood, but bronze (or, copper). It is the perfect humanity of Jesus Christ which is judged, which takes the full brunt force of the punishment for our sins. His deity is not judged. Therefore, we have judgement over His humanity; copper (or bronze) over acacia wood.

Exodus 38:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
badîym (בַּדִּיִּם) [pronounced bahd-EEM]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
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
ṭabba'ath (תַּעֲבֹט) [pronounced tahb-BAH-ğahth]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ts'êlâôwth (תּוֹעֲלֹת) [pronounced tsehl-aw-OWTH]	<i>ribs, sides; planks, boards; leaves [of a door]; side [rooms], side chambers; annexed rooms</i>	feminine plural construct	Strong's #6763 BDB #854
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâsâ' (נָשָׂא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
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 with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: He placed the poles through the rings on the sides of the altar to carry it with them.

The poles were placed through the rings, along the sides of the altar, so that they could lift up and carry the altar when they moved.

Exodus 38:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâbab (נָבַב) [pronounced naw-BAHB]	<i>hollowed out, being hollowed out, hollow</i>	Qal passive participle	Strong's #5014 BDB #612
lûwchôth (לְחֻלִּי) [pronounced loo-KHOHTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural noun	Strong's #3871 BDB #531
‘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
’êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: He made it hollow of wood.

The altar was not solid wood, but open in the middle.

There are some practicality issues which occur to me—where exact was the fire to be and how did it get there? Was the fire placed under the grating? If so, how was it placed there? Was the altar lifted up in order to do this? Or was the fire prepared on the grating itself with the animal being held over the fire? If that is the case, how was the animal held up (I do not recall that as being a part of the items made for the altar of the burnt offering). I have seen artistic renditions of this where the fire is presented as both below the grating and on the grating.

These are minor questions and certainly will have answers. Whatever practicality issues were involved, the Israelites would have dealt with them.

Exodus 38:7 He placed the poles through the rings on the sides of the altar to carry it with them. He made it hollow of wood. (Kukis mostly literal translation)

Them is a suffix referring to the Hebrews when they moved from camp to camp. *It* is also a suffix (used twice in this verse) referring to the brazen (bronze) altar.

Exodus 38:4–7 He made the grating for the altar—a work of copper netting below its ledge, [going] down to the middle of the altar [lit., its middle]. He cast four rings [to be placed] in the four corners [next] to the copper grating. [They are] housing for the poles. He made [these] poles from acacia wood and overlaid them [with] copper. He placed the poles through the rings on the sides of the altar to carry it with them. He made it hollow of wood. (Kukis mostly literal translation)



Exodus 38:4–7 He made grating for the altar from copper netting, which he attached below the ledge down towards the middle of the altar. He cast four rings which were placed at the four corners opposite the grating. He made poles of acacia wood and placed them through the rings on the sides of the altar in order to carry it with them. The altar was not a solid piece of wood; it was open in the middle. (Kukis paraphrase)

The Altar of the Burnt Offering (a graphic); from [Bible History Online](#); accessed January 21, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines

Construction of the Copper Laver

And so he makes the laver [of] copper and his base [of] copper, in [copper] mirrors of the ministering women who ministered at a door of a Tent of Meeting.

Exodus
38:8

He made the laver [from] copper and its base [from] copper [as well], [using the copper] mirrors [which belong to] the ministering women who minister at the door of the Tent of Meeting.

He made the laver and its base from copper, receiving a great offering of copper mirrors from the women who would minister at the door to the Tent of Meeting.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes the laver [of] copper and his base [of] copper, in [copper] mirrors of the ministering women who ministered at a door of a Tent of Meeting.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He made also the laver of brass, with the foot thereof, of the mirrors of the women that watched at the door of the tabernacle.
Lamsa's Peshitta (Syriac)	And he made the basin of brass and its base of brass in the house of visions of the women who come to pray in the door of the Time Tabernacle.
Samaritan Pentateuch	And he made the laver [of] brass, and the foot of it [of] brass, of the lookingglasses of [the women] assembling, which assembled [at] the door of the tabernacle of the congregation. (Exodus 38:9)
Updated Brenton (Greek)	He made the bronze laver, and the bronze base of it of the mirrors of the women that fasted, who fasted by the doors of the tabernacle of witness, in the day in which he set it up. And he made the laver, that at it Moses and Aaron and his sons might wash their hands and their feet when they went into the tabernacle of witness, or whenever they should advance to the altar to do service, they washed at it, as the Lord commanded Moses. (Exodus 38:26–27)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he made the washing-vessel of brass on a brass base, using the polished brass looking-glasses given by the women who did work at the doors of the Tent of meeting.
Easy English	He used bronze to make a large bowl for water, and a base for it to stand on. He used the bronze from small mirrors to make these things. The mirrors had belonged to women who worked at the entrance of the Tent of Meeting.

Easy-to-Read Version–2002	He made the bowl and its base with bronze. [419] He used the bronze mirrors that the women gave. These were the women that served at the entrance to the Meeting Tent. [420].
God's Word™	He made the basin and stand out of the bronze mirrors given by the women who served at the entrance to the tent of meeting.
Good News Bible (TEV)	He made the bronze basin and its bronze base out of the mirrors belonging to the women who served at the entrance of the Tent of the LORD's presence.
The Message	The Washbasin He made the Bronze Washbasin and its bronze stand from the mirrors of the women's work group who were assigned to serve at the entrance to the Tent of Meeting.
NIRV	The Large Bowl for Washing The workers made the large bronze bowl and its bronze stand. They made them out of bronze mirrors. The mirrors belonged to the women who served at the entrance to the tent of meeting.

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

Casual English Bible	Construction in the courtyard Bezalel make a large bronze bowl with a bronze base. He made them from bronze mirrors donated by women who would work at the entrance into the courtyard of the worship center.
Contemporary English V.	Bezalel made a large bowl and a stand out of bronze from the mirrors of the women who helped at the entrance to the sacred tent.
New Berkeley Version	.
New Life Version	Making the Pot of Brass for Washing He made the pot for washing and its base of brass. They were made from the mirrors of the women servants who worked at the door of the meeting tent.
New Living Translation	Building the Washbasin Bezalel made the bronze washbasin and its bronze stand from bronze mirrors donated by the women who served at the entrance of the Tabernacle. [Hebrew <i>Tent of Meeting</i> ; also in 38:30.]
Unfolding Bible Simplified	Bezalel and his men made the washbasin and its base from bronze. The bronze was from the mirrors that belonged to the women who worked at the entrance of the sacred tent
.	.

Partially literal and partially paraphrased translations:

American English Bible	He also made the bathing tub out of bronze. The bronze for its base came from the bronze mirrors of the women that had been fasting at the entrance to the Tent of Proofs.
Beck's American Translation	.
Common English Bible	He made the copper washbasin with its copper stand from the copper mirrors among the ranks of women assigned to the meeting tent's entrance.
New Advent (Knox) Bible	Then he made a washing-basin and a stand for it, out of bronze from the mirrors of the women who used to keep watch at the door of the tabernacle.
Translation for Translators	They made/cast the washbasin and its base from bronze. The bronze was from the mirrors that belonged to the women who worked at the entrance of the Sacred Tent.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Making the Bronze Basin
--------------------------	--------------------------------

Ferrar-Fenton Bible	He made the bronze basin and its stand from the bronze mirrors of the women who served at the entrance to the tent of meeting. He also made the bath and its pedestals of brass, with the mirrors for the use of whoever served before the Hall of Assembly.
International Standard V	The Bronze Basin He made the bronze basin and its bronze base from [Lit. with] mirrors contributed by the women who served in the doorway of the Tent of Meeting.
Unfolding Bible Literal Text	Bezalel made the large bronze basin with a bronze stand. He made the basin out of mirrors belonging to the women who served at the entrance to the tent of meeting.
Urim-Thummim Version	He made the bowls of brass and its pedestal of brass according to the visions from the women serving that served near the entrance of the Tabernacle at the Appointed Place.
Wikipedia Bible Project	And he made the basin copper, and its stem copper--- in the sight of the staffwomen who staffed the entry of the tent of events.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He also made the bronze basin and its bronze base from the mirrors of the women who served at the entrance to the Tent of Meeting. 1S 2:22
The Heritage Bible	And he made the bowl of bronze, and its pedestal of bronze, its mirrors for the women assembling, who assembled at the door of the tent of appointed meeting.
New American Bible (2011)	The bronze basin, ^b with its bronze stand, was made from the mirrors of the women who served* at the entrance of the tent of meeting. * [38:8] The reflecting surface of ancient mirrors was usually of polished bronze. The women who served: cf. 1 Sm 2:22. b. [38:8] Ex 30:18–21.
New Catholic Bible	The Basin for Washing. He made the basin of bronze and its base of bronze from the mirrors ^[a] of the women who ministered at the door to the meeting tent. [a] In antiquity mirrors were made of polished bronze.
Revised English Bible–1989	The basin and its stand of bronze he made out of the bronze mirrors of the women waiting at the entrance to the Tent of Meeting.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	CONSTRUCTION OF THE LAVER And he works the laver of copper and the base of copper with the mirrors of them who host - host at the opening of the tent of the congregation.
Kaplan Translation	[143. Making the Washstand] He made the copper washstand* and its copper base out of the mirrors* of the dedicated women who congregated * at the entrance of the Communion Tent. 38:8 washstand . See 30:18. — mirrors . This might support the contention that the “copper” mentioned here is actually brass (cf. Abarbanel). See note on 25:3. — dedicated women who congregated (Rashi). Some say to worship {Targum}. Or, “celebrated” (Ibn Janach), or “exiled themselves” (Avraham ben HaRambam). Or, “the craftswomen” (Ibn Ezra, short version).
The Scriptures–2009	And he made the basin of bronze and its stand of bronze, from the bronze mirrors of the serving women who did service at the door of the Tent of Appointment.

Weird English, 𐤇𐤍𐤁𐤏 English, Anachronistic English Translations:

Alpha & Omega Bible	HE MADE THE BRAZEN LAVER, AND THE BRAZEN BASE OF IT OF THE MIRRORS OF THE WOMEN THAT FASTED, WHO FASTED BY THE DOORS OF THE TABERNACLE OF WITNESS, IN THE DAY IN WHICH HE SET IT UP. AND HE MADE THE LAVER, THAT AT IT MOSES AND AARON AND HIS SONS MIGHT WASH THEIR HANDS AND THEIR FEET: WHEN THEY WENT INTO THE TABERNACLE OF WITNESS, OR WHENSOEVER THEY SHOULD ADVANCE TO THE ALTAR TO DO SERVICE, THEY WASHED AT IT, AS JESUS COMMANDED MOSES. (Exodus 38:26–27)
Awful Scroll Bible	He was to make the laver of bronze, and its base of bronze, from mirrors of they serving, they who are to have served, at the opening of the tent of the appointed place.
Concordant Literal Version	Then he made the laver of copper and its post of copper, from the mirrors of the women stationed for service who enlisted at the portal of the tent of appointment.
Orthodox Jewish Bible	And he made the Kiyor of nechoshet, and the stand of it of nechoshet, of the mirrors of the tzve'ot, who assembled at the petach Ohel Mo'ed.

Expanded/Embellished Bibles:

The Expanded Bible	The Bronze Bowl He made the bronze bowl for washing [basin], and he built it on a bronze stand. He used the bronze from mirrors that belonged to the women who served at the entrance to the Meeting Tent.
Kretzmann's Commentary	And he made the laver of brass and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the Tabernacle of the congregation. These were women that served in the court of the Tabernacle, probably by washing and polishing the articles used in the sacred worship. They freely scarified their metal mirrors, otherwise thought indispensable pieces of furniture, for the Sanctuary of the Lord. The laver was a reservoir for the water used in the Sanctuary and in the court, and its base may have contained wash-basins for the prescribed ablutions. Cf Exodus 30:17-21.
The Voice	<u>Bezalel made the bronze basin and its stand from the mirrors donated by the women who served at the entrance of the congregation tent.</u> <u>In Moses' day mirrors are a luxury. They are made from good-quality bronze that is polished to a shine. These mirrors were likely gifts from the Egyptians.</u>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And he made the washstand of copper and its base of copper from the mirrors of the women who had set up the legions, who congregated at the entrance of the tent of meeting.</p> <p>from the mirrors of the women who had set up the legions: Heb. תְּאֵבִצָּה תְּאֲרָמָב Israelite women owned mirrors, which they would look into when they adorned themselves. Even these [mirrors] they did not hold back from bringing as a contribution toward the Mishkan, but Moses rejected them because they were made for temptation [i.e., to inspire lustful thoughts]. The Holy One, blessed is He, said to him, "Accept [them], for these are more precious to Me than anything because through them the women set up many legions [i.e., through the children they gave birth to] in Egypt." When their husbands were weary from back-breaking labor, they [the women] would go and bring them food and drink and give them to eat. Then they [the women] would take the mirrors and each one would see herself with her husband in the mirror, and she would seduce him with words, saying, "I am more beautiful than you." And in this way they aroused their husbands desire and would copulate with them, conceiving and giving birth there, as it is said: "Under the apple tree I aroused you" (Song 8:5). This is [the meaning of] what is תְּאֵבִצָּה תְּאֲרָמָב [lit., the mirrors of those who set up legions]. From these [the mirrors], the washstand was made, because its purpose was to make</p>
---------------------	---

peace between a man and his wife. [How so?] By giving a drink from the water that was in it [the washstand] to [a woman] whose husband had warned her [not to stay in private with a certain man] and she secluded herself [with him anyway. The water would test her and either destroy her or prove her innocence. See Num. 5:11-31]. You should know that they were actually mirrors, because it is said: "The copper of the waving was seventy talents... From that he made..." (Exod. 38:29, 30), but the washstand and its base were not mentioned there [among the things produced from the seventy talents. Thus,] you have learned that the copper of the washstand was not of the copper of the waving. So did Rabbi Tanchuma expound [on the matter] (Midrash Tanchuma, Pekudei 9; Num. Rabbah 9:14). And so did Onkelos render: אֵין שְׁנֵי תְּזַמְּבִי ["the mirrors of the women"], which is the Aramaic translation of תְּזַמְּבִי, mirrors in French. So we find in Isaiah (3:23) מִיְּלִגְהוּ (sic), which we render: אֵין תְּזַמְּבִי, and the mirrors.

who congregated: to bring their donation.

NET Bible®

He made the large basin of bronze and its pedestal of bronze from the mirrors of the women who served³ at the entrance of the tent of meeting.

^{3sn} The word for "serve" is not the ordinary one. It means "to serve in a host," especially in a war. It appears that women were organized into bands and served at the tent of meeting. S. R. Driver thinks that this meant "no doubt" washing, cleaning, or repairing (Exodus, 391). But there is no hint of that (see 1 Sam 2:22; and see Ps 68:11 [12 Hebrew text]). They seem to have had more to do than what Driver said.

Rotherham's *Emphasized B.* And he made the laver of bronze, and the stand thereof of bronze, -with the mirrors of the female hosts who did service at the opening of the tent of meeting.ⁱ

ⁱ "Either the tent of Moses (xxxiii. 7), or, by anticipation, the holy Tabernacle" -Kalisch. Also 1 Sam. ii. 22.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he (made) the cauldron with copper, and his base with copper, (with) reflections of the musterers (who) muster at the opening of the tent of the appointed place,...

Legacy Standard Bible **Making the Laver of Bronze**

Moreover, he made the laver of bronze with its base of bronze, from [Lit *with*] the mirrors of the serving women who served at the doorway of the tent of meeting.

New European Version He made the basin of brass, and its base of brass, out of the mirrors of the ministering women who ministered at the door of the Tent of Meeting.

Young's Updated LT And he makes the laver of brass, and its base of brass, with the looking-glasses of the women assembling, who have assembled at the opening of the tent of meeting.

The gist of this passage: A bronze basin was constructed to sit between the Tabernacle and the altar of burnt offering.

Exodus 38:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [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

Exodus 38:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i>]	<i>a [large, but not very deep] pan; pot, sink, basin</i>	masculine singular noun with the definite article	Strong's #3595 BDB #468
n ^e chôsheth (נְחֹשֶׁת) [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
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
kên (כֵּן) [pronounced <i>kane</i>]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3653 BDB #487
The meanings for this noun are very difficult to pin down. It is translated <i>base</i> in 1Kings 7:29, 31; <i>foot, stand</i> in Exodus 30:18, 28 31:9 etc.; and <i>office, place</i> in Gen. 40:13 41:13.			
n ^e chôsheth (נְחֹשֶׁת) [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

Translation: He made the laver [from] copper and its base [from] copper [as well],...

The laver and its base were made from copper (or brass).

The Copper Laver (a graphic); from Bible Students Daily; accessed June 26, 2020.

The laver stood between the Brazen (or Copper) Altar and the entrance into the Tabernacle. Priests and **Levites** performing various spiritual functions in and around the Tabernacle were to wash their hands first.

The sacrifice of an animal on the Copper Altar represents Jesus dying for our sins. The Copper Laver represents **rebound**—naming our sins to God—in order to participate in spiritual service. If you have unconfessed sin in your life, you are creating nothing but wood, hay and stubble, to be burned at the final judgment (evaluation).

Every piece of furniture and every artifact associated with the Tabernacle has a spiritual meaning related to Jesus dying for our sins and God accepting us as His Own.



Exodus 38:8b			
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
mar ^{eh} âh (מִרְאָה) [pronounced mahr ^e - AWH]	<i>vision [as a means of revelation]; looking glass, mirror</i>	feminine plural construct	Strong's #4759 BDB #909
tsâbâ' (צָבָא) [pronounced tzaw-VAW]	<i>to assemble [by troops or in groups], to go forth [in war], to wage war, to serve; ministering women</i>	feminine plural, Qal active participle with the definite article	Strong's #6633 BDB #838
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
tsâbâ' (צָבָא) [pronounced tzaw-VAW]	<i>to cause to assemble [by troops or in groups], to cause to go forth [in war], to wage war, to cause [or make] to serve</i>	3 rd person plural, Qal perfect	Strong's #6633 BDB #838
pethach (פֶּתַח) [pronounced PEH- thakh]	<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 OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: ...[using the copper] mirrors [which belong to] the ministering women who minister at the door of the Tent of Meeting.

In this case, Moses tells us exactly where all of this copper (or brass) has been coming from. There would be women who would minister at the entrance of the **Tent of Meeting**. They had mirrors which they donated to Moses so that these things could be made. Now, when we think of mirrors, we think of a hand mirror or a mirror which is hanging in our bathroom and we know what these things look like. So, if we read this passage critically, we wonder, *how the heck do you turn mirrors into a basin to wash your hands in?* The mirrors of these ancient Herew women were flat highly reflective surfaces of copper (or bronze). The shiny, smooth surface of brass or copper allowed them to see themselves. But what they have for a mirror is 100% metal, which can be melted down and used for something else (like for a water basin, for instance).

A Greek Bronze Mirror; Archaic Period, Late 6th-early 5th Century (a graphic); from **Christie's**; accessed June 26, 2020.

Although the Bible is not against women looking beautiful (what a terrible world it would be if women did not make themselves look beautiful), there are things which take precedence. Mirrors are obviously a factor which help women to improve on their appearance; but, what is more important than that? These spiritual teaching aids which Bezalel is building, under the guidance of Moses, who received his instructions from God.

Application: The **spiritual life** takes precedent over personal attractiveness. Your **soul** functions and grows spiritually; and it is the soul which lasts for our entire lives. The beauty that we enjoy—and some of us look pretty damn good—only lasts for a portion of that time.

Illustration: I once dated a gal who had looks which one might consider model quality or movie star quality. She had some personal defects, but I overlooked these, for the most part, due to her physical attractiveness. We remained friends for a long period of time, but her looks faded. What remained was her soul, which became more and more unattractive as the years went on. I have been friends with women for long periods of time where I have seen their looks diminish, but I still enjoyed spending time with them, because of their **souls**. They were interesting, kind and thoughtful.

We are not told exactly how they ministered, but the laver would have to be replenished with water. The meat from the sacrifices would have to be distributed. I am simply suggesting some of their duties.

There is a phrase which I read over and missed entirely: *tent of meeting*. What is being built is called the *Tent of Meeting* (along with its furniture and courtyard). So how do we have these women ministering at the Tent of Meeting, and then provide raw materials to be used at the Tent of Meeting? One possibility is, there is sort of an overlap here. But, my impression of this entire operation is, God gave all of the details first; then everything is built, and then it is used. Even though this may not be the case, I believe that is how this all went down.

However, prior to the setting up the Tabernacle, Moses had a tent wherein he would speak to God and commune with God. Although this is never discussed in any sort of detail, there seems to be a prototype tent used by Moses prior to the exodus. Now, we do not know the relationship between the two tents. I have no doubt that what Moses had was little more than a tent, but one which was seen as separate from all other tents. The Tabernacle, also called the *Tent of Meeting*, is far more complex, with very specific types of furniture and very specific purposes.

Exodus 38:8 He made the laver [from] copper and its base [from] copper [as well], [using the copper] mirrors [which belong to] the ministering women who minister at the door of the Tent of Meeting. (Kukis mostly literal translation)

I don't believe that we are told exactly what these women did. The tent of meeting, which was the temporary meeting place between God and Moses, is never dealt with in any sort of detail. The tabernacle proper will later be called the tent of meeting. There were no glass mirrors in the ancient world as we know them. Instead, they used polished copper or brass to see their own reflections.

Exodus 38:8 He made the laver and its base from copper, receiving a great offering of copper mirrors from the women who would minister at the door to the Tent of Meeting. (Kukis paraphrase)



Chapter Outline

Charts, Graphics and Short Doctrines

Construction of the Court of the Tabernacle

And so he will make the courtyard for a side of south. Southward, curtains of the courtyard [will be made from] fine linen twisted, a hundred in the cubit [in length]. Their pillars [are] twenty and their bases [are] twenty [made of] copper. Hooks of the pillars and their rings [are made of] silver.

Exodus
38:9–10

Bezalel [lit., *he*] will make the south side of the courtyard [next]. On the southward [portion], the tarps of the courtyard [will be made of] fine twisted linen, 100 cubits [in length]. [There will be] twenty pillars with their twenty bases [all made from] copper. The hooks connected to the pillars and their rings [are to be made of] silver.

Bezalel will also construct the courtyard, beginning on the south wall. The courtyard tarps will be made from fine twisted linen, 150 ft. long. These tarps will be held up by twenty pillars, which are supported by their respective bases. The tarps will be affixed to the pillars using hooks and rings (which are made of silver).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he will make the courtyard for a side of south. Southward, curtains of the courtyard [will be made from] fine linen twisted, a hundred in the cubit [in length]. Their pillars [are] twenty and their bases [are] twenty [made of] copper. Hooks of the pillars and their rings [are made of] silver.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He made also the court, in the south side where of were hangings of fine twisted linen of a hundred cubits. Twenty pillars of brass with their sockets, the beads of the pillars, and the whole graving of the work, of silver.
Plain English Aramaic Bible	And he made the courtyard on the side of the wind of the south; the hangings of the courtyard a hundred cubits of fine woven white linen: Their pillars, twenty and their sockets of brass, twenty, and the capitals of the pillars and their overlays of silver.
Samaritan Pentateuch	And he made the laver [of] brass, and the foot of it [of] brass, of the lookingglasses of [the women] assembling, which assembled [at] the door of the tabernacle of the congregation. And he made the court: on the south side southward the hangings of the court [were of] fine twined linen, an hundred cubits.
Lamsa's Peshitta (Syriac)	He made also the court, in the south side whereof were hangings of fine twisted linen of a hundred cubits. Twenty pillars of brass with their sockets, the beads of the pillars, and the whole graving of the work, of silver.
Updated Brenton (Greek)	And they made the court toward the south; the curtains of the court of fine linen twined, a hundred cubits every way, and their posts twenty, and their sockets twenty;... (Exodus 37:7–8)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	To make the open space, he put hangings on the south side, of the best linen, a hundred cubits long: Their twenty pillars and their twenty bases were brass; and the hooks of the pillars and their bands were of silver.
------------------------	---

Easy English	<p>The yard of the tabernacle</p> <p>Bezalel made the yard around the tent. The south side of the yard was 45 metres long. It had curtains that were made from good linen. He made 20 poles and 20 bronze bases to hold the poles. He used silver to make hooks and sticks to hold the curtains.</p>
Easy-to-Read Version–2002	<p>Then he made {a wall of curtains around} the courtyard. On the south side he made a wall of curtains 100 cubits [421] long. The curtains were made from fine linen. [422] The curtains on the south side were supported by 20 posts. The posts were on 20 bronze [423] bases. The hooks for the posts and the curtain rods [424] were made from silver. Should I keep these footnotes?</p>
God's Word™	<p>He also made the courtyard. The south side of the courtyard was 150 feet long and had curtains made out of fine linen yarn, hung on 20 posts set in 20 bronze bases. The hooks and bands on the posts were made of silver.</p>
Good News Bible (TEV)	<p>He also made the courtyard. The south side of the courtyard was 150 feet long and had curtains made out of fine linen yarn, hung on 20 posts set in 20 bronze bases. The hooks and bands on the posts were made of silver.</p>
The Message	<p>The Courtyard</p> <p>And he made the Courtyard. On the south side the hangings for the Courtyard, woven from fine twisted linen, were 150 feet long, with their twenty posts and twenty bronze bases, and fastening hooks and bands of silver. The north side was exactly the same. V. 11 is included for context.</p>

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

Casual English Bible	<p>Next, he made a courtyard for the worship center, and he surrounded it with a wall of curtains made from the finest linen. Curtains on the south side of the courtyard stretched 50 yards (46 m) long. He supported the curtains with 20 bronze posts and bases. He hung the curtains from silver rods and hooks.</p>
Contemporary English V.	<p>Around the sacred tent Bezalel built a courtyard one hundred fifty feet long on the south and north and seventy-five feet wide on the east and west. He used twenty bronze posts on bronze stands for the south and north and ten for the west. Then he hung a curtain of fine linen on the posts along each of these three sides by using silver hooks and rods. He placed three bronze posts on each side of the entrance at the east and hung a curtain seven and a half yards wide on each set of posts. [Vv. 9–17 in the CEV. The CEV combined these verses together in such a way as to decrease their length, but to still provide a reasonable understanding of what is happening.]</p>
The Living Bible	<p>There were twenty posts to hold drapes, with bases of bronze and with silver hooks and rods. The north wall was also 150 feet long, with twenty bronze posts and bases and with silver hooks and rods.</p>
New Berkeley Version	.
New Life Version	<p>Then he made the open space for the holy tent. On the south side were curtains for the open space. They were made of fine linen, as long as fifty long steps. They hung from twenty pillars with twenty brass bases. The hooks of the pillar and their rings were made of silver.</p>
New Living Translation	<p>Building the Courtyard</p> <p>Then Bezalel made the courtyard, which was enclosed with curtains made of finely woven linen. On the south side the curtains were 150 feet long. [Hebrew <i>100 cubits</i> [46 meters]; also in 38:11.] They were held up by twenty posts set securely in twenty bronze bases. He hung the curtains with silver hooks and rings.</p>
Unfolding Bible Simplified	<p>Around the sacred tent Bezalel and his helpers made a courtyard. To form the courtyard, they made curtains of fine white linen. On the south side, the curtain was forty-five and three-quarters meters long. To support the curtain, they made twenty bronze posts and twenty bronze bases, one for under each post. To fasten the</p>

curtains to the posts, they made silver hooks, and they made metal rods covered with silver.

Partially literal and partially paraphrased translations:

American English Bible	Next, he made curtains for the courtyard. The curtain toward the south was made of fine spun linen, a hundred and fifty feet long. It had twenty posts and twenty bronze bases, and its hooks and their clips were made of silver.
Beck's American Translation	.
Common English Bible	Constructing the dwelling's plaza He also set up the courtyard. The courtyard's south side had drapes of fine twisted linen stretching one hundred fifty feet with twenty posts, twenty copper bases, and silver hooks and bands for the posts.
New Advent (Knox) Bible	He made a court, too, at the south side of which there were hangings of twisted linen thread, a hundred cubits long, and twenty posts, with brazen sockets,[1] with their capitals and all their chased work of silver. [1] 'The Latin version here seems to imply that the posts themselves were made of bronze. But there is no such indication in 27.10, and verse 17 below tells us that the posts were plated with silver, and therefore probably made of wood. It seems possible therefore that the Latin text is only an awkward rendering of the Hebrew, which clearly says that the sockets were of bronze.
Translation for Translators	They made curtains to surround the courtyard <i>Around the Sacred Tent</i> Bezalel and his helpers made a courtyard. To form the courtyard, they made curtains of fine white linen. On the south side, the curtain was «150 feet/46 meters» long. <i>To hang the curtain</i> , they made 20 bronze posts and 20 bronze bases, <i>one for under each post</i> . <i>To fasten the curtains</i> to the posts, they made silver hooks, and <i>they made metal rods covered with silver</i> .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Making the Courtyard Then he made the courtyard. The hangings on the south side of the courtyard were of finely spun linen, 150 feet [Lit 100 cubits, also in v. 11] long, including their twenty posts and their twenty bronze bases, with silver hooks and silver bands [Or <i>connecting rods</i> , also in vv. 11,17,19,28] for the posts.
Ferrar-Fenton Bible	He also made the court at the side towards the south. The curtains for the court were a hundred cubits of spun linen. The pillars twenty, and the bases twenty. The spikes of the pillars and the pins were of brass, but the rods of silver.
International Standard V	The Court of the Tent Then he made the court. On the south [Lit. toward the Negev, southward] side the hangings for the court were of fine woven linen, 150 feet [Lit. 100 cubits; or about 45.7 meters] long. [The Heb. lacks long]. He made their twenty pillars [The Heb. lacks 20 pillars] and their twenty sockets of bronze, while the hooks of the pillars and their bands [Perhaps a kind of connecting rod joining the pillars together] were of silver.
Lexham English Bible	Making the Courtyard And he made the courtyard; for the south [Or "southward southward"] side were the hangings of the court of finely twisted linen, one hundred cubits, with their twenty pillars and their twenty bases of bronze and with the hooks of the pillars and their bands of silver.
Unfolding Bible Literal Text	He also made the courtyard. The hangings on the south side of the courtyard were of fine linen, one hundred cubits long. The hangings had twenty posts, with twenty bronze bases. There were hooks attached to the posts, as well as silver rods.

Urim-Thummim Version	He made the court, on the south side southward the curtains of the court made of finely twisted linen and measuring 150 feet in length. There were 20 pillars with their 20 brass sockets, the hooks of the pillars and their binders were of silver.
Wikipedia Bible Project	And he made the courtyard: facing Negev-Teiman (south) the drapes of the courtyard, sixfold-wrought cloth, one hundred cubits. Their columns were twenty, and their sockets twenty, of copper. The hooks of the columns and their fillets silver.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he made the court; on the Negev side southward the veils of the court were of fine twisted linen, a hundred cubits; Their columns were twenty, and their brazen bases twenty; the hooks of the columns and their rods, silver.
New American Bible (2011)	The Court of the Tabernacle. °The court was made as follows. On the south side the hangings of the court were of fine linen twined, a hundred cubits long, with twenty columns and twenty pedestals of bronze, the hooks and bands of the columns being of silver. c. [38:9–20] Ex 27:9–19.
New Catholic Bible	The Courtyard. He made the courtyard. On the south side of the courtyard there was a drape of fine twisted linen, one hundred cubits long. There were twenty columns with twenty bronze bases. The hooks of the pillars and their rings were made out of silver.
New Jerusalem Bible	He made the court. On the south side, on the south, the curtaining of the court was of finely woven linen a hundred cubits long. Its twenty poles and their sockets being of bronze, and their hooks and rods of silver; and on the north side, a hundred cubits of curtaining, its twenty poles and their twenty sockets being of bronze, and their hooks and rods of silver. V. 11 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made the courtyard. On the south side, facing southward, the tapestries for the courtyard were made of finely woven linen, 150 feet long, supported on twenty posts in twenty bronze sockets; the hooks on the posts and the attached rings for hanging were of silver.
Kaplan Translation	[144. Making the Enclosure] He made the enclosure [for the tabernacle].* On the south side, the twined linen hangings were 100 cubits long, 10 held by 20 poles, with 20 copper bases and silver pole hooks and bands. 38:9 He made . . . Paralleling 37:9-19.
The Scriptures 1998	And he made the courtyard: for the south side the screens of the courtyard were of fine woven linen, one hundred cubits long, their twenty columns and their twenty sockets, of bronze. The hooks of the columns and their bands were of silver.
The Scriptures–2009	And he made the courtyard: for the south side the screens of the courtyard were of fine woven linen, one hundred cubits long, their twenty columns and their twenty sockets, of bronze. The hooks of the columns and their bands were of silver.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY MADE THE COURT TOWARD THE SOUTH; THE CURTAINS OF THE COURT OF FINE LINEN TWINED, A HUNDRED CUBITS EVERY WAY, AND THEIR POSTS TWENTY, AND THEIR SOCKETS TWENTY;... (Exodus 37:7–8)
Awful Scroll Bible	He was making the court; on the south side southward, the drapes of the court is of being twined bleached linen, a hundred cubits, their pillars are twenty, and their bronze sockets twenty; the hooks of the pillars and their bands are of silver.

Concordant Literal Version	Then he made the court: for the edge of the Negev southward the slung-sheets of the court were of corded cambric, a hundred cubits, with their twenty columns and their twenty sockets of copper, the hooks of the columns and their connections of silver;"...
exeGesés companion Bible	CONSTRUCTION OF THE COURT And he works the court on the south edge southward: the hangings of the court are of white twined linen, a hundred cubits; their pillars twenty and their sockets of copper twenty; the hooks of the pillars and their attachments of silver.
Orthodox Jewish Bible	And he made the khatzer; on the south side southward the hangings of the khatzer were of twisted fine linen, a hundred cubits; Their ammudim were twenty, and their sockets of nechoshet twenty; the hooks of the ammudim and their bands were of kesef.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then he made the court: for the south side the curtains of the court were of fine twisted linen, a hundred cubits; their twenty support poles, and their twenty bronze sockets; the hooks of the support poles and their connecting rings were silver.
The Expanded Bible	The Courtyard of the Holy Tent Then he made a wall of curtains to form a courtyard around the Holy Tent [the court]. On the south side the curtains were one hundred fifty feet [¹ one hundred cubits] long and were made of fine linen. The curtains hung on silver hooks and bands, placed on twenty bronze posts [pillars] with twenty bronze bases.
Kretzmann's Commentary	Verses 9-20 The Great Enclosure And he made the court; on the south side southward the hangings of the court were of fine twined linen, curtains of byssus, an hundred cubits; their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets were of silver. While the posts themselves were of bronze, the hooks and the connecting rods from which the curtains were suspended were of silver.
The Voice	Bezalel then made fabric panels out of finely woven linen to enclose the courtyard <i>in front of the congregation tent</i> . On the south side, he hung a <i>series of</i> panels for 150 feet on 20 bronze posts set <i>securely</i> into 20 bronze bases. The hooks and bands <i>used to attach the panels</i> to the posts were made out of silver.

Bible Translations with Many Footnotes:

NET Bible®	<i>The Construction of the Courtyard</i> He made the courtyard. For the south side ⁴ the hangings of the courtyard were of fine twisted linen, one hundred fifty feet long, with ⁵ their twenty posts and their twenty bronze bases, with the hooks of the posts and their bands of silver. ^{4th} Heb "south side southward." ^{5th} While this verse could be translated as an independent sentence, it is probably to be subordinated as a circumstantial clause in line with Exod 27:10-12, as well as v. 12 of this passage.
Rotherham's <i>Emphasized B.</i>	And he made the court,—<on the south side southward> the hangings of the court of fine twined linen, [a hundred cubits]; [their pillars] twenty, and their sockets twenty, of bronze,—the hooks of the pillars and their connecting-rods ^a of silver:... ^a Or: "fillets" or "rings"—O.G.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he (made) the yard to the "Negev Parched", unto the south, slings of the yard are of [twisted] linen, a hundred (by) the forearm, their / pillars and their / footings of copper, the pegs of the pillars and their binders of silver,...
Charles Thompson OT	And they made the court; on the south side the hangings of the court were of cotton, a hundred cubits long with their twenty pillars, and the twenty bases thereof;... (Exodus 37:7–8)
Context Group Version	And he made the court: for the south side southward the hangings of the court were of fine twined linen, a hundred cubits; their pillars were twenty, and their sockets twenty, of bronze; the hooks of the pillars and their fillets were of silver.
New American Standard B.	Then he made the courtyard: for the south side [Lit <i>to the side of the Negev, to the south</i>] the hangings of the courtyard were of fine twisted linen, a hundred cubits; their twenty pillars, and their twenty bases, <i>were made</i> of bronze; the hooks of the pillars and their bands [Or <i>rings</i>] <i>were</i> of silver.
Niobi Study Bible	Making the Court of the Tabernacle And he made the court: on the south side southward the hangings of the court were of fine twined linen, a hundred cubits. Their pillars were twenty and their brazen sockets twenty; the hooks of the pillars and their fillets were of silver.
Young's Updated LT	And he makes the court; at the south side southward, the hangings of the court of twined linen, a hundred by the cubit, their pillars are twenty, and their brazen sockets twenty, the pegs of the pillars and their fillets are silver;.

The gist of this passage: Moses oversees the making of the courtyard. On the south side, there are 20 pillars and linen hangings, held in place in part with pegs and fillets.

Exodus 38:9a			
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>	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
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 38:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pê'âh (פֶּֽאֱה) [pronounced pay-AWH]	<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 ne-GHE ^{BV}]	<i>south, south side, southward, toward the south; south-country; often transliterated Negev or Negeb</i>	masculine singular noun	Strong's #5045 BDB #616

Translation: Bezelel [lit., he] will make the south side of the courtyard [next].

We know from Exodus 37:1 that Bezelel is one of the craftsmen who would do most of the actual construction. Moses would explain what needed to be done, but Bezelel would either do it himself or have a crew of workers who were able to accomplish the work under his direction.

In this section that we are studying, he would construct the courtyard.

Exodus 32:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
têymân (תֵּימָן) [pronounced tay-MAWN]; 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 southward with the directional hê)	Strong's #8486 BDB #412
qôlâ'îym (מִיעֲלָיִם) [pronounced KEH-lahg-eem]	<i>curtains, hangings, drapes, draperies</i>	masculine plural construct	Strong's #7050 BDB #887
châtsêr (חֲצֵר) [pronounced khaw-TZAR]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
sheshîy/shêsh (שֵׁשׁ/שֵׁשִׁי) [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 (שָׂזָר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547

Exodus 32:9b

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

Translation: On the southward [portion], the tarps of the courtyard [will be made of] fine twisted linen, 100 cubits [in length].

There would be curtains hung on the south side of the courtyard; curtains made of a fine twisted linen.

Exodus 38:9 Bezalel [lit., he] will make the south side of the courtyard [next]. On the southward [portion], the tarps of the courtyard [will be made of] fine twisted linen, 100 cubits [in length]. (Kukis mostly literal translation)

The fine twined linen speaks of the purity of Jesus Christ.

Exodus 32:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ammûwd (דומע) [pronounced gâhm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eden (אֶדֶן) [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
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
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: [There will be] twenty pillars with their twenty bases [all made from] copper.

The curtains have to be hung upon something. They would hang upon 20 pillars, each pillar has a base the pillars and their bases are made from copper.

Inside of the Tent, everything is gold plated or solid gold. Outside the tent, everything is silver or copper (possibly bronze).

