

EXODUS 39

Written and compiled by Gary Kukis

Exodus 39:1–43

Construction of the Ephod and Priest Clothing

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

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

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

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

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

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

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

Preface: Once everything has been manufactured and fabricated, the artisans bring the finished work to Moses for inspection. Moses is satisfied with their work.

The Bible Summary of Exodus 39 (in 140 characters or less): *They made the ephod, breastplate, tunics, turban and sash for Aaron. Moses saw that it had all been made as the LORD had commanded.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 39, 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:

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

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Timeline for Exodus 39

A Synopsis of Exodus 39

Outlines of Exodus 39 (Various Commentators)

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Thus Moses did according to all the Lord Had Commanded Him (a graphic)

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The Uniform of the High Priest, the finished product (a graphic)

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Urim and Thummim (a graphic)

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Stones for the Breastpiece (a graphic)

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The Ephod and the Breastpiece (a graphic)

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The Ephod, Breast Piece and Belt (a graphic)

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Blue Robe of Jewish High Priest (a graphic)

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The Plate of Pure Gold (a graphic)

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The Uniform of the High Priest; the big picture (a graphic)

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What Spiritual Uniforms are Proper for Today's Christian?

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Some guy wearing a green overcoat for religious purposes (a graphic)

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Erection of the Tabernacle and Sacred Vessels (by Gerard Hoet 1728)

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www.kukis.org	Exodus folder	Exegetical Studies in Exodus

Doctrines Covered or Alluded To			
	Movement of the Tabernacle and the Ark		
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 28	Leviticus 26	

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	
Age of Israel	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Aramaic	Aramaic is a Syrian dialect which arose in the 6 th century B.C. and spread to the point where it eventually supplanted the Hebrew language among the Jewish people. Small portions of the Old Testament are written in Aramaic and this language was the primary language of the near East until replaced by Arabic in the 7 th century A.D.
Ark of the Covenant	The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. See the Ark of God (HTML) (PDF) (WPD).
Blood of Christ; Blood of Jesus	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
Christology	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See Basic Christology from the Spokane Bible Church.
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).

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.
The Day of Atonement	Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God. What is the Day of Atonement (Yom Kippur)? (Got Questions?) Day of Atonement (Bible Study) Day of Atonement.org 5 Things Christians Should Know about the Day of Atonement (Crosswalk).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
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.
God's Plan, the Plan of God; His plan	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML —Bolender) (PDF —Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.

Definition of Terms	
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace) .
JEPD Theory (also known as Documentary Hypothesis)	Documentary Hypothesis simply asserts that the Pentateuch was not authored by Moses but written 1000 years after Moses by several authors who wrote portions here and there and then other men have performed extensive revisions, collating and editing after them. See Documentary Hypothesis (HTML) (PDF) (WPD).
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also be defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
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>
Mercy Seat	On top of the Ark of the Covenant was a lid or a covering, which was made of gold and two angels were a part of this configuration—this is the Mercy Seat. On the Day of Atonement, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat to atone for the sins of the many. This is all representative. The gold represents the pure essence of God; the angels represent the elect and fallen angels who are watching all of these things play out. The blood represents the spiritual death of our Lord on the Roman cross. As on the cross, no one actually saw this take place; they simply knew what happened by the testimony of the Scriptures.

Definition of Terms	
The Messiah	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
Priest, Priests, Priesthood	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	<p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).</p>
Reconciliation, Reconcile	<p>Reconciliation means that we are reconciled to God or made right with God. We are separated from God because we have a sin nature, the imputation of Adam's original sin, and we have committed personal sins. If these three things are properly dealt with, so that God's essence is not compromised, then we are able to be reconciled to God. Grace Notes (HTML); Maranatha Church (PDF); Grace Church of Baytown (PDF).</p>
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>

Definition of Terms	
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).
Torah, The	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.
<p>Some of these definitions are taken from</p> <p>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/</p>	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Exodus 39

Introduction: Exodus 39 covers the making of the priestly garments and is a review and a confirmation of the work order issued earlier in **Exodus 28** ([HTML](#)) ([PDF](#)) ([WPD](#)). There are two things which set this chapter apart from all of the previous chapters: (1) Often, in this chapter, those who are involved with making the **priests** clothing are described in the plural rather than in the singular. We will see a lot of *they* constructed this or that. (2) Secondly, we find the phrase, as *Y^howah commanded Moses* occurring over a half dozen times. I must admit that I do not know why it occurs so often here and not as often as the previous chapters. However, this conveniently marks the point at which a new paragraph begins. It is possible that every time we see this phrase, that a different team of weavers and tailors are involved.

Most of Exodus 39 is about making the Ephod and the clothing worn by the priests. The end of Exodus 39 summarizes all that was made for the **Tabernacle**.

We should appreciate that all of the items found in this chapter have a real meaning. It is not a matter of God (or Moses) coming up with the idea, "Hey, I think it would be cool if we placed something gold right here, and some silver over there."

The giving of the directives by God, presented in Exodus 28, is nearly identical to the text in this chapter. For Moses, these are two very different experiences. In Exodus 28, God is speaking to Moses and possibly even showing him scale models or visions of what he is to build. In Exodus 39, we actually see the stuff being made (in our mind's eye we see this). A lot happens to Moses in between Exodus 28 and Exodus 39. He does not see this material as repetitious because these are two very different experiences to him. Again, I have given the example of holding the blueprints of building plans for your new home and examining; and then taking part in the construction of said house. These are two very separate experiences, despite being closely related. It makes

perfect sense for Moses, the author of Exodus, to write both chapters. It makes much less sense for some group of authors hundreds of years later to pen both chapters, particularly if none of them have ever even seen the Tabernacle before (it is not on display anywhere when *scholars* claim Exodus was actually written). And since I am on this topic, let me add that there is no evidence whatsoever of Exodus being written by anyone other than Moses. None. This is a theory (called the **JEPD theory**) which is clever, but lacking in any actual evidence. It is based upon three foundations: (1) there was no writing done in the time of Moses (which has been shown to be false) and (2) some sections use the name *Elohim* more often than the name *Y^ehowah*; and in other chapters, it is the other way around. (3) Prophetical passages like **Leviticus 26** ([HTML](#)) ([PDF](#)) ([WPD](#)) had to have been written much later because there is no such thing as prophecy (some will admit to this reasoning and some will not).

God always has His people taking a very active part in the (correct) **Jewish faith**. Obviously, God could have made all of these things and made them appear suddenly before the Israelites, but He did not. Their participation is integral because the choices made by man and his actions are integral to the **plan of God**.

As an aside, it is this latter reason why some *scholars* date the **gospels** as having been written after the 1st century; prophecy is impossible, there are prophecies in the gospels which are fulfilled in the 1st century; therefore, the gospels had to be written after the prophecies were fulfilled. People will reason that the information found in the gospel records cannot be true because they are written too long after the fact. Do you see the circular reasoning here? Apart from the skeptics' theories, there is no evidence that the gospels are written after the 1st century.

Because so much of the material for this chapter has already been covered, my commentary is going to be limited.

Titles and/or Brief Descriptions of Exodus 39 (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 39 (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 39

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Exodus 39

Exodus 39 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 39	
Characters	Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

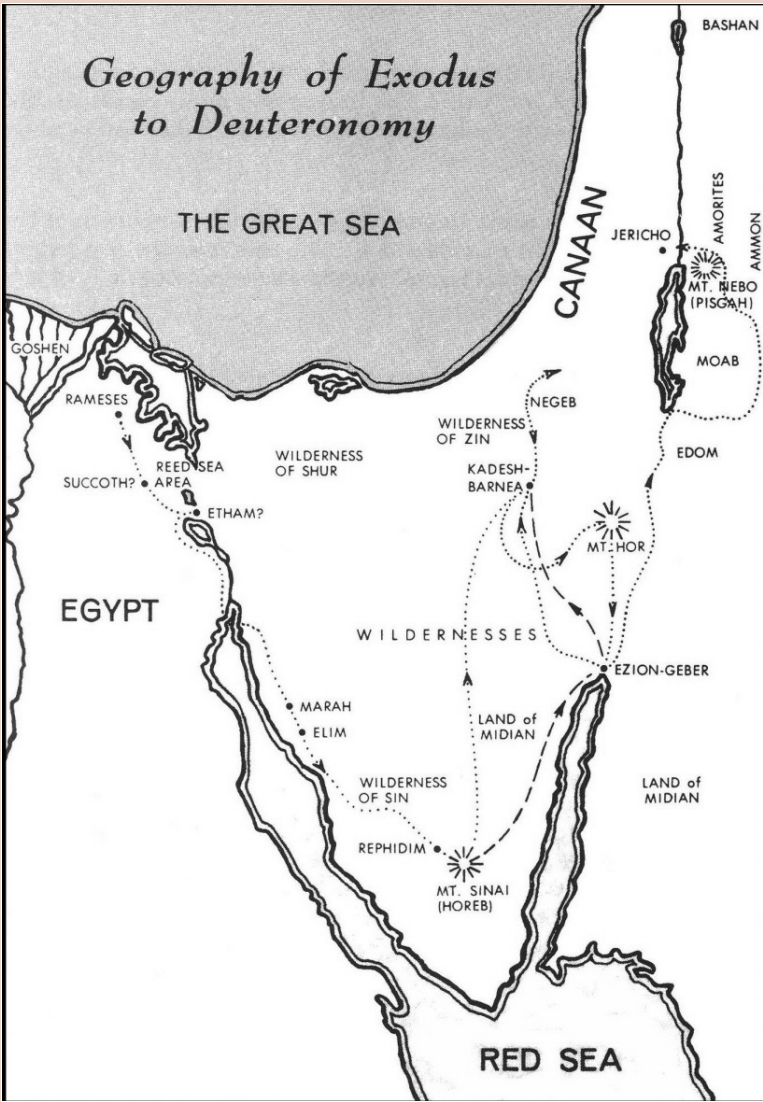
We need to know where this chapter takes place.

The Places of Exodus 39

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.				Ahmose 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 39:

A Synopsis of Exodus 39

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 39 (Various Commentators)

Kretzmann’s Commentary:²

- Verses 1-7
The Ephod and its Girdle
- Verses 8-21
The Breastplate and its Fastenings
- Verses 22-31
The Other Articles of Wear
- Verses 32-43
Moses Approves the Work

Chapter Outline

Charts, Maps and Short Doctrines

A Synopsis of Exodus 39 from the Summarized Bible

Contents:	Garments for Aaron.
Characters:	God, Moses, Aaron.
Conclusion:	All believers are spiritual priests and their service-clothes are provided (Revelation 19:8). All who converse with them should be able to see that they are properly clothed as God’s representatives.
Key Word:	Garments, Exodus 39:1.
Strong Verses:	Exodus 39:42, Exodus 39:43.
Striking Facts:	Christ, our High Priest, in undertaking the work of man’s restoration, wore the clothes of service—the gifts and graces of the Holy Spirit, which He had without measure.

² From <https://www.studydrive.org/commentaries/eng/kpc/exodus-39.html> accessed February 11, 2024.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 39.

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Big Picture (Exodus 35–40)

Scripture	Text/Commentary
Exodus 35	<p>The people bring offerings and materials for the building of the Tabernacle.</p> <p>The craftsmen to build the Tabernacle and its furniture are drafted into service.</p>
Exodus 36	<p>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.</p> <p>The building of the Tabernacle is described.</p>
Exodus 37	<p>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.</p>
Exodus 38	<p>Bezalel then builds the Altar for Burnt Offerings and the Bronze Basin. He also builds the courtyard of the Tabernacle. All of this is related to the outside of the Tabernacle.</p> <p>Then there is a record of all the materials used in the building of these things.</p>
Exodus 39	<p>The priestly garments, the Ephod and the Breastplate are made; along with the robe of the Ephod and other priestly garments.</p> <p>All that has made is brought to Moses for an inspection of the finished work.</p>
Exodus 40	<p>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.</p> <p>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.</p>

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Exodus 39): 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 and the previous 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 Updated Bible Version is now 2.17; and the MLV is now a 2020 update. The Scriptures 1998 has an update to 2020. I don't know that any of these will reflect a dramatic change (although I have noticed a few changes in the Scriptures).

I added back in *A Faithful Version*, which I believe I have seen online; but now see that e-sword has it as well. I think that it uses italics to emphasize words (most of the time, italics are used in a translation to indicate word which were added to smooth out a sentence). I did not carry over the italics.

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).

There are a great many graphics to be found in this chapter. These graphics represent someone's best guess as to what these priestly clothes looked like. The same is true of any graphic from this section of the Bible.

Chapter Outline

Charts, Graphics and Short Doctrines

The Construction of the Ephod

Exodus 28:6–14

The Ephod was somewhat of an article of clothing put under the care of the **high priest**. He did not wear it all of the time. The king could ask a question of God by calling for the Ephod to be brought to him. It is an interesting key to human nature that this is rarely done. 1Samuel 23:9 30:7

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

Kukis slavishly literal:

And from the violet and the purple and dye of the scarlet, they made garments of a braided work to serve in the holy [place]. And so they make garments of the holiness which [are] for Aaron, as which commanded Y^ehowah Moses.

Exodus
39:1

Kukis mostly literal translation:

From the [remaining] violet, purple and scarlet-dyed [materials], Bezalel and Aholiab [lit., *they*] made carefully constructed garments to serve in the holy place. They made [these] holy garments which [are] for Aaron [and his sons], just as Y^ehowah commanded Moses.

Kukis not-so-literal paraphrase:

Bezalel and Aholiab carefully made garments to be used by the priests in the holy Tabernacle, making use of the remaining material dyed violet, purple and scarlet (royal colors). They made these set-apart garments for Aaron and his sons, just as Jehovah had commanded Moses for them to do.

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 from the violet and the purple and dye of the scarlet, they made garments of a braided work to serve in the holy [place]. And so they make garments of the holiness which [are] for Aaron, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And he made, of violet and purple, scarlet and fine linen, the vestments for Aaron to wear when he ministered in the holy places, as the Lord commanded Moses.
Aramaic ESV of Peshitta	Of the blue, purple, and scarlet, they made finely worked garments, for ministering in the holy place, and made the holy garments for Aaron; as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And they made garments of ministry of blue and of purple and of fine white linen dyed scarlet to minister in Holiness and they made garments of holiness for Ahron as LORD JEHOVAH commanded Moshe.

Samaritan Pentateuch	And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy [place], and made the holy garments for Aaron; as the LORD commanded Moses. This is Exodus 39:2 in the Samaritan Pentateuch
Updated Brenton (Greek) ⁴	.And the blue that was left, and the purple, and the scarlet they made into garments of ministry for Aaron, so that he should minister with them in the sanctuary;.. (Exodus 39:13)
Significant differences:	Generally speaking, throughout this chapter, these verses get more and more out of whack, with regards to the verse numbering matching up. This is very much a repetition of Exodus 28, and it is possible that many generations found this repetition to be boring. It is not impossible to imagine that, ancient translations and ancient manuscripts lost words, verses, phrases; and got numerically mismatched for this reason.

Limited Vocabulary Translations:⁵

Bible in Basic English	And from the needlework of blue and purple and red they made the robes used for the work of the holy place, and the holy robes for Aaron, as the Lord had given orders to Moses.
Easy English	The clothes for the priests The workers used blue, purple and red material to make beautiful clothes for the priests. They would wear them when they served God in the Holy Place. They made these special clothes for Aaron, as the Lord had commanded Moses.
Easy-to-Read Version–2002	The workers used the blue, purple, and red yarn to make special clothes for the priest to wear when they served in the {Lord's} holy place. They also made the special clothes for Aaron like the Lord had commanded Moses.
Good News Bible (TEV)	With the blue, purple, and red wool they made the magnificent garments which the priests were to wear when they served in the Holy Place. They made the priestly garments for Aaron, as the LORD had commanded Moses.
<i>The Message</i>	Vestments. Using the blue, purple, and scarlet fabrics, they made the woven vestments for ministering in the Sanctuary. Also they made the sacred vestments for Aaron, as God had commanded Moses.
Names of God Bible	The Holy Clothes From the violet, purple, and bright red yarn they made special clothes worn for official duties in the holy place. They also made the holy clothes for Aaron. They followed Yahweh's instructions to Moses.
NIRV	The Clothes for the Priests The workers made clothes from the blue, purple and bright red yarn. The clothes were worn by the priests who served in the holy tent. The workers also made sacred clothes for Aaron. They made them just as the Lord had commanded Moses.

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

Casual English Bible	<i>Exodus 39</i> Israel finishes tent worship center Making the priests clothes Artisans skilled in fabric made beautifully tailored clothes for priests who ministered in the tent worship center's main room: the Sacred Room. Fabric colors were blue, purple, and crimson. Artisans also made Aaron's high priestly clothes, as Moses instructed.
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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.

Contemporary English V.	Beautiful priestly clothes were made of blue, purple, and red wool for Aaron to wear when he performed his duties in the holy place. This was done exactly as the LORD had commanded Moses.
The Living Bible	Then, for the priests, the people made beautiful garments of blue, purple, and scarlet cloth—garments to be used while ministering in the Holy Place. This same cloth was used for Aaron's sacred garments, in accordance with the Lord's instructions to Moses.
New Berkeley Version	.
New Life Version	Making the Clothes of the Religious Leader They used the blue, purple and red cloth for the well-made clothing for those working in the holy place. They made the holy clothing for Aaron, just as the Lord had told Moses.
New Living Translation	Clothing for the Priests The craftsmen made beautiful sacred garments of blue, purple, and scarlet cloth—clothing for Aaron to wear while ministering in the Holy Place, just as the Lord had commanded Moses.
Unlocked Dynamic Bible	.
Unfolding Bible (simplified) ⁶	Bezalel, Oholiab, and the other skilled workmen made the beautiful clothes for Aaron to wear while he did his work as a priest in the holy place. They made them from blue, purple, and red woolen cloth, just as Yahweh had commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible	And from what was left over of the blue, purple, and scarlet, they made into garments for the services of Aaron, so that he could officiate in them in the Holy Place, as the Lord had instructed Moses.
Beck's American Translation	.
Common English Bible	Making the priests' clothing They used the blue, purple, and deep red yarns to make the woven clothing for those ministering as priests in the sanctuary. They made the holy clothes for Aaron as the Lord had commanded Moses.
New Advent (Knox) Bible	Besellel made vestments, too, of blue and purple, scarlet and lawn, for Aaron to wear when he ministered in the holy place, as the Lord had prescribed them to Moses.
Translation for Translators	They made the sacred clothes for Aaron Bezalel, Oholiab, and the other skilled workmen made the beautiful clothes for Aaron to wear while he did his work as a priest in the Holy Place. They made them from blue, purple, and red cloth, just as Yahweh had commanded Moses/me.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Making the Priestly Garments They made specially woven [Hb obscure] garments for ministry in the sanctuary, and the holy garments for Aaron from the blue, purple, and scarlet yarn, just as the LORD had commanded Moses.
Revised Ferrar-Fenton Bible	And of the azure, and purple, and blue-red, they made the service robes, to serve in the sanctuary, as well as the holy robes for Aaron, as the EVER-LIVING commanded to Moses.
International Standard V	The Priestly Garments From the blue, purple, and scarlet material they made finely woven garments for ministering in the Holy Place, and they made the holy garments for Aaron, just as the Lord commanded Moses.

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

Lexham English Bible	And from the blue and the purple and the crimson yarns they made woven garments for serving in the sanctuary, and they made the holy garments that were for Aaron, as Yahweh had commanded Moses.
Unfolding Bible Literal Text ⁷	With the blue, purple, and scarlet wool, they made finely-woven garments for service in the holy place. They made Aaron's garments for the holy place, as Yahweh had commanded Moses.
Urim-Thummim Version	From the blue, purple, and scarlet, they fashioned clothes of braided work for the service in the Holy Place, and fashioned the Holy garments for Aaron as YHWH commanded Moses.
Wikipedia Bible Project	And from the cyan and magenta and second-weave, they made pleated garments for holy service. And they made the holy clothing, which are for Aaron, as Yahweh commanded Moses.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	From the purple wool, violet shade and red, the crimson wool, and the fine linen they made beautiful priestly vestments for service in the sanctuary. They made the sacred vestments for service for Aaron, as Yahweh had directed Moses.
The Heritage Bible	And of the blue, and purple, and bright crimson, they made cloths of needlework to do service in the sanctuary, and made the holy garments for Aaron, what Jehovah commanded Moses.
New American Bible(2011) ⁸	The Priestly Vestments. With violet, purple, and scarlet yarn were woven the service cloths for use in the sanctuary, as well as the sacred vestments ^a for Aaron, as the LORD had commanded Moses. a. [39:1] Ex 31:10.
New Jerusalem Bible	From the violet-purple, red-purple and crimson materials, they made the liturgical vestments for service in the sanctuary. They made the sacred vestments for Aaron, as Yahweh had ordered Moses.
Revised English Bible—1989	They used violet, purple, and scarlet yarn in making the stitched vestments for ministering in the sanctuary and in making the sacred vestments for Aaron, as the LORD had commanded Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	From the blue, purple and scarlet yarn they made the garments for officiating, for serving in the Holy Place; and they made the holy garments for Aharon, as Adonai had ordered Moshe.
Hebraic Roots Bible	And from the blue and the purple and the crimson they made woven garments for serving in the sanctuary. And they made the holy garments which were for Aaron, as YAHWEH commanded Moses.
Kaplan Translation	From the sky-blue, dark red and crimson wool, they made the packing cloths for sacred use. They [also] made the sacred vestments for Aaron, as God had commanded Moses. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
The Scriptures—2009	And of the blue and purple and scarlet material they made woven garments, to do service in the set-apart place. And they made the set-apart garments which were for Aharon, as הויה had commanded Mosheh.
Tree of Life Version	Next they made woven garments of blue, purple and scarlet, for ministering in the holy place. They made the holy garments for Aaron, as Adonai commanded Moses.

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>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible ⁹	AND THE BLUE THAT WAS LEFT, AND THE PURPLE, AND THE SCARLET THEY MADE INTO GARMENTS OF MINISTRY FOR AARON, SO THAT HE SHOULD MINISTER WITH THEM IN THE SANCTUARY;... (Exodus 39:13)
Awful Scroll Bible	From the violet, magenta, crimson and scarlet, they are to have made the garments, a braided work, for to minister in that set apart, even was he to make the designated garments for Aaron; as Sustains To Become is to have given charge to Moses.
Concordant Literal Version	From the blue, the purple and the double dipped-crimson they made colored garments for ministering in the holy place. They made the holy garments which were for Aaron, just as Yahweh had instructed Moses.
exeGeses companion Bible	CONSTRUCTION OF THE CLOTHES And of the blue and purple and scarlet they work clothes of stitching to minister in the holies; and work the holy clothes for Aharon; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And from the turquoise, and purple, and scarlet wool, they made bigdei serad (elaborately woven garments) for service in HaKadosh, and made Bigdei Hakodesh for Aharon; as Hashem commanded Moshe.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Priestly Garments Moreover, from the blue and purple and scarlet fabric, they made finely woven garments for serving and ministering in the Holy Place; they made the holy garments for Aaron, just as the Lord had commanded Moses.
The Expanded Bible	Clothes for the Priests They used blue, purple, and ·red [scarlet] thread to make woven clothes for the priests to wear when they ·served [ministered] in the Holy Place. They made the holy clothes for Aaron as the Lord had commanded Moses.
Kretzmann's Commentary	Verses 1-7 The Ephod and its Girdle And of the blue and purple and scarlet, the fine woven fabrics which they had made, they made cloths of service, to do service in the Holy Place, and made the holy garments for Aaron, as the Lord commanded Moses. This included all the vestments and paraments in use in the Tabernacle.
The Voice	For the priests who served in the holy place, they decorated finely woven garments with blue, purple, and scarlet thread <i>donated by the people</i> . They also made the sacred garments Aaron was to wear, exactly as the Eternal One had instructed Moses.

Bible Translations with Many Footnotes:

The Complete Tanach ¹⁰	And out of the blue, purple, and crimson wool they made the meshwork garments to serve in the Holy, and they made Aaron's holy garments, as the Lord had commanded Moses.
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⁹ The A&O Bible follows the Greek text.

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](#).

And out of the blue, purple...: [Since] linen is not mentioned here, I conclude from here that these כֹּהֵנִים-יָדָגְבּ were not the garments of the kehunah, for in [all] the kohanim's garments there was linen [used]. Instead I believe they were the garments with which they [the kohanim] covered the holy furnishings at the time they withdrew [these furnishings] to [take on their] journeys, [garments] in which there was no linen.

NET Bible®

The Making of the Priestly Garments

From the blue, purple, and scarlet yarn they made woven garments for serving in the sanctuary; they made holy garments that were for Aaron, just as the Lord had commanded Moses.¹

^{1sn} This chapter also will be almost identical to the instructions given earlier, with a few changes along the way.

Rotherham's *Emphasized B.*

And <of the blue, and the purple, and the crimson> made they cloths of variegated stuff, for ministering in the sanctuary,—and they made the holy' garments which were for Aaron,—

As Yahweh commanded Moses.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and from the blue, and the purple, and the kermes of the scarlet they (made) the garments of braided work, to minister in the special place, and they (made) the garments of specialness which are (for) "**Aharon** ^{Light bringer}", <just as> "**YHWH** ^{He Is}" directed "**Mosheh** ^{Plucked out}",...

Charles Thomson OT¹¹

And what was left of the blue and purple and scarlet yarn they made up into sacerdotal garments for Aaron to minister in them, as a priest in the sanctuary. (Exodus 39:13)

Literal Standard Version

And of the blue, and the purple, and the scarlet, they made colored garments, to minister in the holy place; and they make the holy garments which [are] for Aaron, as YHWH has commanded Moses.

Modern Literal Version 2020

And of the blue and purple and scarlet, they made finely worked garments, for ministering in the holy place and made the holy garments for Aaron, as Jehovah commanded Moses.

New American Standard B.

The Priestly Garments

Now from the violet [Or *bluish*; LXX hyacinth in color, and so throughout the ch], purple, and scarlet *material* they made finely woven garments for ministering in the Holy Place, as well as [Lit *and they made*] the holy garments which were for Aaron, just as the LORD had commanded Moses.

Niobi Study Bible

Making the Garments of the Priesthood and How They Were Dressed

And of the blue and purple and scarlet they made clothes of service to do service in the holy place, and made the holy garments for Aaron, as the LORD commanded Moses.

Updated Bible Version 2.17

And of the blue, and purple, and scarlet, they made finely wrought garments, for ministering in the holy place, and made the holy garments for Aaron; as Yahweh commanded Moses.

A Voice in the Wilderness

Of the violet, purple, and scarlet thread they made woven garments, to serve in the holy place, and made the holy garments for Aaron, as Jehovah had commanded Moses.

Webster's Bible Translation

And of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

Young's Updated LT

And of the blue, and the purple, and the scarlet, they made coloured garments, to minister in the sanctuary; and they make the holy garments which are for Aaron, as Jehovah has commanded Moses.

¹¹ Thompson's translation follows the Greek text.

The gist of this passage: Moses oversaw the making of the garments for the priests.

Exodus 39:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [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	Strong's #4480 BDB #577
tekêleth (תְּלֵלֶת) [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</i>	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i>]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun with the definite article	Strong's #713 BDB #71
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תֵּלֵלָה/תֵּלֵלָה/תֵּלֵלָה) [pronounced <i>to-LAW, to-lay-AW, to-LAH-ath</i>]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced <i>shaw-NEE</i>]	<i>crimson, scarlet; scarlet clothing; 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.			
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
s ^e râd (סָרָד) [pronounced <i>s'RAW</i>]	<i>plaited work, braided work; carefully constructed work</i>	masculine singular noun	Strong's #8278 BDB #975
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
shâraṯh (שָׂרַח) [pronounced <i>shaw-RAHṬH</i>]	<i>to serve, to minister; to attend</i>	Piel infinitive construct	Strong's #8334 BDB #1058

Exodus 39:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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: From the [remaining] violet, purple and scarlet-dyed [materials], Bezalel and Aholiab [lit., they] made carefully constructed garments to serve in the holy place.

God gave Moses the particular instructions, but Moses was to employ men with special skills in order to do that things necessary for the worship to be done by the Hebrew people.

It appears that the clothing worn by most people was fairly basic and simple, with very little color.

These royal colors would cause a person to stand out, just as the clothing of a king or other royalty might stand out.

Exodus 38:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘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 plural, Qal imperfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
’âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Exodus 38:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: They made [these] holy garments which [are] for Aaron [and his sons],...

Aaron would act as the first High Priest; and the garments made were primarily for him; but there would be additional clothing designed for his sons.

Exodus 38:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
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: ...just as Y^ehowah commanded Moses.

God was very specific about these things in His instructions to Moses.

Thus Moses did according to all the Lord Had Commanded Him (a graphic); from **A Little Perspective**; accessed June 26, 2020.

Exodus 39:1 From the [remaining] violet, purple and scarlet-dyed [materials], Bezalel and Aholiab [lit., *they*] made carefully constructed garments to serve in the holy place. They made [these] holy garments which [are] for Aaron [and his sons], just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

I have often played devil's advocate with myself as I study these books of the **Torah**, and suggest to myself, *what if Moses just made this stuff up?* I do not discuss this very often as I go through these books, but I develop scenarios in mind, *what if Moses just kept making this stuff up about these words from God?*

First of all, apart from what we have read in the first half of Exodus, Moses would have had no standing with the Hebrew people. He essentially came out of nowhere and had to establish his authority in some way. The first half of Exodus tells us how God established his authority, both with the Hebrew people and with the Egyptian pharaoh.



Secondly, despite what critics claim, nowhere do we have a set of laws like the Ten Commandments. They are succinct and cover most everything. The other laws, which provide protection for a people during a time of no refrigeration; which define the **Messiah**; and which provide a governmental structure which lasted a thousand years. No doubt, Moses is a genius, but is he able to really look into the future and talk about the Messiah and provide numerous types for our Lord? Who is really able to do that, except God?

The Uniform of the High Priest, the finished product (a graphic); from **Pinterest**; accessed June 28, 2020.

This next chapter will go into great detail about the uniform worn by Aaron and his sons. This graphic will help you to be prepared for the parts outfit of this that we will study.

Exodus 39:1 Bezalel and Aholiab carefully made garments to be used by the priests in the holy Tabernacle, making use of the remaining material dyed violet, purple and scarlet (royal colors). They made these set-apart garments for Aaron and his sons, just as Jehovah had commanded Moses for them to do. (Kukis paraphrase)

The priests, who represent man before God, will wear colors of royalty and dignity. This is not because of their association with man but because they appear before God.

And so he makes the ephod [from] gold, violet, and purple and a dye of scarlet and fine linen twisted. And so they beat out plates of gold and he has cut off threads to make in a midst of violet and in a midst of purple and in a midst of dye of scarlet and in a midst of fine linen twisted, a work being thought out. Shoulder pieces he has made for him joined upon two of his ends he joined [them] together.

Exodus
39:2–4

He made the ephod [using] gold, violet, purple scarlet dyes with fine twisted linen. They also beat out plaits of gold [which] he cut into threads to work into the midst of the violet, purple, and scarlet dyed [threads] and into the fine twisted linen; a skilled work. He made shoulder pieces for the ephod [lit., *it*] [which] he joined together at the ends.

He made the ephod using the golden threads integrated with violet, purple, scarlet and white threads, the result being a fine piece of skilled work. He also made shoulder pieces for the ephod which he joined together at the ends.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes the ephod [from] gold, violet, and purple and a dye of scarlet and fine linen twisted. And so they beat out plates of gold and he has cut off threads to make in a midst of violet and in a midst of purple and in a midst of dye of scarlet and in a midst of fine linen twisted, a work being thought out. Shoulder pieces he has made for him joined upon two of his ends he joined [them] together.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	So he made an ephod of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen, With embroidered work, and he cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the foresaid colours, And two borders coupled one to the other in the top on either side.
Aramaic ESV of Peshitta	He made the ephod of gold, blue, purple, scarlet, and fine twined linen. They beat the gold into thin plates, and cut it into wires, to work it in the blue, in the purple, in the scarlet, and in the fine linen, the work of the skilful workman. They made shoulder straps for it, joined together. At the two ends it was joined together.
Lamsa's Peshitta (Syriac)	And they made the ephod of gold, blue and purple and fine linen dyed scarlet and fine woven white linen. And they beat out thin metal leaves of gold and they cut threads to pass through inside the blue and within the purple and within the fine linen of scarlet and within the fine white linen, the work of a craftsman. They made shoulder pieces for it, joined by joining its two sides.
Samaritan Pentateuch	And he made the ephod [of] gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut [it into] wires, to work [it] in the blue, and in the purple, and in the scarlet, and in the fine linen, [with] cunning work. They made shoulderpieces for it, to couple [it] together: by the two edges was it coupled together. (Vv. 3–5)
Updated Brenton (Greek)	And he made the ephod of gold, blue, purple, and spun scarlet, and fine linen twined. And the plates were divided, the threads of gold, so as to interweave with the blue and purple, and with the spun scarlet, and the fine linen twined, they made it a woven work; shoulder pieces joined from both sides, a work woven by mutual twisting of the parts into one another. (Exodus 36:9–11)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The ephod he made of gold and blue and purple and red and the best linen; Hammering the gold into thin plates and cutting it into wires to be worked into the blue and the purple and the red and the linen by the designer. And they made two bands for joining its edges together at the top of the arms.
Easy English	The ephod The workers used gold, and blue, purple and red material, as well as good linen, to make the ephod. They used a hammer to hit the gold to make thin pieces. Then they cut these pieces into narrow strings. A worker with special skills used the gold strings to make the blue, purple and red material, and the good linen, look very beautiful. The workers fixed pieces of cloth on the two edges of the ephod. These pieces went over the priest's shoulders to join the front and the back parts of the ephod.
Easy-to-Read Version—2002	They made the Ephod [455] from gold thread, fine linen, [456] and blue, purple, and red yarn. (They hammered the gold into thin strips. Then they cut the gold into long threads. And they wove the gold into the blue, purple, and red yarn and fine linen. This was the work of a very skilled person.) They made the shoulder pieces for the Ephod. They tied these shoulder pieces to the two corners of the Ephod.
God's Word™	They made the ephod out of fine linen yarn and gold, violet, purple, and bright red yarn. They hammered the gold into thin sheets and cut them up. They twisted the gold into threads, which they creatively worked into each strand of the violet, purple, and bright red yarn, and throughout the fine linen. They made two shoulder straps attached at the top corners so that the ephod could be fastened.
Good News Bible (TEV)	They made the ephod of fine linen; blue, purple, and red wool; and gold thread. They hammered out sheets of gold and cut them into thin strips to be worked into the fine linen and into the blue, purple, and red wool. They made two shoulder straps for the ephod and attached them to its sides, so that it could be fastened.
The Message	Ephod. They made the Ephod using gold and blue, purple, and scarlet fabrics and finely twisted linen. They hammered out gold leaf and sliced it into threads that were then worked into designs in the blue, purple, and scarlet fabric and fine linen. They made shoulder pieces fastened at the two ends.
NIRV	The Linen Apron The workers made the linen apron. They made it out of thin gold wire, and of blue, purple and bright red yarn, and of finely twisted linen. They hammered out thin sheets of gold. They cut it into thin wire. Then they sewed it into the blue, purple and bright red yarn and fine linen. Skilled workers made it. The workers made shoulder straps for the apron. The straps were joined to two of its corners.