Exodus 32:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wâw (ו) [pronounced vawv/wow]	<i>hook, nail, pin, peg</i>	masculine plural construct (this is the name of the 6 th Hebrew letter)	Strong's #2053 BDB #255
‘ammûwd (עמוד) [pronounced ‘āhm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châshûwq/châshuq (חֲשֻׁבִּים/חֲשֻׁבִּים) [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
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun pausal form	Strong's #3701 BDB #494

Translation: The hooks connected to the pillars and their rings [are to be made of] silver.

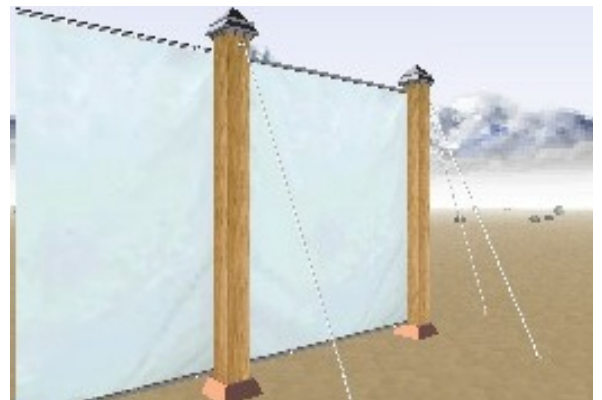
There must be some way to connect the curtains to the pillars. This would be done with hooks and rings, both made of silver.

Exodus 38:10 [There will be] twenty pillars with their twenty bases [all made from] copper. The hooks connected to the pillars and their rings [are to be made of] silver. (Kukis mostly literal translation)

The bases of bronze or copper speaks of judgement.

Tabernacle Courtyard, Pillars and Bases (a graphic); from **Telus Net**; accessed June 26, 2020.

Exodus 38:9–10 Bezalel [lit., *he*] will make the south side of the courtyard [next]. On the southward [portion], the tarps of the courtyard [will be made of] fine twisted linen, 100 cubits [in length]. [There will be] twenty pillars with their twenty bases [all made from] copper. The hooks connected to the pillars and their rings [are to be made of] silver. (Kukis mostly literal translation)



Copper, when exposed to the elements, will have a rich reddish color (obviously a copper color), and depending upon the elements, it will go for 6–50 years before tarnishing (developing a green coating). This coating actually protects the copper, so that these bases would continue to function. Brass or bronze seems to have even a shorter lifetime without tarnishing.

Silver also tarnishes, taking two months to two years before that process begins. However, there are multiple ways of cleaning it in order to forestall this process.

There are no guidelines within these instructions about dealing with oxidation of any of the metals. These people would have been familiar with such products, their oxidation, and methods of curtailing such oxidation (not everyone, but some of the Hebrew people, depending upon their type of servitude which they were under).

We know that the clothing of the Exodus generation did not wear out (this was a miraculous thing); and it is possible that during this time period, the silver, copper, gold or whatever else did not tarnish. We are not told anything about that and I am unaware at this point of anything spoken of in Scripture related to the tarnishing of these metals.

Exodus 38:9–10 Bezalel will also construct the courtyard, beginning on the south wall. The courtyard tarps will be made from fine twisted linen, 150 ft. long. These tarps will be held up by twenty pillars, which are supported by their respective bases. The tarps will be affixed to the pillars using hooks and rings (which are made of silver). (Kukis paraphrase)

And for a side of [the] north [the curtains were] a hundred in the cubit. Their pillars [are] twenty and their bases [are] twenty [made of] copper. Hooks of the pillars and their rings [are made of] silver.

Exodus
38:11

For the north side, [there will also be] 150 feet [length of hanging tarp]. [There will be] twenty pillars with their twenty bases [made from] copper. The hooks connected to the pillars and their rings [are to be made of] silver.

He will also to make 150 feet of tarps hanging on the north side. These tarps will be held up by twenty pillars, which are supported by their respective bases. The tarps will be affixed to the pillars using hooks and rings (which are made of silver).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And for a side of [the] north [the curtains were] a hundred in the cubit. Their pillars [are] twenty and their bases [are] twenty [made of] copper. Hooks of the pillars and their rings [are made of] silver.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	In like manner at the north side the hangings, the pillars, and the sockets and heads of the pillars were of the same measure, and work and metal.
Lamsa's Peshitta (Syriac)	And for the side of the north, a hundred cubits, their pillars, twenty and their sockets of brass, twenty, and the capitals of the pillars and their overlays of silver.
Samaritan Pentateuch	Their pillars [were] twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets [were of] silver.
Updated Brenton (Greek)	...and on the north side a hundred every way, and on the south side a hundred every way, and their posts twenty and their sockets twenty. (Exodus 37:9) I could not find that third phrase.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And for the north side. hangings a hundred cubits long, on twenty brass pillars in brass bases, with silver hooks and bands.
------------------------	--

Easy English	The north side of the yard was also 45 metres long. It also had 20 poles and their bronze bases, as well as their silver hooks and sticks.
Easy-to-Read Version–2002	The north side of the courtyard also had a wall of curtains 100 cubits long. There were 20 posts with 20 bronze bases. The hooks for the posts and the curtain rods were made from silver.
God's Word™	The north side was also 150 feet long with 20 posts and 20 bronze bases. The hooks and bands on the posts were made of silver.
Good News Bible (TEV)	The enclosure was the same on the north side.

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

Casual English Bible	He did the same for the north side of the courtyard: curtains 50 yards (46 m) long. They hung from silver hooks attached to silver rods on bronze frames and support bases.
New Berkeley Version	.
New Living Translation	He made a similar set of curtains for the north side—150 feet of curtains held up by twenty posts set securely in bronze bases. He hung the curtains with silver hooks and rings.
Unfolding Bible Simplified	They made the same kind of curtains, posts, bases and hooks for the north side of the courtyard.

Partially literal and partially paraphrased translations:

American English Bible	The side toward the north was also a hundred and fifty feet long, with twenty posts and twenty bronze bases; and their hooks and clips were of silver.
Beck's American Translation	.
Common English Bible	Likewise the north side stretched one hundred fifty feet, with twenty posts, twenty copper bases, and silver hooks and bands for the posts.
New Advent (Knox) Bible	On the north side, too, there were hangings, and posts with their sockets and capitals, all of the same measurement, workmanship, and material.
Translation for Translators	They made the same kind of curtains, posts, bases, and hooks for the north side of the courtyard.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	And on the north face it was a hundred cubits, with twenty pillars and twenty bases. The spikes of the pillars were brass, but the rods of silver.
International Standard V	The north side was 150 feet [Lit. 100 cubits; or about 45.7 meters] long, [The Heb. lacks long] and its [Lit. their] 20 pillars [The Heb. lacks 20 pillars] and 20 sockets were of bronze, and the hooks of the pillars and their bands [Perhaps a kind of connecting rod joining the pillars together] were of silver.
Lexham English Bible	And for the north side <i>the hangings were</i> one hundred cubits with their twenty pillars and their twenty bases of bronze <i>and with</i> the hooks of the pillars and their bands of silver.
Unfolding Bible Literal Text	Likewise along the north side, there were hangings one hundred cubits long with twenty posts, twenty bronze bases, hooks attached to the posts, and silver rods.
Urim-Thummim Version	At the north side 150 feet, their 20 pillars, and their 20 brass sockets, the hooks of the pillars and their binders of silver.
Wikipedia Bible Project	And facing north, one hundred cubits. Their columns twenty and their sockets twenty, of copper. The hooks of the columns and their fillets silver.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And for the north side, a hundred cubits, their columns, twenty, and their bases of bronze, twenty; the hooks of the columns and their rods, silver.
New American Bible (2011)	On the north side there were similar hangings, a hundred cubits long, with twenty columns and twenty pedestals of bronze; the hooks and bands of the columns were of silver.
New Catholic Bible	Likewise on the north side there was a drape one hundred cubits long. There were twenty columns with twenty bronze bases. The hooks of the pillars and their rings were made out of silver.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the north side they were 150 feet long, hung on twenty posts in twenty bronze sockets, with the hooks on the posts and their rings of silver.
Kaplan Translation	On the north side, it was also 100 cubits long, held by 20 poles, with 20 copper bases and silver pole hooks and bands.
The Scriptures—2009	And for the north side the screens were one hundred cubits long, their twenty columns and their twenty sockets, of bronze. The hooks of the columns and their bands were of silver.
Tree of Life Version	Likewise, for the north side, 100 cubits long, with 20 bronze pillars and bases, and the hooks for the pillars and their bands were silver.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND ON THE NORTH SIDE A HUNDRED EVERY WAY, AND ON THE SOUTH SIDE A HUNDRED EVERY WAY, AND THEIR POSTS TWENTY AND THEIR SOCKETS TWENTY. (Exodus 37:9)
Awful Scroll Bible	On the north side a hundred cubits, their pillars twenty, and their bronze sockets twenty. the hooks of the pillars and their bands are to be of silver.
Concordant Literal Version	...and for the north edge a hundred cubits, with their twenty columns and their twenty sockets of copper, the hooks of the columns and their connections of silver.
exeGesés companion Bible	And for the north edge: a hundred cubits; their pillars twenty and their sockets of copper, twenty; the hooks of the pillars and their attachments of silver.
Orthodox Jewish Bible	And for the north side the hangings were a hundred cubits, their ammodim were twenty, and their sockets of nechoshet twenty; the hooks of the ammodim and their bands of kesef.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And for the north side [of the court the curtains were also] a hundred cubits; their twenty support poles and their twenty bronze sockets; the hooks of the support poles and their connecting rings were silver.
The Expanded Bible	On the north side the wall of curtains was also ·one hundred fifty feet [^L one hundred cubits] long, and it hung on silver hooks and bands on twenty ·posts [pillars] with twenty bronze bases.
The Voice	On the north side, he hung <i>a series of</i> panels for 150 feet on 20 bronze posts set <i>securely</i> into 20 bronze bases. The hooks and bands <i>used to attach them</i> to the posts were made out of silver.

Bible Translations with Many Footnotes:

The Complete Tanach	And for the northern end one hundred cubits, their pillars twenty, and their sockets twenty of copper; the hooks of the pillars and their bands of silver.
NET Bible®	For the north side the hangings were ⁶ one hundred fifty feet, with their twenty posts and their twenty bronze bases, with the hooks of the posts and their bands of silver. ^{6th} Here the phrase “the hangings were” has been supplied.
Rotherham’s <i>Emphasized B.</i>	...and <on the north side> a hundred cubits, their pillars twenty, and their sockets twenty, [of bronze],— the hooks of the pillars and their connecting-rods ^b of silver. ^b Or: “fillets” or “rings”—O.G.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and to the north edge, a hundred (by) the forearm, their / pillars and their / footings of copper, the pegs of the pillars and their binders of silver,...
Charles Thompson OT	...and on the north they were the same as on the south side, a hundred cubits with their twenty pillars and the twenty bases thereof;... (Exodus 37:9)
English Standard Version	And for the north side there were hangings of a hundred cubits, their twenty pillars, their twenty bases were of bronze, but the hooks of the pillars and their fillets were of silver.
New European Version	For the north side one hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars, and their fillets, of silver.
Restored Holy Bible 6.0	And for the north side, the hangings were a hundred cubits, their pillars were twenty, and their sockets of bronze twenty: the hooks of the pillars, and their filets, of silver.
Young’s Updated LT	And at the north side, a hundred by the cubit, their pillars are twenty, and their sockets of brass twenty; the pegs of the pillars and their fillets are silver.

The gist of this passage: The opposite side, the north side of the partition, was done the same way as the south.

Exodus 38:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong’s # BDB #510
pê’âh (פֶּאֶה) [pronounced pay-AWH]	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	feminine singular construct	Strong’s #6285 & #6311 BDB #802
tsâphôwn (צָפוֹן) [pronounced tsaw-FOHN]	north, northern, northward; north wind	feminine singular noun	Strong’s #6828 BDB #860
mê’âh (מֵאָה) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral	Strong’s #3967 BDB #547
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong’s # BDB #88

Exodus 38:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	(a) cubit (18 inches); often <i>cubits</i> in the singular	feminine singular noun with the definite article	Strong's #520 BDB #52

Translation: For the north side, [there will also be] 150 feet [length of hanging tarp].

Bezalel is to do essentially the same thing on the north side of the courtyard as he did on the south side. There will be 150 ft. of pillars draped by the curtains.

Exodus 38:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾammûwd (אֲמוּד) [pronounced <i>gham-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765
ʾesrîym (עֶשְׂרִים) [pronounced <i>ges-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
wê (or vê) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾeden (אֵדֶן) [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
ʾesrîym (עֶשְׂרִים) [pronounced <i>ges-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
nêchôsheth (נְחֹשֶׁת) [pronounced <i>nê-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

This is v. 10a exactly.

Translation: [There will be] twenty pillars with their twenty bases [made from] copper.

The wording is exactly the same as v. 10a. These tarps will be held up by twenty pillars affixed to their bases, all made from copper.

Exodus 38:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wâw (וּ) [pronounced <i>vawv/wow</i>]	<i>hook, nail, pin, peg</i>	masculine plural construct (this is the name of the 6 th Hebrew letter)	Strong's #2053 BDB #255

Exodus 38:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ammûwd (עַמּוּד) [pronounced ăhm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
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
châshûwq/châshuq (חֲשֻׁבִּים/חֲשֻׁבָּה) [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
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun pausal form	Strong's #3701 BDB #494

This is v. 10b exactly.

Translation: The hooks connected to the pillars and their rings [are to be made of] silver.

This is exactly the same as v. 10b. The curtains are held onto the pillars using hooks and rings made from silver.

Exodus 38:11 For the north side, [there will also be] 150 feet [length of hanging tarp]. [There will be] twenty pillars with their twenty bases [made from] copper. The hooks connected to the pillars and their rings [are to be made of] silver. (Kukis mostly literal translation)

Everything previously written about these metals tarnishing applies here, of course.

Pillar, Base, Ring and Capitals (a graphic); from [blogs.Bible.org](https://blogs.bible.org); accessed June 26, 2020.



Exodus 38:11 He will also to make 150 feet of tarps hanging on the north side. These tarps will be held up by twenty pillars, which are supported by their respective bases. The tarps will be affixed to the pillars using hooks and rings (which are made of silver). (Kukis paraphrase)

And to a side of [the] west hangings, fifty in the cubit; pillars ten and their bases ten; hooks of the pillars and their rings silver. And to a side of [the] east, eastward fifty a cubit.

Exodus
38:12–13

[He also constructed] tarps [hanging] along the west side, 75 feet [long], [with] ten pillars and ten bases; [along with] hooks [for] the pillars and their rings, [all made from] silver. [There were also] 75 feet of tarps [hanging along] the east side.

Bezalel also constructed tarps to be hung along the west side, 75 feet in length, hoisted upon ten pillars with their bases, held aloft by the silver hooks and rings. He did the same thing on the east side.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And to a side of [the] west hangings, fifty in the cubit; pillars ten and their bases ten; hooks of the pillars and their rings silver. And to a side of [the] east, eastward fifty a cubit.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	But on that side that looketh to the west, there were hangings of fifty cubits, ten pillars of brass with their sockets, and the heads of the pillars, and all the graving of the work, of silver. Moreover, towards the east he prepared hangings of fifty cubits.
Lamsa's Peshitta (Syriac)	And to the side of the west hangings of fifty cubits, their pillars ten and their sockets, ten; the capitals of the pillars and their overlays of silver. And to the side of the wind of the east, the hangings of fifty cubits.
Samaritan Pentateuch	And for the north side [the hangings were] an hundred cubits, their pillars [were] twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets [of] silver. And for the west side [were] hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets [of] silver.
Updated Brenton (Greek)	And on the west side curtains of fifty cubits, their posts ten and their sockets ten. And on the east side curtains of fifty cubits of fifteen cubits behind, and their pillars three, and their sockets three. (Exodus 37:10–12)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the west side, hangings fifty cubits long, on ten pillars in ten bases, with silver bands. And on the east side, the open space was fifty cubits long.
Easy English	The west end of the yard was 23 metres long. It had curtains with ten poles and their ten bronze bases. The poles had silver hooks and sticks. The entrance of the yard was at its east end. That end was also 23 metres long.
Easy-to-Read Version–2002	On the west side of the courtyard the wall of curtains was 50 cubits [425] long. There were 10 posts and 10 bases. The hooks for the posts and the curtain rods [426] were made from silver. The east side of the courtyard was 50 cubits [427] wide. The entrance to the courtyard was on this side.
God's Word™	The west side was 75 feet long and had curtains hung on 10 posts set in 10 bases. The hooks and bands on the posts were made of silver. The east side, facing the rising sun, was 75 feet wide.
Good News Bible (TEV)	On the west side there were curtains 25 yards long, with ten posts and ten bases and with hooks and rods made of silver. On the east side, where the entrance was, the enclosure was also 25 yards wide.
The Message	The west end of the Courtyard had seventy-five feet of hangings with ten posts and bases, and fastening hooks and bands of silver. Across the seventy-five feet at the front, or east end, were twenty-two and a half feet of hangings, with their three posts and bases on one side and the same for the other side.
NIRV	The west end was 75 feet wide. It had curtains with ten posts and ten bases. The posts had silver hooks and bands on them. The east end, toward the sunrise, was also 75 feet wide.

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

Casual English Bible	He made the courtyard 25 yards (23 m) wide on the west side, walled off by curtains hanging from silver rods on 10 silver posts and bases. The courtyard on the east side also extended 25 yards (23 m) long.
The Living Bible	The west side was 75 feet wide; the walls were made from drapes supported by ten posts and bases, and with silver hooks and rods. The east side was also 75 feet wide.
New Berkeley Version	.
New Life Version	On the west side there were curtains as long as twenty-five long steps. They had ten pillars with ten bases. The hooks of the pillars and their rings were made of silver. The east side was as wide as twenty-five long steps.
Unfolding Bible Simplified	On the west side of the courtyard, they made a curtain twenty-three meters long. They also made ten posts to support the curtains and ten bases, with silver hooks and metal rods covered with silver. On the east side, where the entrance is, the courtyard was twenty-three meters wide.

Partially literal and partially paraphrased translations:

American English Bible	The curtains toward the west side were seventy-five feet long, with ten posts and ten bronze bases; and their hooks and clips were of silver. And the curtains toward the east were seventy-five feet long.
Beck's American Translation	.
Common English Bible	On the west side the drapes stretched seventy-five feet, with their ten posts, their ten bases, and silver hooks and bands for the posts. The front side facing east was seventy-five feet.
New Advent (Knox) Bible	But on the side which looked westwards the hangings were only fifty cubits long, and the posts, with their brazen sockets, their silver capitals, and chased work, were only ten in number. For the eastern side, it was fifty cubits long; ...
Translation for Translators	On the west side <i>of the courtyard</i> , they made a curtain «75 feet/23 meters» long. They also made ten posts on which to hang the curtains, and ten bases, with silver hooks and <i>metal rods covered with silver</i> . On the east side, <i>where the entrance is</i> , the courtyard was «75 feet/23 meters» wide.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The hangings on the west side were 75 feet[f] long, including their ten posts and their ten bases, with silver hooks and silver bands for the posts. And for the east side toward the sunrise, 75 feet long.
Ferrar-Fenton Bible	But on the west face, the curtains were fifty cubits, ten pillars and the bases, with spikes for the pillars, but the rods were of silver. And upon the eastern face, the sun rise, fifty cubits:...
International Standard V	For the west side there were hangings 75 feet [Lit. 50 cubits; or about 22.9 meters] long with their ten pillars and ten sockets. The hooks of the pillars and their bands were of silver. The east side [Lit. on the east side toward the rising (of the sun)] was 75 feet [Lit. 50 cubits; or about 22.9 meters] long. [The Heb. lacks long].
Lexham English Bible	And for the west [Literally “sea”] side fifty cubits of hangings with their ten pillars and their ten bases and with the hooks of the pillars and their bands of silver. And for the eastward side, toward sunrise, fifty cubits.
Unfolding Bible Literal Text	And for the west [Literally “sea”] side fifty cubits of hangings with their ten pillars and their ten bases and with the hooks of the pillars and their bands of silver. And for the eastward side, toward sunrise, fifty cubits.
Urim-Thummim Version	The west side was 75 feet wide and had curtains, with their 10 pillars, and their 10 sockets, the hooks of the pillars and their binders of silver.. And for the east side eastward 75 feet wide.

Wikipedia Bible Project And facing sea (west), fifty cubits of drapes. Their columns ten, their sockets ten, their hooks and their fillets silver. And facing past-sunrise (east), fifty cubits.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) For the western side, there were fifty cubits of hangings, carried on ten posts set in ten bases, with their hooks and rods of silver. Fifty cubits, too, for the eastern side facing the sunrise.

The Heritage Bible And for the west side, veils of fifty cubits, their columns, ten, and their bases ten; the hooks of the columns, and their rods, silver.
And for the east side eastward, fifty cubits.

New American Bible (2011) On the west side there were hangings, fifty cubits long, with ten columns and ten pedestals; the hooks and bands of the columns were of silver. On the east side the court was fifty cubits.

New Jerusalem Bible On the west side there were fifty cubits of curtaining, with its ten poles and their ten sockets, the poles' hooks and rods being of silver; and on the east side on the east, there were fifty cubits.

Revised English Bible—1989 On the west side there were hangings fifty cubits long, with ten posts and ten sockets; the hooks and bands on the posts were of silver. On the east side, towards the sunrise, fifty cubits; there were hangings on either side of the gateway of the court; they extended fifteen cubits to one corner, with their three posts and three sockets, and fifteen cubits to the second corner, with their three posts and three sockets. Vv. 14–15 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible On the west side were tapestries seventy-five feet long, hung on ten posts in ten sockets, with the hooks on the posts and their rings of silver. On the east side were tapestries seventy-five feet long.

Kaplan Translation On the west side, the curtains were 50 cubits, held by 10 poles, with 10 bases and silver pole hooks and bands.
The east side was [also] 50 cubits [wide].

The Scriptures 1998 And for the west side there were screens of fifty cubits, their ten columns and their ten sockets. The hooks of the columns and their bands were of silver. And for the east side eastward, fifty cubits:...

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND ON THE WEST SIDE CURTAINS OF FIFTY CUBITS, THEIR POSTS TEN AND THEIR SOCKETS TEN. AND ON THE EAST SIDE CURTAINS OF FIFTY CUBITS OF FIFTEEN CUBITS BEHIND, AND THEIR PILLARS THREE, AND THEIR SOCKETS THREE. (Exodus 37:10–12)

Awful Scroll Bible On the seaward side, the draping is to be fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their bands are to be of silver. On the east side, from the rising of the sun, fifty cubits,...

exeGesés companion Bible And for the seaward edge:
hangings of fifty cubits;
their pillars ten and their sockets ten;
the hooks of the pillars and their attachments
of silver.
And for the east edge toward the rising:
fifty cubits;...

Orthodox Jewish Bible And for the west side were hangings of fifty cubits, their ammodim ten, and their sockets ten; the hooks of the ammodim and their bands of kesef.

And for the east side eastward fifty cubits.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For the west side [of the court] there were curtains of fifty cubits with their ten support poles and their ten sockets; the hooks of the support poles and their connecting rings were silver. For the east side [the front of the courtyard, there were curtains of] fifty cubits.
The Expanded Bible	On the west side of the courtyard, the wall of curtains was seventy-five feet [^L fifty cubits] long. It was held up by silver hooks and bands on ten posts [pillars] with ten bases. The [^L front of the] east side was also seventy-five feet [^L fifty cubits] long.
Kretzmann's Commentary	And for the west side, in the rear of the Tabernacle, were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.
The Voice	And for the east side eastward fifty cubits. On the west end, he hung panels for 75 feet on 10 bronze posts set <i>securely</i> into 10 bronze bases. The hooks and bands <i>used to attach them</i> to the posts were made out of silver. For the front, which faced the east, <i>he hung panels for 75 feet.</i>

Bible Translations with Many Footnotes:

The Complete Tanach	And for the western side, hangings fifty cubits, their pillars ten and their sockets ten; the hooks of the pillars and their bands of silver. And for the eastern end, fifty cubits.
NET Bible®	For the west side there were ⁷ hangings seventy-five feet long, with ⁸ their ten posts and their ten bases, with the hooks of the posts and their bands of silver. For the east side, toward the sunrise, it was seventy-five feet wide, ⁹ ... ^{7th} The phrase "there were" has been supplied. ^{8th} The text simply has "their posts ten and their bases ten"; this may be added here as a circumstantial clause with the main sentence in order to make sense out of the construction. ^{9th} The text simply says "seventy-five feet."
Rotherham's <i>Emphasized B.</i>	And <on the west side> hangings fifty cubits, their pillars ten, and their sockets ten,—and the hooks of the pillars and their connecting-rods ^c of silver. And <on the east side towards the dawn> fifty cubits:... ^c Or: "fillets" or "rings"—O.G.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and to the edge of the sea , / slings (by) the forearm, their ten pillars and their ten footings, the pegs of the pillars and their silver binders, and to the edge unto the east, unto the sunrise, it is / forearms,...
Charles Thompson OT	...but on the end towards the sea [the west] the hangings were fifty cubits, and their pillars ten with their ten bases; and on the east end fifty cubits, the hangings on one side of the gateway were fifteen cubits, their pillars three and their bases three,... (Exodus 37:10–12)
Context Group Version	And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, of silver. And for the east side eastward fifty cubits.
Literal Standard Version	...and at the west side [are] hangings, fifty by the cubit; their pillars [are] ten, and their sockets ten; the pegs of the pillars and their fillets [are] silver; and at the east side eastward, fifty cubits.

Modern Literal Version	And for the west side were hangings of fifty cubits, their pillars ten and their sockets ten, the hooks of the pillars and their bands, of silver. And for the east side eastward fifty cubits.
Webster's Bible Translation	For the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, of silver. For the east side eastward fifty cubits.
Young's Updated LT	And at the west side <i>are</i> hangings, fifty by the cubit; their pillars <i>are</i> ten, and their sockets ten; the pegs of the pillars and their fillets <i>are</i> silver; and at the east side eastward fifty cubits.

The gist of this passage: Posts and tarps (curtains) are installed on the west side.
12-13

Exodus 38:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פֶּֿאֵה) [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
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun	Strong's #3220 BDB #410
qêlâ'îym (קִלְעִיִּם) [pronounced <i>KEH-lahg-eeem</i>]	<i>curtains, hangings, drapes, draperies</i>	masculine plural noun	Strong's #7050 BDB #887
chămishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
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
'ammâh (אַמָּה) [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

Translation: [He also constructed] tarps [hanging] along the west side, 75 feet [long],...

Bezalel oversaw the construction of the tarps (curtains, hangings) which were place along the west side of the courtyard. They were 75 ft. long.

Exodus 38:12b			
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 noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765
‘asârâh (עשרת) [pronounced <i>gah-saw-RAW</i>]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
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
‘eden (אֶדֶן) [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
‘asârâh (עשרת) [pronounced <i>gah-saw-RAW</i>]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
wâw (ו) [pronounced <i>vawv/wow</i>]	<i>hook, nail, pin, peg</i>	masculine plural construct (this is the name of the 6 th Hebrew letter)	Strong's #2053 BDB #255
‘ammûwd (דומע) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
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
châshûwq/châshuq (חֹשֶׁבֶת/חֹשֶׁבֶת) [pronounced <i>khaw-SHOOK</i>]	<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
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

After the word *ten*, this is v. 10b and 11c exactly.

Translation: ...[with] ten pillars and ten bases; [along with] hooks [for] the pillars and their rings, [all made from] silver.

These hanging were attached to 10 pillars, which were place into 10 bases. The curtains were held to the pillars using rings and hooks, both made from silver.

Exodus 38:12 [There were also] 75 feet of tarps [hanging along] the east side. (Kukis mostly literal translation)

The tabernacle courtyard was 150' x 75'.

Exodus 38:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פֶּאֶה) [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
qêdem (קֵדֶם) [pronounced <i>KAY-dem</i>]	<i>east, antiquity, front, that which is before, aforeside; in front, mount of the East; ancient time, aforeside, ancient, from of old, earliest time; anciently, of old; beginning, a commencement; eastward, to or toward the east</i>	noun/adverb with the hê locale	Strong's #6924 BDB #869 & #870
miz ^e râch (מִצְרָח) [pronounced <i>miz^e-RAHKH</i>]	<i>eastward, towards the east, to the place of sun rising</i>	masculine singular noun with the hê locale	Strong's #4217 BDB #280
chămishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>(a) cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52

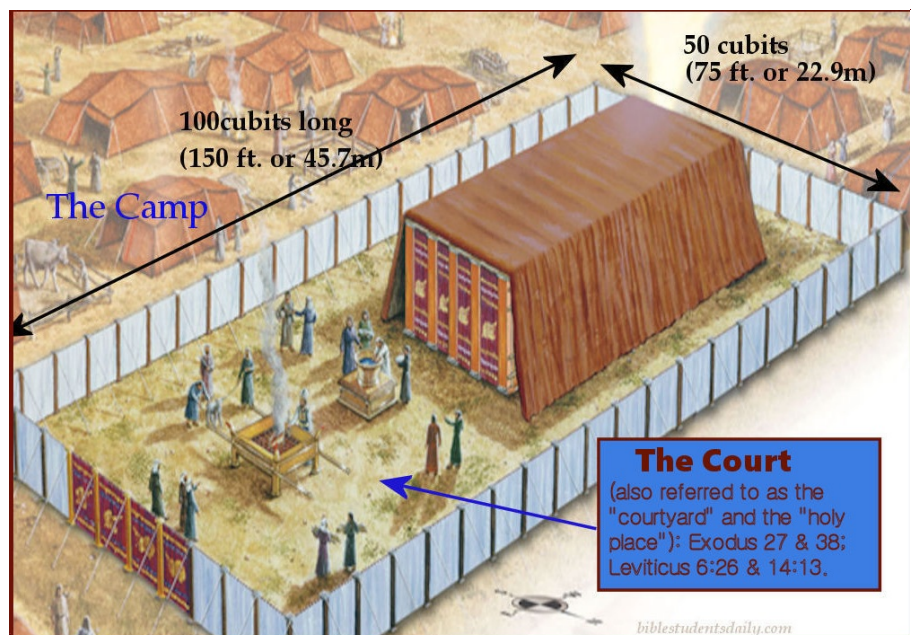
Translation: [There were also] 75 feet of tarps [hanging along] the east side.

Bezalel did something similar along the east side.

Exodus 38:13 [There were also] 75 feet of tarps [hanging along] the east side. (Kukis mostly literal translation)

The dimensions of the east and west sides were the same, but the east side would have an entrance.

Exodus 38:12–13 [He also constructed] tarps [hanging] along the west side, 75 feet [long], with ten pillars and ten bases; [along with] hooks [for] the pillars and their rings, [all made from] silver. [There were also] 75 feet of tarps [hanging along] the east side. (Kukis mostly literal translation)



Exodus 38:12–13 Bezael also constructed tarps to be hung along the west side, 75 feet in length, hoisted upon ten pillars with their bases, held aloft by the silver hooks and rings. He did the same thing on the east side. (Kukis paraphrase)

The Completed Courtyard (a graphic); from [Bible Students Daily](#); accessed June 26, 2020.

There is still more information about this courtyard to come; but this gives us a full view of the finished product.

Curtains—five-teen a cubit—unto the side; their pillars three and their bases three; and to a side the second, from here and here, curtains, five-teen a cubit; their pillars three and their bases three. All curtains of the courtyard all around fine linen twisted. And the base to the column [is] copper; hooks of the pillars and their rings [are] silver; and plaiting of their capitals [is] silver; and they [are] being joined silver all pillars of the courtyard.

Exodus
38:14–17

On one side [of the entrance, he made] 22.5 feet [of] tarps, with three pillars and three bases [lit., *their three pillars and their three bases*]; and on the other side, from here to there, [he made] 22.5 feet [of] tarps [along with] their three pillars and their three bases. All of the tarps surrounding the courtyard [were made of] fine twisted linen. The base for [each] column [is made of] copper; the hooks of the pillars and the rings [are made of] silver; the capitals [are] plaited with silver; and all the pillars of the courtyard are joined by [these] silver [fittings].

On the right side of the opening to the courtyard are 22.5 feet of tarps, held up by three pillars set into three bases; with the same set up the left side of the opening. The tarps which surround the courtyard are all made of fine twisted linen. The base for each column is made from copper, the hooks and rings are made from silver; the capitals are plaited with silver; and all of the pillars in the courtyard are joined together at the top with silver fittings.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Curtains—five-teen a cubit—unto the side; their pillars three and their bases three; and to a side the second, from here and here, curtains, five-teen a cubit; their pillars three and their bases three. All curtains of the courtyard all around fine linen twisted. And the base to the column [is] copper; hooks of the pillars and their rings [are] silver; and plaiting of their capitals [is] silver; and they [are] being joined silver all pillars of the courtyard.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	Fifteen cubits of which, were on one side with three pillars, and their sockets: And on the other side (for between the two he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three pillars, and as many sockets. All the hangings of the court were woven with twisted linen. The sockets of the pillars were of brass, and their heads with all their gravings of silver: and he overlaid the pillars of the court also with silver.
Lamsa's Peshitta (Syriac)	And fifteen cubits to a side, their pillars, three, and their sockets, three. And to the other side from here and on that, the door of the courtyard, hangings of fifteen cubits to a side, their pillars, three and their sockets, three. All of the curtains of the courtyard as a circle of fine woven white linen. And sockets of the pillars of brass and their capitalsnails of the pillars and their overlays of silver, and the overlays of their capitals of silver and those overlaid in silver, all of the pillars of the courtyard.

Samaritan Pentateuch	And for the east side eastward fifty cubits. The hangings of the one side [of the gate were] fifteen cubits; their pillars three, and their sockets three. And for the other side of the court gate, on this hand and that hand, [were] hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about [were] of fine twined linen.
Updated Brenton (Greek)	And on the east side curtains of fifty cubits of fifteen cubits behind, and their pillars three, and their sockets three. And at the second back on this side and on that by the gate of the court, curtains of fifteen cubits, their pillars three and their sockets three; all the curtains of the tabernacle of fine linen twined. (Exodus 37:11–14)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The hangings on one side of the doorway were fifteen cubits long, on three pillars with their three bases; And the same on the other side of the doorway; on this side and on that the hangings were fifteen cubits long, on three pillars with their three bases. All the hangings were of the best linen. And the bases of the pillars were of brass; their hooks and the bands round the tops of them were of silver; all the pillars were ringed with silver.
Easy English	There were 7 metres of curtain on each side of the entrance. Three poles with their bases held the curtains on each side. The workers used good linen to make all the curtains around the yard. All the poles had bronze bases to hold them. But the workers used silver to make the hooks that were on the poles, and the sticks. They covered the tops of the poles with silver too. All the poles around the yard had silver sticks to join them together.
Easy-to-Read Version–2002	On one side of the entrance the wall of curtains was 15 cubits [428] long. There were three posts and three bases on this side. The wall of curtains on the other side of the entrance was also 15 cubits long. There were three posts and three bases on that side. All the curtains around the courtyard were made from fine linen. [429] The bases for the posts were made from bronze [430] . The hooks and the curtain rods [431] were made from silver. The tops of the posts were covered with silver also. All the posts in the courtyard had silver curtain rods.
God's Word™	Each side of the entrance to the courtyard was 22 1/2 feet wide with curtains hung on three posts set in three bases. All the curtains around the courtyard were made out of fine linen yarn. The bases for the posts were made of bronze. The hooks and bands on the posts were made of silver. The tops of the posts were covered with silver. And the bands on all the posts of the courtyard were made of silver.
Good News Bible (TEV)	On each side of the entrance there were 7 1/2 yards of curtains, with three posts and three bases. All the curtains around the enclosure were made of fine linen. The bases for the posts were made of bronze, and the hooks, the rods, and the covering of the tops of the posts were made of silver. All the posts around the enclosure were connected with silver rods. Both God's Word™ and the GNB combined vv. 14 & 15.
The Message	The posts of the Courtyard were both capped and banded with silver. The screen at the door of the Courtyard was embroidered in blue, purple, and scarlet fabric with fine twisted linen. It was thirty feet long and seven and a half feet high, matching the hangings of the Courtyard. There were four posts with bases of bronze and fastening hooks of silver; they were capped and banded in silver. The Message does not easily matched with the verses being covered.
NIRV	Curtains 22 feet six inches long were on one side of the entrance to the courtyard. They were hung on three posts. Each post had a base. Curtains 22 feet six inches long were also on the other side of the entrance. They were hung on three posts. Each post had a base. All the curtains around the courtyard were made out of finely twisted linen. The bases for the posts were made out of bronze. The hooks and

bands on the posts were made out of silver. Their tops were covered with silver. So all the posts of the courtyard had silver bands.

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

Casual English Bible	The east side of the courtyard became the eastern gate, the courtyard entrance. Bezalel gave it two curtains, one on each side of the entrance. The curtain on the right stretched 7½ yards long (almost 7 m), supported by three posts and bases. Curtains on the left side of the entrance also reached 7½ yards long, supported by three posts and bases. Expert weavers made every curtain in the courtyard from the finest linen. All the posts in the courtyard were silver and seated in bronze bases. They were equipped with silver rings and hooks.
Contemporary English V.	Around the sacred tent Bezalel built a courtyard one hundred fifty feet long on the south and north and seventy-five feet wide on the east and west. He used twenty bronze posts on bronze stands for the south and north and ten for the west. Then he hung a curtain of fine linen on the posts along each of these three sides by using silver hooks and rods. He placed three bronze posts on each side of the entrance at the east and hung a curtain seven and a half yards wide on each set of posts.
New Berkeley Version New Life Version	. The curtains for one side of the gate were as long as seven steps. They had three pillars with three bases. And on the other side there were curtains as long as seven steps, with three pillars and three bases. All the curtains around the open space were made of fine linen. The bases for the pillars were made of brass. The hooks of the pillars and their rings were made of silver. Their tops were covered with silver. And the pillars were joined with silver.
New Living Translation	The courtyard entrance was on the east end, flanked by two curtains. The curtain on the right side was 22 1/2 feet long [Hebrew <i>15 cubits</i> [6.9 meters]; also in 38:15.] and was supported by three posts set into three bases. The curtain on the left side was also 22 1/2 feet long and was supported by three posts set into three bases. All the curtains used in the courtyard were made of finely woven linen. Each post had a bronze base, and all the hooks and rings were silver. The tops of the posts of the courtyard were overlaid with silver, and the rings to hold up the curtains were made of silver.
Unfolding Bible Simplified	On one side of the entrance, Bezalel and his men made a curtain about seven meters wide with three posts and three bases. On the other side of the entrance, they made a curtain about seven meters wide with three posts and three bases. They made all the curtains around the courtyard from fine linen. All the posts around the courtyard were made of bronze, but they covered the tops with silver. They connected the posts with metal rods that they covered with silver. They also made the clasps and hooks with silver.

Partially literal and partially paraphrased translations:

American English Bible	[The entrance to the courtyard] ran twenty-two-and-a-half feet toward the rear, with three posts and three bases. Then there was a second section leading to the entrance of the courtyard, with curtains that were twenty-two-and-a-half feet long, having three posts and three bases. All the curtains for the Tent were made out of fine-spun linen, their bases were made of bronze, their hooks and clips were of silver, and all the posts in the courtyard were silver plated.
Beck's American Translation Common English Bible	. There were twenty-two and a half feet of drapes on one side with three posts and three bases for them. Likewise, there were twenty-two and a half feet of drapes on the other side of the plaza's gate with three posts and three bases for them. All the

drapes around the courtyard were made of fine twisted linen. The bases for the posts were made of copper, but the hooks for the posts and their bands were made of silver. The tops of the posts were covered with silver, and all the posts surrounding the courtyard had silver bands.