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

Casual English Bible	Bezalel made Aaron's apron out of gold and fine linen in blue, purple, and crimson. Artisans hammered gold into thin sheets, which they cut into threads. An expert embroiderer used the golden threads to weave designs in the fabric, alongside threads of blue, purple, and crimson. V. 4 will be placed with the next passage for context.
Contemporary English V.	The entire priestly vest was made of fine linen, woven with blue, purple, and red wool. Thin sheets of gold were hammered out and cut into threads that were skillfully woven into the vest. It had two shoulder straps to support it and a sash that fastened around the waist.
The Living Bible	The ephod was made from this cloth too, woven from fine-twined linen thread. Bezalel beat gold into thin plates and cut it into wire threads, to work into the blue,

New Berkeley Version	purple, and scarlet linen; it was a skillful and beautiful piece of workmanship when finished. V. 4 will be placed with the next passage for context.
New Life Version	. Making the Linen Vest Bezalel made the linen vest of gold and blue, purple and red cloth and fine linen. They beat the gold into plates. Then they cut them into strings to be sewed in with the blue, purple and red cloth and the fine linen, the work of an able workman. They made shoulder pieces for the linen vest, joined at its two top ends.
New Living Translation	Making the Ephod Bezalel [Hebrew <i>He</i> ; also in 39:8, 22.] made the ephod of finely woven linen and embroidered it with gold and with blue, purple, and scarlet thread. He made gold thread by hammering out thin sheets of gold and cutting it into fine strands. With great skill and care, he worked it into the fine linen with the blue, purple, and scarlet thread. V. 4 will be placed with the next passage for context.
Unfolding Bible Simplified	They made the sacred apron from fine white linen and from blue, purple, and red woolen cloth. They hammered some thin sheets of gold and cut them into thin strips that they embroidered into the fine linen and into the blue, purple, and red cloth. The sacred apron had two shoulder straps, to join the front part to the back part at its sides.

Partially literal and partially paraphrased translations:

American English Bible	They made the shoulder pieces out of gold, blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen. They cut up two sheets of hammered gold to create the gold threads and wove them into the blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen, [which they attached on either side of the sacred vest].
Beck's American Translation	.
Common English Bible	They made the vest [Heb <i>ephod</i>] of gold, of blue, purple, and deep red yarns, and of fine twisted linen. They beat out thin sheets of gold and cut them into threads to work into designs among the blue, purple, and deep red yarns and the fine linen. They made shoulder pieces for it attached to its two edges so that they could be joined together.
New Advent (Knox) Bible	He made a mantle of gold and blue and purple and scarlet twice-dyed, and of twisted linen thread, all embroidered work; to do this, he must needs cut up gold leaf and spin it into threads, so that it could be worked into the rest of the coloured woof. V. 4 will be placed with the next passage for context.
Translation for Translators	They made the sacred apron from fine white linen and from blue, purple, and red cloth. They hammered some thin sheets of gold and cut them into thin strips which they embroidered into the fine linen and into the blue, purple, and red cloth. The apron had two shoulder straps, to join the front part to the back part at the shoulders.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	They also made the ephod of gold, azure, purple, and blue-red, and spun linen. And there were strips of gold and wire twisted in the working among the azure, and among the purple, and among the blue-red, and among the linen threads that made the damasking. They made shoulder pieces that joined upon the two halves by a seam.
International Standard V	The Ephod He made the ephod out of gold, blue, purple, and scarlet material and fine woven linen. They hammered out gold sheets and cut off threads to work into the blue, purple, and scarlet material and into the fine linen, a work of skillful design. They

	made connecting shoulder pieces for the ephod [Lit. <i>for it</i>] and attached them to its two edges.
Unfolding Bible Literal Text	Bezalel made the ephod of gold, of blue, purple, and scarlet wool, and of fine twined linen. They hammered gold sheets and cut them into wires, to work them into the blue, purple, and scarlet wool, and into the fine linen, the work of a skillful workman. They made shoulder pieces for the ephod, attached at its two upper corners.
Urim-Thummim Version	He fashioned the ephod of gold, blue, purple, and scarlet of finely twisted linen. And they beat the gold into thin plates and cut it into threads to work it in the blue, purple and scarlet of the fine linen with artistic achievement. They fashioned shoulder pieces for it, to join it together by its two ends so it could be fastened.
Wikipedia Bible Project	And he made the Ephod gold and cyan and magenta and second-weave and sixfold-wrought cloth. And they beat the gold plates, and they cut strings, to put within the cyan and within the magenta, and within the second-weave and within the sixfold cloth--- thoughtful work. They made shoulder pads for it, connected, on its two edges joined.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They made the Ephod of gold thread, purple wool, violet shade and red, crimson wool, and fine twined linen. They beat gold into thin plates, and cut these into fine strips to weave into the purple wool, violet shade and red, into the crimson wool and the fine linen, as does the weaver of fine linen. For the Breastpiece they made two shoulder straps, joined to it at its two ends.
The Heritage Bible	And he made the ephod of gold, blue, and purple, and bright crimson, and fine twisted linen. And they beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the bright crimson, and calculated work in the fine linen. They made shoulder pieces for it to join it together; it was joined together by the two edges.
New American Bible (2011)	^b The ephod was woven of gold thread and of violet, purple, and scarlet yarn and of fine linen twined. Gold was first hammered into gold leaf and then cut up into threads, which were woven with the violet, purple, and scarlet yarn into an embroidered pattern on the fine linen. Shoulder straps were made for it and joined to its two upper ends.
New Jerusalem Bible	b. [39:2–10] Ex 28:6–12. They made the ephod of gold, of violet-purple, red-purple and crimson materials and finely woven linen. They beat gold into thin plates and cut these into threads to work into the violet-purple, red-purple and crimson materials and the fine linen by needlework. For the ephod they made shoulder-straps which were joined to it at its two edges.
Revised English Bible—1989	They made the ephod of gold, with violet, purple, and scarlet yarn, and finely woven linen. The gold was beaten into thin plates, cut and twisted into braid to be worked in by a seamster with the violet, purple, and scarlet yarn, and fine linen. They made shoulder-pieces for it, joined back and front.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(RY: v, LY: ii) He made the ritual vest of gold, of blue, purple and scarlet yarn, and of finely woven linen. They hammered the gold into thin plates and cut them into threads in order to work it into the blue, purple and scarlet yarn and the fine linen crafted by the skilled artisan. They made shoulder-pieces for it, joined together; they were joined together at the two ends.
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Hebraic Roots Bible	And he made the ephod of gold, blue, and purple, and crimson, and twined bleached linen. And they beat out sheets of gold, and cut threads to work into the midst of the blue, and into the midst of the purple, and into the midst of the crimson, and into the midst of the bleached linen, the work of an artisan. They made shoulderpieces for it, joined together; it was joined on its two ends.
Kaplan Translation	[147. Making the Ephod] He* made the ephod* out of gold [thread], sky-blue, dark red and crimson wool, and twined linen. They beat out thin sheets* of gold, and cut them into threads, which were [then] included in the sky-blue, dark red and crimson wool, and the fine linen. [The ephod was made] as a patterned brocade* They made shoulder pieces for it, sewn to its two corners. 39:2 He . See note on 36:10. — made the ephod . The next few sections parallel 28:6-43. 39:3 thin sheets . See Numbers 17:3 (Radak, Sherashim). — brocade . Some say that gold threads were also interwoven in the tapestries for the Tabernacle (Baraita of 49 Middoth). The Scriptures–2009 And he made the shoulder garment of gold, of blue and purple and scarlet material, and of fine woven linen. And they beat out sheets of gold and cut it into threads, to work it in with the blue and purple and scarlet material, and the fine linen, the work of a skilled workman. They made shoulder pieces for it to join it, it was joined at its two edges. Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND HE MADE THE EPHOD OF GOLD, AND BLUE, AND PURPLE, AND SPUN SCARLET, AND FINE LINEN TWINED. AND THE PLATES WERE DIVIDED, THE THREADS OF GOLD, SO AS TO INTERWEAVE WITH THE BLUE AND PURPLE, AND WITH THE SPUN SCARLET, AND THE FINE LINEN TWINED, THEY MADE IT A WOVEN WORK; SHOULDER-PIECES JOINED FROM BOTH SIDES, A WORK WOVEN BY MUTUAL TWISTING OF THE PARTS INTO ONE ANOTHER. (Exodus 36:9–11)
Awful Scroll Bible	He was to make the ephod of gold, and violet, magenta, crimson and scarlet, of being twined bleached linen. He was to spread out gold, suitable for plates, and is to have cut cords to work within the violet, magenta, crimson and scarlet of the being bleached linen, a being assessed work. He is to have made the shoulder pieces for it, being joined at the two ends, even at their borders are they to have been joined.
Concordant Literal Version	He made the vestment of gold, blue, purple, double-dipped crimson and corded cambric. They stamped the foils of gold, and he cut away wires to be worked into the midst of the blue, in the midst of the purple, in the midst of the double dipped-crimson and in the midst of the cambric, the handiwork of a designer. Shoulderpieces they made for it, joining. On its two ends was it joined.
exeGesés companion Bible	CONSTRUCTION OF THE EPHOD And he works the ephod of gold, blue and purple and scarlet and white twined linen. And they expand the gold into sheets and cut it into braids, to work among the blue and among the purple and among the scarlet and among the white linen

Orthodox Jewish Bible	<p>with fabricated work: they work shoulderpieces for it to join - join by the two ends. And he [Bezalel] made the Ephod of zahav, turquoise, and purple, and scarlet wool, and twisted fine linen. And they did hammer the zahav into thin sheets, and cut threads, to work into the turquoise, and into the purple, and into the fine linen, the artistic weaver's work. They made attaching ketefot (shoulder straps) for it, which were attached to its two [upper] ends.</p>
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Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> The Expanded Bible</p>	<p>. They made the ·holy vest [ephod] of gold, and blue, purple, and ·red [scarlet] thread, and fine linen [28:6–14]. They hammered the gold into sheets and then cut it into long, thin strips. They worked the gold into the blue, purple, and ·red [scarlet] thread, and fine linen. This was done ·by skilled craftsmen [or with a skilled design]. They made the shoulder straps for the ·holy vest [ephod], which were attached to the top corners of it and tied together over each shoulder.</p>
Kretzmann's Commentary	<p>And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen, the fine, damasklike cloth being interwoven with threads of gold. And they did beat the gold into thin plates, gold, being highly malleable, yielding readily to this treatment, and cut it into wires, thin threads, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen with cunning work. They made shoulder-pieces for it to couple it together; by the two edges was it coupled together, the effect being that of a stole, or vest.</p>
The Voice	<p>Bezalel had Aaron's vest of gold made out of finely woven linen embroidered with blue, purple, and scarlet thread. Craftsmen hammered gold into gold leaf, sliced it into individual threads, and interlaced them with the blue, purple, and scarlet thread as they embroidered <i>intricate</i> designs into the fine linens. They also made two pieces for the shoulders of the vest that attached so that the front and back <i>form one piece</i>.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And he made the ephod of gold, blue, purple, and crimson wool, and twisted fine linen. They hammered out the sheets of gold and cut threads [from them] to work [the gold] into the blue wool, into the purple wool, into the crimson wool, and into the fine linen, the work of a master weaver.</p>
<p>Kaplan Translation NET Bible®</p>	<p>They hammered out: Heb. וַעֲקְרֵיו; like "To Him Who spread out (עֲקָרָה) the earth over the water" (Ps. 136:6), as the Targum [Onkelos] renders: וּדְיָרָה; they hammered thin plates out of the gold, estendre in Old French [etendre in modern French, meaning] to extend into thin sheets. Here [the text] teaches you how they spun the gold [together] with the [wool] threads. They would hammer [the gold into] thin sheets and cut threads out of them along the length of the sheet, [in order] to work those threads by combining them with each kind [of colored material] in the choshen and in the ephod, about which gold is mentioned [to be included with them [i.e.]] one thread of gold [was intertwined] with six threads of blue wool, and similarly with each kind [of wool], for each kind had threads of six strands, and the gold was the seventh thread with each one. -[from Yoma 72a]</p> <p>They made connecting shoulder straps for it at both its ends, it was entirely connected.</p> <p>. The Ephod</p>

He made the ephod of gold, blue, purple, scarlet, and fine twisted linen. They hammered the gold into thin sheets and cut it into narrow strips to weave² them into the blue, purple, and scarlet yarn, and into the fine linen, the work of an artistic designer. They made shoulder pieces for it, attached to two of its corners, so it could be joined together.

^{2th} The verb is the infinitive that means “to do, to work.” It could be given a literal rendering: “to work [them into] the blue....” Weaving or embroidering is probably what is intended.

New American Bible (2011) .

Rotherham's *Emphasized B.* So he made the ephod,—of gold, blue, and purple, and crimson, and fine twined linen, And they did beat out the plates of gold, and he proceeded to cut them into threads,^a to work into the midst of the blue, and into the midst of the purple, and into the midst of the crimson, and into the midst of the fine linen,—with the work of a skilful weaver. <Shoulder-pieces> made they thereto, for joining,—<at its two edges> was it joined.

^a Or: “cords.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he (made) the ephod of gold, blue, and purple, and kermes of scarlet, and [twisted] linen, and they hammered the wires of gold, and he severed the cords to (use) in the midst of the blue, and in the midst of the purple, and in the midst of the kermes of the scarlet, and in the midst of the linen, a work of thinking, they (made) the shoulder pieces (for) him, a coupling, upon his two extremities it is coupled,...

Charles Thomson OT They made the ephod of gold and of blue and purple and scarlet yarn and cotton thread, the thin plates of gold being: cut into fine threads so as to be inwoven with the blue and purple and with the scarlet yarn and cotton thread. They made it a woven work, the shoulder pieces having from both the sides a work woven one piece into another alternately, each convoluted through itself out of itself. (Exodus 36:9–11)

C. Thompson (updated) OT .

Literal Standard Version And he makes the ephod, of gold, blue, and purple, and scarlet, and twined linen, and they expand the plates of gold, and have cut off wires to work in the midst of the blue, and in the midst of the purple, and in the midst of the scarlet, and in the midst of the linen—the work of a designer; they have made shoulder-pieces for it, joining; it is joined at its two ends.

Modern Literal Version 2020 .

Modern KJV .

New American Standard B. .

Niobi Study Bible

Making the Ephod

And he made the ephod of gold, blue and purple and scarlet, and fine twined linen. And they beat the gold into thin plates, and cut it into wires to work it in the blue and in the purple and in the scarlet and in the fine linen, with skillful work. They made shoulder pieces for it to couple it together; by the two edges was it coupled together.

Owen's Translation .

Restored Holy Bible 5.0

He made the ephod of gold, blue, purple, scarlet, crimson, and fine twined linen. And they beat the gold into thin plates, and cut it into wires, to work it in the blue, in the purple, in the scarlet, in the crimson, and in the fine linen, with artful work. They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

Updated Bible Version 2.17

And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they beat the gold into thin plates so that they could cut out wires, to work it in

A Voice in the Wilderness

Webster's Bible Translation
Young's Updated LT

the blue, and in the purple, and in the scarlet, and in the fine linen, the work of the skillful workman. They made shoulder-pieces for it, joined together; at the two ends it was joined together.

He made the ephod of gold, violet, purple, and scarlet thread, and of fine twisted linen. And they beat the gold into thin sheets and cut it into threads, to work it in with the violet, purple, and scarlet thread and the fine linen, products of skillful designs. They made shoulder pieces for it to join it together; it was joined together at its two edges.

And he makes the ephod, of gold, blue, and purple, and scarlet, and twined linen, and they expand the plates of gold, and have cut off wires to work in the midst of the blue, and in the midst of the purple, and in the midst of the scarlet, and in the midst of the linen—work of a designer; shoulder-pieces they have made for it, joining; at its two ends it is joined.

The gist of this passage:
2-4

The Ephod is sown together, and they use royal colors and gold in the design.