New Advent (Knox) Bible

For the eastern side, it was fifty cubits long; fifteen cubits occupied the space at one end, in which there were three sockets and three posts, and at the other end (leaving room in between for the entrance which led to the tabernacle) there were again hangings fifteen cubits long, three posts, and three sockets. All these hangings for the court he had made out of twisted linen thread. The sockets for the posts were of bronze; the capitals were of silver, in chased work; the posts of the court he plated with silver. V. 13 is included for context.

Translation for Translators

On each side of the entrance, they made a curtain ◀22-1/2 feet/6.6 meters▶ wide. On each side they *were hung from* three posts, and one base was under each post. All the curtains around the courtyard were made from fine white linen. All the posts around the courtyard were made of bronze, but the tops were covered with silver. The posts were connected with *metal rods covered with* silver. The clasps/fasteners and hooks were made of silver.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

And for the east side toward the sunrise, 75 feet long, the hangings on one side of the gate were 22½ feet, [Lit 15 cubits, also in v. 15] including their three posts and their three bases. It was the same for the other side of the courtyard gate. The hangings were 22½ feet, including their three posts and their three bases. All the hangings around the courtyard were of finely spun linen. The bases for the posts were bronze; the hooks and bands of the posts were silver; and the plating for the tops of the posts was silver. All the posts of the courtyard were banded with silver. V. 13 is included for context.

Ferrar-Fenton Bible

And upon the eastern face, the sun rise, fifty cubits: fifteen cubits of curtains to the gate-posts, six pillars and six bases, but from the other gate-post, on this side and that, to the gate of the court, curtains for fifteen cubits; six pillars and bases. All the curtains around the court were of spun linen, and the bases of the pillars were of brass, but the spikes of the pillars and the rods were of silver, and the capitals of the pillars of silver; with rods of silver for all the pillars of the court. V. 13 is included for context.

International Standard V

The hangings for one section [Lit. the shoulder] were 22 and a half feet [Lit. 15 cubits; or about 6.9 meters] with their three pillars and three sockets, and also for the second section. On either side of the gate of the court were hangings of 22 and a half feet [Lit. 15 cubits; or about 6.9 meters] with their three pillars and three sockets. All the hangings around the court were of fine woven linen. The sockets for the pillars were of bronze and the hooks of the pillars and their bands [Perhaps a kind of connecting rod joining the pillars together] were of silver. Their tops were overlaid with silver, and all the pillars of the court were banded with silver.

Lexham English Bible

...fifteen cubits of hangings were to the shoulder, [Or “side,” referring to the span on one side of the courtyard’s entry] with their three pillars and their three bases, and for the second shoulder [Or “side,” referring to the span on one side of the courtyard’s entry] on each side [Literally “from this and from this”] of the gate of the courtyard were fifteen cubits of hangings, with their three pillars and their three bases. All the hangings of the courtyard all around were finely twisted linen, and the bases for the pillars were bronze, the hooks of the pillars and their bands were silver, and the overlay of their tops was silver, and all the pillars of the courtyard were banded with silver.

Unfolding Bible Literal Text

The hangings for one side of the entrance were fifteen cubits long. They had three posts with three bases. On the other side of the entrance of the courtyard were also hangings fifteen cubits long, with three posts and three bases. All the hangings

around the courtyard were made of fine linen. The bases for the posts were made of bronze. The hooks and rods for the posts were made of silver, and the covering for the tops of the posts was also made of silver. All the courtyard posts were covered with silver.

Urim-Thummim Version

The curtains for one side of the gate were 22 1/2 feet long with their 3 pillars and their 3 sockets. And for the other side of the court gate, on this side and that side were curtains of 22 1/2 feet long, with their 3 pillars and their 3 sockets. All the curtains enclosing the court were of finely twisted linen. The sockets for the pillars were of brass, the hooks of the pillars and their binders of silver, and the capitals were molded with silver and all the pillars of the court were molded with silver too. Fifteen cubits of drapes, onto the shoulder, their columns three, and their sockets three. And for the second shoulder, from this and from that for the gate of the courtyard, fifteen cubits of drapes, their columns three, and their sockets three. All the drapes of the courtyard, around, sixfold-wrought cloth. And the sockets for the columns were copper, the hooks of the columns and their fillets silver, and their top was plated silver, and they were filleted with silver, all the columns of the courtyard.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) On one side of the gateway there were fifteen cubits of hangings carried on three posts set in three bases. On the other side there were fifteen cubits of hangings, with their three posts and their three bases. All the hangings enclosing the court were of fine twined linen. The bases for the posts were of bronze and their hooks of silver like the rods at the top. The tips of the posts were of silver and had rods of silver.

The Heritage Bible

The veils of the one side, fifteen cubits, their columns, three, and their bases three.

And for the second side, on this hand, and that hand, of the court gate, veils of fifteen cubits, their columns, three, and their bases, three.

All the veils of the court all around were fine twisted linen.

And the bases for the columns, bronze; the hooks of the columns and their rods, silver; and the encasement of their heads, silver; all the columns of the court were joined with silver.

New American Bible (2011)

On one side there were hangings to the extent of fifteen cubits, with three columns and three pedestals; on the other side, beyond the gate of the court, there were likewise hangings to the extent of fifteen cubits, with three columns and three pedestals. The hangings on all sides of the court were woven of fine linen twined. The pedestals of the columns were of bronze, while the hooks and bands of the columns were of silver; the capitals were silver-plated, and all the columns of the court were banded with silver.

New Catholic Bible

On the one side there were fifteen cubits of curtaining, with its three poles and their three sockets, and on the other side -- either side of the gateway to the court -- there were fifteen cubits of curtaining with its three poles and their three sockets. All the curtaining round the court was of finely woven linen, the sockets for the poles were of bronze, the poles' hooks and rods of silver, their capitals were overlaid with silver and all the poles of the court had silver rods.

Revised English Bible—1989

The hangings of the court all round were of finely woven linen.

The sockets for the posts were of bronze; the hooks were of silver as were the bands on the posts, the tops of them overlaid with silver, and all the posts of the court were bound with silver. Vv. 14–15 are placed with the previous passage for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The tapestries for the one side [of the gateway] were twenty-two-and-a-half feet long, hung on three posts in three sockets; likewise for the other side — on either side [of the gate] were tapestries twenty-two-and-a-half feet long on three posts in three sockets. All the tapestries for the courtyard, all the way around, were of finely woven linen; the sockets for the posts were of bronze; the hooks on the posts and their rings were of silver; the capitals of the posts were overlaid with silver; and all the posts of the courtyard were banded with silver.
Kaplan Translation	The hangings on one side, [of the enclosure] were 15 cubits long, held by three poles with three bases. The same was true of the other side of the enclosure's entrance, so that the hangings there were [also] 15 cubits [wide], held by three poles with three bases. All the enclosure's hangings were made of twined linen. The bases for the poles were made of copper, while the pole hooks and bands were made of silver. All the enclosure's poles [also] had silver caps,* and the [poles themselves] were ringed* with silver. 38:17 silver caps. A detail not mentioned above. See note on 27:11. — ringed (see Radak, Sherashim). Or, "since they were inlaid with silver" (Saadia).
The Scriptures 1998	And for the east side eastward, fifty cubits: fifteen cubits of screens on the one side, with their three columns and their three sockets, and fifteen cubits of screens the other side of the courtyard gate, on this side and that side, with their three columns and their three sockets. All the screens of the courtyard all around were of fine woven linen. And the sockets for the columns were of bronze, the hooks of the columns and their bands were of silver, and the overlay of their tops was of silver. And all the columns of the courtyard had bands of silver. V. 13 is included for context.
Tree of Life Version	The hangings for one side of the gate were fifteen cubits, with three pillars and their bases. Similarly for the other side, on either side of the gate of the courtyard were hangings of 15 cubits, with their three pillars and three bases. All the hangings of the courtyard all around were of finely twisted linen. The bases for the pillars were bronze, the hooks of the pillars and their bands were silver, the overlaying of their capitals were silver, and all the pillars of the courtyard were ringed with silver.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND ON THE EAST SIDE CURTAINS OF FIFTY CUBITS OF FIFTEEN CUBITS BEHIND, AND THEIR PILLARS THREE, AND THEIR SOCKETS THREE. AND AT THE SECOND BACK ON THIS SIDE AND ON THAT BY THE GATE OF THE COURT, CURTAINS OF FIFTEEN CUBITS, THEIR PILLARS THREE AND THEIR SOCKETS THREE; ALL THE CURTAINS OF THE TABERNACLE OF FINE LINEN TWINED. (Exodus 37:11–14)
Awful Scroll Bible	On the east side, from the rising of the sun, fifty cubits, the drapes of the side five and ten cubits, their pillars three and their sockets three. The other side of the gate of the court, the draping is to be five and ten cubits, their pillars three and their sockets three. The drapes of the court on around are of being twined bleached linen. The sockets for the pillars are to be of bronze, the hooks of the pillars and their bands are to be of silver. The overlaying of the capitals is to be of silver, and the pillars of the court are to be banded with silver. V. 13 is included for context.
exeGesés companion Bible	And for the east edge toward the rising: fifty cubits; the hangings of the one shoulder fifteen cubits; their pillars three and their sockets three: and for the second shoulder of the court portal, on this and that, hangings of fifteen cubits;

Orthodox Jewish Bible	<p>their pillars three and their sockets three. All the hangings of the court all around are of white twined linen; and the sockets for the pillars of copper; the hooks of the pillars and their attachments of silver; and the overlaying of their tops of silver; and all the pillars of the court are attached with silver. V. 13 is included for context. The hangings of the one side of the entrance were fifteen cubits; their amrudim shloshah, and their sockets shloshah. And for the other side. On each side of the khatzer, were hangings of fifteen cubits; their amrudim shloshah, and their sockets shloshah. All the hangings of the khatzer all around were of twisted fine linen. And the sockets for the amrudim were of nechoshet; the hooks of the amrudim and their bands of kesef; and the overlaying of their tops of kesef; and all the amrudim of the khatzer were banded with kesef.</p>
-----------------------	--

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>The curtains for one side of the court gate were fifteen cubits, with their three support poles and their three sockets; and the same for the other side [of the court gate]. Left and right of the court gate there were curtains of fifteen cubits; with their three support poles and their three sockets. All the curtains around the court were of fine twisted linen. The sockets for the support poles were made of bronze, the hooks of the support poles and their connecting rings were made of silver; and silver overlaid their tops. All the support poles of the court had silver connecting rings.</p>
The Expanded Bible	<p>On one side of the entry there was a wall of curtains ·twenty-two and one-half feet [·fifteen cubits] long, held up by three ·posts [pillars] and three bases. On the other side of the entry there was also a wall of curtains ·twenty-two and one-half feet [·fifteen cubits] long, held up by three ·posts [pillars] and three bases. All the curtains around the courtyard were made of fine linen. The bases for the ·posts [pillars] were made of bronze. The hooks and the bands on the ·posts [pillars] were made of silver, and the tops of the ·posts [pillars] were ·covered [overlaid] with silver also. All the ·posts [pillars] in the courtyard had silver bands.</p>
Kretzmann's Commentary	<p>The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three. And for the other side of the court gate, the large entrance to the sacred enclosure, on this hand and that hand, were hangings of fifteen cubits; their pillars three and their sockets three. This section of the enclosure toward the east was just like the curtains on the north, south, and west sides. All the hangings of the court round about were of fine twined linen. And the sockets for the pillars, the bases, were of brass, the hooks of the pillars and their fillets of silver, and the overlaying of their chapters, the capitals of the posts only, of silver; and all the pillars of the court were filleted with silver, their connecting rods were made of silver.</p>
The Voice	<p>On both sides of the entrance, he hung panels that were 22½ feet wide on three posts set into three bases. All the fabric panels enclosing the courtyard were made of finely woven linen. The bases for the posts were all crafted out of bronze. The hooks and bands on the posts were all made out of silver, and the tops of each post were overlaid with silver. All the rings which attached the panels to the posts were made of silver.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	The hangings on the shoulder [were] fifteen cubits, their pillars three and their sockets three. And on the second shoulder on either side of the gate of the courtyard, [there were] hangings of fifteen cubits, their pillars three and their sockets three. All the hangings of the courtyard all around were of twisted fine linen. And the sockets for the pillars were copper; the hooks of the pillars and their bands were silver, and the overlay of their tops was silver, and they were banded with silver, all the pillars of the courtyard.
NET Bible®	<p>...with hangings on one side¹⁰ of the gate that were twenty-two and a half feet long, with their three posts and their three bases, and for the second side of the gate of the courtyard, just like the other,¹¹ the hangings were twenty-two and a half feet long, with their three posts and their three bases. All the hangings around the courtyard were of fine twisted linen. The bases for the posts were bronze. The hooks of the posts and their bands were silver, their tops were overlaid with silver, and all the posts of the courtyard had silver bands.¹²</p> <p>¹⁰tn The word literally means “shoulder.” The next words, “of the gate,” have been supplied here. The east end contained the courtyard’s entry with a wall of curtains on each side of the entry (see v. 15).</p> <p>¹¹tn Heb “from this and from this” (cf, 17:12; 25:19; 26:13; 32:15; Josh 8:22, 33; 1 Kgs 10:19-20; Ezek 45:7).</p> <p>¹²tn Heb “they were banded with silver.”</p>
Rotherham’s <i>Emphasized B.</i>	<p>And <on the east side towards the dawn> fifty cubits: hangings fifteen cubits for the side-piece,— their pillars three, and their sockets three; and <for the second’ sidepiece on this side and on that of the gate of the court> hangings fifteen cubits,— their pillars three, and their sockets three. All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of bronze, the hooks of the pillars and their connecting-rods ^d of silver,—and the overlaying of their capitals was silver,—and they themselves were filleted with silver, even all the pillars of the court. V. 13 is included for context.</p> <p>^d Or: “fillets” or “rings”—O.G.</p>
Literal, almost word-for-word, renderings:	
Brenner’s Mechanical Trans.	...the slings are <fifteen> forearms (for) the shoulder piece, their three pillars and their three footings, and (for) the second shoulder piece, from this one and from (that) one, (for) the gate of the yard are slings, <fifteen> forearms, their three pillars and their three footings, all the slings of the yard all around are of [twisted] linen, and the footings (for) the pillars of copper, the pegs of the pillars and their binders of silver, and the metal plating of their heads of silver, and all the pillars of the yard are being attached with silver,...
Charles Thompson OT	...and on the east end fifty cubits, the hangings on one side of the gateway were fifteen cubits, their pillars three and their bases three, and on the other side of the gateway of the court, the hangings were fifteen cubits, their pillars three and their bases three. All these hangings of the tabernacle were of cotton. (Exodus 37:11–14)
Context Group Version	The hangings for the one side [of the gate] were fifteen cubits; their pillars three, and their sockets three; and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of bronze; the hooks of the pillars, and their fillets, of silver; and the overlaying of their capitals, of silver; and all the pillars of the court were filleted with silver.
English Standard Version	The hangings for one side of the gate were fifteen cubits, with their three pillars and three bases. And so for the other side. On both sides of the gate of the court were hangings of fifteen cubits, with their three pillars and their three bases. All the

Legacy Standard Bible	<p>hangings around the court were of fine twined linen. And the bases for the pillars were of bronze, but the hooks of the pillars and their fillets were of silver. The overlaying of their capitals was also of silver, and all the pillars of the court were filleted with silver.</p> <p>The hangings for the one side [Lit <i>shoulder</i>] of the gate were fifteen cubits, [Approx. 22.5 ft. or 6.75 m] with their three pillars and their three bases, and so for the other [Lit <i>second</i>] side [Lit <i>shoulder</i>]. On both sides [Lit <i>On this side and on that side</i>] of the gate of the court were hangings of fifteen cubits, with their three pillars and their three bases. All the hangings of the court all around were of fine twisted linen. The bases for the pillars were of bronze, the hooks of the pillars and their bands were of silver; and the overlaying of their tops were of silver, and all the pillars of the court were furnished with silver bands.</p>
Literal Standard Version	<p>The hangings on the side [are] fifteen cubits, their pillars three, and their sockets three, and at the second side at the gate of the court, on this [side] and on that [side]—hangings of fifteen cubits, their pillars three, and their sockets three; all the hangings of the court around [are] of twined linen, and the sockets for the pillars of bronze, the pegs of the pillars and their fillets of silver, and the overlaying of their tops of silver, and all the pillars of the court are filleted with silver.</p>
New European Version	<p>The hangings for the one side were fifteen cubits; their pillars three, and their sockets three; and so also for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings around the court were of fine twined linen. The sockets for the pillars were of brass. The hooks of the pillars and their fillets were of silver; and the overlaying of their heads, of silver; and all the pillars of the court were filleted with silver.</p>
Young's Updated LT	<p>The hangings on the side are fifteen cubits, their pillars three, and their sockets three, and at the second side at the gate of the court, on this and on that, <i>are</i> hangings, fifteen cubits, their pillars three, and their sockets three; all the hangings of the court round about <i>are</i> of twined linen, and the sockets for the pillars of brass, the pegs of the pillars and their fillets of silver, and the overlaying of their tops of silver, and all the pillars of the court are filleted with silver.</p>

The gist of this passage:
14-17

The entrance to the courtyard is constructed.

Exodus 38:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q ^o lâ'îym (קֹלְאִיִּם) [pronounced KEH-lahg-eem]	curtains, hangings, drapes, draperies	masculine plural noun	Strong's #7050 BDB #887
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	five	masculine singular numeral	Strong's #2568 BDB #331
'âsâr (עָשָׂר) [pronounced gaw-SAWR]	ten; –teen [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
'ammâh (אַמָּה) [pronounced ahm-MAW]	(a) cubit (18 inches); often cubits in the singular	feminine singular noun	Strong's #520 BDB #52
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Exodus 38:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâthêph (כַּתֵּף) [pronounced kaw-THAFE]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine singular noun with the definite article	Strong's #3802 BDB #509

Translation: On one side [of the entrance, he made] 22.5 feet [of] tarps,...

There is an opening or entrance into the courtyard, and on one side of it is 22.5' of curtains.

Exodus 38:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ammûwd (עַמּוּד) [pronounced gâhm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765
shêlôwshâh/shêlôshâh (שְׁלֹשָׁה) (שְׁלֹשָׁה) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘eden (עֵדֶן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
shêlôwshâh/shêlôshâh (שְׁלֹשָׁה) (שְׁלֹשָׁה) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025

Translation: ...with three pillars and three bases [lit., their three pillars and their three bases];...

These curtains (or tarps) are held up by 3 pillars standing in 3 bases.

Exodus 38:14 On one side [of the entrance, he made] 22.5 feet [of] tarps, with three pillars and three bases [lit., their three pillars and their three bases];... (Kukis mostly literal translation)

I believe that we are only speaking of one side of the gate here. There will be three pillars on each side of the gate. This is for the surrounding wall (which is a series of posts which hold up tarps.

Exodus 38:15a

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

Exodus 38:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâthêph (כַּתֵּף) [pronounced kaw-THAFE]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine singular noun with the definite article	Strong's #3802 BDB #509
shênîyth (שֵׁנִי) [pronounced shay-NEETH]	<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
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
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
All BDB definitions for zeh (זֶה) or zô'th (זֹאת): 1) <i>this, this one, here, which, this...that, the one...the other, another, such</i> ; 1a) <i>(alone)</i> ; 1a1) <i>this one</i> ; 1a2) <i>this...that, the one...the other, another</i> ; 1b) <i>(appos to subst)</i> ; 1b1) <i>this</i> ; 1c) <i>(as predicate)</i> ; 1c1) <i>this, such</i> ; 1d) <i>(enclitically)</i> ; 1d1) <i>then</i> ; 1d2) <i>who, whom</i> ; 1d3) <i>how now, what now</i> ; 1d4) <i>what now</i> ; 1d5) <i>wherefore now</i> ; 1d6) <i>behold here</i> ; 1d7) <i>just now</i> ; 1d8) <i>now, now already</i> ; 1e) <i>(poetry)</i> ; 1e1) <i>wherein, which, those who</i> ; 1f) <i>(with prefixes)</i> ; 1f1) <i>in this (place) here, then</i> ; 1f2) <i>on these conditions, herewith, thus provided, by, through this, for this cause, in this matter</i> ; 1f3) <i>thus and thus</i> ; 1f4) <i>as follows, things such as these, accordingly, to that effect, in like manner, thus and thus</i> ; 1f5) <i>from here, hence, on one side...on the other side</i> ; 1f6) <i>on this account</i> ; 1f7) <i>in spite of this, which, whence, how</i> .			
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
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
qâlâ'îym (קַלְעִיִּם) [pronounced KEH-lahg- eem]	<i>curtains, hangings, drapes, draperies</i>	masculine plural noun	Strong's #7050 BDB #887
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
âsâr (עָשָׂר) [pronounced gaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
'ammâh (אַמָּה) [pronounced ahm-MAW]	<i>(a) cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52

Translation: ...and on the other side, from here to there, [he made] 22.5 feet [of] tarps...

There are 22.5' of tarps or hanging fabric on the other side of the entryway.

Exodus 38:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ammûwd (עַמּוּד) [pronounced <i>gáhm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765
sh ^o lôwshâh/sh ^o lôshâh (שְׁלוֹשָׁה) (שְׁלֹשָׁה) [pronounced <i>shel-oh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025
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
’eden (עֵדֶן) [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
sh ^o lôwshâh/sh ^o lôshâh (שְׁלוֹשָׁה) (שְׁלֹשָׁה) [pronounced <i>shel-oh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025
This is v. 14b exactly.			

Translation: ...[along with] their three pillars and their three bases.

These curtains are held aloft by 3 pillars and 3 bases.

Exodus 38:15 ...and on the other side, from here to there, [he made] 22.5 feet [of] tarps [along with] their three pillars and their three bases. (Kukis mostly literal translation)

So all along the walls we have these hangings of the fine twined linen (so far, only, mentioned only in v. 9).

In the middle of this verse, we have the word *zeh* (זֶה) [pronounced *zeh*] twice and, by itself, it means *here, this*. However, it is with the prefixed preposition *mîn* (מִן) [pronounced *min*] and it occurs twice with a conjunction between. Under these circumstances, it means *on this side and on that side*. What is being described is on the left and on the right of the gate.

Exodus 38:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Exodus 38:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qêlâ'îym (קֵלָעִים) [pronounced KEH-lahg'-eem]	curtains, hangings, drapes, draperies	masculine plural construct	Strong's #7050 BDB #887
châtsêr (חֲצֵר) [pronounced khaw-TZAR]	courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
çâbîyb (בִּיבֵּי) [pronounced saw ^b -VEE ^b V]	those surrounding, surrounds; places round about, a circuit; all around; on every side	substantive	Strong's #5439 BDB #686
sheshîy/shêsh (שֵׁשׁ) [pronounced shesh-EE/shaysh]	something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
shâzar (שָׁזַר) [pronounced shaw-ZAHR]	twisted	Hophal participle	Strong's #7806 BDB #1004

Translation: All of the tarps surrounding the courtyard [were made of] fine twisted linen.

There are curtains (or draperies or tarps) all around the courtyard; and they are all made of this fine twisted linen.

Exodus 38:16 All of the tarps surrounding the courtyard [were made of] fine twisted linen. (Kukis mostly literal translation)

In the court, one was surrounded by this fine, twined linen, the purity of the humanity of Jesus Christ.

Exodus 38:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'eden (אֶדֶן) [pronounced EH-dehn]	base, pedestal; foundation, socket; a basis (of a building, a column, etc	masculine plural noun with the definite article	Strong's #134 BDB #10
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'ammûwd (אֲמוּדִים) [pronounced gâhm-MOOD]	pillar, column; platform, scaffold	masculine plural noun with the definite article	Strong's #5982 BDB #765
nêchôsheth (נְחֹשֶׁת) [pronounced nê-KHOH-sheth]	copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons	masculine singular noun	Strong's #5178 BDB #638

Exodus 38:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wâw (וּ) [pronounced vawv/wow]	<i>hook, nail, pin, peg</i>	masculine plural construct (this is the name of the 6 th Hebrew letter)	Strong's #2053 BDB #255
‘ammûwd (עַמּוּד) [pronounced ġahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
w ^e (or v ^e) (וְ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châshûwq/châshuq (חֲשֻׁבִּים/חֲשֻׁבִּים) [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
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun pausal form	Strong's #3701 BDB #494

Translation: The base for [each] column [is made of] copper; the hooks of the pillars and the rings [are made of] silver;...

The bases for the columns are made of copper; and the hooks and rings are made of silver. These hooks and rings probably are used to hang the curtains. However, they may somehow attach the pillars to one another.

Exodus 38:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsipûwy (צִפְּיָיו) [pronounced tsihp-POO-ee]	<i>overlaying, metal plating</i>	masculine singular construct	Strong's #6826 BDB #860
râ'shîym (רִאשִׁימִים) [pronounced raw-SHEEM]	<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
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun pausal form	Strong's #3701 BDB #494

Translation: ...the capitals [are] plaited with silver;...

The top section placed over the pillar is plaited with silver.

Exodus 38:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
hêm (הֵם) [pronounced haym]	they, those; them, themselves; these [with the definite article]; the others	3 rd person masculine plural personal pronoun; sometimes the verb to be is implied	Strong's #1992 BDB #241
châshaq (חָשַׁק) [pronounced khaw- SHAHK]	being join together; adding silver connectors	masculine plural, Pual participle	Strong's #2836 BDB #365
keçeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun pausal form	Strong's #3701 BDB #494
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
‘ammûwd (אֲמוּנָה) [pronounced ġahm- MOOD]	pillar, column; platform, scaffold	masculine plural construct	Strong's #5982 BDB #765
châtsêr (חֲצֵר) [pronounced khaw- TZAR]	courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346

Translation: ...and all the pillars of the courtyard are joined by [these] silver [fittings].

The pillars are joined by silver. Now, whether this means this is a common theme or there is something which holds these all together, I don't know.

Exodus 38:17 The base for [each] column [is made of] copper; the hooks of the pillars and the rings [are made of] silver; the capitals [are] plaited with silver; and all the pillars of the courtyard are joined by [these] silver [fittings]. (Kukis mostly literal translation)

This is an overview of what metals had been used for what.

The Tabernacle and Courtyard (a graphic); from [My Jewish Learning](#); accessed February 4, 2024.



This page asks the question, *What Was the Tabernacle (Mishkan)?* They answer with: *A portable sanctuary in the wilderness.*¹³

At the very front of the courtyard is the entryway which is built in vv. 14–17.

Exodus 38:14–17 On one side [of the entrance, he made] 22.5 feet [of] tarps, with three pillars and three bases [lit., *their three pillars and their three bases*]; and on the other side, from here to there, [he made] 22.5 feet [of] tarps [along with] their three pillars and their three bases. All of the tarps surrounding the courtyard [were made of] fine twisted linen. The base for [each] column [is made of] copper; the hooks of the pillars and the rings [are made of] silver; the capitals [are] plaited with silver; and all the pillars of the courtyard are joined by [these] silver [fittings]. (Kukis mostly literal translation)

There is an entryway into the courtyard. There are three pillars on each side of it and 22.5 feet of tarp.

Exodus 38:14–17 On the right side of the opening to the courtyard are 22.5 feet of tarps, held up by three pillars set into three bases; with the same set up the left side of the opening. The tarps which surround the courtyard are all made of fine twisted linen. The base for each column is made from copper, the hooks and rings are made from silver; the capitals are plaited with silver; and all of the pillars in the courtyard are joined together at the top with silver fittings. (Kukis paraphrase)

The actual tarp covering at the entrance is then made:

And a covering of a gate of a the courtyard, a work of an embroiderer, violet and purple and a dye of scarlet and fine linen twisted; twenty a cubit long and height in breadth five cubits for a juxtaposition with curtains of the courtyard. And their pillars four and their bases four copper, their hooks silver and overlaying capitols and their rings silver. And all pegs for the Tabernacle and to the courtyard around copper.

Exodus
38:18–20

The covering of the gate to the courtyard [is] the work of an embroiderer, [with the royal colors] violet, purple and scarlet dye [used] for twisted fine linen. [The entry covering is] 30 feet long and 7.5 feet high opposite the courtyard tarps. [The cover over the entrance is held up by] four pillars [supported by] four bases [made of] copper. The hooks [are made from] silver; the capitols [are] overlaid [with silver] and the rings [are made] with silver. All of the pegs for the Tabernacle and for the courtyard around [are made of] copper.

The covering for the entry into the courtyard is the work of an embroiderer, using the royal colors violet, purple and scarlet dye for the twisted white linen. This entry covering is 30 feet long and 7.5 feet high, as compared to the courtyard tarps. The entry cover is held up by four pillars placed into four bases made of copper. Hooks are made from silver, the rings are made from silver; and the capitols are overlaid with silver. All of the pegs used around the courtyard and Tabernacle are made of copper.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And a covering of a gate of a the courtyard, a work of an embroiderer, violet and purple and a dye of scarlet and fine linen twisted; twenty a cubit long and height in breadth five cubits for a juxtaposition with curtains of the courtyard. And their pillars four and their bases four copper, their hooks silver and overlaying capitols and their rings silver. And all pegs for the Tabernacle and to the courtyard around copper.

¹³ From <https://www.myjewishlearning.com/article/the-tabernacle/> accessed February 4, 2024.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.) .
 And he made in the entry thereof an embroidered hanging of violet, purple, scarlet, and fine twisted linen, that was twenty cubits long, and five cubits high, according to the measnre of all the hangings of the court. And the pillars in the entry were four, with sockets of brass, and their heads and gravings of silver. The pins also of the tabernacle and of the court round about he made of brass.

Lamsa's Peshitta (Syriac)

And a covering of the gates of the courtyard, the work of an artist: blue fringes and purple, and dye of scarlet, and fine woven white linen, twenty cubits the length, and the height and breadth, five cubits, against the curtains of the courtyard. Their pillars four, and their sockets four, of brass, and their capitals of silver and the overlays of their capitals and their coverings of silver. And all nails of the Tabernacle and of the court as a circle of brass.

Samaritan Pentateuch

And the hanging for the gate of the court [was] needlework, [of] blue, and purple, and scarlet, and fine twined linen: and twenty cubits [was] the length, and the height in the breadth [was] five cubits, answerable to the hangings of the court. And their pillars [were] four, and their sockets [of] brass four; their hooks [of] silver, and the overlaying of their chapters and their fillets [of] silver. And all the pins of the tabernacle, and of the court round about, [were of] brass. (Exodus 38:19–21)

Updated Brenton (Greek)

And the veil of the gate of the court, the work of an embroiderer of blue, purple, spun scarlet, and fine linen twined; the length of twenty cubits, and the height and the breadth of five cubits, made equal to the curtains of the court; and their pillars four, and their sockets four of brass, and their hooks of silver, and their chapters overlaid with silver. And all the pins of the court round about of brass, and they were overlaid with silver. (Exodus 37:16–18)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the curtain for the doorway of the open space was of the best linen, with designs of blue and purple and red in needlework; it was twenty cubits long and five cubits high, to go with the hangings round the sides. There were four pillars with their bases, all of brass, the hooks being of silver, and their tops and their bands being covered with silver. All the nails used for the House and the open space round it were of brass.

Easy English

They used blue, purple and red material, as well as good linen, to make the curtain for the entrance of the yard. A worker used special skills so that it looked beautiful. It was 9 metres wide and 2.2 metres high. All the curtains around the yard were 2.2 metres high. Four poles in bronze bases held the curtain at the entrance. The poles had silver hooks and silver sticks. Silver also covered the tops of the poles. The workers used bronze to make the pegs that fixed the tabernacle to the ground. They also made bronze pegs to fix all the curtains around the yard to the ground.

Easy-to-Read Version–2002

The curtain for the entrance of the courtyard was made from fine linen [432] and blue, purple, and red yarn. Designs were woven into that curtain. The curtain was 20 cubits [433] long and 5 cubits [434] high. It was the same height as the curtains around the courtyard. The curtain was supported by four posts and four bronze [435] bases. The hooks on the posts were made from silver. The tops on the posts were covered with silver, and the curtain rods [436] were also made from silver. All the tent pegs for the Holy Tent [437] and for the curtains around the courtyard were made from bronze.

God's Word™

The screen for the entrance to the courtyard was made of violet, purple, and bright red yarn embroidered on fabric made from fine linen yarn. It was 30 feet long and 7 1/2 feet high, just like the curtains of the courtyard. It was hung on four posts set in four bronze bases. The hooks and bands on the posts were made of silver. The

	<p>tops of the posts were covered with silver. All the pegs for the tent and the surrounding courtyard were made of bronze.</p>
Good News Bible (TEV)	<p>The curtain for the entrance of the enclosure was made of fine linen woven with blue, purple, and red wool and decorated with embroidery. It was 10 yards long and 21/2 yards high, like the curtains of the enclosure. It was supported by four posts in four bronze bases. Their hooks, the covering of their tops, and their rods were made of silver. All the pegs for the Tent and for the surrounding enclosure were made of bronze.</p>
<i>The Message</i>	<p>The west end of the Courtyard had seventy-five feet of hangings with ten posts and bases, and fastening hooks and bands of silver. Across the seventy-five feet at the front, or east end, were twenty-two and a half feet of hangings, with their three posts and bases on one side and the same for the other side. All the hangings around the Courtyard were of fine twisted linen. The bases for the posts were bronze and the fastening hooks and bands on the posts were of silver. The posts of the Courtyard were both capped and banded with silver. The screen at the door of the Courtyard was embroidered in blue, purple, and scarlet fabric with fine twisted linen. It was thirty feet long and seven and a half feet high, matching the hangings of the Courtyard. There were four posts with bases of bronze and fastening hooks of silver; they were capped and banded in silver. All the pegs for The Dwelling and the Courtyard were made of bronze. This is vv. 12–20 in the Message. The combine some of the elements which reduces the overall text.</p>
NIRV	<p>The curtain for the courtyard entrance was made out of blue, purple and bright red yarn and finely twisted linen. A person who sewed skillfully made it. It was 30 feet long. Like the curtains of the courtyard, it was seven feet six inches high. It had four posts and four bronze bases. Their hooks and bands were made out of silver. Their tops were covered with silver. All the tent stakes of the holy tent were made out of bronze. So were all the stakes of the courtyard around it.</p>

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

Casual English Bible	<p>The courtyard entrance was 10 yards (9 m) wide, covered with curtains. A weaver made the curtains out of the finest linen, embroidered with decorations in blue, purple, and crimson. Bezalel supported this curtain with four bronze posts and bases, equipped with silver rings and hooks to hold curtains. He used bronze to make tent pegs for the worship center's tent with its courtyard.</p>
Contemporary English V.	<p>For the entrance to the courtyard, Bezalel made a curtain ten yards long, which he hung on four bronze posts that were set on bronze stands. This curtain was the same height as the one for the rest of the courtyard and was made of fine linen embroidered and woven with blue, purple, and red wool. He hung the curtain on the four posts, using silver hooks and rods. The pegs for the tent and for the curtain around the tent were made of bronze.</p>
The Living Bible	<p>The drapery covering the entrance to the court was made of fine-twined linen, beautifully embroidered with blue, purple, and scarlet thread.</p>
	<p>It was 30 feet long and 7-1/2 feet wide, just the same as the drapes composing the walls of the court. It was supported by four posts, with four bronze bases and with silver hooks and rods; the tops of the posts were also silver.</p>
	<p>All the nails used in constructing the Tabernacle and court were bronze.</p>
New Berkeley Version	<p>.</p>
New Life Version	<p>The curtain for the gate of the open space was the work of an able workman. It was made of blue, purple and red cloth and fine linen. It was as long as ten long steps, and as high as a man raises his hand, to go with the curtains around the open space. Its four pillars and their bases were made of brass. Their hooks and rings were made of silver. And their tops were covered with silver. All the nails of the meeting tent and the open space were made of brass.</p>

New Living Translation	He made the curtain for the entrance to the courtyard of finely woven linen, and he decorated it with beautiful embroidery in blue, purple, and scarlet thread. It was 30 feet long, and its height was 7 1/2 feet, [Hebrew <i>20 cubits</i> [9.2 meters] <i>long and 5 cubits</i> [2.3 meters] <i>high</i> .] just like the curtains of the courtyard walls. It was supported by four posts, each set securely in its own bronze base. The tops of the posts were overlaid with silver, and the hooks and rings were also made of silver. All the tent pegs used in the Tabernacle and courtyard were made of bronze.
Unfolding Bible Simplified	For the entrance of the courtyard, they made a curtain from fine white linen, and a skilled weaver embroidered it with blue, purple, and red woolen yarn. The curtain was nine meters long and two and one-third meters high, just like the other curtains around the courtyard. All the curtains were made of fine linen. They were supported by four posts, and under each post was a base made of bronze. All the posts around the courtyard were connected with metal rods covered with silver. The clasps were made of silver, and the tops of the posts were covered with silver. All the tent pegs to support the sacred tent and the curtains around the courtyard were made of bronze.

Partially literal and partially paraphrased translations:

American English Bible	The veils for the entrance to the courtyard were embroidered of blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen. They were each thirty feet long and seven-and-a-half feet high, and they were connected to the courtyard curtains. They had four posts and four bronze bases. Their hooks were of silver, and their tips were silver plated, and all the courtyard tent pegs were made of bronze.
Beck's American Translation	.
Common English Bible	The screen for the gate into the courtyard was made with blue, purple, and deep red yarns and fine twisted linen, decorated with needlework. It was thirty feet long and, along the width of it, seven and a half feet high, corresponding to the courtyard's drapes. It had four posts, their four copper bases, their silver hooks, and their tops and bands covered with silver. All the tent pegs for the dwelling and for the courtyard all around were made of copper.
New Advent (Knox) Bible	At the entrance, he made a hanging of twisted linen threads, embroidered with threads of blue and purple and scarlet twice-dyed, twenty cubits long, and, like all the hangings of the court, five cubits high. There were four posts at the entrance, with sockets of bronze and capitals of chased silver. The pegs which kept the tabernacle and the court in place, all round, were made of bronze.
Translation for Translators	For the entrance of the courtyard, they made a curtain from fine white linen, and a skilled weaver embroidered it with blue, purple, and red yarn/thread. The curtain was «30 feet/9 meters» long and «7-1/2 feet/2.3 meters» high, just like the other curtains around the courtyard. All the curtains were made of fine white linen. They were supported by four posts, and <i>under each post</i> was a base made of bronze. All the posts around the courtyard were connected with <i>metal rods covered with silver</i> . The clasps/fasteners were made of silver, and the tops of the posts were covered with silver. All the tent pegs to support the Sacred Tent and the curtains around the courtyard were made of bronze.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The screen for the gate of the courtyard was made of finely spun linen, expertly embroidered [Or <i>woven</i>] with blue, purple, and scarlet yarn. It was 30 feet [Lit <i>20 cubits</i>] long, and like the hangings of the courtyard, 7½ feet [Lit <i>five cubits</i>] high. [Lit <i>high in width</i>] It had four posts with their four bronze bases. Their hooks were
--------------------------	--

Ferrar-Fenton Bible	<p>silver, and their top plating and their bands were silver. All the tent pegs for the tabernacle and for the surrounding courtyard were bronze.</p> <p>The skreen for the gate of the court, however, was made of embroidery of azure, and purple, and blue-red, and spun linen; and its length was twenty cubits, and in height at the fold-back five cubits, to the juncture with the curtains of the court; with four pillars and four bases of brass; but the pins of silver, and the capitals of the heads of the pillars of silver, with all the other things for the tent and the court around of brass.</p>
International Standard V	<p>The screen of the gate of the court was the work of an embroiderer of blue, purple and scarlet material, and fine woven linen. The length was 30 feet [Lit. 20 cubits; or about 9.1 meters] and it was seven and a half feet [Lit. five cubits; or about 2.29 meters] high along its width, corresponding to the hangings of the court. Their four pillars and their four sockets were of bronze, and their hooks were of silver. Their tops were overlaid with silver and their bands were of silver. All the pegs for the tent and for all around the court were of bronze.</p>
Lexham English Bible	<p>And the screen of the gate of the courtyard was the work of an embroiderer, with blue and purple and crimson yarns and finely twisted linen; it was twenty cubits long and five cubits high, [Literally "height in width"] like the hangings of the courtyard, and with their four pillars and their four bases of bronze, with their silver hooks and with their tops and their bands of silver. And all the pegs [Literally "hands"] for the tabernacle and for the courtyard all around were bronze.</p>
Unfolding Bible Literal Text	<p>The curtain at the courtyard gate was twenty cubits long. The curtain was made of blue, purple, and scarlet linen, fine twined linen, and was twenty cubits long. It was twenty cubits in length and five cubits in height, like the courtyard curtains. It had four bronze bases and silver hooks. The covering for their tops and its rods were made of silver. All the tent pegs for the tabernacle and courtyard were made of bronze.</p>
Urim-Thummim Version	<p>The curtain for the entrance of the court was embroidered of blue, purple, scarlet, and finely twisted linen and 30 feet in length, and its height was 7 1/2 feet corresponding to the curtains of the court. Their 4 pillars, and 4 brass sockets, their hooks of silver and the capitals with their silver moldings, and all the pegs of the Tabernacle and of the court enclosing it were of bronze.</p>
Wikipedia Bible Project	<p>And the screen at the gate of the courtyard, the work of a color-weaver. Cyan and magenta and second-weave, and sixfold-wrought cloth, and its length twenty cubits, and its height, of its width, five cubits, as against the drapes of the courtyard. And their columns were four, and their sockets four, of copper. their sockets silver, and their heads and fillets silver. And all the pegs for the dwelling and the courtyard around were copper.</p>

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And the veil for the gate of the court was embroidered work, blue and purple, and bright crimson and fine twisted linen; and its length, twenty cubits, and its height in width five cubits along the veils of the court.</p> <p>And their columns, four, and their bases of bronze, four; their hooks of silver, and the encasement of their heads, and their rods, silver.</p> <p>And all the pins of the tabernacle and of the court all around were bronze.</p>
New American Bible (2011)	<p>At the gate of the court there was a variegated curtain, woven of violet, purple, and scarlet yarn and of fine linen twined, twenty cubits long and five cubits wide, in keeping with the hangings of the court. There were four columns and four pedestals of bronze for it, while their hooks were of silver, and their capitals and their bands silver-plated. All the tent pegs for the tabernacle and for the court around it were of bronze.</p>

New Jerusalem Bible	The screen for the gateway to the court was of finely woven linen embroidered with violet-purple, red-purple and crimson, twenty cubits long and five cubits high (all the way along) like the curtaining of the court, its four poles and their four sockets being of bronze, their hooks of silver, their capitals overlaid with silver, and their rods of silver. All the pegs round the Dwelling and the court were of bronze.
Revised English Bible—1989	The screen at the gateway of the court was of finely woven linen, embroidered with violet, purple, and scarlet, twenty cubits long and five cubits high to correspond to the hangings of the court, with four posts and four sockets of bronze, their hooks of silver, and the tops of them and their bands overlaid with silver. All the pegs for the Tabernacle and those for the court were of bronze.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(LY: Maftir) The screen for the gateway to the courtyard was the work of a weaver in colors, of blue, purple and scarlet yarn and finely woven linen. Its length was thirty feet and its height seven-and-a-half feet all the way along, like the tapestries of the courtyard. It had four posts in four bronze sockets, with silver hooks, capitals overlaid with silver and silver fasteners. The tent pegs for the tabernacle and for the courtyard around it were of bronze.
Kaplan Translation	The drape for the enclosure's entrance was embroidered out of sky- blue, dark red and crimson wool, together with twined linen. It was 20 cubits long, and 5 cubits wide (or high), just like the [other] hangings of the enclosure. It was held with four poles, having four copper bases, and silver hooks, caps and bands. All the stakes used for the tabernacle itself and the surrounding enclosure were made of copper.
The Scriptures 1998	And the covering for the gate of the courtyard was the work of an embroiderer, of blue and purple and scarlet material, and of fine woven linen, and twenty cubits long, and the height along its width was five cubits, corresponding to the screens of the courtyard. And the columns were four, and their sockets of bronze four, their hooks were of silver, and the overlay of their tops and their bands was of silver. And all the pegs of the Dwelling Place, and of the courtyard all around, were of bronze.
Tree of Life Version	The curtain for the gate of the courtyard was the work of a color weaver, of blue, purple, scarlet and finely twisted linen. It was 20 cubits long and five cubits high, like the hangings of the courtyard. Their four pillars and four bases were bronze. Their hooks along with the overlaying of their capitals and their bands were silver. All the pegs of the Tabernacle and the courtyard all around were bronze.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE VEIL OF THE GATE OF THE COURT, THE WORK OF AN EMBROIDERER OF BLUE, AND PURPLE, AND SPUN SCARLET, AND FINE LINEN TWINED; THE LENGTH OF TWENTY CUBITS, AND THE HEIGHT AND THE BREADTH OF FIVE CUBITS, MADE EQUAL TO THE CURTAINS OF THE COURT; AND THEIR PILLARS FOUR, AND THEIR SOCKETS FOUR OF BRASS, AND THEIR HOOKS OF SILVER, AND THEIR CHAPTERS OVERLAID WITH SILVER. AND ALL THE PINS OF THE COURT AROUND ABOUT OF BRASS, AND THEY WERE OVERLAID WITH SILVER. (Exodus 37:16–18)
Awful Scroll Bible	The screen for the gate of the court, is to be the work of an embroiderer, of violet, magenta, crimson and scarlet, of being twined bleached linen, twenty cubits in length, and the breadth of the height is to be five cubits, corresponding to the drapes of the court. Their pillars four, and sockets of bronze four, their hooks of silver, and the overlays of their capitals and bands are to be of silver. The pins for the dwelling place and the court, on around are to be of bronze.

Concordant Literal Version	The portiere of the court gate was the handiwork of an embroiderer in blue, purple, double-dipped crimson and corded cambric. Twenty cubits was the length, and the rise in the width was five cubits, to correspond with the slung-sheets of the court. Their columns were four and their sockets four, of copper, their hooks of silver and the overlay of their heads and their connections of silver. All the pegs for the tabernacle and for the court round about were copper.
exeGesés companion Bible	And the covering for the portal of the court is embroidery work of blue and purple and scarlet and white twined linen: and twenty cubits long and five cubits high and wide along side the hangings of the court: and their pillars four and their sockets of copper four; their hooks of silver and the overlaying of their tops and their attachments of silver. And all the stakes of the tabernacle and of the court all around, of copper.
Orthodox Jewish Bible	And the masach for the sha'ar of the khatzer was the artistic work of an embroiderer, of turquoise, and purple, and scarlet wool, and twisted fine linen; and twenty cubits was the length, and the height in width was five cubits, corresponding to the hangings of the khatzer. And their ammudim were four, and their sockets of nechoshet four; their hooks of kesef, and the overlaying of their tops and their bands of kesef. And all the tent pegs of the Mishkan, and of the khatzer all around, were of nechoshet.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The screen (curtain) for the gate of the courtyard [on the east side] was the work of an embroiderer, in blue, purple, and scarlet fabric, and fine twisted linen; it was twenty cubits long and five cubits high, corresponding to the curtains of the court. Their four support poles and their four sockets were bronze; their hooks were silver, and silver overlaid their tops and their connecting rings. All the pegs for the tabernacle and the court were bronze.
The Expanded Bible	The ·curtain [screen] for the ·entry [gate] of the courtyard was made of blue, purple, and ·red [scarlet] thread, and fine linen, ·sewn by a person who could sew well [embroidered with needlework]. The curtain was ·thirty feet [^L twenty cubits] long and ·seven and one-half feet [^L five cubits] high, the same height as the curtains around the courtyard. It was held up by four ·posts [pillars] and four bronze bases. The hooks and bands on the posts were made of silver, and the tops on the ·posts [pillars] were ·covered [overlaid] with silver. All the tent pegs for the ·Holy Tent [Tabernacle] and for the curtains around the courtyard were made of bronze.
Kretzmann's Commentary	And the hanging for the gate of the court was needlework, woven in geometrical figures like the screen before the Holy Place, of blue, and purple, and scarlet, and fine twined linen; and twenty cubits was the length of this curtain, for that was the width of the gate, and the height in the breadth was five cubits, answerable to, agreeing with, the hangings of the court. And their pillars were four and their sockets of brass four; their hooks of silver and the overlaying of their chapters and their fillets of silver. And all the pins of the Tabernacle and of the court round about were of brass, the pegs for holding the guy-ropes. Cf Exodus 27:9-19.
The Voice	The <i>fabric</i> screen that served as the entrance to the courtyard was made of finely woven linen <i>richly</i> embroidered with blue, purple, and scarlet thread. It was 30 feet

long and seven and a half feet high, the same height as the rest of the panels around the court. It was held up by four bronze posts set into four bronze bases. The hooks and the rings *which attached the panels* to the posts were crafted out of silver, and the tops of each post were overlaid with silver. Every peg which anchored the congregation tent and the courtyard enclosure *to the ground* was made out of bronze.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And the screen of the gate of the courtyard was the work of an embroiderer, [made] of blue, purple, and crimson wool, and twisted fine linen, twenty cubits long, and its height in the width was five cubits, corresponding to the hangings of the courtyard.</p> <p>corresponding to the hangings of the courtyard: [i.e.,] like the dimensions of the hangings of the courtyard.</p> <p>And their pillars [were] four and their sockets four, of copper, their hooks silver, and the overlay of their tops and their bands were silver. And all the pegs of the Mishkan and of the courtyard all around [were] copper.</p>
NET Bible®	<p>The curtain¹³ for the gate of the courtyard was of blue, purple, and scarlet yarn and fine twisted linen, the work of an embroiderer. It was thirty feet long, and like the hangings in the courtyard, it was seven and a half feet high, with four posts and their four bronze bases. Their hooks and their bands were silver, and their tops were overlaid with silver. All the tent pegs of the tabernacle and of the courtyard all around were bronze.</p> <p>^{13tn} This word is different from the word for hangings; it has more of the idea of a screen, shielding or securing the area.</p>
Rotherham's <i>Emphasized B.</i>	<p>And the screen of the gate of the court was the work of an embroiderer, blue and purple and crimson and fine-twined linen,—and twenty cubits in length, and the height, according to the breadth , of five cubits, to match the curtains of the court; and their pillars were four, and their sockets four, [of bronze],— their hooks of silver, and the overlaying of their capitals and their connecting-rods ^e of silver. And all the pins for the habitation and for the court round about , of bronze.</p> <p>^e Or: “fillets” or “rings”—O.G.</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	<p>...and the canopy of the gate of the yard is a work of embroidering with blue, and purple, and kermes of scarlet, and [twisted] linen, and / forearms is the length, and the height (with) the width is five forearms alongside the slings of the yard, and their four pillars and their four footings of copper, their pegs of silver, and the metal plating of their heads and their binders of silver, and all the tent pegs (for) the dwelling and (for) the yard all around of copper,...</p>
Charles Thompson OT	<p>And the curtain of the gate of the court was a work of tapestry of blue and purple and scarlet yarn and cotton thread, twenty cubits long and the height and breadth, five cubits, answering the hangings of the court, and their pillars were four, the four bases of which were of brass but their hooks were of silver and their capitals were overlaid with silver, and all the pins of the court round about were of brass but they were overlaid with silver. (Exodus 37:16–18)</p>
Context Group Version	<p>And the screen for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the width was five cubits, answerable to the hangings of the court. And their pillars were four, and their sockets four, of bronze; their hooks of silver, and the overlaying of their capitals, and their fillets, of silver. And all the pins of the tabernacle, and of the court round about, were of bronze.</p>

English Standard Version	And the screen for the gate of the court was embroidered with needlework in blue and purple and scarlet yarns and fine twined linen. It was twenty cubits long and five cubits high in its breadth, corresponding to the hangings of the court. And their pillars were four in number. Their four bases were of bronze, their hooks of silver, and the overlaying of their capitals and their fillets of silver. And all the pegs for the tabernacle and for the court all around were of bronze.
Legacy Standard Bible	The screen of the gate of the court was the work of the weaver [A weaver in colors; lit <i>variegator</i>], of blue [Or <i>violet</i>] and purple and scarlet material and fine twisted linen. And the length was twenty cubits [Approx. 30 ft. or 9 m] and the height [Lit height in width] was five cubits, corresponding to the hangings of the court. Their four pillars and their four bases were of bronze; their hooks were of silver, and the overlaying of their tops and their bands were of silver. All the pegs of the tabernacle [Lit <i>dwelling place</i>] and of the court all around were of bronze.
A Voice in the Wilderness	The screen for the gate of the court was the product of skillful weaving of violet, purple, and scarlet thread, and of fine twisted linen. The length was twenty cubits, and the height along its width was five cubits, corresponding to the hangings of the court. And there were four pillars with their four sockets of bronze; their hooks were silver, and the overlay of their tops and their bands was silver. All the pegs of the tabernacle, and of the court all around, were bronze.
Young's Updated LT	And the covering of the gate of the court is the work of an embroiderer, of blue, and purple, and scarlet, and twined linen; and twenty cubits is the length, and the height with the breadth five cubits, over-against the hangings of the court; and their pillars are four, and their sockets of brass four, their pegs are of silver, and the overlaying of their tops and their fillets are of silver; and all the pins for the tabernacle, and for the court round about, are of brass.

The gist of this passage: The fabric for the entryway is made and hung in front of the courtyard.

Exodus 38:18a			
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
mâçâk ^e (מָכָה) [pronounced <i>maw-SAWK^E</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697
sha'ar (שַׁעַר) [pronounced <i>SHAH-ğahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
ma'ăseh (מַעֲשֵׂה) [pronounced <i>mah-ğa-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

Exodus 38:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râqam (רַקַּם) [pronounced raw-KAM]	embroiderer, weaver, one who does needlework	masculine singular, Qal active participle	Strong's #7551 BDB #955
tekêleth (תְּלֵאֶת) [pronounced tek-AY-lehth]	violet, violet thread, violet fabric, purple stuff; translated blue by KJV	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	purple, red-purple (dye, thread, fabric, stuff)	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תֵּלַת/תֵּלֵאֶת/תֵּלַת) [pronounced to-LAW, to-lay-AW, to-LAH-ath]	maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced shaw-NEE]	crimson, scarlet; scarlet clothing; cloth, fabric	masculine singular noun	Strong's #8144 BDB #1040
Properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson. This came from BDB.			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
sheshîy/shêsh (שֵׁשׁ/שֵׁשִׁי) [pronounced shesh-EE/shaysh]	something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
shâzar (שָׂזָר) [pronounced shaw-ZAHR]	twisted	Hophal participle	Strong's #7806 BDB #1004

Translation: The covering of the gate to the courtyard [is] the work of an embroiderer, [with the royal colors] violet, purple and scarlet dye [used] for twisted fine linen.

The gate to the Tabernacle courtyard was to stand out from the walls of the courtyard. Embroiderers used the colors violet, purple and scarlet used with the linen cloth. These are colors associated with royalty.

All around the courtyard are simple white linen tarps (often called curtains). However, the entryway is filled with royal colors, because the entryway into the courtyard is Jesus Christ. All of these royal colors speak of His royalty. For the Hebrew people, this is his royalty as the **Greater Son of David** (at the time that all of this was constructed, no one knew who David was and no one knew about his Greater Son).

Exodus 38:18b

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
ʿes ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
ʾammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>(a) cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
ʾôrek ^e (רָאֵךְ) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun	Strong's #753 BDB #73
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
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular noun	Strong's #6967 BDB #879
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
rôchab (רֹחַב) [pronounced <i>ROH-khab^v</i>]	<i>breadth, width, expanse</i>	masculine singular noun	Strong's #7341 BDB #931
châmêsh (חֲמִשָּׁה) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
ʾammôwth (אַמּוֹת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾummâh (אִמָּה) [pronounced <i>goom-MAW</i>]	<i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i>	feminine singular construct but mostly with the force of a preposition	Strong's #5980 BDB #769
These two together are various translated: <i>close to, close by, over against, near (to), next to, alongside.</i>			
q ^e lâʾîym (קִלְעִיִּם) [pronounced <i>KEH-lahg-eem</i>]	<i>curtains, hangings, drapes, draperies</i>	masculine plural construct	Strong's #7050 BDB #887

Exodus 38:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châtsêr (חָצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346

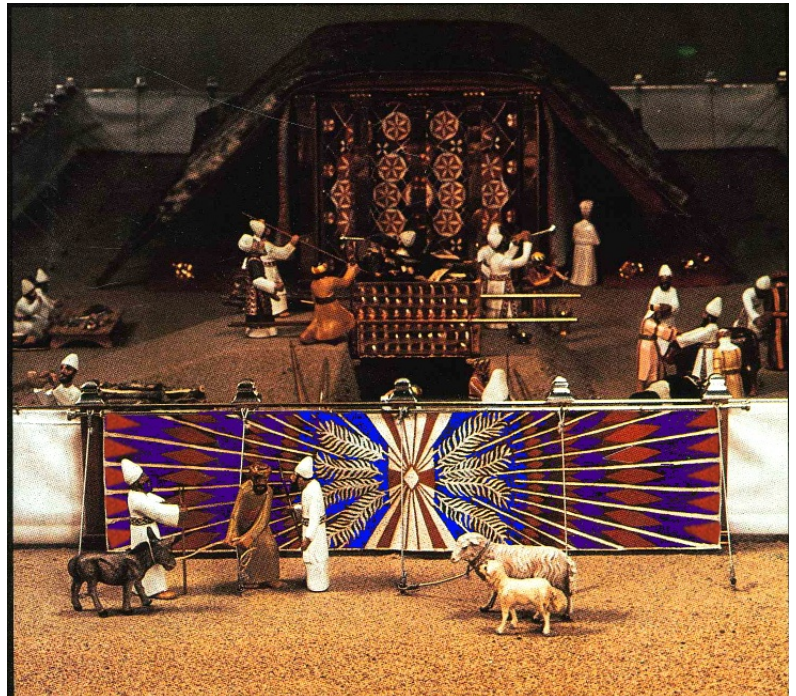
Translation: [The entry covering is] 30 feet long and 7.5 feet high opposite the courtyard tarps.

The gate is 30' long and 7.5' high, and it stands out by comparison to the walls around the courtyard (which walls were made of the same essential material), but without the marvelous royal colors.

Exodus 38:18 The covering of the gate to the courtyard [is] the work of an embroiderer, [with the royal colors] violet, purple and scarlet dye [used] for twisted fine linen. [The entry covering s] twenty cubits longi and five cubits high opposite the courtyard curtains. (Kukis mostly literal translation)

To describe the quality of the embroidery, Owen's says, *embroidered with needlework*; NASB reads: *the work of a weaver*; the NIV renders this *the work of an embroiderer*. They key here is that this is professionally done, which should be the aim of all things that Christians do.

The gate to the court was covered with this colorful hanging, which speaks of our Lord's royalty and deity, which means those who pass through the gate have some interest in God at **God consciousness**.



The Gate to the Courtyard (photo of a model); from [Albany Missionary Baptist Church](#); accessed June 27, 2020.

When pulling up the graphic, and glancing at this page, it was clear that Albany Missionary Baptist Church had worked out all of the symbology. In looking over this, I realize that I have not fully gone into all the symbology of what we are studying.

One Gate — Meaning of the Symbols (from the Albany Missionary Baptist Church)

One Gate (one way into inner court – to salvation)

God has always had just one way to himself, that one way is through Jesus His Son.

John 10:7-9 Jesus is the door of the sheep. You have to go through Jesus to be part of the flock (for salvation) and to be part of His Church (pasture where sheep are fed).

John 14:6 Jesus is the ONLY door (way) to God.

Acts 4:12 Jesus is the only one that can save us, salvation is not in any other way.

John 6:44 Only One Spirit can draw us to salvation to the One Jesus. Without the drawing of the Spirit we can be saved even if we want it..we can't save ourselves.

John 10:1 Those who find other ways to God will be judged as thieves and robbers.

Matthew 7:21-23 Those who think they have found a way through the Gate other than through Jesus will

One Gate — Meaning of the Symbols (from the Albany Missionary Baptist Church)

be sadly mistaken at judgment time.

The Gate

The width of the gate is to teach man there is ample room for all who come on God's terms.

Matt 11:28 It is like Jesus stands before us with out-stretched arms, "Come unto Me".

Matt 7:13-14 Even though all are invited to enter the Gate into the Kingdom, the way is narrow or restricted by God's requirements (Repentance and faith in Jesus).

Ephesians 3:14-21 In regards to sizing up God, Paul encourages us to know or comprehend (grasp) the fullness of God (v.19). Ephesians 1:23 that fullness can be realized when we are part of His body, the Church.

Romans 5:8 How big is God's love?

John 3:16 God's love is big enough to give His only Son, enough so that "whosoever" or anyone that believeth, denoting no limitation to the door size, all can come in.

The Fine-Twined Linen

A. The gate was a hanging of fine twined linen that was of needlework of four colors. The four colors stand for the four Gospels.

Purple – Matthew – royalty:

Matthew 1:21-23; 2:2 God with us. King of the Jews.

Revelation 19:16 King of Kings. Phillip 2:9-11 All bow to Jesus. Hebrews 8:1 sitting with God.

Scarlet – Mark – sacrificial suffering of our Savior: the color of blood

Mark 10:45 Give His life a ransom for many. Col 1:14 Redemption through His blood. Heb 2:9 Lowered Himself, died for us.

White – Luke – His purity:

Luke 1:35 That Holy thing which shall be born.

Luke 2:14 At His birth, Glory to God in the highest.

Luke 23:4, 14 I find no fault in this Man. Heb 4:15 Sinless.

Blue – John – Heavenly origin:

John 1:1-2; 3:13,31; 6:32-33,58 Come from Heaven.

1Corinthians 15:47-49 the Man of Heaven.

1Timothy 3:16 God was manifest in the flesh.

B. The needlework of the Gate was the work of people filled with the Spirit. The stitching together of the four colors was of the finest linen the world had, and needlework of the embroiderer was God led. Ex 35:25-26 God lead woman.

Matthew 19:23-24 The needlework of the Gate can be seen as going through the eye of a needle. Easy if you set your eye on the goal of getting through, hard if you are still hanging on to the world (your money is more important).

The four pillars, set in sockets of brass.

These pillars stand for the four Gospels anchored in judgment.

2Corinthians 5:21 All who reject the Gospel will be judged by them because of what Christ suffered for us.

Acts 17:30-31 Brass stands for earthly judgment. Revelation 1:15 Jesus was shod with brass, bringing judgment.

The Gate, in type, is the way into the Kingdom, it is one of three entrances of the Tabernacle.

The three doors represent Jesus:

The Way (first door, gate), salvation is the first door to God. John 14:6

The Truth (door into Tabernacle proper), Church membership is the second door, gives access to Comforter, position to be part of the Bride.

The Life (veil into the holy of holies). Being part of the Bride gets you to the throne of God.

Revelation 21:10-12, 21, 25 New Jerusalem will have 12 gates, all kept open.

From <http://www.albanymissionarybaptist.org/tabernacle-lesson-5/> accessed June 27, 2020. This appears to be an excellent resource.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 38:19a			
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
‘ammûwd (עֲמֻדָּה) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765
‘ar ^e bâ‘âh (רַבְעָה) [pronounced <i>ahr^e-baw-ÇAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
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
‘eden (עֲדָן) [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
‘ar ^e bâ‘âh (רַבְעָה) [pronounced <i>ahr^e-baw-ÇAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
n ^e chôsheth (נְחֹשֶׁת) [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

Translation: [The cover over the entrance is held up by] four pillars [supported by] four bases [made of] copper.

The gate is made of cloth, so it has to be held up by something. So there are 4 pillars and 4 bases that are made of copper. My assumption is that it is lifted or folded out of the way, so that people can enter.

Exodus 38:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wâw (ו) [pronounced <i>vawv/wow</i>]	<i>hook, nail, pin, peg</i>	masculine plural noun (this is the name of the 6 th Hebrew letter); with the 3 rd person masculine plural suffix	Strong's #2053 BDB #255
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

Exodus 38:19b			
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
tsipûwy (צִפּוּי) [pronounced <i>tsihp-POO-ee</i>]	<i>overlaying, metal plating</i>	masculine singular construct	Strong's #6826 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) (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
châshûwq/châshuq (חֹשֶׁבֶט/חֹשֶׁבֶט) [pronounced <i>khaw-SHOOK</i>]	<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
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: The hooks [are made from] silver; the capitols [are] overlaid [with silver] and the rings [are made] with silver.

The cloth gate is held up using hooks and rings, which are made of silver. The tops of the pillars are capitols and they are overlaid with silver.

Exodus 38:19 [The gate cover is] held up by four pillars [supported by] four bases [made of] copper. The hooks [are made from] silver; the capitols [are] overlaid [with silver] and the rings [are made] with silver. (Kukis mostly literal translation)

Exodus 38:20			
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
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâthêd (יָתֵד) [pronounced <i>yaw-THADE</i>]	<i>pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)</i>	feminine plural noun	Strong's #3489 BDB #450
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 38:20

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
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
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châtsêr (חָצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
çâbîyb (בְּיָב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
n ^e chôsheth (נְחֹשֶׁת) [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

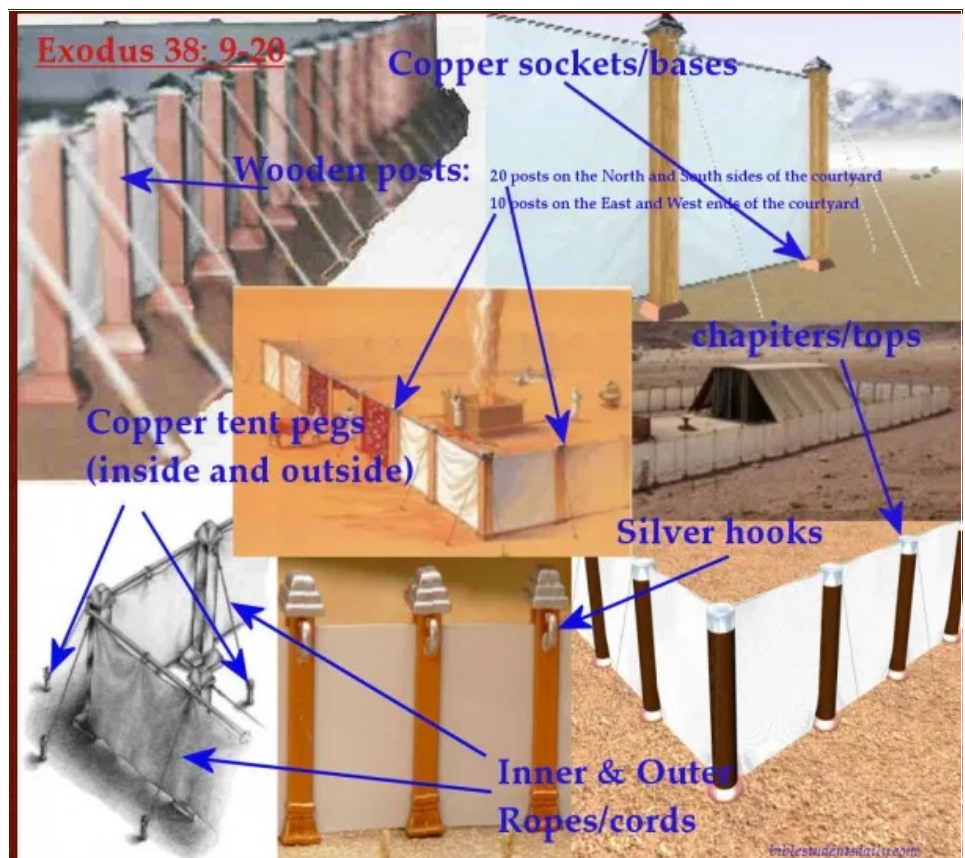
Translation: All of the pegs for the Tabernacle and for the courtyard around [are made of] copper.

There were pegs all around the courtyard; and they are made of copper. My assumption is, these are pegs for going into the ground, and they may hold the tarp walls taunt.

Exodus 38:20 All of the pegs for the Tabernacle and for the courtyard around [are made of] copper. (Kukis mostly literal translation)

These pegs are what come into contact with the earth, and they are to be judged.

Exodus 38:18–20 The covering of the gate to the courtyard [is] the work of an embroiderer, [with the royal colors] violet, purple and



scarlet dye [used] for twisted fine linen. [The entry covering is] 30 feet long and 7.5 feet high opposite the courtyard tarps. [The cover over the entrance is held up by] four pillars [supported by] four bases [made of] copper. The hooks [are made from] silver; the capitols [are] overlaid [with silver] and the rings [are made] with silver. All of the pegs for the Tabernacle and for the courtyard around [are made of] copper. (Kukis mostly literal translation)

Exodus 38:18–20 The covering for the entry into the courtyard is the work of an embroiderer, using the royal colors violet, purple and scarlet dye for the twisted white linen. This entry covering is 30 feet long and 7.5 feet high, as compared to the courtyard tarps. The entry cover is held up by four pillars placed into four bases made of copper. Hooks are made from silver, the rings are made from silver; and the capitols are overlaid with silver. All of the pegs used around the courtyard and Tabernacle are made of copper. (Kukis paraphrase)

Each Manufactured Part of the Courtyard (a graphic); from [Bible Students Daily](#); accessed June 26, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines

Materials Used for the Construction of the Tabernacle
The Human Raw Material

This is a final lists of the materials used. The continues through v. 31 (which ends this chapter).

These things are being sorted out [regarding] the Tabernacle—a Tabernacle of the Testimony: that [which was] recounted by a mouth of Moses, a work of Levites, in a hand of Ithamar, a son of Aaron the priest.

Exodus 38:21

These things are being sorted out regarding the Tabernacle—the Tabernacle of Testimony; that [which was] recorded by Moses. The work of the Levites [was done] under the authority of Ithamar, the son of Aaron the priest.

These are the things being done regarding the construction of the Tabernacle of Testimony, as Moses recounted after meeting the Lord. The Levites did all of the work while under the direction of Ithamar, the son of Aaron the priest.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	These things are being sorted out [regarding] the Tabernacle—a Tabernacle of the Testimony: that [which was] recounted by a mouth of Moses, a work of Levites, in a hand of Ithamar, a son of Aaron the priest.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	These are the instruments of the tabernacle of the testimony, which were counted according to the commandment of Moses, in the ceremonies of the Levites, by the hand of Ithamar, son of Aaron the priest.
Lamsa’s Peshitta (Syriac)	These are the computations of the Tabernacle, the Tabernacle of the Testimony, that were enumerated by the word of the mouth of Moshe; the service of Levi by the hand of Ithamar the son of Ahron the Priest.
Samaritan Pentateuch	This is the sum of the tabernacle, [even] of the tabernacle of testimony, as it was counted, according to the commandment of Moses, [for] the service of the Levites, by the hand of Ithamar, son to Aaron the priest. (Exodus 38:22)

Updated Brenton (Greek) And this was the construction of the tabernacle of witness, accordingly as it was commanded to Moses; so that the public service should belong to the Levites, through Ithamar the son of Aaron the priest. (Exodus 37:19)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	This is the price of the making of the House, even the House of witness, as it was valued by the word of Moses, for the work of the Levites under the direction of Ithamar, the son of Aaron the priest.
Easy English	The materials for the tabernacle This is a list of the materials that the workers used to make the tabernacle with the Covenant Box inside it. Moses commanded the Levites to write this list. Ithamar, the son of Aaron the priest, was the leader of this work.
Easy-to-Read Version–2002	Moses commanded the Levite people to write down all the things that were used to make the Holy Tent, [438] that is, the Tent of the Agreement. [439] Ithamar son of Aaron, was in charge of keeping the list.
God's Word™	This is the amount of material that was used for the tent (the tent of the words of God's promise). An inventory was ordered by Moses and carried out by the Levites under the direction of Ithamar, son of the priest Aaron.
Good News Bible (TEV)	Here is a list of the amounts of the metals used in the Tent of the LORD's presence, where the two stone tablets were kept on which the Ten Commandments were written. The list was ordered by Moses and made by the Levites who worked under the direction of Ithamar son of Aaron the priest.
The Message	This is an inventory of The Dwelling that housed The Testimony drawn up by order of Moses for the work of the Levites under Ithamar, son of Aaron the priest.
NIRV	The Amounts of the Metals Used Here are the amounts of the metals used for the holy tent, where the tablets of the covenant law were kept. Moses commanded the Levites to record the amounts. The Levites did the work under the direction of Ithamar. Ithamar was the son of Aaron the priest.

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

Casual English Bible	Price tag for the worship center Here's an inventory of everything it took to build the tent worship center where the people of Israel kept the Ten Commandments. Moses instructed the people of his tribe, Levi, [2] to compile the numbers. Aaron's son Ithamar directed the audit and presented the report. ² 38:21 Levites were priests and worship associates responsible for directing Israel's worship practices and maintaining the worship center, and later the Jerusalem Temple (Numbers 18:21-24). Priests later conducted similar reports and censuses (Numbers 1:17-19).
Contemporary English V.	Bezalel had worked closely with Oholiab, who was an expert at designing and engraving, and at embroidering blue, purple, and red wool. The two of them completed the work that the LORD had commanded. Moses made Aaron's son Ithamar responsible for keeping record of the metals used for the sacred tent. This is vv. 21–23.
The Living Bible	This summarizes the various steps in building the Tabernacle to house the Ark, so that the Levites could carry on their ministry. All was done in the order designated by Moses and was supervised by Ithamar, son of Aaron the priest.
New Berkeley Version	.
New Life Version	The Parts Are Weighed

This is the number of the things for the meeting tent, the meeting tent of the Law, as they were given by the mouth of Moses, for the work of the Levites, under the leading of Ithamar, the son of Aaron the religious leader.

New Living Translation

Inventory of Materials

This is an inventory of the materials used in building the Tabernacle of the Covenant.[h] The Levites compiled the figures, as Moses directed, and Ithamar son of Aaron the priest served as recorder.

Unfolding Bible Simplified

Here is a list of the amounts of metal used to make the sacred tent. Moses told some men from the tribe of Levi to count all the materials used and write down the amounts. Ithamar son of Aaron the priest, supervised those men

Partially literal and partially paraphrased translations:

American English Bible

This was how things were arranged at the Tent of Proofs, just as the orders were given to Moses. A portion of v. 21 is placed with the next passage for context.

Beck's American Translation

Common English Bible

A listing of materials used

These are the accounts of the dwelling, the covenant dwelling, that were recorded at Moses' instructions. They are the work of the Levites, under the direction of Ithamar, Aaron the priest's son.

Translation for Translators

A list of the materials used

Here is a list of the amounts of metal used to make the Sacred Tent. Moses/I told *some men from the tribe of Levi to count all the materials used and* write down the amounts. Ithamar, the son of Aaron the priest, supervised those men.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

The Officials of the Tabernacle.

These were the officers of the tent,—the Hall of Assembly—which were appointed by the mouth of Moses, for the service of the Levites, under Aithamar, the son of Aaron the priest, with Bezalal the son of Auri, the son of Hor of the tribe of Judah to make everything that the EVER-LIVING had commanded by Moses; and with them Ahaliab the son of Ahhismak of the tribe of Dan, to engrave, and damask, and embroider, in azure, and purple, and blue, and red; and in spinning. Vv. 22–23 are included for context.

International Standard V

The Record of Materials

Here is a summary of materials for the Tent of Meeting that was compiled at Moses' direction, the work of the descendants of Levi under the direction of Aaron the priest's son Ithamar.

Lexham English Bible

Amounts of Gold, Silver, and Bronze Used

These are the records of the tabernacle, the tabernacle of the testimony, which were recorded at the command of [Literally "mouth of"] Moses, the work of the Levites, in the hand of Ithamar the son of Aaron the priest.

Unfolding Bible Literal Text

This is the inventory of the tabernacle, the tabernacle of the covenant decrees, as it was taken following Moses' instructions. It was the work of the Levites under the direction of Ithamar son of Aaron the priest.