Exodus 39:2

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
'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 imperfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'êphod/'êphôwd (עֹפֹד/עֹפֹדִית) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
tekêleth (תְּכֵלֶת) [pronounced tek-AY-leth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 39:2

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tôlâ'/tôlê'âh/tôla'ath (תֹּלַא' / תֹּלְאֵ'אֵח / תֹּלַא'אֵח) [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	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]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 (שָׂזַר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004

Translation: He made the ephod [using] gold, violet, purple scarlet dyes with fine twisted linen.

The ephod was a very important part of the uniform worn by the High Priest. God allowed His people to ask Him questions using this ephod.

Exodus 39:2 He made the ephod [using] gold, violet, purple scarlet dyes with fine twisted linen. (Kukis mostly literal translation)

These are the royal colors.

Exodus 39:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râqa' (רָקַע) [pronounced raw-KAG]	<i>to overlay, beat out (for plating)</i>	3 rd person masculine plural, Piel imperfect	Strong's #7554 BDB #955
'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
pachîym (פַּחִיִּם) [pronounced pah-KHEEM]	<i>snares; lightning [bending like snares]; a serpent; plates of metal</i>	masculine plural construct	Strong's #6341 BDB #809

Exodus 39:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262

Translation: They also beat out plaits of gold...

Gold was used in the making of the ephod. Gold speaks of the Deity of Jesus Christ.

Exodus 39:3b

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
qâtsats (קָצַץ) [pronounced kaw-TSAHTS]	to cut off, to amputate; to divide, to cut up; to cut away, to cut loose	3 rd person masculine singular, Piel perfect	Strong's #7112 (& #7113) BDB #893
pâthîyl (פִּתְיִל) [pronounced paw-THEEL]	cord, thread; lace; line, ribbon, wire	masculine plural noun	Strong's #6616 BDB #836
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	Qal infinitive construct	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^E]	midst, among, middle	masculine singular construct	Strong's #8432 BDB #1063

With the bēyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תּוֹבֶךְ. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

tekêleth (תְּכֵלֶת) [pronounced tek-AY-leth]	violet, violet thread, violet fabric, purple stuff; translated blue by KJV	feminine singular noun with the definite article	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88

Exodus 39:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâvek ^e (תָּבַעַ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תָּבַעַ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
ʾargâmân (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) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</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
tâvek ^e (תָּבַעַ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תָּבַעַ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
tôlâ'/tôlê'âh/tôla'ath (תֵּלֵלֹת/תֵּלֵלֹת/תֵּלֵלֹת) [pronounced to-LAW, to-lay-AW, to-LAH-ath]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (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) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^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
tâvek ^e (תָּבַעַ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תָּבַעַ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			

Exodus 39:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheshîy/shêsh (שֵׁשׁ/שֵׁשִׁי) [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?)
shâzar (שָׂזַר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
ma'ăseh (מַעֲשֵׂה) [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
châshab (חָשַׁב) [pronounced khaw-SHAHB']	<i>thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned</i>	Qal active participle	Strong's #2803 BDB #362

Also *skillfully* (ESV, Owen); *skilled (-ful) workman* (Green's literal translation, WEB).

However, these two words should be considered together; they are variously translated: (*handiwork of*) a designer (CLV); of *quality workmanship* (VW); *the workmanship of a tapestry weaver* (C. Thomson); of *artistic work* (Darby); *the work of a fabricator* (ECB); a *skilled embroiderer* (Niobi Study Bible); of *artful work* (RHB6); *work of a skillful craftsman* (TLV); and *the work of a very skilled craftsman* (ULLB).

Translation: ...[which] he cut into threads to work into the midst of the violet, purple, and scarlet dyed [threads] and into the fine twisted linen; a skilled work.

Gold would be made into fine thread which would be intertwined with the royal colored threads made from violet, purple and scarlet dyes; along with white linen.

Gold speaks of the deity of Jesus; the royal colors of His royal **priesthood**.

Exodus 39:3 They also beat out plaits of gold [which] he cut into threads to work into the midst of the violet, purple, and scarlet dyed [threads] and into the fine twisted linen; a skilled work. (Kukis mostly literal translation)

The word found here is châshab again, which means *intelligently designed* rather than *skilled design, skillful workman, or skillful weaver*. Note that they had great abilities when it came to working with gold in the ancient world. They were able to, with their limited technology, to make gold think enough to be used as a thread. This is definitely possible, as gold is one of the most malleable of the metals; however it is especially impressive that they were able to do that in that era.

Exodus 39:4a

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 plural noun	Strong's #3802 BDB #509

Exodus 39:4a

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 plural, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: He made shoulder pieces for the ephod [lit., *it*]...

Shoulder pieces were also made for the ephod.

Exodus 39:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châbar (רָבַח) [pronounced <i>khawb-VAHR</i>]	<i>joined [together], united; those adhering [to one another], ones bound together; being marked with stripes, lines, being variegated</i>	feminine plural, Qal active participle	Strong's #2266 BDB #287
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
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
q ^e tsôwth (תְּצֹוֹת) [pronounced <i>kaw-TSOHTH</i>]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7098 BDB #892
châbar (רָבַח) [pronounced <i>khawb-VAHR</i>]	<i>to be allied with, to be united [with]; to be joined together; to be associated with, to have fellowship with</i>	3 rd person masculine singular, Pual perfect	Strong's #2266 BDB #287

Translation: ...[which] he joined together at the ends.

Bezalel or Ahiliab joined these two shoulder pads together into a single piece.

Exodus 39:4 He made shoulder pieces for the ephod [lit., *it*] [which] he joined together at the ends. (Kukis mostly literal translation)

Joined could be replaced by the word *attached* and still convey the correct meaning here. The shoulder pieces were made separately and then joined together.

Exodus 39:2–4 He made the ephod [using] gold, violet, purple scarlet dyes with fine twisted linen. They also beat out plaits of gold [which] he cut into threads to work into the midst of the violet, purple, and scarlet dyed [threads] and into the fine twisted linen; a skilled work. He made shoulder pieces for the ephod [lit., *it*] [which] he joined together at the ends. (Kukis mostly literal translation)

It was difficult for people to understand all that the Messiah was. They often chose various things which appealed to them, and ignored the rest.

Exodus 39:2–4 He made the ephod using the golden threads integrated with violet, purple, scarlet and white threads, the result being a fine piece of skilled work. He also made shoulder pieces for the ephod which he joined together at the ends. (Kukis paraphrase)

And a belt of his ephod which [is] upon him, from him, [the] same [is] like his work: gold, violet, and purple and a dye of scarlet and fine linen twisted, as which commanded Y^ehowah Moses.

Exodus
39:5

The belt of his ephod, which [is] on him, the same [is] like his [other skillful] workmanship: [made] (from) gold, violet, purple scarlet dyes with fine twisted linen, just as Y^ehowah commanded Moses.

The High Priest will wear the ephod strapped to him; this ephod being like his other skillful work, using the golden threads integrated with violet, purple, scarlet and white threads, the result being a fine piece of skilled work, just as Jehovah had commanded Moses for them to do.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a belt of his ephod which [is] upon him, from him, [the] same [is] like his work: gold, violet, and purple and a dye of scarlet and fine linen twisted, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And a girdle of the same colours, as the Lord had commanded Moses.
Aramaic ESV of Peshitta	The skilfully woven band that was on it, with which to fasten it on, was of the same piece, like its work; of gold, of blue, purple, scarlet, and fine twined linen; as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And the girdle of the ephod was like the work of gold and blue and purple and fine linen of scarlet and fine woven linen as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And the curious girdle of his ephod, that [was] upon it, [was] of the same, according to the work thereof; [of] gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.
Updated Brenton (Greek)	They made it of the same material according to the making of it, of gold, blue, purple, and spun scarlet, and fine linen twined, as the Lord commanded Moses. (Exodus 36:12)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the beautifully worked band which went on it was of the same design and the same material, worked in gold and blue and purple and red and twisted linen-work, as the Lord gave orders to Moses.
Easy English	They made the beautiful belt to tie around the ephod. The belt and the ephod were one piece of work. They used the same materials to make both of them: gold, blue,

	purple and red material and good linen. They made them in the way that the Lord had commanded Moses.
Easy-to-Read Version—2002	They wove the sash (belt) and fastened it to the Ephod. It was made the same way as the Ephod—they used gold thread, fine linen and blue, purple, and red yarn, just like the Lord commanded Moses.
God's Word™	They made the belt that is attached to the ephod out of the same fabric. They followed the LORD'S instructions to Moses.
Good News Bible (TEV)	The finely woven belt, made of the same materials, was attached to the ephod so as to form one piece with it, as the LORD had commanded Moses.
The Message	The decorated band was made of the same material—gold, blue, purple, and scarlet material, and of fine twisted linen—and of one piece with it, just as GOD had commanded Moses.
NIRV	Its skillfully made waistband was made like the apron. The waistband was part of the apron itself. It was made out of thin gold wire, and out of blue, purple and bright red yarn, and out of finely twisted linen. The workers made it just as the Lord had commanded Moses.

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

Casual English Bible	The apron included shoulder straps, connecting the front and back. Tailors gave it a belt for the waist. They made the belt of fine linen and gold, and then embroidered it in blue, purple, and crimson. They followed the instructions the LORD gave Moses. V. 4 is included for context.
Contemporary English V.	It had two shoulder straps to support it and a sash that fastened around the waist. [This is v. 4, which includes v. 5.]
The Living Bible	The ephod was held together by shoulder straps at the top and was tied down by an elaborate one-piece woven sash made of the same gold, blue, purple, and scarlet cloth cut from fine-twined linen thread, just as God had directed Moses. V. 4 is included for context.
New Berkeley Version	.
New Life Version	The well-made belt on it was made of the same gold, and blue, purple and red cloth and fine linen, just as the Lord had told Moses.
New Living Translation	The ephod consisted of two pieces, front and back, joined at the shoulders with two shoulder-pieces. The decorative sash was made of the same materials: finely woven linen embroidered with gold and with blue, purple, and scarlet thread, just as the Lord had commanded Moses. V. 4 is included for context.
Unfolding Bible Simplified	A carefully woven belt, which was made from the same materials as the sacred apron, was sewn onto the sacred apron. This was made exactly as Yahweh had commanded Moses
.	.

Partially literal and partially paraphrased translations:

American English Bible	The vest was also made of gold, blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen, as the Lord had instructed Moses.
Beck's American Translation	.
Common English Bible	The vest's belt was attached to it and made in the same way of gold, of blue, purple, and deep red yarns, and of fine twisted linen, just as the Lord had commanded Moses.
New Advent (Knox) Bible	At the top, on either side, he made two shoulder-pieces joined together, and a band[1] of the same colours, as the Lord had prescribed to Moses. V. 4 is included for context. [1] The Latin renders this Hebrew word differently in 28.8.

Translation for Translators A carefully-woven sash, which was made from the same materials as the sacred apron, was *sewn* onto the sacred apron. This was made exactly as Yahweh had commanded Moses/me.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The artistically woven waistband that was on the ephod was of one piece with the ephod, according to the same workmanship of gold, of blue, purple, and scarlet yarn, and of finely spun linen, just as the Lord had commanded Moses.
Revised Ferrar-Fenton Bible	They also made the breastplate of the ephod, to be worn over it, of gold, azure, and purple, and blue-red, and spun linen, as the EVER-LIVING commanded Moses.
International Standard V	The skillfully woven band that was on it was made like it, of one piece with it: of gold, blue, purple, and scarlet material, and fine woven linen, just as the Lord commanded Moses.
Lexham English Bible	And the waistband of his ephod, which was of one piece with it, [Literally “on it from it”] was of like work, gold, blue, and purple and crimson yarns , and finely twisted linen, as Yahweh had commanded Moses.
Unfolding Bible Literal Text	Its finely-woven waistband was like the ephod; it was made of one piece with the ephod, made of fine twined linen that was gold, blue, purple, and scarlet, just as Yahweh had commanded Moses.
Urim-Thummim Version	And the girdle of his ephod that is on it is of the same, according to its work, of gold, blue, purple, and scarlet of finely twisted linen as YHWH has commanded Moses.
Wikipedia Bible Project	And the design of his Ephod as it were for him, its work was of itself, gold, cyan and magenta, and second-weave, and sixfold-wrought cloth, as Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the interlaced belt of his ephod that was upon it was of the same work according to its work; of gold, blue, and purple, and bright crimson, and fine twisted linen, what Jehovah commanded Moses.
New American Bible (2011)	The embroidered belt on the ephod extended out from it, and like it, was made of gold thread, of violet, purple, and scarlet yarn, and of fine linen twined, as the LORD had commanded Moses.
New Jerusalem Bible	The waistband on the ephod to hold it in position, was of a piece with it and of the same workmanship: of gold, violet-purple, red-purple and finely woven linen, as Yahweh had ordered Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The decorated belt on the vest, used to fasten it, was of the same workmanship and materials — gold; blue, purple and scarlet yarn; and finely twined linen — as <i>ADONAI</i> had ordered Moshe.
Hebraic Roots Bible	And its fastening band was on it; it was of it, like its work, gold, blue, and purple, and crimson, and twined bleached linen, as YAHWEH commanded Moses.
Kaplan Translation	The ephod's attached belt, [woven] together* with it, was made in the same manner, [also] out of gold [thread], sky-blue, dark red and crimson wool, and twined linen. [It was thus made] as God had commanded Moses. 39:5 woven together . Two expressions. Two words in 28:8 are transposed, giving the verse a slightly different meaning.
The Scriptures—2009	And the embroidered band of his shoulder garment that was on it was of the same work of gold, and blue and purple and scarlet <i>material</i> , and of fine woven linen, as יהוה had commanded Mosheh.

Tree of Life Version The artfully woven band on the ephod, with which to gird it, was of the same piece and the same kind of workmanship of gold, blue, purple, scarlet and finely twisted linen, as Adonai commanded Moses

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible THEY MADE IT OF THE SAME MATERIAL ACCORDING TO THE MAKING OF IT, OF GOLD, AND BLUE, AND PURPLE, AND SPUN SCARLET, AND FINE LINEN TWINED, AS JESUS COMMANDED MOSES. (Exodus 36:12)

Awful Scroll Bible The girdle of the ephod is a work of gold, violet, magenta, crimson and scarlet of being twined bleached linen; as Sustains To Become is to have laid charge to Moses.

Concordant Literal Version And the designed band of his vestment, which was on it, it was one piece with it, like its handiwork, of gold, blue, purple, double-dipped crimson and corded cambric, just as Yahweh had instructed Moses.

exeGesés companion Bible And the fabricated girdle of his ephod is of the same, according to the work thereof; of gold, blue and purple and scarlet and white twined linen; as Yah Veh misvahed Mosheh.

Orthodox Jewish Bible And the Cheishev (Belt) of his Ephod, which is upon it, was of the same according to the work thereof; of zahav, turquoise, and purple, and scarlet wool, and twisted linen; as Hashem commanded Moshe.

Expanded/Embellished Bibles:

The Amplified Bible The skillfully woven sash with which to bind it, which was on the ephod [to hold it in place], was like its workmanship, of the same material: of gold and of blue, purple, and scarlet fabric, and fine twisted linen, just as the Lord had commanded Moses.

The Expanded Bible The skillfully woven belt [embroidered waistband] was made in the same way; it was joined to the holy vest [it] as one piece. It was made of gold, and blue, purple, and red [scarlet] thread, and fine linen, the way the Lord commanded Moses.

Kretzmann's Commentary And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof, of the same material and workmanship; of gold, blue, and purple, and scarlet, and fine twined linen, as the Lord commanded Moses.

The Voice The vest's waistband was skillfully made of the same materials—blue, purple, and scarlet thread on finely woven linen—and with a similar design made by skilled artisans exactly as the Eternal One had instructed Moses.

Bible Translations with Many Footnotes:

The Complete Tanach And its decorative band, which is above it, [emanated] from it, of the same work: gold, blue, purple, and crimson wool, and twisted fine linen as the Lord had commanded Moses.

NET Bible® The artistically woven waistband of the ephod that was on it was like it, of one piece with it,³ of gold, blue, purple, and scarlet yarn and fine twisted linen, just as the Lord had commanded Moses.
³ Heb "from it" or the same.

Rotherham's *Emphasized B.* And <as for the curious fastening girdle which was thereon> <of the same> it was' according to the working thereof, gold, blue, and purple, and crimson, and fine twined linen,—
As Yahweh commanded Moses.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the decorative band of his ephod, which is upon him, he is just like his work, of gold, blue, and purple, and kermes of scarlet, and [twisted] linen, <just as> "YHWH ^{He is} directed "Mosheh ^{Plucked out} ,...
Charles Thomson OT	They made it according to its peculiar fabrick of gold and blue and purple and scarlet yarn and cotton thread as the Lord commanded Moses. (Exodus 36:12)
Context Group Version	And the skillfully woven band, that was on it, with which to fasten it on, was of the same piece [and] like the work; of gold, of blue, and purple, and scarlet, and fine twined linen; as YHWH commanded Moses.
Literal Standard Version	And the girdle of his ephod which [is] on it is of the same, according to its work, of gold, blue, and purple, and scarlet, and twined linen, as YHWH has commanded Moses.
Modern Literal Version 2020	And the skillfully woven band, that was upon it with which to gird it on, was of the same piece and like the work of it, of gold, of blue and purple and scarlet and fine twined linen, as Jehovah commanded Moses.
Niobi Study Bible	And the embroidered girdle of his ephod that was upon it was of the same, according to the work thereof: of gold, blue and purple and scarlet, and fine twined linen, as the LORD commanded Moses.
A Voice in the Wilderness	And the intricately woven band of his ephod that was on it was of the same workmanship, woven of gold, violet, purple, and scarlet thread, and of fine twisted linen, as Jehovah had commanded Moses.
Young's Updated LT	And the girdle of his ephod which is on it is of the same, according to its work, of gold, blue, and purple, and scarlet, and twined linen, as Jehovah has commanded Moses.