Urim-Thummim Version

This is the reckoning for the Tabernacle, even of the Tabernacle of Testimony as it was counted, according to the commandment of Moses for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

Wikipedia Bible Project

Those were the commands for the dwelling, the dwelling for the testimony, which were commanded by Moses. The were the work of the Levites, under the hand of Eitamar, son of Aaron the Priest.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	21Here is the account of metals used for the Holy Tent—the Tent of Meeting— the account drawn up by the Levites under the direction of Ithamar son of Aaron, the priest, as Moses had ordered.
The Heritage Bible	These are the visitation of the tabernacle, the tabernacle of testimony, as it was visited, according to the commandment of Moses, for the service of the Levites by the hand of Ithamar, son to Aaron, the priest.
New American Bible (2011)	Amount of Metal Used. The following is an account of the various amounts used on the tabernacle, the tabernacle of the covenant, drawn up at the command of Moses by the Levites under the direction of Ithamar, son of Aaron the priest.
New Catholic Bible	The Materials Used. ^[b] These are the expenses for the tabernacle, the dwelling place of the Testimony, that Moses ordered the Levites to calculate under the direction of Ithamar, the son of Aaron the priest. [b] According to the account, a ton of gold and five tons of silver were used; the figures are certainly exaggerated in order to make the point that there is no such thing as too much beauty when it comes to honoring the presence of God in the midst of humanity. [Kukis: This would not be an exaggeration.]
New Jerusalem Bible	These are the accounts for the Dwelling -- the Dwelling of the Testimony -- drawn up by order of Moses, the work of Levites, produced by Ithamar son of Aaron, the priest.
NRSV (Anglicized Cath. Ed.)	Materials of the Tabernacle These are the records of the tabernacle, the tabernacle of the covenant,[a] which were drawn up at the commandment of Moses, the work of the Levites being under the direction of Ithamar son of the priest Aaron.
Revised English Bible—1989	These were the appointments of the Tabernacle, that is the Tabernacle of the Testimony which was assigned by Moses to the charge of the Levites under Ithamar son of Aaron the priest.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Haftarah Vayak'hel: M'lakhim Alef (1 Kings) 7:40–50 (A); 7:13–26 (S) B'rit Hadashah suggested readings for Parashah Vayak'hel: 2 Corinthians 9:1–15; Messianic Jews (Hebrews) 9:1–14; Revelation 11:1–13 Parashah 23: P'kudei (Accounts) 38:21–40:38 [In regular years read with Parashah 22, in leap years read separately] These are the accounts of the tabernacle, the tabernacle of the testimony, recorded, as Moshe ordered, by the <i>L'vi'im</i> under the direction of Itamar the son of Aharon, the cohen.
Kaplan Translation	[145. The Accounting! These are the accounts of the Tabernacle (the Tabernacle of Testimony), which were calculated by Moses' order by the Levites* under Ithamar ,* son of Aaron the priest. 38:21 by the Levites (Rashi; Ralbag). Or, . . the accounts of the Tabernacle . . . which would be carried by the Levites" (Ibn Ezra). — Ithamar . Aaron's youngest son (6:23).
The Scriptures 1998	These were the appointments of the Dwelling Place, the Dwelling Place of the Witness, which was appointed by the command of Mosheh, for the service of the L'evites, by the hand of Ithamar, son of Aharon the priest.
Tree of Life Version	These are the accounts of the Tabernacle of the Testimony, as they were recorded according to the commandment of Moses, by the service of the Levites, under the hand of Ithamar son of Aaron the kohen

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THIS WAS THE CONSTRUCTION OF THE TABERNACLE OF WITNESS, ACCORDINGLY AS IT WAS APPOINTED TO MOSES; SO THAT THE PUBLIC SERVICE SHOULD BELONG TO THE LEVITES, THROUGH ITHAMAR THE SON OF AARON THE PRIEST. (Exodus 37:19)
Awful Scroll Bible	These are to be the reviews of the dwelling place, even the dwelling place of the testimony, as it is to have been reviewed by the mouth of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron, the priest.
Concordant Literal Version	These are the notations as to the tabernacle, the tabernacle of the testimony, which were noted down at the bidding of Moses, a service of the Levites under the hand of Ithamar son of Aaron the priest.
exeGeses companion Bible	This is the muster of the tabernacle, of the tabernacle of witness, as counted according to the mouth of Mosheh, for the service of the Leviym, by the hand of Iy Thamar son of Aharon the priest.
Orthodox Jewish Bible	These are the pekudei Mishkan, even of the Mishkan HaEdut, as it was recorded, according to the command of Moshe, for the Avodat HaLevi'im, by the yad of Itamar ben Aharon the kohen.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Cost of the Tabernacle This is the sum of the things for the tabernacle, the tabernacle of the Testimony, as counted according to the command of Moses, for the work of the Levites, under the direction of Ithamar the son of Aaron the priest.
The Expanded Bible	This is a ·list of the materials used to make [inventory; record of] the ·Holy Tent [Tabernacle], the ·Holy Tent [^L Tabernacle] ·where the Agreement was kept [^L of the Covenant/Testimony/Treaty; ^C reference to the tablets of the Ten Commandments; ch. 20]. Moses ordered the Levites to make this list, ·and Ithamar son of Aaron was in charge of keeping it [^L by the hand of Ithama son of Aaron].
Kretzmann's Commentary	Verses 21-31 The Summary of Gold, Silver, and Brass This is the sum of the Tabernacle, even of the Tabernacle of Testimony, as it was counted, the enumeration, the summary of the mustered things, the appointments of the Sanctuary, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron, the priest. The duty of counting the amount of metal used was committed to the Levites under the direction of Ithamar.
The Voice	Here is an account of everything used to construct the congregation tent—the tent of witness—recorded <i>exactly</i> as Moses instructed. The Levites, under the supervision of Aaron's son Ithamar, were in charge of <i>keeping track of the materials</i> .

Bible Translations with Many Footnotes:

The Complete Tanach	These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.
---------------------	--

These are the numbers: In this parsha, all the weights of the donations for the Mishkan were counted -[that] of silver, of gold, and of copper. And all its implements for all its work were [also] counted.

the Mishkan, the Mishkan: Heb. מִשְׁכָּן מִשְׁכָּן [The word מִשְׁכָּן is written] twice. This alludes to the Temple, which was taken as security (מִשְׁכָּן) by the two destructions, for Israel's iniquities [The Temples were taken as a collateral for Israel's sins. When Israel fully repents, the Third Temple will be built]. -[from Midrash Tanchuma 2, Exod. Rabbah 51:3]

the Mishkan of the Testimony: [The Mishkan] was testimony for Israel that the Holy One, blessed is He, forgave them for the incident of the calf, for He caused His Shechinah to rest among them [in the Mishkan]. -[from Midrash Tanchuma 2]

the work of the Levites: The numbers [i.e., the accountings] of the Mishkan and its furnishings [which] is the work given over to the Levites in the desert-to carry, to dismantle, and to set up, each person on his burden upon which he is assigned, as is stated in parshath Nasso (Num. 4:24-28, 31-33).

under the direction of Ithamar: He was appointed over them, to deliver to each paternal family the work incumbent upon it. [Each Levite family was assigned a specific job in the sanctuary.]

NET Bible®

The Materials of the Construction

This is the inventory¹⁴ of the tabernacle, the tabernacle of the testimony, which was counted¹⁵ by the order¹⁶ of Moses, being the work¹⁷ of the Levites under the direction¹⁸ of Ithamar, son of Aaron the priest.

^{14th} The Hebrew word is מִדְּוָקָה (p̄yqude), which in a slavishly literal way would be “visitations of” the tabernacle. But the word often has the idea of “numbering” or “appointing” as well. Here it is an accounting or enumeration of the materials that people brought, so the contemporary term “inventory” is a close approximation. By using this Hebrew word there is also the indication that whatever was given, i.e., appointed for the tabernacle, was changed forever in its use. This is consistent with this Hebrew root, which does have a sense of changing the destiny of someone (“God will surely visit you”). The list in this section will also be tied to the numbering of the people.

^{15th} The same verb is used here, but now in the Pual perfect tense, third masculine singular. A translation “was numbered” or “was counted” works. The verb is singular because it refers to the tabernacle as a unit. This section will list what made up the tabernacle.

^{16th} Heb “at/by the mouth of.”

^{17th} The noun is “work” or “service.” S. R. Driver explains that the reckonings were not made for the Levites, but that they were the work of the Levites, done by them under the direction of Ithamar (Exodus, 393).

^{18th} Heb “by the hand of.”

Rotherham's *Emphasized B.* ||These|| are the details of the habitation—the habitation of testimony,^f which were detailed at the bidding of Moses,—||the service of the Levites, by the hand of Ithamar, son of Aaron the priest||.

^f N.B.: “tables of testimony”; “ark of testimony”; “habitation of testimony.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...these are registered of the dwelling, the dwelling of the evidence which he registered (according to) the mouth of "Mosheh Plucked out", the service of the ones of "Lewi My joining", (by) the hand of "Iytamar Island of the date palm", the son of "Aharon Light bringer", the administrator,...

Charles Thompson OT This was the arrangement of the tabernacle of the testimony, as it was given in charge to Moses, that the service thereof should belong to the Levites under the direction of Ithamar the son of Aaron the priest. (Exodus 37:19)

Context Group Version This is the sum of [the things for] the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

English Standard Version	These are the records of the tabernacle, the tabernacle of the testimony, as they were recorded at the commandment of Moses, the responsibility of the Levites under the direction of Ithamar the son of Aaron the priest.
Legacy Standard Bible	The Things Numbered for the Tabernacle These are the things numbered for the tabernacle [Lit <i>dwelling place</i>], the tabernacle [Lit <i>dwelling place</i>] of the testimony, as they were numbered [Lit <i>appointed</i>] according to the command [Lit <i>mouth</i>] of Moses, for the service of the Levites, by the hand of Ithamar the son of Aaron the priest.
Modern Literal Version	This is the sum of the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.
New European Version	The Amount of Material Used for the Tabernacle This is the amount of material used for the tabernacle, even the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.
Niobi Study Bible	Materials of the Tabernacle This is the account of the tabernacle, even of the tabernacle of testimony, as it was counted according to the commandment of Moses for the service of the Levites, by the hand of Ithamar, son of Aaron the priest.
A Voice in the Wilderness	This is the reckoning of the tabernacle, the tabernacle of the Testimony, which was counted according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son of Aaron the priest.
World English Bible	This is the amount of material used for the tabernacle, even the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.
Young's Updated LT	These are the numberings of the tabernacle (the tabernacle of testimony), which have been numbered by the command of Moses, the service of the Levites, by the hand of Ithamar son of Aaron the priest.

The gist of this passage: An accounting is made of all the materials used; this first verse is essentially a title for the final 11 verses.

Exodus 38:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾēlleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; construct form	Strong's #6485 BDB #823
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: These things are being sorted out regarding the Tabernacle...

The verb here is the masculine plural, Qal passive participle of pāqad (פָּקַד) [pronounced *paw-KAHD*], which means, *being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census*. Strong's #6485 BDB #823. Several translators further extrapolated this meaning to be, *a record of, a list of*. A few translations inserted the words *materials*; and given what follows, this may be a title for the next section, which is a materials and manpower list.

The Tabernacle will become a central part of Israel's worship (we think of the physical centrality as being the Temple, but that will not be built for another 600 years or so). This Tabernacle will serve as the central physical focus of Israel's worship of the **Revealed God** for a considerable amount of time.

When it comes to everything that was done, we simply get the highlights of these things.

Exodus 38:21b			
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 construct	Strong's #4908 BDB #1015
ʿêdûwth (עֵדוּת) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: ...—the Tabernacle of Testimony;...

The full and proper name for the Tabernacle is the Tabernacle of Testimony; or the Tabernacle of **the Law**, or the Tabernacle of Revelation.

As has been mentioned previously, it appears that there was a tent used by Moses as sort of a worship tent; but we are given precious few details about it (this was a temporary measure and we have no idea if God suggested this to Moses or not).

Exodus 38:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
pāqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>to be passed in review, be caused to miss, be called, be called to account; to be recounted, to be remembered by</i>	3 rd person masculine singular, Pual imperfect	Strong's #6485 BDB #823
ʿal (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

Exodus 38:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
This combination of words literally means <i>upon the mouth of, on the mouth of</i> . These words are translated: <i>at the bidding of, at the commandment of, according to the word of, according to the mouth of, according to the command of; upon the testimony of; on the basis of; as had said</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

Translation: ...that [which was] recorded by Moses.

The instructions for building the Tabernacle were given by God to Moses. Moses made known all that God told him. Some of these things were specific instructions to build or do specific things, like, building the Tabernacle.

Exodus 38:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿăbôdâh (עֲבֹדָה) [pronounced <i>ău^b-vo-DAWH</i>]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
L ^e vîyyim (לְוִיִּים) [pronounced <i>l^e-vee-YIM</i>]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

Translation: The work of the Levites...

Moses would not be doing the building, as far as we know; he would simply be giving the instructions.

Exodus 38:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388

This combination of the bēyth preposition and *hand* literally means *in a hand of, in [the] hand of*; and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of*.

Exodus 38:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾĪythâmâr (אִיתָמָר) [pronounced eeth-aw-MAWR]	[is] a land of palms; transliterated <i>Ithamar</i>	masculine singular proper noun	Strong's #385 BDB #16
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
ʾAhărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: ...[was done] under the authority of Ithamar, the son of Aaron the priest.

Someone had to oversee and coordinate these efforts. That is was Ithamar, Aaron's son, does.

Exodus 38:21 These things are being sorted out regarding the Tabernacle—the Tabernacle of Testimony; that [which was] recorded by Moses. The work of the Levites [was done] under the authority of Ithamar, the son of Aaron the priest. (Kukis mostly literal translation)

I must admit that I have complained about lack of consistency in translations, but I have just taken a word and translated it differently than I ever have before. Pâqad (פָּקַד) [pronounced paw-KAD] means *visit, muster, attend to, appoint*. It has a wide variety of meanings. Here, Moses has ordered an inventory be taken so that there is not way too much taken for the construction of the tabernacle. He puts Ithamar, Aaron's son, in charge of this task.

To understand the division of labor; the builder was Bezalel, who likely sub-contracted out much of the work. Whatever he was unable to do, his assistant, Oholiab, was able to do. Oholiab was in charge of embroidering and he was an engraver. The Levites collected and inventoried the offerings, under the control of Ithamar. Notice that this was done professionally, with distinct levels of authority, a clear division of labor and authority, and clearly defined responsibilities. The Hebrews were not sloppy or haphazard in their approach to this work. Similarly, our own lives should reflect this organization and professionalism when doing God's work. Even though God would later say that He loathed this generation, they did have their moments and this was one of them.

Exodus 38:21 These are the things being done regarding the construction of the Tabernacle of Testimony, as Moses recounted after meeting the Lord. The Levites did all of the work while under the direction of Ithamar, the son of Aaron the priest. (Kukis paraphrase)

And Bezalel ben of Uri ben Chur to a tribe of Judah made all that commissioned Y^ehowah Moses. And with Aholiab ben Ahisamach to a tribe of Dan, an engraver and a designer and an embroiderer in the violet and in the purple and in scarlet of the fabric and in the fine linen.

Exodus
38:22–23

Bezalel (the son of Uri, the son of Chur, regarding the tribe of Judah) did all that Y^ehowah commanded Moses. [Bezalel was assisted] by Aholiab, the son of Ahisamach (regarding the tribe of Dan), [who is] an engraver, a designer and an embroiderer [who uses the royal colors] violet, purple and scarlet dyes with fine linen.

Bezalel (son of Uri, grandson of Chur, from the tribe of Judah) oversaw all the Jehovah commanded Moses to do. He was assisted by Aholiab (the son of Ahisamach, from the tribe of Dan), who is skilled in a variety areas (engraver, designer and embroiderer), one it is able to work with fine linen and the violet, purple and scarlet dyes.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Bezalel ben of Uri ben Chur to a tribe of Judah made all that commissioned Y ^e howah Moses. And with Aholiab ben Ahisamach to a tribe of Dan, an engraver and a designer and an embroiderer in the violet and in the purple and in scarlet of the fabric and in the fine linen.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	Which Beseleel, the son of Uri, the son of Hur of the tribe of Juda, had made, as the Lord commanded by Moses. Having for his companion Ooliab, the son of Achisamech, of the tribe of Dan: who also was an excellent artificer in wood, and worker in tapestry and embroidery in violet, purple, scarlet, and fine linen.
Lamsa's Peshitta (Syriac)	And Betsalieil son of Uri, son of Khur, from the tribe of Yehuda, did everything that LORD JEHOVAH commanded Moshe. And with him, Elihab son of Akhisamak, from the tribe of Dan, a Carpenter and Craftsman and Embroiderer in blue fringes and in purple, and with dye of scarlet, and in fine white linen.
Samaritan Pentateuch	And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. And with him [was] Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. (Vv. 23–24 in the Samaritan Pentateuch)
Updated Brenton (Greek)	And Bezalel the son of Uri of the tribe of Judah, did as the Lord commanded Moses. And Eliab the son of Ahisamach of the tribe of Dan was there, who was chief artificer in the woven works and needle-works and embroideries, in weaving with the scarlet and fine linen. (Exodus 37:20–21)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Bezalel, the son of Uri, the son of Hur, of the tribe of Judah, made everything as the Lord had given orders to Moses. And with him was Oholiab, the son of Ahisamach, of the tribe of Dan; a designer and a trained workman, expert in needlework of blue and purple and red and the best linen.
Easy English	Bezalel, the son of Uri and grandson of Hur, made all the things that the Lord had commanded Moses. Bezalel belonged to the tribe of Judah. Ahisamach's son Oholiab helped him. He belonged to the tribe of Dan. He had a special skill to draw things that he wanted to make. He could make beautiful pictures on cloth, with blue, purple and red materials, as well as good linen.

Easy-to-Read Version–2002	Bezalel son of Uri, the son of Hur, from the family group of Judah, made everything the Lord commanded Moses. Also Oholiab son of Ahisamach, from the family group of Dan, helped him. Oholiab was a skilled worker and designer. He was skilled at weaving fine linen [440] and blue, purple, and red yarn.
<i>God's Word™</i>	Now Bezalel, son of Uri and grandson of Hur, from the tribe of Judah, made everything the LORD had commanded Moses. He was a jeweler, carpenter, designer, and he knew how to embroider violet, purple, and bright red yarn on fine linen. His assistant was Oholiab, son of Ahisamach, from the tribe of Dan.
Good News Bible (TEV)	Bezalel, the son of Uri and grandson of Hur from the tribe of Judah, made everything that the LORD had commanded. His helper, Oholiab son of Ahisamach, from the tribe of Dan, was an engraver, a designer, and a weaver of fine linen and of blue, purple, and red wool.
<i>The Message</i>	Bezalel, the son of Uri, son of Hur, of the tribe of Judah, made everything that God had commanded Moses. Working with Bezalel was Oholiab, the son of Ahisamach, of the tribe of Dan, an artisan, designer, and embroiderer in blue, purple, and scarlet fabrics and fine linen.
NIRV	Bezalel, the son of Uri, made everything the Lord had commanded Moses. Uri was the son of Hur. Bezalel was from the tribe of Judah. Oholiab, the son of Ahisamak, helped Bezalel. Oholiab was from the tribe of Dan. He could carve things and make patterns. And he could sew skillfully with blue, purple and bright red yarn and on fine linen.

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

Casual English Bible	Master artisan Bezalel, of Judah's tribe and son of Uri and grandson of Hur, made the worship center exactly as the LORD instructed. Oholiab helped him. He was Ahisamach's son from the tribe of Dan. Oholiab was an engraver and carver. He was also an expert in weaving and embroidering expensive linen of blue, purple, and crimson.
Contemporary English V.	Bezalel had worked closely with Oholiab, who was an expert at designing and engraving, and at embroidering blue, purple, and red wool. The two of them completed the work that the LORD had commanded. Moses made Aaron's son Ithamar responsible for keeping record of the metals used for the sacred tent. [Essentially, these are vv. 21–23.]
The Living Bible	Bezalel (son of Uri and grandson of Hur, of the tribe of Judah) was the master craftsman, assisted by Oholiab (son of Ahisamach of the tribe of Dan); he too was a skilled craftsman and also an expert at engraving, weaving, and at embroidering blue, purple, and scarlet threads into fine linen cloth.
New Berkeley Version	.
New Life Version	Bezalel, the son of Uri, son of Hur, of the family of Judah, made all that the Lord had told Moses. With him was Oholiab, the son of Ahisamach, of the family of Dan. He was an able workman who cut words in stone, gold or silver, and in sewing blue, purple and red cloth and fine linen.
New Living Translation	Bezalel son of Uri, grandson of Hur, of the tribe of Judah, made everything just as the Lord had commanded Moses. He was assisted by Oholiab son of Ahisamach, of the tribe of Dan, a craftsman expert at engraving, designing, and embroidering with blue, purple, and scarlet thread on fine linen cloth.
Unfolding Bible Simplified	Bezalel son of Uri and grandson of Hur made all the things that Yahweh had commanded Moses to make. Bezalel's helper was Oholiab son of Ahisamak, from the tribe of Dan. Oholiab was a skilled engraver who made artistic things. He embroidered designs using blue, purple, and red woolen yarn, and linen.

Partially literal and partially paraphrased translations:

American English Bible	<p>Ithamar (the son of Aaron the High Priest) was in charge of everything, and BeSeleEl, the son of Uri of the tribe of Judah was in charge of making all the things (just as the Lord had instructed Moses).</p> <p>Also, EliAb (the son of AhiSamach of the tribe of Dan) supervised the weaving, stitching, and embroidering with the blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen. A portion of v. 21 is included for context.</p>
Beck's American Translation Common English Bible	<p>Bezalel, Uri's son and Hur's grandson from the tribe of Judah, made everything that the Lord had commanded Moses to make. Working with Bezalel was Oholiab, Ahisamach's son from the tribe of Dan, who was a gem cutter, a designer, and a needleworker in blue, purple, and deep red yarns and in fine linen.</p>
New Advent (Knox) Bible	<p>Here is an account, drawn up at Moses' command by the priest Ithamar, son of Aaron, with the help of the Levites. It shews what was spent on the tabernacle that bears record of the Lord, when all the work was completed, at the Lord's command given through Moses, by Beseleel, son of Uri, son of Hur, of the tribe of Juda. (He had Oöliab, too, son of Achisamech, of the tribe of Dan, to help him; he too was a famous craftsman in wood, he too could make tapestry and embroidery from threads of blue, and purple, and scarlet, and lawn.) V. 21 is included for context.</p>
Translation for Translators	<p>Bezalel the son of Uri and grandson of Hur made all the things that Yahweh commanded Moses/me to be made. Bezalel's helper was Oholiab, the son of Ahisamach, of the tribe of Dan. Oholiab was a skilled engraver who made artistic things. He made fine white linen, and he embroidered designs using blue, purple, and red yarn/thread. He also made other cloth.</p>

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	<p>Amount of Gold and Other Metals used in the Tabernacle.</p> <p>The whole of the gold that was used in the furniture of the sanctuary was twenty-nine talents, and nine hundred and thirty shekels, by the sacred weight. And of silver from the chiefs of the congregation one hundred talents and one thousand seven hundred and fifty-seven shekels by the sacred weight.</p>
International Standard V	<p>Now Uri's son Bezalel, grandson of Hur from the tribe of Judah, made everything that the Lord had ordered Moses to build. [The Heb. lacks to build] With him was Ahisamach's son Oholiab from the tribe of Dan, an engraver, designer, and embroiderer in blue, purple, and scarlet material, and of fine linen.</p>
Lexham English Bible	<p>And Bezalel the son of Uri the son of Hur, of the tribe of Judah, did all that Yahweh commanded Moses. And with him was Oholiab the son of Ahisamach of the tribe of Dan, a skilled craftsman and a designer and an embroiderer with the blue and with the purple and with the crimson <i>yarns</i> and with the linen.</p>
Urim-Thummim Version	<p>And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, fashioned all that YHWH commanded Moses. And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, designer, and an embroiderer in blue, purple, scarlet and fine linen.</p>
Wikipedia Bible Project	<p>And Betsalel son of Uri son of Chur, of the staff of Judah, did all that Yahweh commanded of Moses. And with him was Ahaliav son of Achisamach, of the staff of Dan, craftsman and designer, and color-weaver in cyan and magenta, and second-weave and sixfold fabric.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Bezalel son of Uri, son of Hur, of the tribe of Judah, made all that Yahweh had commanded. His partner was Oholiab son of Ahisamach, of the tribe of Dan, engraver, weaver of fine linen, embroiderer in purple wool, of violet shade and red, in crimson wool and fine linen.</p>
----------------------------	---

The Heritage Bible	And Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses. And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and one who calculates, and an embroiderer in blue, and in purple, and in bright crimson, and fine linen.
New American Bible (2011)	However, it was Bezalel, son of Uri, ^d son of Hur, of the tribe of Judah, who made all that the LORD commanded Moses, and he was assisted by Oholiab, son of Ahisamach, of the tribe of Dan, who was an engraver, an embroiderer, and a weaver of variegated cloth of violet, purple, and scarlet yarn and of fine linen. d. [38:22–23] Ex 31:2, 6; 35:30, 34; 36:1.
New Catholic Bible	Bezalel, the son of Uri, the son of Hur, of the tribe of Judah, completed what the Lord had commanded Moses to do. He did this together with Oholiab, the son of Ahisamach, of the tribe of Dan, who was an engraver and a skillful craftsman, and a weaver of blue, purple, and scarlet cloth and fine twisted linen.
New Jerusalem Bible	Bezalel son of Uri, son of Hur, of the tribe of Judah, made everything that Yahweh ordered Moses to make, his assistant being Oholiab son of Ahisamach, of the tribe of Dan, an engraver, embroiderer and needleworker in violet-purple, red-purple and crimson materials and fine linen.
Revised English Bible—1989	Bezalel son of Uri, son of Hur, of the tribe of Judah, made everything the LORD had commanded Moses. He was assisted by Aholiab son of Ahisamach of the tribe of Dan, an engraver, a seamster, and an embroiderer in fine linen with violet, purple, and scarlet yarn.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	B'tzal'el the son of Uri, the son of Hur, of the tribe of Y'hudah, made everything that Adonai ordered Moshe to make. Assisting him was Oholi'av the son of Achisamakh, of the tribe of Dan, who was an engraver, a designer and a weaver in colors — in blue, purple and scarlet yarn and in fine linen.
Kaplan Translation	Betzalel son of Uri son of Chur, of the tribe of Judah, [used these materials] to make all that God had commanded Moses. With him was Oholiav son of Achisamakh, of the tribe of Dan, who was a skilled carpenter, and [was also expert in] brocading and embroidering with sky-blue, dark red and crimson wool, and fine linen.
<i>The Scriptures</i> 1998	And Betsal'ël son of Uri, son of Ḥur, of the tribe of Yehud'ah, made all that הוה' had commanded Mosheh. And with him: Oholiab? son of Ahisamak?, of the tribe of Dan, an engraver and designer, an embroiderer in blue and purple and scarlet material, and in fine linen.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND BESELEEL THE SON OF URIAS OF THE TRIBE OF JUDAH, DID AS JESUS COMMANDED MOSES. AND ELIAB THE SON OF ACHISAMACH OF THE TRIBE OF DAN WAS THERE, WHO WAS CHIEF ARTIFICER IN THE WOVEN WORKS AND NEEDLE-WORKS AND EMBROIDERIES, IN WEAVING WITH THE SCARLET AND FINE LINEN. (Exodus 37:20–21)
Awful Scroll Bible	Bezale-el, son of Uri, the son of Hur, of the branch of Judah, is to have made them; as to Sustains To Become, who is to have laid it charge to Moses. Aholi-ab, the son of Ahisamach, of the branch of Dan, is to be the engraver, being the assessor, and he embroidering of violet, magenta, crimson and scarlet of the bleached linen.
Concordant Literal Version	Bezalel son of Uri son of Hur of the stock of Judah made all that Yahweh had instructed Moses. With him was Aholiab son of Ahisamach of the stock of Dan, an artificer and brocade designer and embroiderer in blue, in purple, in double-dipped crimson and in cambric.

exeGesés companion Bible	And Besal El the son of Uri the son of Hur of the rod of Yah Hudah works all Yah Veh misvahed Mosheh: and with him is Oholi Ab son of Achi Samach of the rod of Dan - an engraver and a fabricator and an embroiderer in blue and in purple and in scarlet and white linen.
Orthodox Jewish Bible	And Bezalel ben Uri ben Chur, of the tribe of Yehudah, made all that Hashem commanded Moshe. And with him was Oholiav ben Achisamach, of the tribe of Dan, an artistic carver, weaver, and an embroiderer in turquoise, and in purple, and in scarlet wool, and fine linen.

Expanded/Embellished Bibles:

The Expanded Bible	Bezalel son of Uri, the son of Hur of the tribe of Judah, made everything the Lord commanded Moses. Oholiab son of Ahisamach of the tribe of Dan ·helped [^L was with] him. He ·could cut designs into metal and stone; he was a designer and also skilled at sewing [^L was an engraver, designer, and embroiderer of] the blue, purple, and ·red [scarlet] thread, and fine linen.
Kretzmann's Commentary	And Bezaleel, as the master artisan, the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning (skilful) workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen, an artist in all the various crafts that came into consideration.
The Voice	Bezalel (son of Uri the son of Hur, a Judahite) built everything according to the instructions the Eternal One had given Moses. Oholiab (son of Ahisamach the Danite) assisted Bezalel. He was an expert engraver, designer, and embroiderer with blue, purple, and scarlet thread and fine linen.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>Bezalel, son of Uri, son of Hur, of the tribe of Judah, had made all that the Lord had commanded Moses.</p> <p>Bezalel, the son of Uri... had made all that the Lord had commanded Moses: "That Moses had commanded him is not written here, but all that the Lord had commanded Moses," [meaning that] even [in] things that his master [Moses] had not said to him, his [Bezalel's] view coincided with what was said to Moses on Sinai. For Moses commanded Bezalel to first make the furnishings and afterwards the Mishkan. (Rashi is not referring to the command to donate [the materials for the Mishkan and its furnishings], since, on the contrary, the Holy One, blessed be He, commanded the opposite in parshath Terumah. [i.e.,] first [God commanded them to make] the furnishings: the table, the menorah, the curtains, and afterwards [He gave] the command to make the planks [i.e., the Mishkan, whereas] the command of our teacher, Moses, may he rest in peace, at the beginning of Vayakhel (Exod. 35:11-19) lists first the Mishkan and its tent, and afterwards the furnishings. Rather, Rashi is referring to the command to the worker, [i.e.,] in what order he should work. You will find in the parsha of Ki Thissa [where God commanded concerning the order of the Mishkan's construction]: "See, I have called by name Bezalel..." (Exod. 31:2-11), that first the Tent of Meeting is mentioned and afterwards the furnishings. As far as [the command in Terumah] to donate, to prepare what they would require [for the Mishkan and its furnishings], what difference does it make what they donated first? [Thus the order of the furnishings listed there is irrelevant.] See Tosafoth in the chapter entitled תְּאוֹרָה (Ber. 55a): If you ask, how do we know that our teacher, Moses, may he rest in peace, commanded Bezalel to do the opposite [of what God had commanded him]? Since it is not found in the text that Moses commanded Bezalel to construct first the furnishings</p>
---------------------	---

and then the Mishkan], we may reply that it is written in parshath Vayakhel (Exod. 36:2): "And Moses called Bezalel and Oholiab...". [There] the Torah is very brief in explaining what he [Moses] said to them. From this verse (38:22), which is worded, "all that the Lord commanded Moses," we see that he [Moses] commanded them in the opposite manner. [Therefore the text here does not state "that Moses had commanded him."] Study this well.) Bezalel responded, "It is common practice to first make a house and then to put furniture into it." He said to him, "This is what I heard from the mouth of the Holy One, blessed is He." Moses said to him [Bezalel], "You were in the shadow of God [לִצֶּלֶת, which is the meaning of Bezalel's name. I.e., you are right], for surely that is what the Holy One, blessed be He, commanded me." And so he did: [Bezalel] first [made] the Mishkan, and afterwards he made the furnishings. -[from Ber. 55a]

Rotherham's *Emphasized B.* So then ||Bezaleel son of Uri son of Hur of the tribe of Judah|| made all that Yahweh had commanded Moses. And <with him> was Oholiab son of Ahisamach, of the tribe of Dan an artificer and skilful weaver,—and an embroiderer—in blue, and in purple and in crimson and in fine linen.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Betsaleyl In the shadow of El", the son of "Uriy My light", the son of "Hhur Cistern", belonging to the branch of "Yehudah Thanksgiving", [had] (made) all which "YHWH He Is" directed "Mosheh Plucked out", and (with) him is "Ahaliyav Tent of father", the son of "Ahhiysamahh My brother supports", belonging to the branch of "Dan Moderator", an engraver, and a thinker, and an embroiderer (with) the blue, and (with) the purple, and (with) the kermes of the scarlet, and (with) the linen,...
Charles Thompson OT	Now Beseleel the son of Ourius of the tribe of Judas performed the work as the Lord commanded Moses, he and Eliab the son of Achisamach of the tribe of Dan, who was the head Workman in making the woven work and the embroidery and the tapestry of scarlet yarn and cotton thread. (Exodus 37:20–21)
New American Standard B.	Now Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made everything that the LORD had commanded Moses. With him was Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and a skilled embroiderer, and a weaver [Lit <i>variegator</i> ; i.e., a weaver in colors] in violet, in purple, and in scarlet material, and fine linen.
Restored Holy Bible 6.0	Bezaleel, (the son of Uri, the son of Hur), of the tribe of Judah, made all that the LORD commanded Moses. And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a skillful workman, and an embroiderer in blue, in purple, in scarlet, in crimson, and fine linen.
Young's Updated LT	And Bezaleel son of Uri, son of Hur, of the tribe of Judah, has made all that Jehovah commanded Moses; and with him is Aholiab son of Ahisamach, of the tribe of Dan, an engraver, and designer, and embroiderer in blue, and in purple, and in scarlet, and in linen.

The gist of this passage: Bezalel and Aholiab were the ones who oversaw the work (and likely did some of it themselves).

22-23

Exodus 38:22a

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

Exodus 38:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
B ^ə tsal ^ə êl (בִּלְעָזַל) [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
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾŪwrîy (יִרְוָא) [pronounced <i>oo-REE</i>]	<i>flame, fiery; transliterated Uri</i>	masculine singular proper noun	Strong's #221 BDB #22
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Chûr (חֹר) [pronounced <i>koor</i>]	<i>white cloth, something white; transliterated Hur, Chur</i>	masculine singular proper noun	Strong's #2354 BDB #301
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
matteh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Translation: Bezalel (the son of Uri, the son of Chur, regarding the tribe of Judah)...

The building of the Tabernacle along with the various pieces of furniture was a project spearheaded by Bezalel. Uri is probably his father and Chur is possibly the branch of the tribe that Bezalel is in. 1Chronicles 2:20 suggests that this could represent a son, father and grandfather relationship.

Bezalel belongs to the tribe of Judah.

Exodus 38:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾâsâh (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
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>generally untranslated; possibly be translated to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾâsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Exodus 38:22b

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> .			
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 (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
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: ...did all that Y^ehowah commanded Moses.

God gave Moses a set of commands, and Moses then delegated this duty to Bezalel, who was specified by God to be in charge of this project (Exodus 31:2–35:30). We do not know how well Moses knew Bezalel, if at all; but God knew him and his potential as well as his skills.

Exodus 38:22 Bezalel (the son of Uri, the son of Chur, regarding the tribe of Judah) did all that Y^ehowah commanded Moses. (Kukis mostly literal translation)

The builder of a house may not ever even lift a hammer; he often subcontracts out 50–100% of the work to be done. He oversees what is done and occasionally lends a hand himself. We know that he built the ark of the covenant himself (or much of it) and the rest is not necessarily his own handiwork.

Exodus 38:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
'Ohôlîy'âb (אֹהֶל־יָאֵב) [pronounced OH-hohl-ee-AWB]	<i>father's tent; transliterated Aholiab, Oholiab</i>	masculine singular proper noun	Strong's #171 BDB #14

Exodus 38:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
ʾĀchiîyçâmâk ^e (אֲחִיִּיעָמָךְ) [pronounced ahkh-ee-saw-MAWK]	my brother has supported, brother of support and is transliterated Ahisamach, Achisamak	masculine singular proper noun	Strong's #294 BDB #27
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	staff, branch, scepter, rod; branch; tribe	masculine singular construct	Strong's #4294 BDB #641
Dân (דן) [pronounced dawn]	judge and is transliterated Dan	masculine proper noun	Strong's #1835 BDB #192

Translation: [Bezalel was assisted] by Aholiab, the son of Ahisamach (regarding the tribe of Dan),...

Interestingly enough, Bezalel's skills are not enumerated here.

Aholiab ben Ahismach appears to be Bezalel's primary assistant. He is from the tribe of Dan.

It is clear that both men have their skills; and there is no preference being given to one tribe or the other.

Bezalel and Aholiab, Artisans of God (a graphic); from [Saint Takla.Org](http://SaintTakla.Org); accessed June 26, 2020.

I am assuming that the white haired dude is Moses and that he is chatting with Bezalel; and Aholiab is one of the other guys in the picture.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 38:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chârâsh (חָרָשׁ) [pronounced khaw-RAWSH]	an engraver, artificer, metal worker; stone worker; metal craftsman; woodworker	masculine singular noun	Strong's #2796 BDB #360
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Exodus 38:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB</i>]	<i>thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned</i>	masculine singular, Qal active participle	Strong's #2803 BDB #362

In Exodus 35:35, variously translated, *designer, embroiderer, skilled workman, skillful worker, artisan, the weaver of artistic design work, fabricator; the ability to design.*

Translation: ...[who is] an engraver, a designer...

To understand Oholiab's responsibilities, let's examine the Hebrew. Chârâsh (חָרַשׁ) [pronounced *khaw-RAWSH*], which I have translated *craftsman*, following Owen's lead, is a man who can work with metal (1Sam. 13:19 Jer. 10:9), wood (2Sam. 5:11 Jer. 10:3), stone (2Sam. 5:11) and an engraver of stone (Exodus 28:11). It comes from the verb chârash (חָרַשׁ) [pronounced *khaw-RASH*] which means *cut, engrave, plough*.

Oholiab was also the Qal active participle of châsha^{bv} (חָשַׁב) [pronounced *khaw-SHA^{BV}*]. This is a verb used, in the participle, as a substantive to describe one of his abilities. Today, if someone is called a *writer of books*; the verb *writer* describes his vocation, avocation or interest. The verb itself means *think, account*. It is translated a myriad of ways in the KJV; among them: *thought* (Gen. 50:20), *meant* (Gen. 50:20), *devise* (1Sam. 18:25), *think* (Neh., 6:6), *cunning* (Exodus 35:35), *purposed* (Jer. 49:20), *conceived* (Jer. 49:30), *reckon* (Lev. 25:50), *count* (Lev. 25:52), *impute* (Lev. 17:4), *accounted* (1Kings 10:21). It occurs over 150 times in the Old Testament and is rendered in over ten different ways. In any case, this is a verb of *thinking and planning*. After spending sometime in my thesaurus, I am going to go with *an intelligent designer*.

Aholiab has many skills, which are named here and in the following passage. He is apparently able to work with raw materials as building materials. He can work with metal, stone and wood. I would base this upon the word used as well as things which God required Moses to do (which does not mean that Moses did any of those things; he simply laid out what God expected to be done).

Exodus 38:23c

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
râqam (רָקַם) [pronounced <i>raw-KAM</i>]	<i>embroiderer, weaver, one who does needlework</i>	masculine singular, Qal active participle	Strong's #7551 BDB #955
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
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-lehth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun with the definite article	Strong's #8504 BDB #1067
w ^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 38:23c

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
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun with the definite article	Strong's #713 BDB #71
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^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
tôlâ'/tôlê'âh/tôla'ath (תֵּלֵלָה/תֵּלֵלָה/תֵּלֵלָה) [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; cloth, fabric</i>	masculine singular noun with the definite article	Strong's #8144 BDB #1040
Properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson. This came from BDB.			
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^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
sheshîy/shêsh (שֵׁשׁ/שֵׁשׁ) [pronounced shesh-EE/shaysh]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun with the definite article	Strong's #8336 BDB #1010 (& #1058?)

Translation: ...and an embroiderer [who uses the royal colors] violet, purple and scarlet dyes with fine linen.

His last designation is the Qal active participle of râqam (רָקַם) [pronounced raw-KAM], and it simply means *to variegate, embroider, a weaver in colors*. The participle gives his skill by describing what he does.

Given the skills which Aholiab had, it is quite remarkable that he was able to work with fabrics and dying as well.

Exodus 38:23 [Bezalel was assisted] by Aholiab, the son of Ahisamach (regarding the tribe of Dan), [who is] an engraver, a designer and an embroiderer [who uses the royal colors] violet, purple and scarlet dyes with fine linen. (Kukis mostly literal translation)

It is possible, although it is not stated directly, the Oholiab did much of the embroidery of the hangings; however, he could have just as easily overseen the job, having had the experience and ability to oversee this work. This sentence alone tells us that Bezalel did not construct everything that had to be constructed for the tabernacle.

Exodus 38:22–23 Bezalel (the son of Uri, the son of Chur, regarding the tribe of Judah) did all that Y^ehowah commanded Moses. [Bezalel was assisted] by Aholiab, the son of Ahisamach (regarding the tribe of Dan), [who is] an engraver, a designer and an embroiderer [who uses the royal colors] violet, purple and scarlet dyes with fine linen. (Kukis mostly literal translation)

When we focused on the slavery of Israel, we primarily focused upon the building projects with bricks. This would have required tens of thousands of men to do this work. The bulk of Israel was engaged in this type of work. However, that is not the only slavery which existed. Other men with other skills did other sorts of work and some of that work involved the skills that we read about in this passage. You may recall that, when discussing Moses in training, I suggested that many of his teachers were Hebrew scholars. There was a great deal that Moses learned from them—at a bare minimum, about his background, birth and adoption.