The gist of this passage: There was also a belt which held the ephod stabilized and it was designed much the same way as the Ephod.

Exodus 39:5a			
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
chêsheb (חֵשֶׁב) [pronounced <i>KHAY-shehb</i>]	<i>belt, strap; girdle; band; ingenious work</i>	masculine singular construct	Strong's #2805 BDB #363
'êphod/'êphôwd (אֵפֹד/אֵפֹדָא) [pronounced <i>ay-FOHD</i>]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #646 BDB #65
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: The belt of his ephod, which [is] on him,...

It appears that there will be a belt or a strap which will, in part, hold the ephod to the High Priest, the one who is to wear the ephod.

Exodus 39:5b			
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
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ma'ăseh (מַעֲשֶׂה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4639 BDB #795
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-leth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i>]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תֵּלַת/תֵּלֵת/תֵּלַת) [pronounced <i>to-LAW, to-lay-AW, to-LAH-ath</i>]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced <i>shaw-NEE</i>]	<i>crimson, scarlet; scarlet clothing; cloth, fabric</i>	masculine singular noun	Strong's #8144 BDB #1040

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

Exodus 39:5b

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
sheshîy/shêsh (שֵׁשִׁי/שֵׁשׁ) [pronounced <i>shesh-EE/shaysh</i>]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
shâzar (שָׁזַר) [pronounced <i>shaw-ZAHR</i>]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004

Most of this is v. 2.

Translation: ...the same [is] like his [other skillful] workmanship: [made] (from) gold, violet, purple scarlet dyes with fine twisted linen,...

The workmanship here is apparently all about the belt or the strap, which is going to be made in a similar fashion to the rest of the ephod. The same materials will be used; and the same skills will be applied to achieve the desired result.

Exodus 39:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, ka'âsher (כֹּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*. In Gen. 44:1, I have translated this, *as much as*.

tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Exodus 39:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
This is v. 1c.			

Translation: ...just as Y^ehowah commanded Moses.

All of this is done according to the instructions of Moses which he received back in Exodus 28.

Exodus 39:5 The belt of his ephod, which [is] on him, the same [is] like his [other skillful] workmanship: [made] (from) gold, violet, purple scarlet dyes with fine twisted linen, just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

All that is done in this chapter is according to the instructions of Moses, who is given these instructions by God. This is an additional witness to the entire process.

God had laid out the specifics as to how these things should be designed and made, and Moses, overseeing the work, saw to it that it was done correctly.

Exodus 39:5 The High Priest will wear the ephod strapped to him; this ephod being like his other skillful work, using the golden threads integrated with violet, purple, scarlet and white threads, the result being a fine piece of skilled work, just as Jehovah had commanded Moses for them to do. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Construction of the Breast Piece and the Mounting of the Stones

Exodus 28:15–30

The breastplate or breast piece was connected to the Ephod and should not be considered as being separate from the Ephod.

And so they make stones of the onyx, being surrounded with a setting of gold, being engraved an engraving of a signet upon names of sons of Israel. And so he places them upon shoulder pieces of the ephod—stones of remembrance to sons of Israel—as which commanded Y^ehowah Moses.

Exodus
39:6–7

They prepared the onyx stones, [which] were [then] placed in [lit., *surrounded by*] a gold setting, the names of the sons of Israel being engraved upon the stones [lit., *signet, seal*]. He placed them on the shoulder pieces of the ephod, [as] stones to remember the sons of Israel, just as Y^ehowah commanded Moses.

The artisans and jewelers prepared the onyx stones to be placed into gold settings, the names of each tribe of Israel being engraved, one tribe on each stone. He then affixed the stones to the shoulder piece of the ephod, as a remembrance of the sons of Israel, just as Jehovah had commanded Moses for them to do.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they make stones of the onyx, being surrounded with a setting of gold, being engraved an engraving of a signet upon names of sons of Israel. And so he places them upon shoulder pieces of the ephod—stones of remembrance to sons of Israel—as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He prepared also two onyx stones, fast set and closed in gold, and graven, by the art of a lapidary, with the names of the children of Israel: And he set them in the sides of the ephod, for a memorial of the children of Israel, as the Lord had commanded Moses.
Aramaic ESV of Peshitta	They worked the onyx stones, enclosed in settings of gold, engraved with the engravings of a signet, according to the names of the B'nai Yisrael. He put them on the shoulder straps of the ephod, to be stones of memorial for the B'nai Yisrael, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And they made stones of Beryl fastened and set in gold, engraved engravings of a signet ring with the names of the sons of Israel. And they put them on the shoulder pieces of the ephod, stones of memorial for the sons of Israel as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And they wrought onyx stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, [that they should be] stones for a memorial to the children of Israel; as the LORD commanded Moses. (Vv. 7–8)
Updated Brenton (Greek)	And they made the two emerald stones clasped together and set in gold, graven and cut after the cutting of a seal with the names of the children of Israel; and he put them on the shoulder pieces of the ephod, as stones of memorial of the children of Israel, as the Lord commanded Moses. (Exodus 36:13–14)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then they made the beryl stones, fixed in twisted frames of gold and cut like the cutting of a stamp, with the names of the children of Israel. These he put on the ephod, over the arm-holes, to be stones of memory for the children of Israel, as the Lord had said to Moses.
Easy English	The workers fixed the onyx stones into beautiful gold around their edges. A worker used a sharp tool to write on them the names of the sons of Israel. They fixed the two onyx stones on the shoulder pieces of the ephod. They showed the names of the 12 sons of Israel, so that the Lord would remember to bless his people. The Lord had commanded Moses to do this.
Easy-to-Read Version–2002	The workers put the onyx stones {for the Ephod} in gold settings. They wrote the names of the sons of Israel on these stones. Then they put these jewels on the shoulder pieces of the Ephod. [457] These jewels were to help God to remember the people of Israel. This was done like the Lord commanded Moses.
God's Word™	They mounted the onyx stones in gold settings, and engraved on them the names of the sons of Israel. Then they fastened them on the shoulder straps of the ephod as a reminder of who the Israelites are. They followed the LORD'S instructions to Moses.
Good News Bible (TEV)	They prepared the carnelians and mounted them in gold settings; they were skillfully engraved with the names of the twelve sons of Jacob. They put them on the shoulder straps of the ephod to represent the twelve tribes of Israel, just as the LORD had commanded Moses.

The Message

NIRV

They mounted the onyx stones in a setting of filigreed gold and engraved the names of the sons of Israel on them, then fastened them on the shoulder pieces of the Ephod as memorial stones for the Israelites, just as God had commanded Moses. They put the onyx stones in fancy gold settings. They carved the names of the sons of Israel on the stones. They did it the way a jewel cutter would carve them. Then they connected them to the shoulder straps of the linen apron. The stones stood for the sons of Israel and were a constant reminder for them. The workers did those things just as the Lord had commanded Moses.

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

Casual English Bible

They mounted a pair of onyx stones onto the apron. They engraved the stones with the names of Israel's 12 tribes. Then they put the stones in gold settings. They mounted the stones onto the shoulder straps. This would serve as a constant reminder of the people of Israel, as the LORD instructed Moses.

Contemporary English V.

Onyx stones were placed in gold settings, and each one was engraved with the name of one of Israel's sons. Then these were attached to the shoulder straps of the vest, so the LORD would never forget his people. Everything was done exactly as the LORD had commanded Moses.

New Berkeley Version

New Life Version

They set the onyx stones into beautiful pieces of gold. The names of Israel's sons were cut in the stones like the writing on a ring by an able workman. They were put on the shoulder pieces of the linen vest, to help them remember the sons of Israel, just as the Lord had told Moses.

New Living Translation

They mounted the two onyx stones in settings of gold filigree. The stones were engraved with the names of the tribes of Israel, just as a seal is engraved. He fastened these stones on the shoulder-pieces of the ephod as a reminder that the priest represents the people of Israel. All this was done just as the Lord had commanded Moses.

Unfolding Bible Simplified

Bezalel and his men cut two onyx stones and enclosed them in a tiny frame, and a skilled gem cutter engraved on the stones the names of the twelve sons of Jacob. They fastened the stones to the shoulder straps of the sacred apron to represent the twelve tribes of Israel, exactly as Yahweh had commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible

Then they attached the two emerald stones with clasps.

They were carved and engraved like a seal with the names of the sons of Israel, and then inlaid with gold and placed on the tops of each of the shoulder pieces, in memory of the sons of Israel, just as the Lord had instructed Moses.

Beck's American Translation

Common English Bible

They prepared the gemstones by mounting them in gold settings and engraving on them the names of Israel's sons, like an official seal is engraved. The stones were attached to the vest's shoulder pieces as reminder stones for the Israelites, just as the LORD had commanded Moses.

New Advent (Knox) Bible

He also provided two onyx-stones, closely set in gold, and inscribed by a gem-carver with the names of Israel's sons; these, according to the prescription which the Lord had given Moses, he let into the sides of the mantle, to keep the sons of Israel in memory.

Translation for Translators

They cut two valuable onyx stones and enclosed them in a tiny gold frame, and a skilled gem-cutter engraved on the stones the names of the twelve sons of Jacob. They fastened the stones to the shoulder straps of the sacred apron, to represent the twelve Israeli tribes, exactly as Yahweh had commanded Moses/me.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Besides they made two onyx stones surrounded with gold settings, engraved like the engraving of a seal with the names of the sons of Israel; and placed them upon the shoulders of the ephod as memorial stones for the sons of Israel,—as the EVER-LIVING commanded to Moses.
International Standard V	They prepared the onyx stones, engraved with the names of the sons of Israel like the engraving on a signet, [I.e. a type of seal used to indicate ownership] and mounted them in settings of gold filigree. He put them on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel, just as the Lord commanded Moses.
Lexham English Bible	And they made onyx stones mounted in gold filigree settings, engraved with seal engravings according to the names of the Israelites. [Literally “sons/children of Israel”] And he set them on the ephod’s shoulder pieces as stones of remembrance for the Israelites, [Literally “sons/children of Israel”] as Yahweh had commanded Moses.
Unfolding Bible Literal Text	They crafted the onyx stones, enclosed in settings of gold, set with engravings as on a signet, and engraved with the names of Israel's twelve sons. Bezalel put them on the shoulder pieces of the ephod, as stones to remind Yahweh of Israel's twelve sons, as Yahweh had commanded Moses.
Urim-Thummim Version	They jeweled onyx stones cased in settings of gold, engraved as seals are carved, with the names of the children of Israel. He set them on the shoulders of the ephod, that they should be stones of memorial for the children of Israel as YHWH commanded Moses.
Wikipedia Bible Project	And they made the onyx stones surrounded by gold checkers, engraved with engraver's marks, with the names of the sons of Israel. And he put them on the shoulder-pads of the Ephod--- memorial stones for the sons of Israel, as Yahweh commanded Moses.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they did onyx stones enclosed in brocades of gold, opening openings for signets, with the names of the children of Israel. And he put them on the shoulders of the ephod, stones for a memorial to the children of Israel, what Jehovah commanded Moses.
New Jerusalem Bible	They worked the cornelians, mounted in gold setting, and engraved, like an engraved seal, with the names of the sons of Israel, and put the stones on the shoulder-straps of the ephod, to commemorate the sons of Israel, as Yahweh had ordered Moses.
Revised English Bible—1989	They prepared the cornelians, fixed in gold rosettes, engraved by the art of a seal-cutter with the names of the sons of Israel, and fastened them on the shoulder-pieces of the ephod as reminders of the sons of Israel, as the LORD had commanded Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They worked the onyx stones, mounted in gold settings, engraving them with the names of the sons of Isra’el as they would be engraved on a seal. Then he put them on the shoulder-pieces of the vest to be stones calling to mind the sons of Isra’el, as ADONAI had ordered Moshe.
Hebraic Roots Bible	And they made stones of onyx set in plaited work of gold, engraved with engravings of a signet, according to the names of the sons of Israel. And he put them on the shoulder-pieces of the ephod, memorial stones for the sons of Israel, as YAHWEH commanded Moses.

Kaplan Translation	[148. Setting the Sardonyxes] They prepared the sardonyx stones to be placed in the settings. The [stones] were engraved as on a signet ring with the names of Israel's sons. He placed them on the ephod's shoulder pieces as remembrance stones for Israel's sons. [It was done] as God had commanded Moses.
The Scriptures—2009	And they made the shoham stones, set in plated work of gold, engraved as signets are engraved, according to the names of the sons of Yisra'el. And he put them on the shoulders of the shoulder garment, stones of remembrance for the sons of Yisra'el, as הוה had commanded Mosheh.
Tree of Life Version	They placed the onyx stones, enclosed in settings of gold, etched with the engravings of a signet seal, according to the names of Bnei-Yisrael. He put them on the shoulder pieces of the ephod, to be memorial stones for Bnei-Yisrael, as Adonai commanded Moses.

Weird English, 𐤀𐤋𐤅𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY MADE THE TWO EMERALD STONES CLASPED TOGETHER AND SET IN GOLD, GRAVEN AND CUT AFTER THE CUTTING OF A SEAL WITH THE NAMES OF THE CHILDREN OF JESRAEL; AND HE PUT THEM ON THE SHOULDER-PIECES OF THE EPHOD, AS STONES OF MEMORIAL OF THE CHILDREN OF JESRAEL, AS JESUS APPOINTED MOSES. (Exodus 36:13–14)
Awful Scroll Bible	He was to make onyx stones, being set in the plaited work of gold, as an engraving of a signet, even is he to engrave the names of the sons of Isra-eternal life. He was to set them in the shoulder pieces of the ephod, even the stones for a memorial for the sons of Isra-el; as Sustains To Become is to have given charge to Moses.
Concordant Literal Version	They worked on the onyx stones, set round about with mountings of gold filigree, engraved as the engravings of a seal according to the names of the sons of Israel. And he placed them on the shoulderpieces of the vestment as memorial stones for the sons of Israel, just as Yahweh had instructed Moses.
exeGesés companion Bible	And they work onyx stones surrounded by brocades of gold, engraved, as engravings of seals, with the names of the sons of Yisra El: and he puts them on the shoulders of the ephod - stones for a memorial to the sons of Yisra El; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And they made the avnei shoham (onyx stones), set in settings of zahav, engraved, like chotam (signet ring) is engraved, according to the Shemot Bnei Yisrael. And he fastened them upon the Kitfot HaEphod, that they should be Avnei Zikaron (Memorial Stones) unto the Bnei Yisroel; as Hashem commanded Moshe.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They made the onyx stones, set in settings of gold filigree; they were engraved as signets are engraved, with the names of [the twelve tribes of] the sons of Israel. And he put them on the shoulder pieces of the ephod to be memorial stones (a remembrance) for the sons of Israel (Jacob), just as the Lord had commanded Moses.
The Expanded Bible	They put gold [^l filigree] around the onyx stones and then ·wrote [engraved] the names of the sons of Israel on these gems, ·as a person carves words and designs on a seal [like the engravings on a seal/signet]. Then they attached the gems on

Kretzmann's Commentary	the shoulder straps of the ·holy vest [ephod], as reminders of the twelve sons of Israel. This was done just as the Lord had commanded Moses. And they wrought onyx stones, cut and polished them, inclosed in ouches of gold, that is, in settings which were continued as clasps, or buckles, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod that they should be stones for a memorial to the children of Israel, to keep their names in remembrance before the Lord, as the Lord commanded Moses. Cf Exodus 28:6-12.
The Voice	They prepared onyx stones, engraved them the same way signet rings are engraved, and set them in ornamental gold settings. 7 As the Eternal instructed Moses, he positioned the onyx stones on the shoulder pieces of Aaron's vest as a memorial for the people of Israel <i>before the Eternal One</i> .

Bible Translations with Many Footnotes:

The Complete Tanach	And they prepared the shoham stones, enclosed in gold settings, engraved [similar to] the engravings of a seal, with the names of the sons of Israel. And he put them upon the shoulder straps of the ephod [as] stones of remembrance for the sons of Israel, as the Lord had commanded Moses.
NET Bible®	They set the onyx stones in gold filigree settings, engraved as with the engravings of a seal ⁴ with the names of the sons of Israel. ⁵ He put ⁶ them on the shoulder pieces of the ephod as stones of memorial for the Israelites, just as the Lord had commanded Moses. ^{4tn} Or "as seals are engraved." ^{5sn} The twelve names were those of Israel's sons. The idea was not the remembrance of the twelve sons as such, but the twelve tribes that bore their names. ^{6tn} Or "attached."
Rotherham's <i>Emphasized B.</i>	And they wrought the onyx stones, enclosed in ouches of gold,—graven with the engravings of a seal-ring, after ^b the names of the sons of Israel. And he put them on the shoulderpieces of the ephod, as stones of memorial for the sons of Israel,— As Yahweh commanded Moses. ^b MI.: "upon."

Literal, almost word-for-word, renderings:

Bond Slave Version	And they done onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.
Brenner's Mechanical Trans.	...and they (made) the stones of the onyx , [enclosed in] plaits of gold, being [engraved] as carvings of a seal (according to) the titles of the sons of "Yisra'el" ^{He turns El aside} , and he placed them upon the shoulder pieces of the ephod, stones of remembrance (for) the sons of "Yisra'el" ^{He turns El aside} , <just as> "YHWH" ^{He is} directed "Mosheh" ^{Plucked out} , ...
Charles Thomson OT	And they worked the two smaragdine stones fastened with it and set in gold, which were excavated and engraven, like the engraving of a seal, with the names of the sons of Israel; and put them on the shoulders of the ephod, as stones of remembrance of the children of Israel, as the Lord commanded Moses. (Exodus 36:13–14)
Literal Standard Version	And they prepare the shoham stones, set [with] filigrees of gold, engraved with engravings of a signet—the names of the sons of Israel on [them]; and he sets them on the shoulders of the ephod—stones of memorial for the sons of Israel, as YHWH has commanded Moses.

Webster's Bible Translation And they wrought onyx stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

Young's Updated LT And they prepare the shoham stones, set, embroidered with gold, opened with openings of a signet, by the names of the sons of Israel; and he sets them on the shoulders of the ephod—stones of memorial for the sons of Israel, as Jehovah has commanded Moses.

The gist of this passage: The breast piece for the Ephod is made.
6-7

Exodus 39:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
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 plural, 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
ʿeben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	masculine plural construct	Strong's #68 BDB #6
shôham (שֹׁהַם) [pronounced <i>SHOW-hahm</i>]	<i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i>	masculine singular noun with the definite article	Strong's #7718 BDB #995
çâbab (בָּבַב) [pronounced <i>saw^b-VAH^BV</i>]	<i>being turned [around, about], being surrounded, to be encompassed</i>	feminine plural construct; Hophal participle	Strong's #5437 (& #4142) BDB #685
mish ^b etsâh (מִשְׁבְּצָה) [pronounced <i>mish-bets-AW</i>]	<i>reticulated setting of a gem; checkered work, plaited work</i>	feminine plural construct	Strong's #4865 BDB #990
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: They prepared the onyx stones, [which] were [then] placed in [lit., surrounded by] a gold setting,...

There are a variety of stones placed on the ephod, so I believe that the name onyx stone may stand for precious stones in general. These stones are placed into their individual settings.

Exodus 39:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâthach (פָּתַח) [pronounced paw-THAHKH]	<i>being engraved; engraved, engraving</i>	feminine plural, Pual participle	Strong's #6605 BDB #834 (& #836)
pittuach (פִּתּוּחַ) [pronounced piht-TOO-ahkh]	<i>carved work, engraving; statue</i>	feminine plural construct	Strong's #6603 BDB #836
chôthâm (חֹתָם) [pronounced khoh-THAWM]	<i>a seal, a signet ring</i>	masculine singular noun	Strong's #2368 BDB #368
‘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
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...the names of the sons of Israel being engraved upon the stones [lit., signet, seal].

What appears to be the case is, each tribe is either engraved on the stone or somewhere on the setting.

Exodus 39:6 They prepared the onyx stones, [which] were [then] placed in [lit., surrounded by] a gold setting, the names of the sons of Israel being engraved upon the stones [lit., signet, seal]. (Kukis mostly literal translation)

There were actually two different stone settings—on the shoulder pieces and on the breast piece. On the shoulder pieces we have the onyx stones which have been engraved with the names of the sons of Israel.

Exodus 39:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 39:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sîym (שִׁימ) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'êth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'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
kâthêph (כַּתֵּף) [pronounced kaw-THAFE]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine plural construct	Strong's #3802 BDB #509
'êphod/'êphôwd (אֵפֹד/אֵפֹדִים) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: He placed them on the shoulder pieces of the ephod,...

It sounds here as if the stones are on the shoulders of the person wearing the ephod; but I think the idea is, they are connected to the shoulder pads, but that they will go on the front.

In the alternative, perhaps these are two onyx stones, one on each shoulder, which the names of the tribes of Israel engraved in groups of six.

Exodus 39:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	masculine plural construct	Strong's #68 BDB #6
zik ^e rôwn (זִכְרוֹן) [pronounced zihk-ROHN]	<i>a memorial, a reminder, a remembrance</i>	masculine singular noun	Strong's #2146 BDB #272
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Exodus 39:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...[as] stones to remember the sons of Israel,...

These stones signify each tribe of Israel. I don't know that the idea is that these tribes are memorialized by the stones of the ephod.

Exodus 39:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
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

This is v. 1c and 5c.

Translation: ...just as Y^ehowah commanded Moses.

All that is being done is in obedience to what God told Moses to do.

Exodus 39:7 He placed them on the shoulder pieces of the ephod, [as] stones to remember the sons of Israel, just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

We have in here the construction of the breast piece in much less detail than what is found in Exodus 28:15–30. You might say that the theme of this chapter is *as Y^ehowah commanded Moses*, as this particular phrase occurs nine or ten times in this chapter.

Exodus 39:6–7 They prepared the onyx stones, [which] were [then] placed in [lit., *surrounded by*] a gold setting, the names of the sons of Israel being engraved upon the stones [lit., *signet, seal*]. He placed them on the shoulder pieces of the ephod, [as] stones to remember the sons of Israel, just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

Exodus 39:6–7 The artisans and jewelers prepared the onyx stones to be placed into gold settings, the names of each tribe of Israel being engraved, one tribe on each stone. He then affixed the stones to the shoulder piece of the ephod, as a remembrance of the sons of Israel, just as Jehovah had commanded Moses for them to do. (Kukis paraphrase)

And so he makes a breast piece, a work of planning as a work of the ephod, gold, violet and purple and a dye of scarlet and fine linen twisted. Being squared, he is doubled over; they made the breast piece, a span his length and a span his width, doubled over.

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He made the breast piece a planned-out work, as the work of the ephod, [using] gold, violet, purple and scarlet dyes with fine twisted linen. Being squared, it is folded over. They made the breast piece a span in length and a span in width, folded over.

The breast piece was as planned out as the ephod, skillfully combining the threads of gold, violet, purple and scarlet fabric, as well as fine white linen. The breast piece is designed as a square, folded over, so that it is a pocket—a span long and a span wide.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes a breast piece, a work of planning as a work of the ephod, gold, violet and purple and a dye of scarlet and fine linen twisted. Being squared, he is doubled over; they made the breast piece, a span his length and a span his width, doubled over.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He made also a rational with embroidered work, according to the work of the ephod, of gold, violet, purple, and scarlet twice dyed, and fine twisted linen: Foursquare, double, of the measure of a span.
Aramaic ESV of Peshitta	He made the breastplate, the work of a skilful workman, like the work of the ephod; of gold, of blue, purple, scarlet, and fine twined linen. It was square. They made the breastplate double. Its length was a span, and its breadth a span, being double.
Lamsa's Peshitta (Syriac)	And they made the breastplate the work of a craftsman like the work of the ephod: gold and blue fringes and purple and dye of scarlet and fine woven white linen. It was square and doubled and they made the breastplate a handbreadth in its length, a handbreadth its width, being doubled.
Samaritan Pentateuch	And he made the breastplate [of] cunning work, like the work of the ephod; [of] gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span [was] the length thereof, and a span the breadth thereof, [being] doubled. (Vv. 9–10)

Updated Brenton (Greek) And they made the oracle, a work woven with embroidery, according to the work of the ephod, of gold, blue, purple, and spun scarlet, and fine linen twined. They made the oracle square and double, the length of a span, and the breadth of a span, double. (Exodus 36:15–16)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English The priest's bag was designed like the ephod, of the best linen worked with gold and blue and purple and red. It was square and folded in two, as long and as wide as the stretch of a man's hand;...

Easy English **The breastpiece**
A worker used special skills to make the breastpiece, so that it looked beautiful. He made it like the ephod. He used gold, blue, purple and red material as well as good linen to make it. They bent a piece of cloth over to make a square pocket, 22 centimetres long and 22 centimetres wide.

Easy-to-Read Version–2002 Then they made the Judgment Pouch. [458] It was the work of a skilled person, just like the Ephod. [459] It was made from gold threads, fine linen, [460] and blue, purple, and red yarn. The Judgment Pouch was folded in half to make a square {pocket}. It was 1 span [461] long and 1 span wide.

God's Word™ They made the breastplate as creatively as they made the ephod. It was made out of gold, violet, purple, and bright red yarn, and of fine linen yarn. It was folded in half and was 9 inches square.

Good News Bible (TEV) They made the breastpiece of the same materials as the ephod and with similar embroidery. It was square and folded double, 9 inches long and 9 inches wide.

The Message Breastpiece. They made a Breastpiece designed like the Ephod from gold, blue, purple, and scarlet material, and fine twisted linen. Doubled, the Breastpiece was nine inches square.

NIRV **The Chest Cloth**
Skilled workers made the chest cloth. They made it like the linen apron. They used thin gold wire, and blue, purple and bright red yarn, and finely twisted linen. The chest cloth was nine inches square. It was folded in half.

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

Casual English Bible **Making the vest: Chest Shield of Law and Order**
Bezalel made the vest [1] with extra care, as he did the apron. He used gold, along with fine linen and fabric in blue, purple, and crimson. He made the front of the vest into a nine-inch (23 cm) square, with the fabric folded over to form two layers, with a pocket in between.

^{139:8} More literally, the Decision Chestpiece.” (Exodus 28:15) The descriptive word in Hebrew is mispat. It can mean a wide variety of words, including: justice, judgment, law, court, rights, and decisions. We need context clues to pick the right word. The general idea, however, seems to suggest the vest, which the high priest wears over his heart, represents his authority to deliver God's messages and judgments to the people.

Contemporary English V. The breastpiece was made with the same materials and designs as the priestly vest. It was nine inches square and folded double with four rows of three precious stones: A carnelian, a chrysolite, and an emerald were in the first row; a turquoise, a sapphire, and a diamond were in the second row; a jacinth, an agate, and an amethyst were in the third row; and a beryl, an onyx, and a jasper were in the fourth row. They were mounted in a delicate gold setting, and on each of them was engraved the name of one of the twelve tribes of Israel. (Exodus 39:8–14)

The Living Bible	The chestpiece was a beautiful piece of work, just like the ephod, made from the finest gold, blue, purple, and scarlet linen. It was a piece nine inches square, doubled over to form a pouch; there were four rows of stones across it. A portion of v. 10 is included for context.
New Berkeley Version	.
New Life Version	Making the Breast-Piece Bezalel made the breast-piece, the work of an able workman. It was like the work of the linen vest, of gold, and blue, purple and red cloth and fine linen. It was as long as it was wide, with one half laid over the other. It was made as long and as wide as a man's fingers can spread.
New Living Translation	Making the Chest piece Bezalel made the chestpiece with great skill and care. He made it to match the ephod, using finely woven linen embroidered with gold and with blue, purple, and scarlet thread. He made the chestpiece of a single piece of cloth folded to form a pouch nine inches [Hebrew 1 <i>span</i> [23 centimeters].] square.
Unfolding Bible Simplified	They made the sacred chest pouch with the same materials as the sacred apron and embroidered it in the same way. It was square, and the material was folded double, so that it was twenty-three centimeters on each side.

Partially literal and partially paraphrased translations:

American English Bible	Next, they made the Word [of Judgment]. It was woven and embroidered (the same as the shoulder pieces) of gold, blue [thread], purple [yarn], spun-scarlet [cloth], and fine-spun linen. It was four-cornered, nine inches long, nine inches wide, and folded. AEB's discussion of the Word of Judgment is placed in the Addendum for reference.
Beck's American Translation	.
Common English Bible	They made the embroidered chest pendant in the style of the vest, using gold, blue, purple, and deep red yarns, and fine twisted linen. They made the chest pendant square and doubled, nine inches long and nine inches wide when doubled.
New Advent (Knox) Bible	He made a burse, too, of embroidered work, of the same pattern as the mantle itself, of gold and blue and purple and scarlet twice-dyed, and twisted linen thread, a folded square of a palm's breadth either way.
Translation for Translators	They made the sacred chest pouch. They made it of the same materials as the sacred apron and embroidered it in the same way. It was square, and the material was folded double, so that it was «9 in./22 cm.» long and «9 in./22 cm.» wide.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Making the Breastpiece He also made the embroidered [Or <i>woven</i>] breastpiece with the same workmanship as the ephod of gold, of blue, purple, and scarlet yarn, and of finely spun linen. They made the breastpiece square and folded double, nine inches long and nine inches wide. [Lit a <i>span its length and a span its width</i>]
Revised Ferrar-Fenton Bible	They also made the breastplate of damasked work, as they made the ephod, of gold, and azure, and purple, and blue-red, and spun linen. The breastplate was made a square doubled,—a span long and a span broad, doubled; and it was filled with four rows of stones: The first row was; A ruby, a topaz and a diamond. V. 10 is included for context.
International Standard V	The Breast Piece He made a breast piece, skillfully worked, like the work of the ephod: of gold, blue, purple, and scarlet material, and fine woven linen. They made the breast piece

Unfolding Bible Literal Text	square when folded double: nine inches [Lit. a span; or about 0.23 meters] in length and nine inches [Lit. a span; or about 0.23 meters] in width when folded double. He made the breastpiece, the work of a skillful workman, fashioned like the ephod. He made it of gold, of blue, purple, and scarlet wool, and of fine linen. It was square. They folded the breastpiece double. It was one span long and one span wide.
Urim-Thummim Version	He fashioned the breastplate with artistic achievement like the work of the ephod of gold, blue, purple, and scarlet of finely twisted linen. It was square and they made the breastplate folded double [to form a pouch] at 9 inches long by 9 inches being folded to form the pouch.
Wikipedia Bible Project	And he made the breastplate, thoughtful work, as the Ephod was made: gold and cyan and magenta and second-weave and sixfold-wrought cloth. It was a square doubled-over, they made the breastplate. Its length was a span, and its width a span, doubled.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They made the Breastpiece, finely embroidered, of the same workmanship as the Ephod, of gold thread, purple wool, violet shade and red, and fine twined linen. It was square and folded double, nine inches long and nine inches wide.
The Heritage Bible	And he made the breastplate a calculated work, like the work of the ephod, of gold, blue, and purple, and bright crimson, and fine twisted linen. It was square; they made the breastplate double: a span, its length, and a span, its width, doubled.
New American Bible (2011)	^c The breastpiece was embroidered like the ephod, with gold thread and violet, purple, and scarlet yarn on cloth of fine linen twined. It was square and folded double, a span high and a span wide in its folded form. c. [39:8–14] Ex 28:15–21.
The Catholic Bible	The Breastplate. He made the breastplate like the ephod, with fine workmanship. It was made of gold, blue, purple and scarlet cloth and fine twisted linen. It was square and doubled over, a span in length and a span in width.
New Jerusalem Bible	They made the breastplate of the same embroidered work as the ephod: of gold, violet-purple, red-purple and crimson materials and finely woven linen. It was square and doubled over, a span in length and a span in width.
Revised English Bible—1989	They made the breastpiece; it was worked in gold like the ephod by a seamster, with violet, purple, and scarlet yarn, and finely woven linen. They made the breastpiece square when folded double, a span long and a span wide.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made the breastplate; it was crafted by a skilled artisan and made like the work of the ritual vest — of gold; blue, purple and scarlet yarn; and finely woven linen. When folded double, the breastplate was square — doubled, it was a hand-span by a hand-span.
Hebraic Roots Bible	And he made the breast pocket, a work of an artisan, like the work of the ephod: gold, blue, purple, and crimson, and twined bleached linen; it was square. They made the breast pocket double; its length a span and its width a span, doubled.
Kaplan Translation	[149. Making the Breastplate] He made the breastplate out of brocaded work, just like the ephod. [It was also] made from gold [thread], sky-blue, dark red and crimson wool, and twined linen. The breastplate was made to be a square when folded over. It was a span long, and, when folded over* a span wide. 39*9 when folded over. A detail not mentioned in 28:16. It appears that it was folded over in the width and not in the length.

The Scriptures—2009 And he made the breastplate, a work of a skilled workman, like the work of the shoulder garment, of gold, of blue and purple and scarlet material, and of fine woven linen. It was square, they made the breastplate double, its length a span, its width a span, doubled.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THEY MADE THE ORACLE, A WORK WOVEN WITH EMBROIDERY, ACCORDING TO THE WORK OF THE EPHOD, OF GOLD, AND BLUE, AND PURPLE, AND SPUN SCARLET, AND FINE LINEN TWINED. THEY MADE THE ORACLE SQUARE AND DOUBLE, THE LENGTH OF A SPAN, AND THE BREADTH OF A SPAN,— DOUBLE. (Exodus 36:15–16)

Awful Scroll Bible He was to make the breast piece, a being assessed work, as the work of the ephod, of gold, violet, magenta, crimson and scarlet of being twined bleached linen, being square. He is to have made the breast piece being doubled over, a span in length and a span in width, even being doubled over.