Exodus 38:22–23 Bezalel (son of Uri, grandson of Chur, from the tribe of Judah) oversaw all the Jehovah commanded Moses to do. He was assisted by Aholiab (the son of Ahisamach, from the tribe of Dan), who is skilled in a variety areas (engraver, designer and embroiderer), one it is able to work with fine linen and the violet, purple and scarlet dyes. (Kukis paraphrase)

Both Bezalel and Oholiab had skills that were wide-ranging and out of the ordinary. God would have chosen them because they were spiritually mature and because they possessed these skills. When Moses described to them what the pieces of furniture and the ark should look like (he apparently put this into writing as well), they possessed the ability to have that same vision. Furthermore, they were able to act upon this vision to see to turned into reality.

There has always been considerable conversation about what is innate, what can be learned and developed. I think that the wide range of human experience, although suggesting quite a cornucopia of potentials, is not unlimited. We are not a blank slate at birth which can do virtually anything. We can do a lot, but not every person can write music, not every person can do mathematics, not every person can paint. Volition also plays a part. Maybe a person has great potential in many areas, but little or no interest in developing areas of interest.

I had a natural ability in mathematics, even though it was the last thing that interested me strongly. Nevertheless, after changing majors three or four times, I finally settled on mathematics as the major for my Bachelor of Arts. That would suggest that timing and experience play a part as well.

The Gold Raw Material

All the gold, the [gold] fashioned for the work in all work of the holy [place]; and so is gold of the offering nine and twenty round and seven hundreds and thirty a shekel in a shekel of the holy [place].

Exodus
38:24

[This is] all of the gold used for the work in all of the work [done for] the sacred place. The gold [received in] the offering was [approximately] 2200 pounds, with respect to the measures [lit., *shekel*] of the sacred place.

In total, 2200 pounds of gold was received in a free will offerings from the people. This gold was used in the building of the sacred place and its furniture. As a result, weights and measures were standardized and kept at the Tabernacle.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

All the gold, the [gold] fashioned for the work in all work of the holy [place]; and so is gold of the offering nine and twenty round and seven hundreds and thirty a shekel in a shekel of the holy [place].

Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	All the gold that was spent in the work of the sanctuary, and that was offered in gifts, was nine and twenty talents, and seven hundred and thirty sicles according to the standard of the sanctuary.
Lamsa's Peshitta (Syriac)	All the gold that was made for the work in all the work of Holiness was gold of the offering, twenty and nine talents, and four hundred and thirty shekels in shekels of Holiness.
Samaritan Pentateuch	All the gold that was occupied for the work in all the work of the holy [place], even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. (Exodus 38:25)
Updated Brenton (Greek)	All the gold that was employed for the works according to all the fabrication of the holy things, was from the gold of the offerings, twenty-nine talents, and seven hundred and twenty shekels according to the holy shekel. (Exodus 39:1)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The gold used for all the different work done for the holy place, the gold which was given, was twenty-nine talents, and seven hundred and thirty shekels in weight, by the scale of the holy place.
Easy English	The workers used 1,000 kilograms of gold to do all the work to make the tabernacle. That was its proper weight. The Israelites had lifted up this gold as an offering to the Lord.
Easy-to-Read Version–2002	More than 2 tons [441] of gold was given as an offering to the Lord for his holy place. (This was weighed using the official measure. [442])
God's Word™	The total amount of gold from the offerings presented to the LORD used in building the holy place weighed over 2,193 pounds using the standard weight of the holy place.
Good News Bible (TEV)	All the gold that had been dedicated to the LORD for the sacred Tent weighed 2,195 pounds, weighed according to the official standard.
The Message	Gold. The total amount of gold used in construction of the Sanctuary, all of it contributed freely, weighed out at 1,900 pounds according to the Sanctuary standard.
NIRV	The total weight of the gold from the wave offering was more than a ton. It was weighed out in keeping with the standard weights used in the sacred tent. The gold was used for all the work done in connection with the sacred tent.
New Simplified Bible	All the gold from the offerings presented to Jehovah used in building the holy place weighed over two thousand one hundred and ninety three pounds using the standard weight of the holy place.

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

Casual English Bible	<p>People of Israel gave gold in the Gratitude Offering. [3] This gold, designated for the worship center, weighed just over a ton: 2,193 pounds (994 kg). That gold was used throughout the worship center.</p> <p>³38:24 This sacrificial offering goes by various names: fellowship offering, elevation offering, symbolic offering, special offering, and wave offering. The Hebrew word can mean to wave, lift, or blow. It was what some scholars say was mainly an expression of gratitude to God.</p>
Contemporary English V.	According to the official weights, the amount of gold given was two thousand two hundred nine pounds,...
The Living Bible	The people brought gifts of 3,140 pounds of gold, all of which was used throughout the Tabernacle.

New Berkeley Version	.
New Life Version	All the gold used for the work of the holy tent, the gold given as a gift in worship, weighed as much as twelve men.
New Living Translation	The people brought special offerings of gold totaling 2,193 pounds, [Hebrew 29 talents and 730 shekels [994 kilograms]. Each shekel weighed about 0.4 ounces or 11 grams.] as measured by the weight of the sanctuary shekel. This gold was used throughout the Tabernacle.
Unfolding Bible Simplified	All the gold that was used to make the sacred tent weighed 965kilograms. They used the official standard when they weighed thegold
.	.

Partially literal and partially paraphrased translations:

American English Bible	One-thousand, seven hundred and ninety pounds of gold was used in the Holy Places (which all came in as part of the first-fruit offerings), plus seven hundred and thirty holy gold coins.
Beck's American Translation	.
Common English Bible	The total amount of the gold that was used for construction of the whole sanctuary, gold from the uplifted offerings, was twenty-nine kikkars and seven hundred thirty shekels in weight, measured by the sanctuary shekel.
New Advent (Knox) Bible	The sum of gold spent in building the sanctuary, provided by the contribution, was twenty-nine talents and seven hundred and thirty sicles, by sanctuary reckoning.
Translation for Translators	All the gold that was used to make the Sacred Tent weighed «2,195 pounds/1,000 kg.». They used the official standard when they weighed the gold.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Amount of Gold and Other Metals used in the Tabernacle. The whole of the gold that was used in the furniture of the sanctuary was twenty-nine talents, and nine hundred and thirty shekels, by the sacred weight.
International Standard V	All the gold that was used in the work, in all the work on the sanctuary, including [Lit. it was] the gold from the wave offering, totaled [Lit. was] 29 talents, [I.e. 2,175 pounds; a talent weighed about 75 pounds] 730 shekels, [3,000 shekels made one talent.] according to the standard used in [Lit. the shekel of the] the sanctuary.
Unfolding Bible Literal Text	All the gold that was used for the project, in all the work connected with the holy place—the gold from the wave offering—was twenty-nine talents and 730 shekels, measured by the standard of the sanctuary shekel.
Urim-Thummim Version	All the gold that was acquired for the entire work of the holy place, including the gold of the offering, equaled 2,200 pounds according to the Sanctuary shekel.
Wikipedia Bible Project	All the gold which was made for crafting all the holy craft work, and it was the gold of the wave-offering, twenty nine talents, and seven hundred and thirty shekels, by the holy standard shekel.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	All the gold that was done for the work in all the work of the sanctuary, the gold of the offering, was twenty-nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.
New American Bible (2011)	All the gold used in the entire construction of the sanctuary, having previously been given as an offering, amounted to twenty-nine talents and seven hundred and thirty shekels, according to the standard of the sanctuary shekel.
New Jerusalem Bible	The amount of gold used for the work, for the entire work for the sanctuary (the gold consecrated for the purpose) was twenty-nine talents and seven hundred and thirty shekels, reckoned by the sanctuary shekel.

Revised English Bible—1989 The gold of the special gift used for the work of the sanctuary amounted in all to twenty-nine talents seven hundred and thirty shekels by the sacred standard.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the gold used for the work in everything needed for the sanctuary, the gold of the offering, weighed 29 talents 730 <i>shekels</i> [1,930 pounds], using the sanctuary <i>shekel</i> .
Kaplan Translation	[146. The Materials] All the gold was used in the work to complete the sacred task. The amount of gold donated as a wave offering* was 29 talents and 730 shekels* by the sanctuary standard. 38:24 wave offering . See above, 35:22. — 99 talents and 730 shekels . Since a talent is 3000 shekels, this was a total of 87,730 shekels, 1/7 shekel for each person counted. It was a total of 4386-^ pounds of gold. According to Saadia Gaon (quoted in Ibn Ezra, <i>Perush HaKitzur</i>), - $\$$ talent was used to plate each of the 48 beams of the Tabernacle, accounting for 24 talents. Another 2 talents was used for the four pillars holding the cloth partition; 1 talent for the menorah; 1 talent for the ark and its cover, and 1 talent for the table and golden altar. This accounts for the 29 talents. The additional 730 shekels (36.5 pounds) were used for such items as the fasteners and clothing. Since -j- talent was used for each pillar, which was 10 cubits high, and i cubits wide, it can easily be calculated that the thickness of the gold on the pillars was approximately 1/100 inch. If it is assumed that the same thickness was used all around the incense altar, it can be calculated that the top of the altar had a gold layer around inch thick.
<i>The Scriptures</i> 1998	All the gold prepared for the work, in all the work of the set-apart place – and it was the gold of the wave offering – came to be twenty-nine talents and seven hundred and thirty shekels, according to the shekel of the set-apart place.
Tree of Life Version	The entirety of the gold that was used for the work of the Sanctuary, including the gold of the offering, was 29 talents and 730 shekels, according to the Sanctuary shekel.

Weird English, ©ld English, Anachronistic English Translations:

Alpha & Omega Bible	ALL THE GOLD THAT WAS EMPLOYED FOR THE WORKS ACCORDING TO ALL THE FABRICATION OF THE HOLY THINGS, WAS OF THE GOLD OF THE OFFERINGS, TWENTY-NINE TALENTS, AND SEVEN HUNDRED AND TWENTY SHEKELS ACCORDING TO THE HOLY SHEKEL. (Exodus 39:1)
Awful Scroll Bible	The gold being delivered for the work, even the work for that set apart, the gold that is dispread, is to be twenty nine talents, and seven hundred and thirty shekels, by the shekel of that set apart.
Concordant Literal Version	All the gold which was used for the work in all the work of the holy place, namely the gold of the wave offering, came to be twenty-nine talents and seven hundred thirty shekels by the shekel of the holy place.
exeGesés companion Bible	All the gold worked for the work in all the work of the holies - the gold for the wave is twenty-nine rounds and seven hundred and thirty shekels, after the shekel of the holies.

Orthodox Jewish Bible All the zahav that was occupied for the work in all the work of HaKodesh, even the zahav of the tenufah, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of HaKodesh.

Expanded/Embellished Bibles:

The Amplified Bible All the gold that was used for the work, in all the building *and* furnishing of the sanctuary, the gold from the wave offering, was twenty-nine talents and seven hundred and thirty shekels, according to the shekel of the sanctuary.

The Expanded Bible The total amount of gold used to build the Holy Tent [Place] was presented [offered as a wave offering] to the Lord. It weighed over 2,000 pounds [29 talents and 730 shekels], as set by the Holy Place measure.

Kretzmann's Commentary All the gold that was occupied (employed, made use of) for the work in all the work of the Holy Place, even the gold of the offering, the gifts which the people brought voluntarily, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the Sanctuary, that is, standard weight. This was 87,730 shekels in gold, or more than \$600,000, accepting the lowest estimate, according to which a gold shekel was worth \$7. 20. If its value is taken at 9. 60, as some scholars do, the value of the gold used in preparing the Tabernacle was almost \$850,000.

The Voice The total *weight* of gold donated by the Israelites and used in the construction of the congregation tent was about 2,200 pounds [Or 29 talents and 730 shekels] (according to the *official* standards used in the sanctuary).

Bible Translations with Many Footnotes:

The Complete Tanach All the gold that had been used for the work in all the work of the Holy the gold of the waving was twenty nine talents, seven hundred and thirty shekels, according to the holy shekel.

talents: Heb. תַּלְתִּים, sixty manehs. The maneh of the Holy was double [the normal maneh]. Hence, the talent [mentioned here] was [i.e., equaled] one hundred twenty [ordinary] manehs [twice the normal talent], and the maneh was twenty-five selas. Thus, a talent of the Holy was three thousand shekels. Therefore, [the text] counted out in detail all the shekels that were less than three thousand, since they did not amount to a talent [and thus they had to be enumerated separately]. -[from Bech. 5a]

NET Bible® All the gold that was used for the work, in all the work of the sanctuary¹⁹ (namely,²⁰ the gold of the wave offering) was twenty-nine talents and 730 shekels,²¹ according to the sanctuary shekel.

^{19tn} These words form the casus pendens, or independent nominative absolute, followed by the apodosis beginning with the vav (ו; see U. Cassuto, Exodus, 469).

^{20tn} Heb “and it was.”

^{21sn} There were 3000 shekels in a talent, and so the total weight here in shekels would be 87,730 shekels of gold. If the sanctuary shekel was 224 grs., then this was about 40,940 oz. troy. This is estimated to be a little over a ton (cf. NCV “over 2,000 pounds”; TEV “a thousand kilogrammes”; CEV “two thousand two hundred nine pounds”; NLT “about 2,200 pounds”), although other widely diverging estimates are also given.

Rotherham's *Emphasized B.* <As for all the gold that was used for the work, in all the construction of the sanctuary> it came to pass that the gold of the wave-offering was nine and- twenty talents, and seven hundred and thirty shekels, by the shekel of the sanctuary.⁹

⁹ Or: “sacred’ shekel.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...all the gold (used) (for) the business in all the business of the special place, the gold of the wave offering (was) nine and / kikars, and seven hundred and / sheqels (by) the sheqel of the special place,...
Charles Thompson OT	All the gold which was Worked up for all the work of the holy things was of the gold of the offering twenty nine talents and seven hundred shekels after the shekel of the sanctuary. (Exodus 39:1)
Legacy Standard Bible	All the gold that was used for the work, in all the work of the sanctuary, even the gold of the wave offering, was 29 talents [Approx. 1.08 tons or 0.98 metric tons, a talent was approx. 75 lb. or 34 kg] and 730 shekels, [Approx. 18 lb. or 8 kg, a shekel was approx. 0.4 oz. or 11 gm] according to the shekel of the sanctuary.
Literal Standard Version	All the gold which is prepared for the work in all the work of the holy place (and it is the gold of the wave-offering) [is] twenty-nine talents, and seven hundred and thirty shekels, by the shekel of the holy place.
Restored Holy Bible 5.0	All the gold that was occupied for the work in all the work of the Holy place, even the gold of the offering, was twenty nine talents, and seven hundred thirty shekels, after the shekel of the Sanctuary.
Young's Updated LT	All the gold which is prepared for the work in all the work of the sanctuary (and it is the gold of the wave-offering) is twenty and nine talents, and seven hundred and thirty shekels, by the shekel of the sanctuary.

The gist of this passage:

Exodus 38:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
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 with the definite article	Strong's #2091 BDB #262
‘âsâh (עָשָׂה) [pronounced ‘gaw-SAWH]	<i>a doer, a maker, worker, creator, one who constructs [fashions, preparers]</i>	masculine singular, Qal active participle; with the definite article	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
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
b ^e (ב) [pronounced b ^e h]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Exodus 38:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
m ^e lâ'kâh (מֶלֶאכָה) [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

Translation: [This is] all of the gold used for the work in all of the work [done for] the sacred place.

There was a great deal of gold used to make the furniture for the Tabernacle, along with the utensils. This gold was offered by the people as a free will offering. There is no coercion spoken of here.

You may wonder why people brought so much. In part, this could be due to a guilty conscience. In part, due to every family having essentially a life's savings in gold and silver, have carried that for a considerable distance. Even though they have only been out of Egypt for perhaps 4–6 months, this amazing amount of precious metal is not worth as much in a desert-wilderness region where everyone around you also has a similar amount.

Exodus 38:24b

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 imperfect	Strong's #1961 BDB #224
zâhâb (זָהָב) [pronounced zaw-HAW ^e V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular construct	Strong's #2091 BDB #262
t ^e nûwphâh (תְּנוּפָה) [pronounced t'noo-PHAWH]	<i>wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine singular noun with the definite article	Strong's #8573 BDB #632
têsha' (עֶשֶׂת) [pronounced TAY-shahg]	<i>nine, ninth</i>	masculine singular noun; ordinal or cardinal numeral	Strong's #8672 BDB #1077
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
'es ^e rîym (עֶרְיִם) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797

Exodus 38:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kikâr (כִּכָּר) [pronounced kik-KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun	Strong's #3603 BDB #503
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sheba' (שֶׁבַע) [pronounced she ^b -VAHG]	seven	numeral masculine construct	Strong's #7651 BDB #987
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêlôshîym (שְׁלֹשִׁים) [pronounced shê ^l ow-SHEEM]	thirty	masculine plural numeral	Strong's #7970 BDB #1026
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun	Strong's #8255 BDB #1053

Translation: The gold [received in] the offering was [approximately] 2200 pounds,...

The Hebrew people were, no doubt, able to give reasonably exact measures for things, having been slaves in construction for a hundred or more years. There are two measures here: talents (or, *rounds*) and shekels (which is a transliteration). We have many people who have worked on these measures over the years and there seems to be a consensus that this amount of gold here is around 2200 lbs. (based upon 3 or 4 translators who gave American measures to the gold here).

Gold today is worth about \$1300/ounce; and assuming the 2200 lbs to be accurate, that is 34,200 ounces. At \$1000/oz., that is \$35 million in gold, by today's measures (I would guess that is about right for 2010 values). When working on the second draft of this document, gold is around \$2000/ounce, so the amount would be \$70 million by 2024 prices. Gold is also a good way to measure inflation. So, from 2010 to 2024, inflation has been around 100% in the United States.

Let's say that every Hebrew adult (approximately 1 million men and women) had an ounce of gold. That would be 1 million ounces of gold or 62,500 pounds. Even if every man and woman had 1/10th of an ounce of gold, that is still 6250 total pounds of gold. So, if each *family* gave 1/10th of an ounce of gold, there would have been more gold given than what we have here.

Exodus 38:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: ...with respect to the measures [lit., *shekel*] of the sacred place.

This is an odd thing to say, as the Tabernacle is in the process of being built, along with its furniture. So, how do we have a Tabernacle standard set, which seems as it would have been set by those working at the Tabernacle, which is not yet constructed?

It would be my estimation that, when all of this was collected, Moses decided that this information should be recorded for future generations; and Moses is likely a stickler for accuracy; therefore, standards were established (or, standards from Egypt were upheld), and this became known as the standard set by the Tabernacle (or, here, *according to the shekel of the holy place*). Essentially, they were setting the standards of measure right then and there (I would assume that this was a traditional measure used by the Hebrew people; they would have adopted it from somewhere and now they are standardizing it).

Exodus 38:24 [This is] all of the gold used for the work in all of the work [done for] the sacred place. The gold [received in] the offering was [approximately] 2200 pounds, with respect to the measures [lit., *shekel*] of the sacred place. (Kukis mostly literal translation)

This is approximately 2175 pounds of gold for that which is in talents. This is a little over a ton of gold. The shekel here is also, in some translations, called the *sacred shekel*. It is simply a standardized measure instituted by the sanctuary (or the tabernacle hierarchy; i.e., Ithamar, son of Aaron) for purposes of standardization (I think!).

Recall that the Egyptians gave them a great many things and a great deal of wealth; this was their redemption money, which was associated with their manumission (being freed from slavery). This means that this redemption money was used to construct much of the tabernacle. Redemption is closely tied to the meaning of the tabernacle, which was Jesus Christ and His work for us upon the cross; i.e., the redemption of our souls.

Exodus 38:24 In total, 2200 pounds of gold was received in a free will offerings from the people. This gold was used in the building of the sacred place and its furniture. As a result, weights and measures were standardized and kept at the Tabernacle. (Kukis paraphrase)

I had some problems with the sentence structure for this passage, but I think that the meaning is reasonably clear.

You may have been struggling somewhat with the math previously. In this passage, the people will give about four tons of silver to this project. And you may wonder, how does this people have that much silver and how in

the heck are they able to carry it? This is because large numbers mean little to people. Our government was able to go from 20 billion dollar deficits to two trillion dollar deficits because they both sound like a lot of money, but most people could not really distinguish between the two numbers. The two trillion deficit is 100x larger than the 20 billion dollar deficit. So Moses, the human author, and God the Holy Spirit have decided that they should help you out to understand about how much gold and silver each family is actually giving.

And silver of visitings of the assembly; and one hundred a round and a thousand and seven hundreds and five and seventy a shekel, in a shekel of the holy [place]; a beka for the head, a half of the shekel in a shekel of the holy [place] regarding everyone passing upon the visited ones from a son of twenty a year and upwards—to six hundreds a thousand and three thousands and five hundreds and fifties.

Exodus
38:25–26

The silver [which came from] those making contact from the assembly: 100 rounds [or, talents] and 1775 shekels [which is less than 8000 pounds total], by the shekel of the holy [place]. A beka [which is approximately 0.2 ounces] for each [person]. [A beka is] half a shekel, by the shekel of the holy [place] in regards to every man who passed by the census takers, age [lit., a son of] 20 and older: 603,550 [total].

There were a large number in the assembly who made contact with those making a collection of silver and they brought in 7550 pounds. Each adult male brought a beka of silver, which is approximately 0.2 ounces. There were 603,550 males, age 20 and up who brought this offering.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And silver of visitings of the assembly; and one hundred a round and a thousand and seven hundreds and five and seventy a shekel, in a shekel of the holy [place]; a beka for the head, a half of the shekel in a shekel of the holy [place] regarding everyone passing upon the visited ones from a son of twenty a year and upwards—to six hundreds a thousand and three thousands and five hundreds and fifties.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And it was offered by them that went to be numbered, from twenty years old and upwards, of six hundred and three thousand five hundred and fifty men able to bear arms. There were moreover a hundred talents of silver, whereof were cast the sockets of the sanctuary, and of the entry where the veil hangeth.
Lamsa's Peshitta (Syriac)	And silver that was counted from the Assembly, a hundred talents, and a thousand and seven hundred and seventy and five shekels in the shekel of Holiness: A shekel for a head, a half shekel in holy shekels; everyone who is included in the number from a son of twenty years and above: six hundred thousand and three thousand and five hundred and fifty.
Samaritan Pentateuch	And the silver of them that were numbered of the congregation [was] an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: A bekah for every man, [that is], half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty [men]. (Exodus 38:26–27)
Updated Brenton (Greek)	And the offering of silver from the men that were numbered of the congregation was a hundred talents, and a thousand seven hundred and seventy-five shekels, one drachma apiece, even the half shekel, according to the holy shekel. Everyone that passed the survey from twenty years old and upwards to the number of six hundred thousand, and three thousand five hundred and fifty. (Exodus 39:2–3)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the silver given by those who were numbered of the people was a hundred talents, and a thousand, seven hundred and seventy-five shekels in weight, by the scale of the holy place. A beka, that is, half a shekel by the holy scale, for everyone who was numbered; there were six hundred and three thousand, five hundred and fifty men of twenty years old and over.
Easy English	The people had also brought 3,430 kilograms of silver as an offering for the work. Each person who was 20 years old when Moses counted them had given the right amount, about ten grams. There were 603,550 men that Moses had counted.
Easy-to-Read Version–2002	The total number of men that were counted gave more than 3 ¾ tons [443] of silver. (This was weighed using the official measure. [444]) All the men 20 years old or older were counted. There were 603,550 men, and each man had to pay a tax of 1 beqa [445] of silver. (Using the official measure, a beqa is 1½ shekel. [446])
God's Word™	The silver collected when the census of the community was taken weighed 7,544 pounds using the standard weight of the holy place. This came to one-fifth of an ounce per person, for everyone counted who was at least 20 years old: 603,550 people.
Good News Bible (TEV)	The silver from the census of the community weighed 7,550 pounds, weighed according to the official standard. This amount equaled the total paid by all persons enrolled in the census, each one paying the required amount, weighed according to the official standard. There were 603,550 men twenty years old or older enrolled in the census.
The Message	Silver. The silver from those in the community who were registered in the census came to 6,437 pounds according to the Sanctuary standard—that amounted to a beka, or half-shekel, for every registered person aged twenty and over, a total of 603,550 men.
NIRV	The silver received from the men in the community who were listed and counted weighed almost four tons. It was weighed out in keeping with the weights used in the sacred tent. It amounted to a fifth of an ounce for each person. It was weighed out in keeping with the weights used in the sacred tent. The silver was received from the men who had been listed and counted. All of them were 20 years old or more. Their total number was 603,550.

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

Casual English Bible	<p>The people also gave more than three tons of silver: 7,545 pounds (3, 420 kg). That's based on the worship center's standard weight for a shekel. [4] This silver came from a half-shekel tax, a fifth of an ounce (6 grams), paid by 603,550 [5] men, ages 20 and older.</p> <p>⁴38:25 A shekel was a unit of weight in Bible times. It varied from place to place, but was usually a little less than 10 grams, a third of an ounce. And it was slightly heavier than a quarter or a euro.</p> <p>⁵38:26 If there were over 600,000 men, it's a fair guess there were about 600,000 women. Put them together, and there may have been at least two children per couple. That's about 2.4 million souls marching into the Sinai badlands, with their livestock. Those numbers seem unrealistic to many readers. If they walked in rows 100 yards (91 meters) long as they crossed the parted sea (Exodus 14:22), the column of one line after another would have stretched about 20 miles (32 kilometers). Commentators have suggested a variety of solutions. Here are three: TRUST GOD. This theory embraces the biblical story as accurate history. 600 CLANS. Another suggests the Hebrew word for "thousand"elep, can refer simply to a group of people, such as an extended family known as a clan, or a group of</p>
----------------------	---

clans, called a tribe. So if there were 600 clans, there could have been fewer than 20,000 people—which is still a lot in a desert. SYMBOLIC NUMBERS. Another theory sees a hidden message in names. Hebrew letters had number equivalents, as did letters in other languages. A census of the Israelites said there were 603,551, which included Moses (Exodus 38:26). When we tally up the numbers for the phrase commonly used to refer to the Israelites, “sons of Israel,” the letters add up to 603,551. So the theory here is that all the Israelites came out of Egypt, however many there were. [Kukis: In a desert like the Saudi desert today, it would be hard to imagine that many people surviving. But this is merely an uninhabited region and we already know that it has trees, streams, lakes and oases. I have done population studies in the past (not sure where they are), and the Hebrew people could have legitimately grown to two million over 400 years.]

Contemporary English V.

...and the silver that was collected when the people were counted came to seven thousand five hundred fifty pounds. Everyone who was counted paid the required amount, and there was a total of 603,550 men who were twenty years old or older. The amount of silver used was 9,575 pounds, which came from the fifty-cent head tax collected from all those registered in the census who were twenty years old or older, a total of 603,550 men.

The Living Bible

New Berkeley Version
New Life Version

The silver given by the people weighed as much as forty men. Each one of the men who were twenty years old and older, added up to 603,550 men, gave only a small weight of silver.

New Living Translation

The whole community of Israel gave 7,545 pounds [Hebrew 100 talents and 1,775 shekels [3,420 kilograms].] of silver, as measured by the weight of the sanctuary shekel. This silver came from the tax collected from each man registered in the census. (The tax is one beka, which is half a shekel, [Or 0.2 ounces [6 grams].] based on the sanctuary shekel.) The tax was collected from 603,550 men who had reached their twentieth birthday.

Unfolding Bible Simplified

All the silver that the people contributed when the leaders took the census weighed about 3,320 kilograms. They also used the official standard when they weighed the silver. All the men who were at least twenty years old were counted, and they each paid the required amount. That was a total of 603,550 men.

Partially literal and partially paraphrased translations:

American English Bible

All the silver that came from the census of those chosen from among the gathering amounted to sixty-thousand pounds, plus a thousand, seven hundred and seventy-five shekels (a silver bar per head, which is half of a holy shekel) that was paid for each of the males in the census that were more than twenty years old among the sixty-three thousand, five hundred and fifty.

Beck's American Translation
Common English Bible

The silver from the community census totaled one hundred kikkars and one thousand seven hundred seventy-five shekels in weight, measured by the sanctuary shekel. They gave a beqa per person (that is, half a shekel, measured by the sanctuary shekel) for everyone who was counted in the census, 20 years old and above, 603,550 men.

New Advent (Knox) Bible

Offerings, too, were made by those who were registered, six hundred and three thousand five hundred and fifty men under arms, from the age of twenty upwards; thus there were also a hundred talents of silver, from which they made the sockets of the holy place, and those of the entrance, where the veil hangs; a hundred sockets were made out of a hundred talents, one talent for each socket. V. 27 is included for context.

Translation for Translators

All the silver that the people contributed when the leaders took the census/counted the men weighed 7,500 pounds/3,400 kg. They also used the official standard

when they weighed the silver. 26 All the men who were at least 20 years old were counted, and they each paid the required amount. That was a total of 603,550 men.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The silver from those of the community who were registered was 7,544 pounds,[n] according to the sanctuary shekel— one-fifth of an ounce [Lit 100 talents and 1,775 shekels] per man, that is, half a shekel according to the sanctuary shekel, from everyone twenty years old or more who had crossed over to the registered group, 603,550 men.
Ferrar-Fenton Bible	And of silver from the chiefs of the congregation one hundred talents and one thousand seven hundred and fifty-seven shekels by the sacred weight. The half shekel poll-tax by the sacred weight, from those who were passed into the regiments, from twenty years of age and over that, was six hundred. and thirty thousand, five hundred and fifty.
International Standard V	The silver from those of the congregation who were recorded [Or numbered] totaled [Lit. was] 100 talents [i.e. 7,500 pounds; a talent weighed about 75 pounds] and 1,775 shekels, according to the standard used in [Lit. the shekel of the] the sanctuary; a beka a head (a beka is half a shekel, according to the standard used in [Lit. the shekel of the] the sanctuary) for everyone who went through the registration [Or who were numbered] process [Lit. who passed over to those who were registered] from 20 years old and older. The total numbered 603,550 bekas.
Unfolding Bible Literal Text	The silver given by the community weighed one hundred talents and 1,775 shekels, according to the sanctuary shekel, or one beka per man, which is half a shekel, measured by the sanctuary shekel. This figure was reached on the basis of every person who was counted in the census, those twenty years old and older—603,550 men in all.
Urim-Thummim Version	The silver from them that were numbered of the assembly was 7,545 pounds, according to the Sanctuary shekel. A bekah for every man, that is, half a shekel [about 1/5 ounce], after the Sanctuary shekel, for everyone numbered in the census from 20 years old and upward for the 603,550 men.
Wikipedia Bible Project	And the silver of the congregation's command was one hundred talents, and one thousand and seven hundred and fifty seven shekels, by the holy standard shekel. One beka' per head, half a shekel, as the holy standard shekel, for all that passes the command, from twenty years of age and up, for six hundred and three thousand five-hundred and fifty.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The silver collected when the census of the community was taken weighed 7,550 pounds, weighed according to the official standard. A census of all those of twenty years and over was made. They were six hundred and three thousand five hundred and fifty; each of them paid a small silver coin.
The Heritage Bible	<p>And the silver that was visited from the congregation was a hundred talents, and one thousand, seven hundred and eighty-five shekels, after the shekel of the sanctuary;</p> <p>A bekah²⁶ per head - half a shekel, after the shekel of the sanctuary – for everyone who crossed over to be visited, from a son of twenty years and upward, for six hundred thousand, and three thousand and five hundred and fifty.</p> <p>²⁶ 38:26 a bekah, a half shekel as stated in the next words in the verse.</p>
New American Bible (2011)	The silver of those of the community who were enrolled was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the standard of the sanctuary shekel; one bekah apiece, that is, a half-shekel, according to the standard of the sanctuary shekel, was received from everyone who

was enrolled, of twenty years or more, namely, six hundred and three thousand five hundred and fifty men.^e

e. [38:26] Nm 1:46.

Revised English Bible—1989 The silver contributed by the community when registered was one hundred talents one thousand seven hundred and seventy-five shekels by the sacred standard. This amounted to a beka a head, that is half a shekel by the sacred standard, for every man aged twenty years or more, who had been registered, a total of six hundred and three thousand five hundred and fifty men.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The silver given by the community weighed 100 talents 1,775 *shekels* [6,650 pounds], using the sanctuary *shekel*. This was a beka per person, that is, half a *shekel* [one-fifth of an ounce], using the sanctuary *shekel*, for everyone twenty years old or older counted in the census, 603,550 men.

Kaplan Translation The silver census money [collected from] the community came out to 100 talents and 1775 shekels* by the sanctuary standard. This consisted of a beka, which was a half shekel by sanctuary standards, for each of the 603,550 38 men* over 20 years old included in the census.

The Scriptures 1998 38:25 **100 talents and 1775 shekels.** This is 301,775 shekels, or 15,088.75 pounds.

And the silver from the ones counted of the congregation was one hundred talents and one thousand seven hundred and seventy-five sheqels, according to the sheqel of the set-apart place: a beqa, half a sheqel for a head, according to the sheqel of the set-apart place, for everyone passing over to those counted, from twenty years old and above, for six hundred and three thousand, five hundred and fifty men.

Tree of Life Version The silver from those numbered from the congregation was 100 talents and 1,775 shekels, according to the Sanctuary shekel—that is, a beka, or half a shekel per head, according to the shekel of the Sanctuary, for everyone who was recorded, from 20 years old and upward, for 603,550 men.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THE OFFERING OF SILVER FROM THE MEN THAT WERE NUMBERED OF THE CONGREGATION A HUNDRED TALENTS, AND A THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE SHEKELS, ONE DRACHMA A PIECE, EVEN THE HALF SHEKEL, ACCORDING TO THE HOLY SHEKEL. EVERY ONE THAT PASSED THE SURVEY FROM TWENTY YEARS OLD AND UPWARDS TO THE NUMBER OF SIX HUNDRED THOUSAND, AND THREE THOUSAND FIVE HUNDRED AND FIFTY. (Exodus 39:2–3)

Awful Scroll Bible The silver being reviewed of the assembly is to be a hundred talents, and a thousand, and seven hundred and seventy and five shekels, by the shekel of that set apart, a half shekel by the head, even the half shekel, by the shekel of that set apart, of they passing over reviewing, they that are to be twenty years old sons and upward, six hundred and three thousand, five hundred and fifty.

Concordant Literal Version The silver of those of the congregation who were mustered was a hundred talents and a thousand seven hundred seventy-five shekels by the shekel of the holy place, a bekah for a pole (half a shekel, by the shekel of the holy place) for everyone passing over onto those mustered from twenty years old and upward, for six hundred three thousand five hundred fifty men.

exeGesés companion Bible And the silver of those mustered of the witness, a hundred rounds and a thousand seven hundred and seventy five shekels,

after the shekel of the holies:
 a bekah per cranium
 - that is, a half shekel after the shekel of the holies
 for everyone who passes to be mustered,
 from a son of twenty years and upward
 - for six hundred thousand and three thousand
 and five hundred and fifty.

Orthodox Jewish Bible

And the kesef of them that were numbered of HaEdah was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of HaKodesh:

A bekah for every man, that is, half a shekel, after the shekel of HaKodesh, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

Expanded/Embellished Bibles:

The Amplified Bible

The silver from those of the congregation who were assembled and counted was 100 talents and 1,775 shekels, according to the shekel of the sanctuary; a beka for each man (that is, half a shekel according to the shekel of the sanctuary) for everyone who was counted, from twenty years old and upward, for 603,550 men. The silver was given by the members of the community [congregation; assembly] who were counted. It weighed 7,550 pounds [^L 100 talents and 1,775 shekels], as set by the Holy Place measure. All the men twenty years old or older were counted. There were 603,550 men, and each man [head] had to pay one-fifth of an ounce [^L a beka, that is half a shekel] of silver, as set by the Holy Place measure.

The Expanded Bible

Kretzmann's Commentary

And the silver of them that were numbered of the congregation was an hundred talents and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the Sanctuary;
 a bekah for every man, that is, half a shekel, after the shekel of the Sanctuary, for everyone that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. So the standard which was afterward fixed served as a guide in estimating the value of the voluntary contributions, the total amount being 301,775 shekels of silver, or almost \$200,000.

The Voice

The *total weight* of silver collected from the people *to be used for the congregation tent* was about 7,600 pounds [Or 100 talents and 1,775 shekels] (according to the *official* standards used in the sanctuary). For every person counted in the census—603,550 men age 20 and older—this amounts to two-tenths of an ounce [A Hebrew beka is 1/5 of an ounce or 5.5 grams.] per person (according to the *official* standards used in the sanctuary).

Bible Translations with Many Footnotes:

The Complete Tanach

The silver of the community numbers was one hundred talents and one thousand seven hundred and seventy five shekels, according to the holy shekel.
 One bekka per head; [that is,] half a shekel according to the holy shekel for each one who goes through the counting, from twenty years old and upward, for six hundred three thousand, five hundred and fifty [people].

bekka: Heb. עֶקֶב, lit., a split. This is the name of the weight of a half-shekel.

for six hundred three thousand, etc.: This is how many the Israelites were. Their number equaled this [too] after the Mishkan was erected, [as appears] in the Book of Numbers [Num. 1:4]. Now too, when they donated to the Mishkan, this is how many they were. The number of the half-shekels of 600,000 [people] equals one hundred talents, each one the equivalent of three thousand shekels. How so? Six hundred thousand halves [of a shekel] equal three hundred thousand wholes, which equal one hundred talents. The [additional] 3,550 halves equal 1,775 shekels.

NET Bible®

The silver of those who were numbered of the community was one hundred talents and 1,775 shekels,²² according to the sanctuary shekel, one beka per person, that is, a half shekel,²³ according to the sanctuary shekel, for everyone who crossed over to those numbered, from twenty years old or older,²⁴ 603,550 in all.²⁵

^{22sn} This would be a total of 301,775 shekels (about 140,828 oz), being a half shekel exacted per person from 605,550 male Israelites 20 years old or more (Num 1:46). The amount is estimated to be around 3.75 tons.

^{23sn} The weight would be about half an ounce.

^{24tn} Heb “upward.”

^{25tn} The phrase “in all” has been supplied.

Rotherham's *Emphasized B.* And <the silver of them who were numbered of the assembly>^h was one hundred talents,—and one thousand seven hundred and seventy-five shekels by the shekel of the sanctuary; a bekah per head, that is a half shekel by the shekel of the sanctuary for all that passed over to them who had been numbered from twenty years old and upwards, for six hundred and three thousand, and five hundred and fifty.

^h The Sanctuary was, in part, constructed out of redemption money:

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the silver registered of the company, a hundred kikar, and a thousand and seven hundred and five and / sheqels (by) the sheqel of the special place, a beqa (for) the skull, one-half of the sheqel (by) the sheqel of the special place (for) all the ones crossing over upon the registered, from a son of / years and upward, to the six hundred thousand and three thousand and five hundred and /,...

Charles Thompson OT And the silver was the offering of silver from the men of the congregation who were reviewed amounting to a hundred talents, and one thousand seven hundred and seventy five shekels being a drachm the half of a shekel after the holy shekel for each head, all who passed the review from twenty years old and upwards being six hundred and three thousand five hundred and fifty. (Exodus 39:2–3)

Context Group Version And the silver of those that were numbered of the congregation was a hundred talents {7500 pounds}, and a thousand seven hundred and seventy five shekels, after the shekel of the special place: a beka a head, [that is], half a shekel, after the shekel of the special place, for every one that passed over to those that were numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

Legacy Standard Bible The silver of those of the congregation who were numbered [Lit *mustered*] was 100 talents [Approx. 3.75 tons or 3.4 metric tons] and 1,775 shekels, [Approx. 44.3 lb. or 19.5 kg] according to the shekel of the sanctuary; a beka a head (that is, half a shekel according to the shekel of the sanctuary), for each one who passed over to those who were numbered [Lit *mustered*], from twenty years old and upward, for 603,550 men.