Concordant Literal Version Then he made the breastplate, the handiwork of a designer, like the handiwork of the vestment, of gold, blue, purple, double-dipped crimson and corded cambric. Square it came to be when doubled. They made the breastplate, a span its length and a span its width, when doubled.

exeGesés companion Bible **CONSTRUCTION OF THE BREASTPLATE**
And he works the breastplate
of fabricated work like the work of the ephod;
of gold, blue and purple and scarlet
and white twined linen
- foursquare:
they work the breastplate double:
a span long and a span wide - doubled:.

Orthodox Jewish Bible And he made the Choshen of artistic weaver's work, like the workmanship of the Ephod; of zahav, turquoise, and purple, and scarlet wool, and fine twisted linen. It was ravu'a (square); they made the Choshen folded double; a span was the length thereof, and a span the width thereof, being doubled.

Expanded/Embellished Bibles:

The Amplified Bible Bezalel made the breastpiece, the work of a skillful craftsman, like the workmanship of the ephod: of gold and of blue, purple, and scarlet fabric, and fine twisted linen. It was square; they made the breastpiece folded double, a [hand's] span long and a [hand's] span wide when folded double.

The Expanded Bible ·The skilled craftsmen [^LThey] made the ·chest covering [breastpiece] like the ·holy vest [ephod]; it was made of gold, and blue, purple, and ·red [scarlet] thread, and fine linen. 9 ·The chest covering [^LIt] was square—·nine inches [a span] long and ·nine inches [a span] wide—and it was ·folded double to make a pocket [^Ldoubled].

Kretzmann's Commentary **Verses 8-21**
The Breastplate and its Fastenings
And he made the breastplate of cunning work, a production of the highest artistic skill, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.
It was foursquare, half a cubit either way; they made the breastplate double, the material forming a sort of pocket; a span was the length thereof and a span the breadth thereof, being doubled.

The Voice He then had skilled workers make the breast piece in the same style as the vest out of finely woven linen embroidered with blue, purple, and scarlet thread and with

gold. They made it square by folding over *the material* to double it and created a pouch in it nine inches by nine inches.

Bible Translations with Many Footnotes:

The Complete Tanach	He made the choshen, the work of a master weaver like the work of the ephod, of gold, blue, purple, and crimson wool, and twisted fine linen. It was square [and] they made the choshen doubled its length one span and its width one span, doubled.
NET Bible®	<i>The Breastpiece of Decision</i> He made the breastpiece, the work of an artistic designer, in the same fashion as the ephod, of gold, blue, purple, and scarlet, and fine twisted linen. It was square – they made the breastpiece doubled, nine inches long and nine inches wide when doubled.
Rotherham's <i>Emphasized B.</i>	And he made the breastpiece, the work of a skilful weaver, like the work of the ^c ephod,—of gold, blue, and purple, and crimson, and fine twined linen. 9 <Foursquare> it was, <doubled> made they the breastpiece,— a span was the length thereof, and a span the breadth thereof, doubled . ^c So it shd be.—G.n. [M.C.T.: “an.”]

Literal, almost word-for-word, renderings:

Bond Slave Version	And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.
Brenner's Mechanical Trans.	...and he (made) the breastplate, a work of thinking, like the work of the ephod of gold, blue, and purple, and kermes of scarlet, and [twisted] linen, he existed squared, doubled over they (made) the breastplate, a finger span is his length, and a finger span is his width, doubled over,...
Charles Thomson OT	And they made the Oracle, a work of embroidery, like the workmanship of the ephod, of gold and blue and purple and scarlet yarn and cotton thread. The Oracle they made double, and it was square, a span, the length; and a span, the breadth on both sides. (Exodus 36:15–16)
Legacy Standard Bible	He made the breastpiece, the work of a skillful designer, like the workmanship of the ephod: of gold, and of blue and purple and scarlet material, and fine twisted linen. It was square; they made the breastpiece, having been folded double, a span [A span was approx. 9 in. or 23 cm] long [Lit <i>its length</i>] and a span wide [Lit <i>its width</i>] when folded double.
Literal Standard Version	And he makes the breastplate, the work of a designer, like the work of the ephod, of gold, blue, and purple, and scarlet, and twined linen; it has been square; they have made the breastplate double, a span its length, and a span its breadth, doubled.
New King James Version	Making the Breastplate And he made the breastplate, artistically woven like the workmanship of the ephod, of gold, blue, purple, and scarlet <i>thread</i> , and of fine woven linen. They made the breastplate square by doubling it; a span was its length and a span its width when doubled.
A Voice in the Wilderness	And he made the breastplate, the product of skillful work, like the workmanship of the ephod, of gold, violet, purple, and scarlet thread, and of fine twisted linen. They made the breastplate square by folding it; a span was its length and a span its width when folded.
Webster's Bible Translation	And he made the breast-plate of curious work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made

Young's Updated LT

the breast-plate double: a span was the length of it, and a span the breadth of it, being doubled.

And he makes the breastplate, work of a designer, like the work of the ephod, of gold, blue, and purple, and scarlet, and twined linen; it has been square; double they have made the breastplate, a span its length, and a span its breadth, doubled.

The gist of this passage:
8-9

The work of the breast piece (part of the Ephod) is done.

Exodus 39:8a			
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>ġaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (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
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i>]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
maʿăseh (מַעֲשֶׂה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB</i>]	<i>thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned</i>	Qal active participle	Strong's #2803 BDB #362

Also *skillfully* (ESV, Owen); *skilled (-ful) workman* (Green's literal translation, WEB).

However, these two words should be considered together; they are variously translated: (*handiwork of*) a designer (CLV); of quality workmanship (VW); the workmanship of a tapestry weaver (C. Thomson); of artistic work (Darby); the work of a fabricator (ECB); a skilled embroiderer (Niobi Study Bible); of artful work (RHB6); work of a skillful craftsman (TLV); and the work of a very skilled craftsman (ULLB).

Translation: He made the breast piece a planned-out work,...

There was a front part of the ephod which would be affixed to the ephod. It is well-planned out; well-thought out.

Exodus 39:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ma'āseh (מַעֲשֶׂה) [pronounced mah-ga-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
'ēphod/ēphōwd (עֹפֹד) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
tekêleth (תְּכֵלֶת) [pronounced tek-AY-leth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תֵּלֵלֹת/תֵּלֵלֹת/תֵּלֵלֹת) [pronounced to-LAW, to-lay-AW, to-LAH-ath]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced shaw-NEE]	<i>crimson, scarlet; scarlet clothing; cloth, fabric</i>	masculine singular noun	Strong's #8144 BDB #1040
Properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson. This came from BDB.			
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
sheshîy/shêsh (שֵׁשׁ/שֵׁשׁ) [pronounced shesh-EE/shaysh]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)

Exodus 39:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâzar (שָׁזַר) [pronounced <i>shaw-ZAHR</i>]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
Most of this is v. 2 and 5b.			

Translation: ...as the work of the ephod, [using] gold, violet, purple and scarlet dyes with fine twisted linen.

This item was carefully planned out in a manner similar to the ephod, using threads of gold, violet, purple and scarlet—all royal colors—having a pristine white linen backdrop.

Exodus 39:8 He made the breast piece a planned-out work, as the work of the ephod, [using] gold, violet, purple and scarlet dyes with fine twisted linen. (Kukis mostly literal translation)

I am trying to be consistent with châshab and translate it in a similar fashion each time we come across it.

Exodus 39:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râba' (עָבַר) [pronounced <i>raw-BAHG</i>]	<i>being squared, making square, squaring [up]</i>	Qal passive participle	Strong's #7251 BDB #917
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 masculine singular, Qal perfect	Strong's #1961 BDB #224
kâphal (לָפַךְ) [pronounced <i>kaw-FAHL</i>]	<i>doubled, doubled over, being repeated; being folded [over, together]</i>	Qal passive participle	Strong's #3717 BDB #495

Translation: Being squared, it is folded over.

This breast piece is going to function partially as a backdrop for precious stones and as a pocket. It is a square piece, but folder over (making it into a pocket).

In this pocket, not mentioned here, is Urim and Thummim, two stones which would be drawn out by the High Priest to makes some determinations of what to do next (often, he would have been summoned by the king to determined what wartime footing that they should be on.

Urim and Thummim (a graphic); from [Truth Snitch](#); accessed June 28, 2020.



Exodus 39:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāsâh (אָשָׂה) [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 plural, Qal perfect	Strong's #6213 BDB #793
ʾêth (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
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
zereth (זֶרֶת) [pronounced ZEH-reth]	<i>a span, a measure from spanning the fingers, a unit of measure, approx half-cubit, or the distance from the thumb to the little finger on an outstretched hand</i>	feminine singular noun	Strong's #2239 BDB #284.
If you spread out your fingers, the distance between the tips of the thumb and the little finger is a span, which is about six inches (maybe slightly larger).			
ʾerek (אֶרֶךְ) [pronounced OH-reck]	<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 weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zereth (זֶרֶת) [pronounced ZEH-reth]	<i>a span, a measure from spanning the fingers, a unit of measure, approx half-cubit, or the distance from the thumb to the little finger on an outstretched hand</i>	feminine singular noun	Strong's #2239 BDB #284.
rôchab (רוֹחָב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931
kâphal (לָפַל) [pronounced kaw-FAHL]	<i>doubled, doubled over, being repeated; being folded [over, together]</i>	Qal passive participle	Strong's #3717 BDB #495

Translation: They made the breast piece a span in length and a span in width, folded over.

This breast piece is only about 5" x 5".

Exodus 39:9 Being squared, it is folded over. They made the breast piece a span in length and a span in width, folded over. (Kukis mostly literal translation)

This is 9" x 9". *Squared* and *folded double* are both Qal passive participles, and therefore translated as such. With the Qal perfect of *hâyâh*, *squared* acts almost like our predicate nominative. It is interesting that this is one of the very few verses where the unspecified subject is *they* rather than *he*. V. 10 is the same. We are dealing here with one of the smaller objects which is commanded by God to be constructed, yet, there are so many people involved that they are called *they*.

Exodus 39:8–9 He made the breast piece a planned-out work, as the work of the ephod, [using] gold, violet, purple and scarlet dyes with fine twisted linen. Being squared, it is folded over. They made the breast piece a span in length and a span in width, folded over. (Kukis mostly literal translation)

Exodus 39:8–9 The breast piece was as planned out as the ephod, skillfully combining the threads of gold, violet, purple and scarlet fabric, as well as fine white linen. The breast piece is designed as a square, folded over, so that it is a pocket—a span long and a span wide. (Kukis paraphrase)

And so they fill in four rows of stones: a row of a ruby, a topaz and an emerald, the row the first; and the row the second: turquoise, a sapphire and a diamond; the row the third: a jacinth, an agate and an amethyst; and the row the fourth: a beryl, an onyx and a jasper; being set [in] gold in their settings.

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39:10–13

They filled up the four rows with stones: the [top] row: a ruby, a topaz and an emerald, the first row; [in] the second row [they placed] a turquoise, a sapphire and a diamond; [in] the third row [they placed] a jacinth, an agate and an amethyst; and [in] the fourth row [they placed] a beryl, an onyx and a jasper; [each stone placed] into a gold setting.

They placed precious stones upon the breast piece in four rows of three stones each: a ruby, a topaz and an emerald in the first row; a turquoise, a sapphire and a diamond in the second row; a jacinth, an agate and an amethyst in the third row; and a beryl, an onyx and a jasper in the fourth row. Each stone will be placed into a gold setting.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they fill in four rows of stones: a row of a ruby, a topaz and an emerald, the row the first; and the row the second: turquoise, a sapphire and a diamond; the row the third: a jacinth, an agate and an amethyst; and the row the fourth: a beryl, an onyx and a jasper; being set [in] gold in their settings.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And he set four rows of precious stones in it. In the first row was a sardius, a topaz, an emerald. In the second, a carbuncle, a sapphire, and a jasper. In the third, a ligurius, an agate, and an amethyst. In the fourth, a chrysolite, an onyx, and a beryl, set and enclosed in gold by their rows.
Aramaic ESV of Peshitta	They set in it four rows of stones. A row of ruby, topaz, and beryl was the first row; and the second row, a turquoise, a sapphire, and an emerald; and the third row, a jacinth, an agate, and an amethyst; and the fourth row, a chrysolite, an onyx, and a jasper. They were enclosed in gold settings.
Lamsa's Peshitta (Syriac)	And they set in it four rows of stones: the first row ruby and topaz and lightning diamond, row one. And another row: garnet, sapphire and onyx. And the third row : jacinth and chalcedony and a calf's eye. And the fourth row: chrysolith and beryl and jasper mounted and set in gold in their settings.
Samaritan Pentateuch	And they set in it four rows of stones: [the first] row [was] a sardius, a topaz, and a carbuncle: this [was] the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst. And the fourth

row, a beryl, an onyx, and a jasper: [they were] enclosed in ouches of gold in their enclosings. (Vv. 11–14)

Updated Brenton (Greek) And there was interwoven with it a woven work of four rows of stones, a series of stones, the first row, a sardius and topaz and emerald; and the second row a carbuncle and sapphire and jasper; and the third row, a ligure and agate and amethyst; and the fourth row a chrysolite and beryl and onyx, set round about with gold, and fastened with gold. (Exodus 36:17–20)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on it they put four lines of stones: in the first line was a carnelian, a chrysolite, and an emerald; In the second, a ruby, a sapphire, and an onyx; In the third, a jacinth, an agate, and an amethyst; In the fourth, a topaz, a beryl, and a jasper; they were fixed in twisted frames of gold.
Easy English	Then they fixed four rows of jewels on it. These are the names of the jewels: A ruby, a topaz and a beryl in the first row. A turquoise, a sapphire and an emerald in the second row. A jacinth, an agate and an amethyst in the third row. A chrysolite, an onyx and a jasper in the fourth row. They fixed each jewel into beautiful gold around its edges.
	Each of the jewels was a different colour.
Easy-to-Read Version–2002	Then the workers put four rows of beautiful jewels on the Judgment Pouch. The first row had a ruby, a topaz, and a beryl. The second row had a turquoise, a sapphire, and an emerald. The third row had a jacinth, an agate, and an amethyst. The fourth row had a chrysolite, an onyx, and a jasper. All these jewels were set in gold.
God's Word™	They fastened four rows of precious stones on it. In the first row they put red quartz, topaz, and emerald. In the second row they put turquoise, sapphire, and crystal. In the third row they put jacinth, agate, and amethyst. In the fourth row they put beryl, onyx, and gray quartz. The stones were mounted in gold settings.
Good News Bible (TEV)	They mounted four rows of precious stones on it: in the first row they mounted a ruby, a topaz, and a garnet; in the second row, an emerald, a sapphire, and a diamond; in the third row, a turquoise, an agate, and an amethyst; and in the fourth row, a beryl, a carnelian, and a jasper. These were mounted in gold settings.
The Message	They mounted four rows of precious gemstones on it. First row: carnelian, topaz, emerald. Second row: ruby, sapphire, crystal. Third row: jacinth, agate, amethyst. Fourth row: beryl, onyx, jasper.
NIRV	The stones were mounted in a gold filigree. The workers put four rows of valuable jewels on it. Carnelian, chrysolite and beryl were in the first row. Turquoise, lapis lazuli and emerald were in the second row. Jacinth, agate and amethyst were in the third row. And topaz, onyx and jasper were in the fourth row. The workers put them in fancy gold settings.
New Simplified Bible	They mounted four rows of precious stones on it. Ruby was mounted on the first row along with topaz, and garnet. Included in the second row was an emerald, a sapphire, and a diamond. The third row contained a turquoise, an agate, and an amethyst. The fourth row contained a beryl, a carnelian, and jasper. These were mounted in gold settings.

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

Casual English Bible He mounted a dozen gemstones onto it, laid out in four rows.
First row: red carnelian, olive-green peridot, emerald.

	Second row: turquoise, sapphire, and emerald. Third row: jacinth, agate, and amethyst. Fourth row: beryl, onyx, and jasper. Each gem was set in gold.
Contemporary English V.	It was nine inches square and folded double with four rows of three precious stones: A carnelian, a chrysolite, and an emerald were in the first row; a turquoise, a sapphire, and a diamond were in the second row; a jacinth, an agate, and an amethyst were in the third row; and a beryl, an onyx, and a jasper were in the fourth row. They were mounted in a delicate gold setting. (Vv. 9–13)
The Living Bible	In the first row were a sardius, a topaz, and a carbuncle; in the second row were an emerald, a sapphire, and a diamond. In the third row were a jacinth, an agate, and an amethyst. In the fourth row, a beryl, an onyx, and a jasper—all set in gold filigree. A portion of v. 10 was placed with the previous passage for context.
New Berkeley Version New Life Version	. They put four rows of stones on it. The first row was a ruby, a topaz and an emerald. The second row was a turquoise, a sapphire and a diamond. The third row was a jacinth, an agate and an amethyst. And the fourth row was a beryl, an onyx and a jasper. They were set in beautiful pieces of gold.
New Living Translation	They mounted four rows of gemstones [The identification of some of these gemstones is uncertain.] on it. The first row contained a red carnelian, a pale-green peridot, and an emerald. The second row contained a turquoise, a blue lapis lazuli, and a white moonstone. The third row contained an orange jacinth, an agate, and a purple amethyst. The fourth row contained a blue-green beryl, an onyx, and a green jasper. All these stones were set in gold filigree.
Unfolding Bible Simplified	They fastened four rows of valuable stones onto the pouch. In the first row, they put a red ruby, a yellow topaz, and a red garnet. In the second row, they put a green emerald, a blue sapphire, and a white diamond. In the third row they put a red jacinth, a white agate, and a purple amethyst. In the fourth row, they put a yellow beryl, a red carnelian, and a green jasper. They put tiny gold frames around each of the stones.