Literal Standard Version And the silver of those numbered of the congregation [is] one hundred talents, and one thousand and seven hundred and seventy-five shekels, by the shekel of the holy place; a bekah for the counted head (half a shekel, by the shekel of the holy place), for everyone who is passing over to those numbered, from a son of twenty

Young's Literal Translation years and upwards, for six hundred thousand and three thousand and five hundred and fifty.
 And the silver of those numbered of the company is a hundred talents, and a thousand and seven hundred and five and seventy shekels, by the shekel of the sanctuary; a bekah for a poll (half a shekel, by the shekel of the sanctuary,) for every one who is passing over unto those numbered, from a son of twenty years and upwards, for six hundred thousand, and three thousand, and five hundred and fifty.

The gist of this passage: The amount of silver that each adult male is taxed is determined; along with the total amount of silver used toward the building of the Tabernacle.

25-26

Exodus 38:25a			
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
keṣeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; construct form	Strong's #6485 BDB #823
Here, and in v. 21, Owens suggests that this is a masculine plural construct noun. Strong's #6486 is the feminine Qal passive participle of the verb.			
ʿêdâh (עֵדָה) [pronounced <i>ġā-DAWH</i>]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

Translation: The silver [which came from] those making contact from the assembly:...

Silver was also brought for the purpose of building the Tabernacle and the furniture for it.

Exodus 38:25b			
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
mêʾâh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547

Exodus 38:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kikâr (כִּכָּר) [pronounced kik-KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun	Strong's #3603 BDB #503
wê (or vê) (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
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
wê (or vê) (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
sheba' (שֶׁבַע) [pronounced she ^b -VAHG]	seven	numeral masculine construct	Strong's #7651 BDB #987
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547
wê (or vê) (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
chămishshâh (חֲמִשָּׁשָׁה) [pronounced khuh-mish-SHAW]	five	feminine singular numeral	Strong's #2568 BDB #331
wê (or vê) (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
shib'eyim (שִׁבְעִים) [pronounced shi ^b v-GEEM]	seventy	numeral	Strong's #7657 BDB #988
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	0.4 ounces or 11 grams and is transliterated <i>shekel</i>	masculine singular construct	Strong's #8255 BDB #1053

Translation: ...100 rounds [or, *talents*] and 1775 shekels [which is less than 8000 pounds total],...

A talent is apparently quite large and heavy; a shekel is smaller. The total weight of silver, according to several translators, is around 7500 lbs.

Exodus 38:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: ...by the shekel of the holy [place].

The exact weight of a shekel was finalized with this offering.

Exodus 38:25 The silver [which came from] those making contact from the assembly: 100 rounds [or, *talents*] and 1775 shekels [which is less than 8000 pounds total], by the shekel of the holy [place]. (Kukis mostly literal translation)

This is over 3¾ tons of silver. When it says *of those who were inventoried*, it makes me think that there was a lot of giving at first and then Moses, after a few hours or a few days, decided that he had better inventory this material that was being given them. Again, a talent is approximately 75 pounds and there are 3000 shekels in a talent.

However, the next phrase indicates that this is not exactly the case, but that a one-time poll tax was established.

Exodus 38:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
beqa' (עֲקָב) [pronounced BEH-kahg]	<i>fraction, half, half a shekel, half-shekel, a [particular] weight; transliterated</i>	masculine singular noun	Strong's #1235 BDB #132
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
gûl ^e gôleth (גֻּלְגֹּלֶת) [pronounced gool ^e -GOH-leth]	<i>skull, head; figuratively, each person, each man; head count</i>	feminine singular noun with the definite article	Strong's #1538 BDB #166
machâtsîyth (מַחֲצִיִּית) [pronounced mahkh-ats-EETH]	<i>half, middle; midday, noon</i>	feminine singular construct	Strong's #4276 BDB #345
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun with the definite article	Strong's #8255 BDB #1053

Exodus 38:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: A beka [which is approximately 0.2 ounces] for each [person]. [A beka is] half a shekel, by the shekel of the holy [place]...

It appears to me that each person was expected to bring about half a shekel; but that appears to go against the idea of this being a free will offering. Perhaps the idea, this is what each person brought; or the minimum that each person believed that they should bring.

Exodus 38:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced koh]	<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
‘âbar (עָבַר) [pronounced gaw ^b -VAHR]	<i>passer by, one passing through; one passing over</i>	masculine singular, Qal participle; with the definite article	Strong's #5674 BDB #716
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle; with the definite article	Strong's #6485 BDB #823

Again, Owens lists this as a plural noun; and other sources have this as the Qal passive participle of a verb. There is certainly good reason to think it could be understood to be both.

Exodus 38:26b			
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
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
‘es·rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
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
ma‘lâh (מֵלָה) [pronounced <i>mawg^e-LAW</i>]	<i>higher, upward (s), taller, higher [than]; farther; more, onward</i>	adverb with hê local	Strong's #4605 BDB #751
lâmed (לִ) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i>]	<i>six</i>	masculine form of numeral; construct	Strong's #8337 BDB #995
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547
‘eleph (אֶלֶף) [pronounced <i>EH-lef</i>]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
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
sh ^e lôwshâh/sh ^e lôshâh (שְׁלוֹשָׁה) [pronounced <i>shel-oh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025
‘ălâpîhîym (אַלְפִּיִּם) pronounced <i>uh-law-FEEM</i>	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
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
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331

Exodus 38:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mê'ôwth (מאות) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural; numeral	Strong's #3967 BDB #547
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
chămishîym (חמשים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332

Translation: ...in regards to every man who passed by the census takers, age [lit., a son of] 20 and older: 603,550 [total]. (Kukis mostly literal translation)

I am assuming that the gifts came from adult males, over age 20; and that this population is around 603,000.

Exodus 38:26 A beka [which is approximately 0.2 ounces] for each [person]. [A beka is] half a shekel, by the shekel of the holy [place] in regards to every man who passed by the census takers, age [lit., a son of] 20 and older: 603,550 [total]. (Kukis mostly literal translation)

A half a shekel is approximately 1/5th of an ounce (5.5 grams). Mathematically, if you take 1/5th of an ounce and multiply it by 600,000 people, you will end up with 3¾ tons. Note that it takes very little per person to bring in an incredible amount of precious metal. This is a literal census of men only at age twenty and above. Women and children below the age of twenty give us another 1,400,000 people, roughly.

This census numbering is the cognate of the word we translated *inventoried*. This is the census of the men whose bodies would rot out in the desert due to their faithlessness. They operated great in spurts. However, without working out the actual numbers this seems incredibly generous of the people, but it turns out, when it comes to the gifts of the adult males, it is a lot less than you would have thought. Each adult male brought in 0.2 ounces each; and that appears to have been one-time tax or one-time collection which was made.

Exodus 38:25–26 The silver [which came from] those making contact from the assembly: 100 rounds [or, talents] and 1775 shekels [which is less than 8000 pounds total], by the shekel of the holy [place]. A beka [which is approximately 0.2 ounces] for each [person]. [A beka is] half a shekel, by the shekel of the holy [place] in regards to every man who passed by the census takers, age [lit., a son of] 20 and older: 603,550 [total]. (Kukis mostly literal translation)

I have been converting many of the measures throughout, even for the mostly literal translation. However, there was so much in this passage that could be paraphrased or literally translated, but not both at the same time. So the original units of measure were left here. The paraphrase below bypasses a lot of the text from the original Hebrew. This does not mean that paraphrases are good and literal translations are bad (or vice versa); this simply means that they both have their place in the study of Scriptures.

Exodus 38:25–26 There were a large number in the assembly who made contact with those making a collection of silver and they brought in 7550 pounds. Each adult male brought a beka of silver, which is approximately 0.2 ounces. There were 603,550 males, age 20 and up who brought this offering. (Kukis paraphrase)

Not only is an inventory taken on the raw materials under the control of Moses and Bezalel, but an explanation is given regarding the use of these materials. What is important here is, virtually any person in Israel could verify these things. They know how many posts there are around the courtyard and they know about the size and dimensions of the various things made with silver. So the believer who hears this information can actually check it out for himself by walking around the exterior of the courtyard (which will be completely built in Exodus 40) and looking and counting.

Have you ever known a church to say, “We have too much money; dial back on your giving a bit”? But this is exactly what Moses did regarding the gifts from the public to make the Tabernacle and its furnishings.

And is a hundred of a round of the silver to cast bases of the holy [place] and bases of a veil; a hundred bases for a hundred of the round; a round for a base. And a thousand and seven hundreds and five and seventy [shekels] he made hooks for the pillars and he overlaid their capitals and he joined them [together].

Exodus
38:27–28

7500 pounds [lit., 100 talents] of silver [were used] to cast the bases for the holy place and the bases for the veil. 100 bases [were made from] the 7500 pounds [lit., 100 talents] [of silver]—75 pounds [lit., a talent] for [each] base. He also [used the remaining] 44 pounds [of silver] to make hooks for the pillars; and to overlay their capitals [with silver] and to join [the pillars] together.

He used the 7500 pounds of silver to make the 100 bases for the holy place and for the veil. Each base required a full talent of silver. There was an additional 50 pounds of silver (approximately) which he used to make hooks for the pillars, to overlay their capitals with silver and to join the pillars together.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And is a hundred of a round of the silver to cast bases of the holy [place] and bases of a veil; a hundred bases for a hundred of the round; a round for a base. And a thousand and seven hundreds and five and seventy [shekels] he made hooks for the pillars and he overlaid their capitals and he joined them [together].
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	A hundred sockets were made of a hundred talents, one talent being reckoned for every socket. And of the thousand seven hundred and seventy- five he made the heads of the pillars, which also he overlaid with silver.
Lamsa’s Peshitta (Syriac)	And there were a hundred talents of silver for casting the sockets of Holiness, and the sockets of the covering were a hundred sockets from a hundred talents, a talent to a socket. And he made a thousand and seven hundred and seventy and five capitals for the pillars and the overlay of their tops and overlaid them in silver.
Samaritan Pentateuch	And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket. And of the thousand seven hundred seventy five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them. (Exodus 38:28–29)
Updated Brenton (Greek)	And the hundred talents of silver went to the casting of the hundred chapters of the tabernacle, and to the chapters of the veil; a hundred chapters to the hundred talents, a talent to a chapter. (Exodus 39:4–5)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Of this silver, a hundred talents was used for making the bases of the pillars of the holy place and of the veil; a talent for every base. And a thousand, seven hundred
------------------------	--

	and seventy-five shekels of silver was used to make the hooks for the pillars, and for plating the tops of the pillars and for making their bands.
Easy English	The workers used 34 kilograms of silver to make each base to hold the poles. There were 100 bases to hold the tabernacle and the special curtain inside it. So they used 3,400 kilograms of silver to make the bases. Then they used the 30 kilograms that still remained. With this, they made the hooks and the sticks for the poles, and they covered the tops of the poles.
Easy-to-Read Version—2002	They used 3 ¾ tons of that silver to make the 100 bases for the {Lord's} holy place and for the curtain. They used 75 pounds [447] of silver for each base. The other 50 pounds [448] of silver was used to make the hooks, the curtain rods, [449] and the silver covering for the posts.
God's Word™	He used 7,500 pounds of silver to cast the 100 bases for the holy place and the canopy. This was 75 pounds per base. He used 44 pounds of silver to make the hooks and bands for the posts and the coverings for the tops of the posts.
Good News Bible (TEV)	Of the silver, 7,500 pounds were used to make the hundred bases for the sacred Tent and for the curtain, 75 pounds for each base. With the remaining 50 pounds of silver Bezalel made the rods, the hooks for the posts, and the covering for their tops.
The Message	They used the three and one-quarter tons of silver to cast the bases for the Sanctuary and for the hangings, one hundred bases at sixty-four pounds each. They used the remaining thirty-seven pounds to make the connecting hooks on the posts, and the caps and bands for the posts.
NIRV	The four tons of silver were used to make the bases for the holy tent and for the curtain. The 100 bases were made from the four tons. Each base used more than 75 pounds of silver. The workers used 45 pounds to make the hooks for the posts, to cover the tops of the posts, and to make their bands.

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

Casual English Bible	Most of this silver—7,500 pounds (3,402 kg)—became 100 silver bases for the tent sanctuary and the curtains. Each base weighed about 75 pounds (34 kg). The other 45 pounds (20 kg) of silver became hooks and rings and covering for the tops of the posts that held up the curtains.
Contemporary English V.	Seventy-five pounds of the silver were used to make each of the one hundred stands for the sacred tent and the curtain. The remaining fifty pounds of silver were used for the hooks and rods and for covering the tops of the posts.
The Living Bible	The bases for the frames of the sanctuary walls and for the posts supporting the veil required 9,500 pounds of silver, 95 pounds [95 pounds, literally, "a talent." The exact weight cannot be ascertained.] for each socket. The silver left over was used for the posts and to overlay their tops, and for the rods and hooks.
New Berkeley Version New Life Version	. One hundred heavy weights of silver were used for making the bases for the holy tent and for the curtain in front of the most holy place. One hundred bases were made from the heavy weights of silver. And from the heavy weights of silver he made hooks and joining parts for the pillars, and also covered their tops.
New Living Translation	The hundred bases for the frames of the sanctuary walls and for the posts supporting the inner curtain required 7,500 pounds of silver, about 75 pounds for each base. [Hebrew 100 talents [3,400 kilograms] of silver, 1 talent [34 kilograms] for each base.] The remaining 45 pounds[m] of silver was used to make the hooks and rings and to overlay the tops of the posts.
Unfolding Bible Simplified	They used 33 kilograms of silver for making each of the one hundred bases to put under the posts to support the curtains of the sacred tent, for a total of 3,300 kilograms in all. Bezalel and his helpers used the twenty kilograms of silver that

was not used for the bases to make the rods and the hooks for the posts and to cover the tops of the posts.

Partially literal and partially paraphrased translations:

American English Bible	Sixty-thousand pounds of silver was cast for the tips of the Sacred Tent and for the tips of the veil. There were a hundred tips weighing sixty pounds each. Also, a thousand, seven hundred and seventy-five shekels were used to make the hooks for the posts, the tips of which were gilded and engraved.
Beck's American Translation Common English Bible	One hundred kikkars of silver were used to cast the bases for the sanctuary and the bases for the veil, one hundred bases from one hundred kikkars of silver, one kikkar for every base. He used one thousand seven hundred seventy-five shekels of silver [Heb lacks <i>shekels of silver</i> .] to make the hooks for the posts, cover their tops, and make bands for them.
New Advent (Knox) Bible	They used besides a thousand seven hundred and seventy-five sicles over the capitals of the posts, and the posts themselves where these were plated with silver. V. 27 was placed with the previous passage for context.
Translation for Translators	They used <75 pounds/34 kg.> of silver for making/casting each of the 100 bases to <i>put under the posts to support</i> the curtains of the Sacred Tent. Bezalel and his helpers used the <50 pounds/30 kg.> of silver that was not used for the bases to make the rods and the hooks for the posts, and to cover the tops of the posts.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	There were 7,500 pounds of silver used to cast the bases of the sanctuary and the bases of the curtain—one hundred bases from 7,500 pounds, 75 pounds for each base. With the remaining 44 pounds he made the hooks for the posts, overlaid their tops, and supplied bands for them. I left off the footnotes, as they are quite repetitive with regards to other translations.
Ferrar-Fenton Bible	And there were used one hundred talents of silver in casting the bases of the sanctuary; and the bases of the doors;—a hundred bases from a hundred talents:—a talent to a base. They also used a thousand, seven hundred, and seventy-five for the spikes to the pillars, and the capitals on their heads, and the rods for them.
International Standard V	One hundred talents [I.e. 7,500 pounds; a talent weighed about 75 pounds] of silver were used to cast the sockets for the sanctuary and the sockets for the curtain, 100 sockets for 100 talents, [I.e. 7,500 pounds; a talent weighed about 75 pounds] a talent [I.e. 75 pounds; a talent weighed about 75 pounds] per socket. And with 1,775 talents [The Heb. lacks talents] he made hooks for the pillars, overlaid their tops, and made bands for them.
Unfolding Bible Literal Text	One hundred talents of silver were cast for the bases of the holy place and the curtain's bases—one hundred bases, one talent for each base. With the remaining 1,775 shekels of silver, Bezalel made the hooks for the posts, covered the tops of the posts, and made the rods for them.
Urim-Thummim Version	And of the 7,500 pounds of silver used to cast the sockets for the Holy Place and for the curtain, 100 sockets from the 7,500 pounds of silver, 75 pounds for each socket. And of the 1,775 shekels [45 pounds], he made hooks for the pillars, and overlaid their capitals and molded them.
Wikipedia Bible Project	And it was a hundred talents of silver, to cast the holy sockets and the sockets of the curtain, one hundred talents for the one hundred sockets, a talent per socket. And from the one-thousand seven-hundred and fifty-seven, he made hooks for the columns, and plated their heads and filleted them.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And of the one hundred talents of silver were poured the bases of the sanctuary and the bases of the veil; a hundred bases of the hundred talents, a talent for a base.</p> <p>And of the one thousand, seven hundred and seventy-five shekels, he made hooks for the columns, and sheeted over their heads, and joined them.</p>
Revised English Bible—1989	The hundred talents of silver were for casting the sockets for the sanctuary and those for the curtain, a hundred sockets to a hundred talents, a talent to a socket. With the one thousand seven hundred and seventy-five shekels he made hooks for the posts, overlaid the tops of the posts, and put bands round them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The hundred talents of silver were used to cast the sockets for the sanctuary and the sockets for the curtain — one hundred sockets made from the hundred talents, one talent [sixty-six pounds] per socket. The 1,775 shekels [fifty pounds] he used to make hooks for the posts, to overlay their capitals and to make fasteners for them.
Kaplan Translation	The 100 talents were used to cast the bases for the sanctuary and the cloth partition. There were a total of 100 bases* made out of the too talents, one talent for each base. Out of the remaining 1775 shekels* the hooks, caps and inlaid hoops* for the pillars were made.
<i>The Scriptures</i> 1998	And the hundred talents of silver were for casting the sockets of the set-apart place and the bases of the veil: one hundred sockets from the hundred talents, a talent for each socket. And of the one thousand seven hundred and seventy-five sheqels he made hooks for the columns, and overlaid their tops, and made bands for them.
Tree of Life Version	The 100 talents of silver were for casting the bases of the Sanctuary, and the bases for the inner curtain, 100 bases for 100 talents, a talent for each base. The 1,775 shekels he made into hooks for the pillars, overlaid their capitals, and made bands for them.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE HUNDRED TALENTS OF SILVER WENT TO THE CASTING OF THE HUNDRED CHAPTERS OF THE TABERNACLE, AND TO THE CHAPTERS OF THE VEIL; A HUNDRED CHAPTERS TO THE HUNDRED TALENTS, A TALENT TO A CHAPTER. (Exodus 39:4–5)
Awful Scroll Bible	The hundred talents of the silver, are to cast the sockets of that set apart, and the sockets of the veil, a hundred sockets and a hundred talents, a talent a socket. Of the thousand, seven hundred and seventy and five, he is to have made into hooks for the pillars, and is to have overlaid their capitals and attached them.
Concordant Literal Version	<p>It came to be that the hundred talents of silver were for casting the sockets of the holy place and the sockets of the curtain, a hundred sockets to a hundred talents, a talent to a socket.</p> <p>The thousand seven hundred seventy-five shekels he made into hooks for the columns and overlaid their heads and made connections for them.</p>
exeGesés companion Bible	<p>And of the hundred rounds of silver they pour the sockets of the holies and the sockets of the veil;</p> <p>a hundred sockets of the hundred rounds, a round for a socket.</p> <p>And of the thousand seven hundred and seventy five,</p>

Orthodox Jewish Bible	<p>he works hooks for the pillars; and overlays their tops and attaches them.</p> <p>And of the hundred talents of kesef were cast the sockets of HaKadosh, and the sockets of the Parochet; a hundred sockets of the hundred talents, a talent for a socket.</p> <p>And of the thousand seven hundred seventy and five shekels he made hooks for the ammudim, and overlaid their tops, and made bands for them.</p>
-----------------------	--

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil (partition curtain); a hundred sockets for the hundred talents, a talent for a socket. Of the 1,775 shekels, he made hooks for the support poles and overlaid their tops and made connecting rings for them.
The Expanded Bible	Of this silver, 7,500 pounds [^L 100 talents] were used to make [cast] the one hundred bases for the Holy Tent and for the curtain—75 pounds of silver [^L a talent] in each base. They used 50 pounds of silver [^L 1775 shekels] to make the hooks for the posts [pillars] and to cover [overlay] the tops of the posts [pillars] and to make the bands on them.
Kretzmann's Commentary	And of the hundred talents of silver were cast the sockets of the Sanctuary and the sockets of the veil and hundred sockets of the hundred talents, a talent for a socket, that is, almost 118 pounds Troy. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.
The Voice	The 100 bases used for the sanctuary and for the veil were cast out of 7,500 pounds of silver, that is 75 pounds per base. He used the <i>remaining</i> silver, about 45 pounds, to make the hooks and bands for the posts and to overlay the tops of each post..

Bible Translations with Many Footnotes:

The Complete Tanach	<p>One hundred talents of the silver were used for casting the sockets of the Holy and the sockets of the dividing curtain; one hundred sockets out of one hundred talents, one talent for each socket.</p> <p>for casting: Heb. לְקַצֵּץ, as the Targum [Onkelos] renders: לְקַצֵּץ, lit., to pour.</p> <p>the sockets of the Holy: [i.e., the sockets] of the planks of the Mishkan, which were forty-eight planks, which had ninety-six sockets, in addition to the four sockets of the dividing curtain, equaling one hundred [were silver]. But for all the rest of the sockets, the Torah prescribed that they be made of copper.</p> <p>And out of the one thousand seven hundred and seventy five [shekels] he made hooks for the pillars, and he covered their tops and banded them.</p> <p>and he covered their tops: [i.e., the tops] of the pillars with them [i.e., with the remaining shekels], for concerning all of them, it is written: "And he covered their tops, and their bands were silver."</p>
NET Bible®	<p>The one hundred talents of silver were used for casting the bases of the sanctuary and the bases of the special curtain – one hundred bases for one hundred talents, one talent per base. From the remaining 1,775 shekels²⁶ he made hooks for the posts, overlaid their tops, and made bands for them.</p> <p>²⁶tn Here the word "shekels" is understood; about 45 pounds.</p>
Rotherham's <i>Emphasized B.</i>	And it came to pass, that the hundred talents of silver were used for casting the sockets of the sanctuary, and the sockets of the veil,—one hundred sockets with the hundred talents, a talent for a socket. And <with the thousand, seven hundred and

seventy-five> made the hooks for the pillars,—and overlaid their capitals and united them with connecting-rods.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and a hundred kikars of silver existed (for) pouring down the footings of the special place, and the footings of the tent curtain, a hundred footings (for) the hundred kikars, a kicar (for) a footing, and (with) the thousand and seven hundred and five and / sheqels he (made) the pegs (for) the pillars, and he overlaid their heads and he attached them,...
Charles Thompson OT	Now the hundred talents of silver were for casting the hundred capitals of the tabernacle including the capitals of the veil, a hundred capitals for the hundred talents, a talent for each capital. (Exodus 39:4–5)
Context Group Version	And the hundred talents {7500 pounds} of silver were for casting the sockets of the special place, and the sockets of the veil; a hundred sockets for the hundred talents {7500 pounds}, a talent {75 pounds} for a socket. And of the thousand seven hundred seventy five [shekels] he made hooks for the pillars, and overlaid their capitals, and made fillets for them.
English Standard Version	The hundred talents of silver were for casting the bases of the sanctuary and the bases of the veil; a hundred bases for the hundred talents, a talent a base. And of the 1,775 shekels he made hooks for the pillars and overlaid their capitals and made fillets for them.
Literal Standard Version	And one hundred talents of silver are for casting the sockets of the holy place, and the sockets of the veil; one hundred sockets for the hundred talents, a talent for a socket; and [from] the one thousand and seven hundred and seventy-five [shekels] he has made pegs for the pillars, and overlaid their tops, and filleted them.
Young's Updated LT	And a hundred talents of silver are to cast the sockets of the sanctuary, and the sockets of the vail; a hundred sockets for the hundred talents, a talent for a socket; and the thousand and seven hundred and five and seventy he hath made pegs for the pillars, and overlaid their tops, and filleted them.

The gist of this passage:

27-28

Exodus 38:27a			
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
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
mê'âh (מֵאָה) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral; construct	Strong's #3967 BDB #547
kikâr (כִּכָּר) [pronounced kik-KAWR]	a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]	feminine singular construct	Strong's #3603 BDB #503

Exodus 38:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
keṣeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	<i>to pour (out), to cast, to flow (out), to empty</i>	Qal infinitive construct	Strong's #3332 BDB #427
’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
’eden (אֲדָן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural construct	Strong's #134 BDB #10
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
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
’eden (אֲדָן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural construct	Strong's #134 BDB #10
’eden (אֲדָן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural construct	Strong's #134 BDB #10
pôreketh (פֹּרֶקֶת) [pronounced poh-REH-keith]	<i>curtain, veil</i>	feminine singular noun	Strong's #6532 BDB #827

Translation: 7500 pounds [lit., 100 talents] of silver [were used] to cast the bases for the holy place and the bases for the veil.

This passage describes just how the silver was used. There were 100 talents of silver used to make the bases for the Tabernacle and for the veil (for the pillars which held up the veil). The base would hold up the poles or the posts; and any person who wanted could walk around the exterior of the courtyard and confirm these numbers.

Exodus 38:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral; construct form	Strong's #3967 BDB #547
'eden (עֵדֶן) [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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral; construct form	Strong's #3967 BDB #547
kikâr (כִּכָּר) [pronounced kik-KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun with the definite article	Strong's #3603 BDB #503
kikâr (כִּכָּר) [pronounced kik-KAWR]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun	Strong's #3603 BDB #503
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'eden (עֵדֶן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine singular noun	Strong's #134 BDB #10

Translation: 100 bases [were made from] the 7500 pounds [lit., 100 talents] [of silver]—75 pounds [lit., a talent] for [each] base.

There were 100 talents used to make 100 bases; 1 talent for each base.

Exodus 38:27 7500 pounds [lit., 100 talents] of silver [were used] to cast the bases for the holy place and the bases for the veil. 100 bases [were made from] the 7500 pounds [lit., 100 talents] [of silver]—75 pounds [lit., a talent] for [each] base.. (Kukis mostly literal translation)

One talent weighs about 75 pounds. Each base weighed about 75 lbs. This makes perfect sense.

Exodus 38:28a

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

Exodus 38:28a			
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
’eleph (אֶלֶף) [pronounced <i>EH-lef</i>]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun with the definite article	Strong's #505 (and #504) BDB #48
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
sheba ^c (שֶׁבַע) [pronounced <i>she^b-VAHG</i>]	<i>seven</i>	numeral masculine construct	Strong's #7651 BDB #987
mê’ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural; numeral; with the definite article	Strong's #3967 BDB #547
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
chămishshâh (חֲמִשָּׁשָׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
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
shib ^{ec} îym (שִׁבְעִים) [pronounced <i>sh^bv-GEEM</i>]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
’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
wâw (וּ) [pronounced <i>vawv/wow</i>]	<i>hook, nail, pin, peg</i>	masculine plural noun (this is the name of the 6 th Hebrew letter)	Strong's #2053 BDB #255
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
’ammûwd (עֲמֻדָּה) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765

Translation: He also [used the remaining] 44 pounds [of silver] to make hooks for the pillars;...

He received smaller forms of silver. Bezalel used them to make the hooks for the pillars.

Exodus 38:28b			
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
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
râ'shîym (רִשָּׁיִם) [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) (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
châshaq (חָשַׁק) [pronounced <i>khaw-SHAHK</i>]	<i>to join together; to cleave to; to fillet, to add connections</i>	3 rd person masculine singular, Piel perfect	Strong's #2836 BDB #365
'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

Translation: ...and to overlay their capitals [with silver] and to join [the pillars] together.

He also used that silver to overlay the capitals and to joint the pillars together (I have assumed it is pillars which are being joined). The veil could then be hung between the pillars.

Exodus 38:28 He also [used the remaining] 44 pounds [of silver] to make hooks for the pillars; and to overlay their capitals [with silver] and to join [the pillars] together. (Kukis mostly literal translation)

This is about 45 pounds of silver.

Exodus 38:27–28 7500 pounds [lit., 100 talents] of silver [were used] to cast the bases for the holy place and the bases for the veil. 100 bases [were made from] the 7500 pounds [lit., 100 talents] [of silver]—75 pounds [lit., a talent] for [each] base. He also [used the remaining] 44 pounds [of silver] to make hooks for the pillars; and to overlay their capitals [with silver] and to join [the pillars] together. (Kukis mostly literal translation)

More detail here is given with regards to the disposition of the silver. This is reasonable, because this is something that can easily be checked and confirmed.

Exodus 38:27–28 He used the 7500 pounds of silver to make the 100 bases for the holy place and for the veil. Each base required a full talent of silver. There was an additional 50 pounds of silver (approximately) which he used to make hooks for the pillars, to overlay their capitals with silver and to join the pillars together. (Kukis paraphrase)

The Copper Raw Material

And copper of the offering seventy a round and two thousand and four hundreds a shekel: and so he makes in bases of an opening of a Tent of Meeting and an altar of the copper and grating of the copper which [is] for her and all utensils of the altar; and bases of the court round about and bases of a gate of the court and all pegs of the Tabernacle and all pegs of the court round about.

Exodus
38:29–31

The offering of copper [was] 5310 pounds. He [Bezalel] made [with the copper the following items]: the bases [which would go] at the opening of the Tent of Meeting; the copper altar and the copper grating for it; all the utensils for the altar; the bases for the courtyard around [the Tabernacle]; and the bases for the gate to the court; and all of the pegs for the Tabernacle and for the courtyard.

The free will offering of copper was 5310 pounds. From this, Bezalel and his crew constructed the following items: the bases which would be placed at the opening of the Tent of Meeting; the altar and its grating (both made from copper); the utensils used at the altar; the bases used all around the courtyard and at its gate; and the pegs used for the Tabernacle and for the courtyard.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And copper of the offering seventy a round and two thousand and four hundreds a shekel: and so he makes in bases of an opening of a Tent of Meeting and an altar of the copper and grating of the copper which [is] for her and all utensils of the altar; and bases of the court round about and bases of a gate of the court and all pegs of the Tabernacle and all pegs of the court round about.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And there were offered of brass also seventy-two thousand talents, and four hundred sicles besides, Of which were cast the sockets in the entry of the tabernacle of the testimony, and the altar of brass with the grate thereof, and also the vessels that belong to the use thereof. And the sockets of the court as well round about as in the entry thereof, and the pins of the tabernacle, and of the court round about.
Lamsa's Peshitta (Syriac)	All brass of the offering, seventy talents and two thousand and four hundred shekels. And he made sockets of the door of the Time Tabernacle in it and the altar of brass and its grate of brass and all implements of the altar, And the sockets of the court as a circle and sockets of the gate of the court and all the nails of the Tabernacle and all the nails of the court as a circle.
The Samaritan Pentateuch	And the brass of the offering [was] seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for the altar, and all the vessels of the altar. And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about. (Exodus 38:29–39:1)
Updated Brenton (Greek)	And the brass of the offering was seventy talents, and a thousand five hundred shekels; and they made of it the bases of the door of the tabernacle of witness, and the bases of the court round about, and the bases of the gate of the court, and the pins of the tabernacle, and the pins of the court round about; and the bronze appendage of the altar, and all the vessels of the altar, and all the instruments of the tabernacle of witness. (Exodus 39:7–10)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The brass which was given was seventy talents, two thousand four hundred shekels; From it he made the bases of the doorway of the Tent of meeting and the brass altar and the network for it and all the vessels for the altar, And the bases for the open space all round and for its doorway, and all the nails for the House and for the open space.
Easy English	The people had also lifted up 2,425 kilograms of bronze as an offering to the Lord. The workers used this bronze to make the bases for the entrance to the tabernacle. They also used it to make the bronze altar, with its net and all its tools. They used this bronze to make the bases for the curtains around the yard and for the entrance to the yard. They used it to make the pegs to fix the tabernacle and the curtain around the yard to the ground.
Easy-to-Read Version–2002	More than 26 1½ tons [450] of bronze [451] was given to the Lord. That bronze was used to make the bases at the entrance of the Meeting Tent. [452] They also used the bronze to make the altar [453] and the bronze grating. And the bronze was used to make all the tools and dishes for the altar. It was also used to make the bases for the curtains around the courtyard and the bases for the curtains at the entrance. And the bronze was used to make the tent pegs for the Holy Tent [454] and for the curtains around the courtyard.
God's Word™	The bronze from the offerings presented to the LORD weighed 5,310 pounds. With this he made the bases for the entrance to the tent of meeting, the bronze altar with its bronze grate and all its accessories the bases all around the courtyard, the bases for the entrance to the courtyard, all the pegs for the tent, and all the pegs for the surrounding courtyard.
Good News Bible (TEV)	The bronze which was dedicated to the LORD amounted to 5,310 pounds. With it he made the bases for the entrance of the Tent of the LORD's presence, the bronze altar with its bronze grating, all the equipment for the altar, the bases for the surrounding enclosure and for the entrance of the enclosure, and all the pegs for the Tent and the surrounding enclosure.
The Message	Bronze. The bronze that was brought in weighed 4,522 pounds. It was used to make the door of the Tent of Meeting, the Bronze Altar with its bronze grating, all the utensils of the Altar, the bases around the Courtyard, the bases for the gate of the Courtyard, and all the pegs for The Dwelling and the Courtyard.
NIRV	The bronze from the wave offering weighed two and a half tons. The workers used some of it to make the bases for the entrance to the tent of meeting. They used some for the bronze altar for burnt offerings and its bronze grate and all its tools. They used some for the bases for the courtyard around the holy tent. They used some for the bases for the courtyard entrance. And they used the rest to make all the tent stakes for the holy tent and the courtyard around it.

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

Casual English Bible	Bronze collected in the Gratitude Offering weighed two and a half tons (5,300 pounds, 2,407 kg). Artisans used this bronze to make bases for the doorway into the tent sanctuary at the worship center. They also used it to make the sacrificial altar with the grating and the utensils needed to sacrifice animals. They also used bronze to make pegs and bases for posts that supported the curtains walls of the courtyard along with the worship center's sacred tent.
Contemporary English V.	Five thousand three hundred pounds of bronze were given. And it was used to make the stands for the entrance to the tent, the altar and its grating, the equipment for the altar, the stands for the posts that surrounded the courtyard, including those at the entrance to the courtyard, and the pegs for the tent and the courtyard.
The Living Bible	The people brought 7,540 pounds of bronze, which was used for casting the bases for the posts at the entrance to the Tabernacle, and for the bronze altar, the bronze grating, the altar utensils, the bases for the posts supporting the drapes enclosing

	the court, and for all the nails used in the construction of the Tabernacle and the court.
New Berkeley Version New Life Version	.
	The brass that was given weighed as much as thirty men. With it he made the base for the door of the meeting tent, the brass altar and its brass net, and all the objects of the altar. He also made bases all around the open space and the base for the gate of the open space, and all the nails of the meeting tent and all around the open space.
New Living Translation	The people also brought as special offerings 5,310 pounds [Hebrew <i>70 talents and 2,400 shekels</i> [2,407 kilograms].] of bronze, which was used for casting the bases for the posts at the entrance to the Tabernacle, and for the bronze altar with its bronze grating and all the altar utensils. Bronze was also used to make the bases for the posts that supported the curtains around the courtyard, the bases for the curtain at the entrance of the courtyard, and all the tent pegs for the Tabernacle and the courtyard.
Unfolding Bible Simplified	The bronze that the people contributed weighed about 2,300 kilograms. With the bronze Bezalel and his helpers made the bases to support the posts at the entrance of the sacred tent. They also made the altar for burning sacrifices with its grate and the tools to be used with it, the bases for the posts that supported the curtains that surrounded the courtyard, the bases for the entrance to the courtyard, and the pegs for the sacred tent and for the curtains around the courtyard.

Partially literal and partially paraphrased translations:

American English Bible	Forty-two-hundred pounds of bronze was used for sacred purposes, plus two thousand, four hundred shekels. From it they made the bases for the entrance to the Tent of Proofs, the bronze Altar and its grate, all the utensils for the Altar, the bases all around the courtyard, the bases for the entrance to the courtyard, the pegs for the Tent, and the pegs for the courtyard around it.
Beck's American Translation Common English Bible	.
	The amount of copper from the uplifted offering was seventy kikkars and two thousand four hundred shekels in weight. He used it to make the bases for the meeting tent's entrance, the copper altar, its copper grate, and all the altar's equipment, the bases all around the courtyard, and the bases for the courtyard's gate, all the dwelling's tent pegs, and all the tent pegs used around the courtyard.
New Advent (Knox) Bible	Seventy-two thousand talents and four hundred sicles of bronze were offered,[2] and of these they made the sockets of the approach to the tabernacle that bears record of the Lord, and the brazen altar with its grating, and all the appurtenances used at it; and the sockets round the court and at the entrance to the court, and the pegs which held up the tabernacle and the enclosure round about. [2] The Hebrew text has 'seventy talents and two thousand four hundred sicles', a much more likely figure. It is probable that the talent represents about half a hundredweight, and the sicle about half an ounce; but the figures, according to others, should be considerably lower.
Translation for Translators	The bronze that the people contributed weighed <5,310 pounds/2,425 kg.>. With the bronze, Bezalel and his helpers made the bases for under the posts at the entrance of the Sacred Tent. They also made the altar for burning sacrifices, the grating for it and the tools used with it, the bases for the posts <i>that supported the curtains</i> that surrounded the courtyard and the bases for the entrance to the courtyard, and the pegs for the Sacred Tent and for <i>the curtains around the courtyard</i> .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The bronze of the presentation offering totaled 5,310 pounds. [Lit 70 talents and 2,400 shekels] He made with it the bases for the entrance to the tent of meeting, the bronze altar and its bronze grate, all the utensils for the altar, the bases for the surrounding courtyard, the bases for the gate of the courtyard, all the tent pegs for the tabernacle, and all the tent pegs for the surrounding courtyard.
Ferrar-Fenton Bible	Besides, the brass offered was seventy thousand talents, and four hundred shekels, which were used for the bases of the doors of the Hall of Assembly and the brass of the door-posts, and the Brazen Altar, and the lattice work of brass for it, and the whole of the instruments of the altar, with the bases of the court around, and the bases of the gates of the court, and all the rest of the tent, and the remainder of the court around.
International Standard V	The bronze from the wave offering totaled [Lit. was] 70 talents [I.e. 5,250 pounds; a talent weighed about 75 pounds] and 2,400 shekels. With it he made the sockets for the doorway to the Tent of Meeting, the bronze altar, the bronze lattice for it, all the furnishings [Or utensils] for the altar, the sockets for all around the court, the sockets for the gate to the court, all the pegs for the sanctuary, and all the pegs for all around the court.
Lexham English Bible	And the bronze of the wave offering was seventy talents and two thousand four hundred shekels. And he made with it the bases of the entrance of the tent of assembly and the bronze altar and the bronze grating that belonged to it and all the equipment of the altar and the bases of the courtyard all around and the bases of the gate of the courtyard and all the pegs [Literally "hands"] of the tabernacle and all the pegs [Literally "hands"] of the courtyard all around.
Unfolding Bible Literal Text	The bronze from wave offering weighed seventy talents and 2,400 shekels. With this he made the bases for the entrance to the tent of meeting, the bronze altar, its bronze grate, all the equipment for the altar, the bases for the courtyard, the bases for the courtyard entrance, all the tent pegs for the tabernacle, and all the tent pegs for the courtyard.
Urim-Thummim Version	And the bronze of the offering was 5,310 pounds, and 2,400 shekels and he fashioned with it the sockets of the entrance of the Tabernacle at the Appointed Place, the brass Altar and its grate work and all the vessels of the Altar. And the sockets of the court enclosure, the sockets for the court entrance, all the pegs of the Tabernacle and all the pegs of the court enclosure.
Wikipedia Bible Project	And the copper of the wave-offering was seventy talents, and two-thousand four-hundred shekel. And he made with it the sockets of the opening of the tent of events, and the copper altar, and the copper grating which it has, and all the implements of the altar. And the sockets of the courtyard, around, and the sockets of the yard's gate, and all the pegs of the dwelling, and all the pegs of the courtyard around it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The bronze consecrated by offering amounted to 5,310 pounds, and with this he made the bases for the entrance of the Tent of Meeting, the bronze altar with its grating of bronze and all the furnishings for it, the bases for the enclosure of the court, those for the gateway to the court, all the pegs for the Holy Tent, and all the pegs for the court enclosure.
The Heritage Bible	<p>And the bronze of the wave offering was seventy talents, and two thousand and four hundred shekels.</p> <p>And he made there the bases to the door of the tent of appointed meeting, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,</p> <p>And the bases of the court all around, and the bases of the court gate, and all the pins of the tabernacle, and all the pins of the court all around.</p>

New American Bible (2011)	The bronze, given as an offering, amounted to seventy talents and two thousand four hundred shekels. With this were made the pedestals at the entrance of the tent of meeting, the bronze altar with its bronze gratings, and all the utensils of the altar, the pedestals around the court, the pedestals at the gate of the court, and all the tent pegs for the tabernacle and for the court around it.
New Jerusalem Bible	The bronze consecrated for the purpose amounted to seventy talents and two thousand four hundred shekels, and from it he made the sockets for the entrance of the Tent of Meeting, the bronze altar, its bronze grating and all the altar accessories, the sockets all round the court, the sockets for the gateway to the court, all the pegs for the Dwelling and all the pegs round the court..
Revised English Bible—1989	The bronze of the special gift came to seventy talents two thousand four hundred shekels; with this he made sockets for the entrance to the Tent of Meeting, the bronze altar and its bronze grating, all the vessels for the altar, the sockets all round the court, the sockets for the posts at the gateway of the court, all the pegs for the Tabernacle, and the pegs all round the court.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The bronze in the offering came to 4,680 pounds. He used it to make the sockets for the entrance to the tent of meeting, the bronze altar, its bronze grate, all the utensils for the altar, the sockets for the courtyard around it, the sockets for the gateway to the courtyard, all the tent pegs for the tabernacle and all the tent pegs for the courtyard around it.
Kaplan Translation	The copper donated as a wave offering came out to 70 talents and 2400 shekels* It was used to make the bases* for the Communion Tent's entrance, the copper altar along with its copper screen and all the altar's utensils, the bases for the surrounding enclosure, the bases for the entrance's entrance, the stakes for the tabernacle, and the stakes for the surrounding enclosure*
<i>The Scriptures</i> 1998 The Scriptures—2009	And the bronze of the wave offering was seventy talents and two thousand four hundred sheqels. And with it he made the sockets for the door of the Tent of Appointment, and the bronze slaughter-place, and the bronze grating for it, and all the utensils for the slaughter-place, and the sockets for the courtyard all around, and the bases for the courtyard gate, and all the pegs for the Dwelling Place, and all the pegs for the courtyard all around. .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE BRASS OF THE OFFERING WAS SEVENTY TALENTS, AND A THOUSAND FIVE HUNDRED SHEKELS; AND THEY MADE OF IT THE BASES OF THE DOOR OF THE TABERNACLE OF WITNESS, AND THE BASES OF THE COURT AROUND ABOUT, AND THE BASES OF THE GATE OF THE COURT, AND THE PINS OF THE TABERNACLE, AND THE PINS OF THE COURT AROUND ABOUT; AND THE BRAZEN APPENDAGE OF THE ALTAR, AND ALL THE VESSELS OF THE ALTAR, AND ALL THE INSTRUMENTS OF THE TABERNACLE OF WITNESS. (Exodus 39:7–10)
Awful Scroll Bible	The bronze that is to be dispread is to be seventy talents, and two thousand four hundred shekels. He was to make of them the sockets, for the opening of the tent of the appointed place, and the bronze altar and its bronze grating, and the implements of the altar, the sockets of the court on around, the sockets of the court's gate, the pins of the dwelling place, and the pins of the court on around.

Concordant Literal Version	<p>The copper of the wave offering was seventy talents and two thousand four hundred shekels.</p> <p>So he made with it the sockets of the portal of the tent of appointment, and the copper altar with the copper grate which was for it, and all the furnishings of the altar,</p> <p>and the sockets of the court round about, and the sockets of the gate of the court, and all the pegs of the tabernacle, and all the pegs of the court round about.</p>
exeGeser's companion Bible	<p>And the copper of the wave is seventy rounds and two thousand and four hundred shekels: and with them he works the sockets to the opening of the tent of the congregation and the copper sacrifice altar and the copper screen for it and all the instruments of the sacrifice altar, and the sockets of the court all around and the sockets of the court portal and all the stakes of the tabernacle and all the stakes of the court all around.</p>
Orthodox Jewish Bible	<p>And the nechoshet of the tenufah was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the petach Ohel Mo'ed, and the Mizbe'ach HaNechoshet, and the mikhbar hanechoshet for it, and all the Klei HaMizbe'ach, And the sockets of the khatzer all around, and the sockets of the khatzer sha'ar, and all the tent pegs of the Mishkan, and all the tent pegs of the khatzer all around.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>The bronze which was ·presented [^Loffered as a wave offering] to the Lord weighed about ·5,000 pounds [70 talents and 2400 shekels]. They used ·the bronze to make the bases at the entrance of the Meeting Tent, to make the altar and the bronze ·screen [grating], and to make all the ·tools [utensils] for the altar. ·This bronze was also used to make [^L...and the] bases for the wall of curtains around the courtyard and bases for curtains at the ·entry [^Lgate] to the courtyard, as well as to make the tent pegs for the ·Holy Tent [Tabernacle] and the pegs around the courtyard.</p>
Kretzmann's Commentary	<p>And the brass of the offering was seventy talents and two thousand and four hundred shekels.</p> <p>And therewith he made, that is, he made out of the copper which was offered or out of its alloy, bronze, the sockets to the door of the Tabernacle of the Congregation, the pillars of the entrance to the Holy Place having bronze bases, and the brazen altar, and the brazen grate for it, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the court gate, and all the pins of the Tabernacle, and all the pins of the court round about. The example of the children of Israel in sacrificing for their Sanctuary may well inspire enthusiasm of the right kind in the hearts of the believers of the New Testament, making them willing to contribute for the building and the spreading of the Kingdom.</p>
The Voice	<p>The Israelites had also donated about 5,300 pounds of bronze. [Or 70 talents and 2,400 shekels] From it he crafted the bases at the entrance to the tent of meeting, the bronze altar, the bronze grating, all the tools for the altar, the bases around the courtyard and the entrance, and all the tent pegs for the congregation tent and courtyard.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	The copper of the waving was seventy talents and two thousand four hundred shekels. From that he made the sockets of the entrance to the Tent of Meeting, the copper altar, the copper grating upon it, and all the implements of the altar, and the sockets of the courtyard all around and the sockets of the gate to the courtyard, all the pegs of the Mishkan and all the pegs of the courtyard all around.
NET Bible®	<p>The bronze of the wave offering was seventy talents and 2,400 shekels.²⁷ With it he made the bases for the door of the tent of meeting, the bronze altar, the bronze grating for it, and all the utensils of the altar, the bases for the courtyard all around, the bases for the gate of the courtyard, all the tent pegs of the tabernacle, and all the tent pegs of the courtyard all around.²⁸</p> <p>^{27sn} The total shekels would have been 212,400 shekels, which would be about 108,749 oz. This would make about 2.5 to 3 tons.</p> <p>^{28sn} The bronze altar is the altar for the burnt offering; the large bronze basin is not included here in the list.</p>
Rotherham's <i>Emphasized B.</i>	And the bronze of the wave-offering was seventy talents,—and two thousand and four hundred shekels. And he made therewith\ the sockets for the opening of the tent of meeting, and the altar of bronze\ and the grating of bronze which pertained thereto,—and all the utensils of the altar, and the sockets for the court round about, and the sockets for the gate of the court,— and all the pins for the habitation\ and all the pins for the court\ round about.
Literal, almost word-for-word, renderings:	
Brenner's Mechanical Trans.	...and the copper of the wave offering was / kikars and two thousand and four hundred sheqels, and he (made) in her the footings of the opening of the tent of the appointed place, and the copper altar, and the copper grate which belongs to him and all the items of the altar, and the footings of the yard all around, and the footings of the gate of the yard, and all the tent pegs of the dwelling, and all the tent pegs of the yard all around,...
C. Thompson (updated) OT	And the brass of the offering was seventy talents and a thousand five hundred shekels. And of this they made the bases of the doors of the tabernacle of the testimony and the bases of the court round about and the bases of the gate of the court and the pins of the tabernacle and the pins of the court round about, and the brass casing of the altar and all the utensils of the altar, even all the works of the tabernacle of the testimony. (Exodus 39:7–10)
Literal Standard Version	And the bronze of the wave-offering [is] seventy talents, and two thousand and four hundred shekels; and he makes with it the sockets of the opening of the Tent of Meeting, and the bronze altar, and the bronze grate which it has, and all the vessels of the altar, and the sockets of the court all around, and the sockets of the gate of the court, and all the pins of the Dwelling Place, and all the pins of the court all around.
Young's Updated LT	And the brass of the wave-offering is seventy talents, and two thousand and four hundred shekels; and he makes with it the sockets of the opening of the tent of meeting, and the brazen altar, and the brazen grate which it hath, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

The gist of this passage:
29-31

Exodus 38:29

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
n ^e chôsheth (נְחֹשֶׁת) [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>	feminine singular construct	Strong's #5178 BDB #638
Both Owen and BDB seem to spell this word the same for the masculine and feminine forms. It is identified as masculine in 2Sam. 8:8 by Owen and as masculine in general by BDB. However, the <i>th</i> ending generally indicates a feminine ending, so I am somewhat perplexed here.			
t ^e nûwphâh (תְּנוּפְחָה) [pronounced <i>t'noo-PHAWH</i>]	<i>wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine singular noun with the definite article	Strong's #8573 BDB #632
shib ^e ʿym (שִׁבְעִים) [pronounced <i>shib^e-GEEM</i>]	seventy	numeral	Strong's #7657 BDB #988
kikâr (כִּכָּר) [pronounced <i>kik-KAWR</i>]	<i>a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]</i>	feminine singular noun	Strong's #3603 BDB #503
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
'el ^e payim (אֶלְפַּיִם) [pronounced <i>al-pah-YIM</i>]	<i>two thousand, two families, (1000?) (because of the dual form of the noun); two military units</i>	masculine dual noun	Strong's #505 (and #504) BDB #48
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
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced <i>ahr^e-baw-GAW</i>]	four	feminine singular noun; numeral	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	hundreds	feminine plural; numeral	Strong's #3967 BDB #547
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i>]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun, pausal form	Strong's #8255 BDB #1053

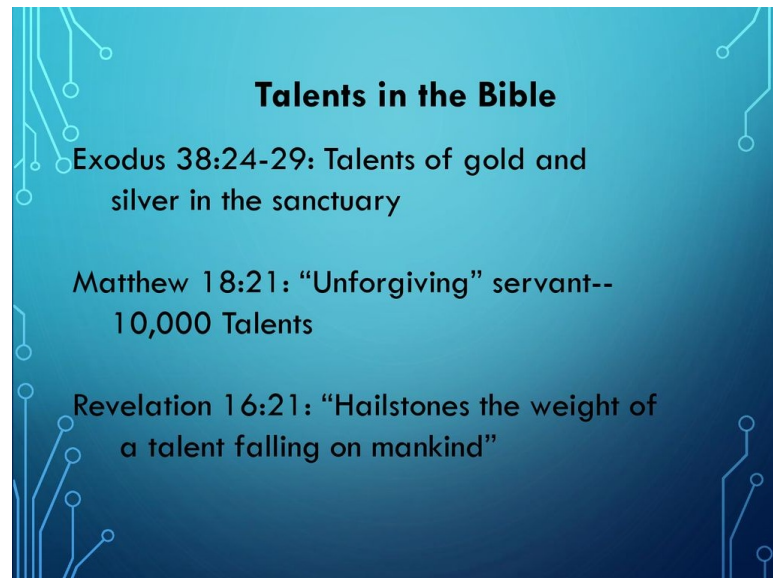
Translation: The offering of copper [was] 5310 pounds.

In total, there was about 5300 lbs of copper which was offered up by the people to make furniture and other things for the Tabernacle. Copper represents the humanity of Jesus Christ.

Whether this is pure copper or a mixture of copper and silver, making brass or bronze, I could not say. I would lean towards the purer application of metals.

Exodus 38:29 The offering of copper [was] 5310 pounds. (Kukis mostly literal translation)

I am not certain on the weight of a shekel, but the copper (or bronze) is 5250 pounds (or, 2½ tons) when looking at the talents alone.



New European Version Commentary: *God remembers to this day how much everyone gave of what material, and has preserved the record in His written word. This is encouragement to us that no sacrifice for God's house is every forgotten, but He eternally remembers it.*¹⁴

Talents in the Bible (a graphic); from [Slide Player](#); accessed June 27, 2020. Slide player has a presentation on [Talents in the Bible](#).

Exodus 38:30a			
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
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 imperfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	primarily a preposition of proximity; with the 3 rd person feminine singular suffix	No Strong's # BDB #88
ʾêth (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
ʾeden (עֵדֶן) [pronounced EH-dehn]	base, pedestal; foundation, socket; a basis (of a building, a column, etc	masculine plural construct	Strong's #134 BDB #10

¹⁴ From <https://www.n-e-v.info/ot/ex38.html> accessed February 5, 2024.

Exodus 38:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth]	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place</i> [where people meet; of an assembly]; <i>a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: He [Bezalel] made [with the copper the following items]: the bases [which would go] at the opening of the Tent of Meeting;...

Although the text merely says, *he made*, this is a reference to Bezalel, who received the instructions from Moses (who heard them from the mouth of God); and Bezalel had a talented assistant, Ohiliab, and they oversaw the construction of these things. How much they did themselves and how much they directed is not revealed; but the Bible gives them the credit.

There were bases that were made for the entry to the Tent of Meeting. There was an opening through which people could come in—only one entry (like salvation), and all of this is *based* upon the **spiritual death** of Jesus Christ. The pillars stood upright in the bases.

Exodus 38:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
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 with the definite article	Strong's #5178 BDB #638

Translation: ...the copper altar...

The bronze (or copper) altar represents Jesus Christ going to the cross for our sins.

Exodus 38:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (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
mak ^e bêr (מַכְבֵּר) [pronounced <i>mahk-BEAR</i>]	<i>a grating, lattice work; a netted cloth, a covering</i>	masculine singular construct	Strong's #4345 BDB #460
n ^e chôsheth (נְחֹשֶׁת) [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 with the definite article	Strong's #5178 BDB #638
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l^e</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

Translation: ...and the copper grating for it;...

The animals which were sacrificed were placed upon the grating and offered up to God; thus representing Jesus Christ.

Exodus 38:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...all the utensils for the altar;...

There were simple considerations as to how to move the meat on the grating, how to remove it, etc.; and all of this was accomplished by the utensils which were made from this copper.

Exodus 38:30 He [Bezalel] made [with the copper the following items]: the bases [which would go] at the opening of the Tent of Meeting; the copper altar and the copper grating for it; all the utensils for the altar;... (Kukis mostly literal translation)

The *tent of meeting* transferred over to the tabernacle section within the courtyard.

Exodus 38:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (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
'eden (אֵדֶן) [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
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
çâbîyb (בִּיבֵּי) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: ...the bases for the courtyard around [the Tabernacle];...

All around the courtyard, there were bases for the pillars. They were made from the copper offering.

Exodus 38:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (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
'eden (אֵדֶן) [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

Exodus 38:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sha'ar (שַׁעַר) [pronounced SHAH- gahr]	gate [control of city can be implied]; area inside front gate; entrance	masculine singular construct	Strong's #8179 BDB #1044
châtsêr (חֲצֵר) [pronounced khaw- TZAR]	courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346

Translation: ...and the bases for the gate to the court;...

There were bases used at the gate or opening into the courtyard.

Exodus 38:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [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
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâthêd (יָתֵד) [pronounced yaw- THADE]	pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)	feminine plural construct	Strong's #3489 BDB #450
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e - KAWN]	residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [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
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâthêd (יָתֵד) [pronounced yaw- THADE]	pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)	feminine plural construct	Strong's #3489 BDB #450

Exodus 38:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châtsêr (חָצֵר) [pronounced <i>khaw-TZAR</i>]	courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
çâbîyb (בִּיבֵס) [pronounced <i>saw^b-VEE^bV</i>]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition	Strong's #5439 BDB #686

Translation: ...and all of the pegs for the Tabernacle and for the courtyard.

Exactly how these pegs were used is not clear to me; but I would assume that they have a similar function to the pegs used when we set up a tent (not sure about modern tents).

Exodus 38:31 ...the bases for the courtyard around [the Tabernacle]; and the bases for the gate to the court; and all of the pegs for the Tabernacle and for the courtyard. (Kukis mostly literal translation)

The Cambridge Bible makes these observations: *The descriptions, when examined carefully, are found to be marked by omissions and obscurities, indicating that they are not the work of an eye-witness, or the working directions upon which a fabric, such as is described, could be actually constructed. Thus nothing is said of the shape of the cherubim, the nature and position of the ledge on the bronze altar, the position of the 'border' round the Table of Presence—bread, the thickness of the solid gold 'mercy-seat,' and, especially, of the thickness of the 'boards' or 'frames,' or of the manner in which the hollow wooden case, plated with bronze, which formed the altar of burnt-offering, was to be used. It is remarkable also that for the transport of the Tabernacle and the court, consisting of 48 'boards' or 'frames,' each 15ft. high, 2¾ ft. broad (their thickness is not stated), with 13 'bars' (ch. Exodus 26:26–28), and 100 bases of solid silver—according to Exodus 38:27 weighing 96 lbs. each, and altogether therefore more than 4 tons,—the 9 pillars of acacia wood, each 15 ft. high, for the veil and screen, the 300 pillars for the court, each 7½ ft. high (their other dimensions are not given), with their 300 bronze bases, and the cords and bronze pegs for keeping both the Tent and court in position (Exodus 38:31), the Merarites have only four wagons assigned to them (Num. 7:8; cf. Num. 3:36 f.),—evidently an altogether insufficient number.*

Some of the objections to the narrative can be dealt with. For instance, the 4 wagons—there were thousands of Levites, and they were in charge of the Tabernacle and other spiritual items. Could be that the wagons carried the large pieces of furniture, and the individual boards got carried by individuals. Could be that these were not the only wagons.

The Cambridge Bible further observes: *It is perfectly true that the Egyptians, like the Babylonians, had long before the time of the Exodus acquired high proficiency in many of the useful and fine arts: but it can hardly be supposed that this proficiency was shared by a subject nation such as the Hebrews, who did not live in great cities, who had no palaces or temples to keep up, and no domestic state or luxury to cultivate, but whose principal occupations were the pasturing of cattle, and the forced labour of the corvée. Can it be deemed likely that a people such as this possessed the skill in joinery, weaving, embroidery, the casting and hammering of metals, and the forming them into often difficult and complicated forms, necessary to carry out the specifications contained in Exodus 25-31? Years afterwards, when the Hebrews had been long settled in Palestine, and had no doubt added something to their knowledge of art from contact with the Canaanites, Solomon hired Phoenician workmen to make all the metal furniture and vessels of his temple (1Kings 7:13 f., 40ff.). 'Further, it is difficult to suppose that a desert tribe, even after spoiling the Egyptians, possessed the requisite materials. Apart*

from the precious stones and the fine linen thread, the amount of metals alone, as given in Exodus 38:24-29, works out' (on the most probable computation of the shekel, at 224 grs.) as follows: gold, 40,940 oz. [= c. 1¼ ton], silver, 140, 828 oz. [= c. 4¼ tons]; bronze, 108,749 oz. av. [= c. 3 tons]. 'Moreover, it would be very difficult to procure in the desert the olive oil for the lamps, and the dyes—violet and purple from Tyrian shell-fish, and crimson from an insect found on a particular kind of oak tree [see on Exo_25:4]' (McNeile, p. 81). It is also (cf. on Exodus 12:37; and see more fully on Numbers 1) quite certain that the numbers of the Israelites at the Exodus could have been in reality nothing even approaching 2,000,000; Petrie, a most circumspect historical critic, who is himself well acquainted with the products and capacities of the Sinaitic Peninsula, places the utmost number that the country could support at 5000: but even though we doubled this figure, it would not be credible that 10,000 nomad serfs could have possessed precious metals in these quantities, or even metals in general and the other materials mentioned, in quantities sufficient to construct the Tabernacle according to the specifications of Exodus 25-31.¹⁵

Exodus 38:29–31 The offering of copper [was] 5310 pounds. He [Bezalel] made [with the copper the following items]: the bases [which would go] at the opening of the Tent of Meeting; the copper altar and the copper grating for it; all the utensils for the altar; the bases for the courtyard around [the Tabernacle]; and the bases for the gate to the court; and all of the pegs for the Tabernacle and for the courtyard. (Kukis mostly literal translation)

Exodus 38:29–31 The free will offering of copper was 5310 pounds. From this, Bezalel and his crew constructed the following items: the bases which would be placed at the opening of the Tent of Meeting; the altar and its grating (both made from copper); the utensils used at the altar; the bases used all around the courtyard and at its gate; and the pegs used for the Tabernacle and for the courtyard. (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 38 is in the Word of God

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 38

1. T
- 2.

¹⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Book Commentary (Appendix IV; The Historical character of the Tent of Meeting).

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 38

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

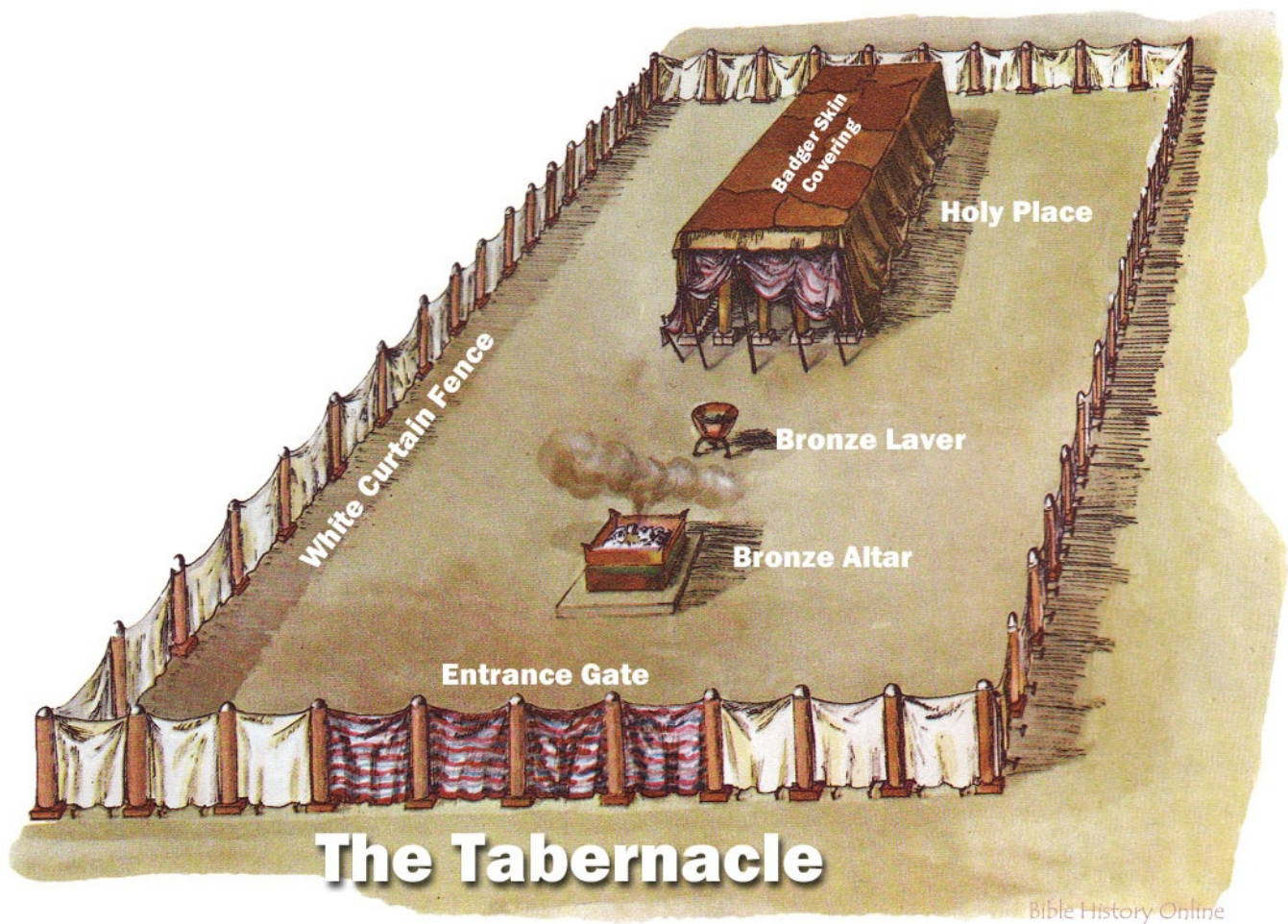
The original instructions for what takes place in this chapter five previous chapters:

Prior Instructions and Their Fulfilment in Exodus 38

Regarding	Record in Exodus 38	Prior Instructions from the Lord
Priests	Under the responsibility of Ithamar, son of Aaron (Exodus 38:21)	Aaron and his sons told to serve as God's priests (Exodus 28:1)
Artists	Bezalel and Aholiab and their ancestry (Exodus 38:22–23)	God calls for the appointment of Bezalel and Aholiab (Exodus 31:1–11)
Collection	Half a shekel was given per person and the collected gold was weighed (Exodus 38:24–26)	A census was done and everyone 20 years and above had to pay half a shekel. The total amount of recorded (Exodus 30:11–16)
Silver	Made bases, hooks, overlays and fillets (Exodus 38:27–28)	Instructions to make bases, overlays, hooks, fillets (Exodus 26:19, 21, 25, 32 27:10–11)
Bronze (Copper)	Entrance base, altar, grating, utensils, bases and pegs (Exodus 38:29–31)	Instructionis for the build, including entrance, base, overlay, utensils, grating, etc. (Exodus 26:37 27:2–19)

Matching the Instructions to the Fulfillment in Exodus 38 (a graphic turned into a table); from the [Fellowship Site](#); accessed June 27, 2020. This was originally a graphic; but it was easier to turn it into a table than to deal with the two large graphics.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)



The Tabernacle and Courtyard — the Finished Product (a graphic); from [KD Mane Street](#); accessed June 27, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 38

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

Shmoop Summary of Exodus 38

the box was 2.5x1.5x1.5 cubits."

- Since the text here is the same, check out our analysis of "Chapters 25-31" to understand why the text uses this kind of language.
- But let's consider a larger question. In Genesis, the writers spent a few chapters trying to sum up the creation of the universe. In Exodus, the writers spend about five times as much space on the Tabernacle specs—down to the last cubit. Why is this? Why repeat this kind of text?
- For starters, we have to remember that whoever was writing this text had a huge interest in the Tabernacle. Biblical writers don't repeat unimportant things, so the specs are really important. If you needed to include blueprints for your club's headquarters and info on the club's origins in the same document, what would you spend more time on? Probably the blueprints: they mean continuity for everything else; and if that building isn't built perfectly, the rest won't get preserved.
- People also speculate that this section of Exodus was written by a source within the priesthood. Remember, the forerunners of the priests—Aaron—screwed up big time with the golden calf. Could all of these repetitions be trying to make up for that? Maybe the writer wanted to focus the reader's attention on the priests' new source of power rather than their old source of disgrace.
- One final note about the end of Exodus. Then we're done, we promise.
- God had said before that he wasn't going with the Israelites into Canaan. Remember? In 33:3, he said he was done with them: "I will not go up among you, or I would consume you on the way, for you are a stiff-necked people."
- But by the time we get to the end of Chapter 40, the spirit of God is hanging out in the Tabernacle. Explanations? It could be just an angel. Or God could have meant that he would go with the Israelites to Canaan but not into it.
- When it comes down to it, the Biblical presence of God is its own thing entirely, and no one seems to be able to figure it out.

From <https://www.shmoop.com/study-guides/bible/exodus/summary#chapters-35-40-summary> accessed .

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 13, entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 38

Moses A Second Time On The Mount - On His Return His Face Shineth - The Rearing Of The Tabernacle - Its Consecration By The Seen Presence Of Jehovah Exodus 34-50

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

Edersheim Summarizes Exodus 38

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 Dan. 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 June 27, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines

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

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 does not follow the Bible verse-by-verse, so we have to match his work as well as possible.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 6.

CONCERNING THE TABERNACLE WHICH MOSES BUILT IN THE WILDERNESS FOR THE HONOR OF GOD AND WHICH SEEMED TO BE A TEMPLE.

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

Josephus' History of this Time Period

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.

8. Now between this candlestick and the table, which, as we said, were within the sanctuary, was the altar of incense, made of wood indeed, but of the same wood of which the foregoing vessels were made, such as was not liable to corruption; it was entirely crusted over with a golden plate. Its breadth on each side was a cubit, but the altitude double. Upon it was a grate of gold, that was extant above the altar, which had a golden crown encompassing it round about, whereto belonged rings and bars, by which the priests carried it when they journeyed. Before this tabernacle there was reared a brazen altar, but it was within made of wood, five cubits by measure on each side, but its height was but three, in like manner adorned with brass plates as bright as gold. It had also a brazen hearth of network; for the ground underneath received the fire from the hearth, because it had no basis to receive it. Hard by this altar lay the basins, and the vials, and the censers, and the caldrons, made of gold; but the other vessels, made for the use of the sacrifices, were all of brass. And such was the construction of the tabernacle; and these were the vessels thereto belonging.

⁽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 . Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole: **double-check**

A Complete Translation of Exodus 38

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The altar for burnt offerings

He made the altar for the burnt offerings [from] acacia wood. [It was] 12½ feet by 12½ feet wide (a square), [standing] 7½ feet high. He made four horns at each corner, the horns being [one piece] with it. He overlaid [all of] it with copper.

He made the altar of burnt offerings from acacia wood, and overlaid with copper. It was 90" x 90"; and 54" high. The top of the altar had four protrusions made at each corner.

He also made the accessories for the altar: the pots, the shovels, the sinks, the forks and the fire pans. All of the articles were made [with] copper.

He also made the accessories for the altar out of copper: the pots, the shovels, the sinks, the forks and the fire pans.

He made the grating for the altar—a work of copper netting below its ledge, [going] down to the middle of the altar [lit., *its middle*].

He made grating for the altar from copper netting, which he attached below the ledge down towards the middle of the altar.

He cast four rings [to be placed] in the four corners [next] to the copper grating. [They are] housing for the poles. He made [these] poles from acacia wood and overlaid them [with] copper. He placed the poles through the rings on the sides of the altar to carry it with them. He made it hollow of wood.

He cast four rings which were placed at the four corners opposite the grating. He made poles of acacia wood and placed them through the rings on the sides of the altar in order to carry it with them. The altar was not a solid piece of wood; it was open in the middle.

A Complete Translation of Exodus 38	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The copper laver	
He made the laver [from] copper and its base [from] copper [as well], [using the copper] mirrors [which belong to] the ministering women who minister at the door of the Tent of Meeting.	He made the laver and its base from copper, receiving a great offering of copper mirrors from the women who would minister at the door to the Tent of Meeting.
The courtyard surrounding the Tabernacle and the opening of the courtyard	
Bezalel [lit., <i>he</i>] will make the south side of the courtyard [next]. On the southward [portion], the tarps of the courtyard [will be made of] fine twisted linen, 100 cubits [in length]. [There will be] twenty pillars with their twenty bases [all made from] copper. The hooks connected to the pillars and their rings [are to be made of] silver.	Bezalel will also construct the courtyard, beginning on the south wall. The courtyard tarps will be made from fine twisted linen, 150 ft. long. These tarps will be held up by twenty pillars, which are supported by their respective bases. The tarps will be affixed to the pillars using hooks and rings (which are made of silver).
For the north side, [there will also be] 150 feet [length of hanging tarp]. [There will be] twenty pillars with their twenty bases [made from] copper. The hooks connected to the pillars and their rings [are to be made of] silver.	He will also to make 150 feet of tarps hanging on the north side. These tarps will be held up by twenty pillars, which are supported by their respective bases. The tarps will be affixed to the pillars using hooks and rings (which are made of silver).
[He also constructed] tarps [hanging] along the west side, 75 feet [long], [with] ten pillars and ten bases; [along with] hooks [for] the pillars and their rings, [all made from] silver. [There were also] 75 feet of tarps [hanging along] the east side. On one side [of the entrance, he made] 22.5 feet [of] tarps, with three pillars and three bases [lit., <i>their three pillars and their three bases</i>]; and on the other side, from here to there, [he made] 22.5 feet [of] tarps [along with] their three pillars and their three bases.	Bezalel also constructed tarps to be hung along the west side, 75 feet in length, hoisted upon ten pillars with their bases, held aloft by the silver hooks and rings. He did the same thing on the east side. On the right side of the opening to the courtyard are 22.5 feet of tarps, held up by three pillars set into three bases; with the same set up the left side of the opening.
All of the tarps surrounding the courtyard [were made of] fine twisted linen. The base for [each] column [is made of] copper; the hooks of the pillars and the rings [are made of] silver; the capitals [are] plaited with silver; and all the pillars of the courtyard are joined by [these] silver [fittings].	The tarps which surround the courtyard are all made of fine twisted linen. The base for each column is made from copper, the hooks and rings are made from silver; the capitals are plaited with silver; and all of the pillars in the courtyard are joined together at the top with silver fittings.
The covering of the gate to the courtyard [is] the work of an embroiderer, [with the royal colors] violet, purple and scarlet dye [used] for twisted fine linen. [The entry covering is] 30 feet long and 7.5 feet high opposite the courtyard tarps.	The covering for the entry into the courtyard is the work of an embroiderer, using the royal colors violet, purple and scarlet dye for the twisted white linen. This entry covering is 30 feet long and 7.5 feet high, as compared to the courtyard tarps.
[The cover over the entrance is held up by] four pillars [supported by] four bases [made of] copper. The hooks [are made from] silver; the capitols [are] overlaid [with silver] and the rings [are made] with silver.	The entry cover is held up by four pillars placed into four bases made of copper. Hooks are made from silver, the rings are made from silver; and the capitols are overlaid with silver.

A Complete Translation of Exodus 38	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
All of the pegs for the Tabernacle and for the courtyard around [are made of] copper.	All of the pegs used around the courtyard and Tabernacle are made of copper.
The raw materials which were brought to Moses	
These things are being sorted out regarding the Tabernacle—the Tabernacle of Testimony; that [which was] recorded by Moses.	These are the things being done regarding the construction of the Tabernacle of Testimony, as Moses recounted after meeting the Lord.
The work of the Levites [was done] under the authority of Ithamar, the son of Aaron the priest.	The Levites did all of the work while under the direction of Ithamar, the son of Aaron the priest.
Bezalel (the son of Uri, the son of Chur, regarding the tribe of Judah) did all that Y ^e howah commanded Moses.	Bezalel (son of Uri, grandson of Chur, from the tribe of Judah) oversaw all the Jehovah commanded Moses to do.
[Bezalel was assisted] by Aholiab, the son of Ahisamach (regarding the tribe of Dan), [who is] an engraver, a designer and an embroiderer [who uses the royal colors] violet, purple and scarlet dyes with fine linen.	He was assisted by Aholiab (the son of Ahisamach, from the tribe of Dan), who is skilled in a variety areas (engraver, designer and embroiderer), one it is able to work with fine linen and the violet, purple and scarlet dyes.
[This is] all of the gold used for the work in all of the work [done for] the sacred place. The gold [received in] the offering was [approximately] 2200 pounds, with respect to the measures [lit., <i>shekel</i>] of the sacred place.	In total, 2200 pounds of gold was received in a free will offerings from the people. This gold was used in the building of the sacred place and its furniture. As a result, weights and measures were standardized and kept at the Tabernacle.
The silver [which came from] those making contact from the assembly: 100 rounds [or, <i>talents</i>] and 1775 shekels [which is less than 8000 pounds total], by the shekel of the holy [place].	There were a large number in the assembly who made contact with those making a collection of silver and they brought in 7550 pounds.
A beka [which is approximately 0.2 ounces] for each [person]. [A beka is] half a shekel, by the shekel of the holy [place] in regards to every man who passed by the census takers, age [lit., <i>a son of</i>] 20 and older: 603,550 [total]	Each adult male brought a beka of silver, which is approximately 0.2 ounces. There were 603,550 males, age 20 and up who brought this offering.
7500 pounds [lit., <i>100 talents</i>] of silver [were used] to cast the bases for the holy place and the bases for the veil. 100 bases [were made from] the 7500 pounds [lit., <i>100 talents</i>] [of silver]—75 pounds [lit., <i>a talent</i>] for [each] base. He also [used the remaining] 44 pounds [of silver] to make hooks for the pillars; and to overlay their capitals [with silver] and to join [the pillars] together.	He used the 7500 pounds of silver to make the 100 bases for the holy place and for the veil. Each base required a full talent of silver. There was an additional 50 pounds of silver (approximately) which he used to make hooks for the pillars, to overlay their capitals with silver and to join the pillars together.
The offering of copper [was] 5310 pounds.	The free will offering of copper was 5310 pounds.

A Complete Translation of Exodus 38

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He [Bezalel] made [with the copper the following items]: the bases [which would go] at the opening of the Tent of Meeting; the copper altar and the copper grating for it; all the utensils for the altar; the bases for the courtyard around [the Tabernacle]; and the bases for the gate to the court; and all of the pegs for the Tabernacle and for the courtyard.	From this, Bezalel and his crew constructed the following items: the bases which would be placed at the opening of the Tent of Meeting; the altar and its grating (both made from copper); the utensils used at the altar; the bases used all around the courtyard and at its gate; and the pegs used for the Tabernacle and for the courtyard.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 38

	Series	Lesson (s)	Passage
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	

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this chapter on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Exodus 38



Word Cloud from Exegesis of Exodus 38¹⁶

These two graphics should be very similar; this means that the exegesis of Exodus 38 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

¹⁶ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.