Partially literal and partially paraphrased translations:

American English Bible	And into it they wove and inlaid precious stones that were arranged in four rows. The first row had a sardius, a topaz, and an emerald. The second row had a red garnet, a sapphire, and a jasper. The third row had an amber, an agate, and an amethyst. The fourth row had a chrysolite, a beryl, and an onyx. The stones were all set in gold and connected by gold.
Beck's American Translation Common English Bible	. They set in it four rows of gemstones. The first row was a row of carnelian, topaz, and emerald stones. The second row was a turquoise, a sapphire, and a moonstone. The third row was a jacinth, an agate, and an amethyst. The fourth row was a beryl, an onyx, and a jasper. The settings around them were decorative gold.
New Advent (Knox) Bible	And he set in it four rows of stones; in the first row a sardius, a topaz, and an emerald; in the second, a carbuncle, a sapphire, and a jasper-stone; in the third, a jacynth, an agate, and an amethyst; in the fourth, a chrysolite, an onyx-stone, and a beryl; all the rows were closely set in gold.
Translation for Translators	They fastened four rows of valuable stones onto the pouch. In the first row, they put a <i>red</i> ruby, a <i>yellow</i> topaz, and a <i>red</i> garnet. In the second row, they put a <i>green</i> emerald, a <i>blue</i> sapphire, and a <i>clear/white</i> diamond. In the third row they put a <i>red</i> jacinth, a <i>white</i> agate, and a <i>purple</i> amethyst. In the fourth row, they put a <i>yellow</i> beryl, a <i>red</i> carnelian, and a <i>green</i> jasper. They set each of the stones in tiny gold frames.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>They mounted four rows of gemstones [Many of these stones cannot be identified with certainty.] on it.</p> <p>The first row was a row of carnelian, topaz, and emerald; [Or <i>beryl</i>] the second row, a turquoise, [Or <i>malachite</i>, or <i>garnet</i>] a lapis lazuli, and a diamond; [Hb uncertain; LXX, Vg read <i>jasper</i>] the third row, a jacinth, [Hb obscure] an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper.</p>
Revised Ferrar-Fenton Bible	<p>The breastplate was made a square doubled,—a span long and a span broad, doubled; and it was filled with four rows of stones: The first row was; A ruby, a topaz and a diamond. The second row was: An emerald, a sapphire and an opal. The third row was: A ligure, an agate and an amethyst; And the fourth row was: A tarshish, an onyx, and a Jasper. Surrounded by settings of gold to fix them; thus there were twelve stones with the names of the sons of Israel; with the names graven like a seal; each with one name of the twelve tribes. Vv. 9–14 are plaed together for context.</p>
International Standard V	<p>They mounted on it four rows of stones. The first row was a row of carnelian, topaz, and emerald; the second row ruby, [Or turquoise] sapphire, and crystal; the third row jacinth, agate, and amethyst; the fourth row beryl, onyx, and jasper. They were set in gold filigree when they were mounted.</p>
Lexham English Bible	<p>And they filled it with four rows of stone; a row of carnelian, topaz, and emerald was the first row; and the second row was a malachite, a sapphire, and a moonstone; and the third row was a jacinth, an agate, and an amethyst; and the fourth row was a turquoise, an onyx, and a jasper. They were set with gold filigree settings in their mountings.</p>
Unfolding Bible Literal Text	<p>They set in it four rows of precious stones. The first row had a ruby, a topaz, and a garnet. The second row had an emerald, a sapphire, and a diamond. The third row had a jacinth, an agate, and an amethyst. The fourth row had a beryl, an onyx, and a jasper. The stones were mounted in gold settings.</p>
Urim-Thummim Version	<p>They set in it four rows of stones, the first row was a sardius, a topaz, and a carbuncle, this was the first row. The second row, an emerald, a sapphire, and a diamond. The third row, a ligure, an agate, and an amethyst. The fourth row, a beryl, an onyx, and a jasper, they were enclosed in settings of gold in their casings.</p>
Wikipedia Bible Project	<p>And they filled it with rows of stone. A row of carnelian, topaz and smaragd, the one row. And the second row, a carbuncle, a sapphire and an emerald. And the third row, a jacinth, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper. Their settings which they filled were checkers of gold.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>In this they set four rows of stones: sard, topaz, carbuncle, for the first row; emerald, sapphire, diamond, for the second row; for the third row, hyacinth, ruby, amethyst; and for the fourth row, beryl, onyx, jasper. These were mounted in settings of gold mesh and bore the names of the twelve sons of Israel. A portion of v. 14 is included for context.</p>
New American Bible (2011)	<p>Four rows of precious stones were mounted on it: in the first row a carnelian, a topaz, and an emerald; in the second row, a garnet, a sapphire, and a beryl; in the</p>

New Jerusalem Bible	<p>third row a jacinth, an agate, and an amethyst; in the fourth row a chrysolite, an onyx, and a jasper. They were mounted in gold filigree work.</p> <p>In it they set four rows of stones: a sard, a topaz and an emerald, for the first row; for the second row, a garnet, a sapphire and a diamond; for the third row, a hyacinth, a ruby and an amethyst; and for the fourth row, a beryl, a cornelian and a jasper: mounted in gold settings, the stones corresponding to the names of the sons of Israel, twelve like their names, engraved like seals, each with the name of one of the twelve tribes. V. 14 is included for context.</p>
Revised English Bible—1989	<p>They set in it four rows of precious stones: the first row, sardin, chrysolite, and green feldspar;</p> <p>the second row, purple garnet, sapphire, and jade;</p> <p>the third row, turquoise, agate, and jasper;</p> <p>the fourth row, topaz, cornelian, and green jasper, all set in gold rosettes.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>They set in it four rows of stones: the first row was a carnelian, a topaz and an emerald; the second row a green feldspar, a sapphire and a diamond; the third row an orange zircon, an agate and an amethyst; and the fourth row a beryl, an onyx and a jasper. They were mounted in settings of gold.</p>
Hebraic Roots Bible	<p>And they set it in four rows of stones: one row, the first row: a ruby, a topaz and a carbuncle. The second row: a turquoise, a sapphire and a jasper. And the third row: a jacinth, an agate, and an amethyst. And the fourth row: a chrysolite, an onyx, and a jasper; these set in their settings, plaited work of gold.</p>
Kaplan Translation	<p>[The breastplate] was set with four rows of precious stones:</p> <p>The first row: carnelian, emerald, topaz.</p> <p>The second row: carbuncle, sapphire, beryl.</p> <p>The third row: jacinth, agate, amethyst.</p> <p>The fourth row: chrysolite, onyx, jasper.</p>
The Scriptures—2009	<p>And they filled it with four rows of stones: a row of ruby, a topaz, and an emerald was the first row; and the second row a turquoise, a sapphire, and a diamond; and the third row a jacinth, an agate, and an amethyst; and the fourth row a beryl, a shoham, and a jasper – set in plated work of gold in their settings.</p>
Tree of Life Version	<p>They mounted within it four rows of stones. A row of ruby, topaz and emerald were the first row. In the second row were a turquoise, a sapphire and a diamond. In the third row were a jacinth, an agate and an amethyst, and in the fourth row were a beryl, an onyx and a jasper. They were enclosed in fittings of gold within their settings.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND THERE WAS INTERWOVEN WITH IT A WOVEN WORK OF FOUR ROWS OF STONES, A SERIES OF STONES, THE FIRST ROW, A SARDIUS AND TOPAZ AND EMERALD; AND THE SECOND ROW, A CARBUNCLE AND SAPPHIRE AND JASPER; AND THE THIRD ROW, A LIGURE AND AGATE AND AMETHYST;</p> <p>AND THE FOURTH ROW A CHRYSOLITE AND BERYL AND ONYX SET AROUND ABOUT WITH GOLD, AND FASTENED WITH GOLD.</p> <p>(Exodus 36:17–20)</p>
Awful Scroll Bible	<p>He was to set four rows of stones, a row of a ruby, topaz and carbuncle, is to be the first row, the second row: of a turquoise, sapphire and jasper, the third row: of a jacinth, agate, and amethyst, and the fourth row: of a chrysolite, onyx, and jasper. They are being set in the plaited work of gold, even are they to be set.</p>

Concordant Literal Version	They filled it with four rows of stones: a row of carnelian, peridot and emerald, the first row;" the second row of carbuncle, sapphire and diamond;" the third row of jacinth, agate and amethyst;" and the fourth row of topaz, onyx and jasper, set round about with mountings of gold filigree in their fillings.
exeGesés companion Bible	...and they fill in four rows of stones: the first row: a sardius, a topaz and a carbuncle - the first row; and the second row: an emerald, a sapphire and a diamond; and the third row: an opal, an agate and an amethyst; and the fourth row: a beryl, an onyx and a jasper; these are surrounded by brocades of gold in their fillings:...
Orthodox Jewish Bible	And they set in it four rows of gemstones; the first row was an odem, a pitdah, and barekes; this was the first row. And the second row, a nofech, sapphire, and yahalom. And the third row, a leshem, shevo, and achlamah. And the fourth row, a tarshish, shoham, and yashfeh; they were set in zahav in their settings.

Expanded/Embellished Bibles:

The Expanded Bible	Then they put four rows of ·beautiful jewels [^L stones] on it: In the first row there was a ·ruby [or carnelian], a ·topaz [or chrysolite], and a ·yellow quartz [or emerald]; in the second there was a turquoise, a ·sapphire [or lapis], and an ·emerald [or moonstone]; in the third there was a jacinth, an agate, and an amethyst; in the fourth there was a ·chrysolite [or beryl], an onyx, and a jasper [^C identification is uncertain]. Gold [^L filigree] was put around these ·jewels [stones] to attach them to the ·chest covering [breastpiece], and the names of the sons of Israel were ·carved [engraved] on these twelve ·jewels [stones] as a person ·carves [engraves] a ·seal [signet]. Each ·jewel [stone] had the name of one of the twelve tribes of Israel. V. 14 is included for context.
Kretzmann's Commentary	And they set in it four rows of stones, <i>precious gems</i> . The first row was a sardius, a topaz, and a carbuncle; this was the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper; they were enclosed in ouches of gold in their inclosings, in the settings by which they were fastened to the cloth.
The Voice	They placed four rows of stones in it. The first row was ruby, topaz, and emerald; the second row was turquoise, sapphire, and diamond; the third row was jacinth, agate, and amethyst; the fourth row was beryl, onyx, and jasper. They were all attached to the breast piece with ornamental gold settings.

Bible Translations with Many Footnotes:

The Complete Tanach	And they filled into it four rows of stones. One row: odem, pitdah, and bareketh, the one row. And the second row: nofech, sappir, and yahalom. And the third row: leshem, shevo, and achlamah.
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	And the fourth row: tarshish, shoham, and yashpneh; enclosed in gold settings in their fillings.
NET Bible®	They set on it ⁷ four rows of stones: a row with a ruby, a topaz, and a beryl – the first row; and the second row, a turquoise, a sapphire, and an emerald; and the third row, a jacinth, an agate, and an amethyst; and the fourth row, a chrysolite, an onyx, and a jasper. They were enclosed in gold filigree settings.
	^{7th} That is, they set in mountings.
Rotherham's <i>Emphasized B.</i>	And they set therein four rows of stones,— one row sardius, a topaz, and an emerald, the first' row; and the second' row ,—a carbuncle, a sapphire, and a diamond; and the third' row ,—an opal, an agate, and an amethyst; and the fourth' row , a Tarshish stone, ^d a sardonyx, and a jasper,—enclosed in ouches of gold, when they were set .
	^d "Chrysolite"—Kalisch
Literal, almost word-for-word, renderings:	
Brenner's Mechanical Trans.	...and they [set] in him four rows of stone , a row of carnelian, olivine and emerald is the (one) row, and the second row is turquoise, lapiz-lazuli and flint, and the third row is opal, agate and amethyst, and the fourth row is topaz and onyx and jasper, being woven with gold they will exist in their settings,...
Charles Thomson OT	And there was interwoven with it a texture containing stones in four rows; the first row of stones, a sardine and a topaz and a smaragdus; and the second row, an anthrax and a sapphire and a jaspis; and the third row, a ligure and an agate and an amethyst, and the fourth row, a chrysolite and a beryl and an onyx, set in gold and bound in with gold. (Exodus 36:17–20)
Context Group Version	And they set in it four rows of stones. A row of sardius, topaz, and carbuncle was the first row; and the second row, an emerald, a sapphire, and a diamond; and the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper: they were enclosed in enclosings of gold in their settings.
Literal Standard Version	And they fill four rows of stones in it: a row of a sardius, a topaz, and a carbuncle [is] the first row; and the second row an emerald, a sapphire, and a diamond; and the third row an opal, an agate, and an amethyst; and the fourth row a beryl, an onyx, and a jasper—set [with] filigrees of gold in their settings.
Modern Literal Version 2020	And they set four rows of stones in it. A row of ruby, topaz and carbuncle was the first row, and the second row, an emerald, a sapphire and a diamond, and the third row, a jacinth, an agate and an amethyst, and the fourth row, a beryl, an onyx and a jasper. They were set in enclosures of gold in their settings.
New American Standard B.	And they mounted [Lit <i>filled</i>] four rows of stones on it. The first row was a row of ruby, topaz, and emerald; and the second row, a turquoise, a sapphire, and a diamond; and the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper. They were set in gold filigree settings when they were mounted [Lit <i>filled</i>].
Niobi Study Bible	And they set in it four rows of stones: the first row was a sardius, a topaz and a carbuncle; this was the first row; and the second row, an emerald, a sapphire, and a diamond; and the third row, a ligure, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper. They were enclosed in clasps of gold in their enclosings.
Restored Holy Bible 6.0	And they set in it four rows of stones: the first row was a sardius, a topaz, and an emerald: this was the first row. Rev 21:19-21 . And the second row, a chalcedony, a sapphire, and a sardonyx. Rev 21:19-21 . And the third row, a chrysoprase, a jacinth, and an amethyst. Rev 21:19-21 . And the fourth row, a chrysolite, a beryl, and a jasper: Rev 21:19-21 . they were enclosed in ouches of gold in their settings. .

Young's Literal Translation And they fill in it four rows of stones; a row of a sardius, a topaz, and a carbuncle is the one row; and the second row an emerald, a sapphire, and a diamond; and the third row an opal, an agate, and an amethyst; and the fourth row a beryl, an onyx, and a jasper--set, embroidered with gold, in their settings.

The gist of this passage: There are four rows of three stones each set into the breastpiece.
10-13

Exodus 39:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	3 rd person masculine plural, Piel imperfect	Strong's #4390 BDB #569
bê (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 singular suffix	No Strong's # BDB #88
'ar ^e bâ'âh (רְעִבְרָא) [pronounced ahr ^e -baw-GAW]	four	feminine singular noun; numeral	Strong's #702 BDB #916
tûwr (טוּר) [pronounced toor]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine plural construct	Strong's #2905 BDB #377
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	masculine plural noun	Strong's #68 BDB #6

Translation: They filled up the four rows with stones:...

Although the words *inset*, *mounted*, and *set* sound best to begin this verse, this is simply the 3rd person, masculine plural, Piel imperfect of mâlê' (מָלֵא) [pronounced maw-LAY] and it is the simple word for *fill*; as in the earth being *filled* with violence (Gen. 6:13) or *filled* with glory, mercy, goodness, knowledge (Psalm 33:5 119:64 Isa. 11:9) or to *fill* the earth with a population of something (Gen. 1:22, 28 2:1); *to fill* with anything (2Kings 4:6 2Chron. 7:1 Isa. 21:3), days or years have been *fulfilled*, *accomplished*, *filled* [with living] (Gen. 25:24 Lev. 25:30), or, *fulfilled*, in terms of *completing*, *finishing* with regards to time (Lev. 8:33 12:4 Esther 1:5 Jer. 25:12); it is used in *to fill the hand*, which means to give someone a full-time vocation in service to God (Exodus 32:29); *to fill* with the Spirit (Exodus 28:3 31:3); Throughout the Bible, it has been variously translated as *set*, *filled*, *fulfilled*, *replenish*, *fully*, *accomplished*, *mounted*, *consecrated*; to be consistent, I would stay with *fill* or *fulfill*. I do not believe that it is used for a *fulfillment* of prophecy, however. Strong's #4390 BDB #569.

On the breast piece, which would become attached to the ephod, would be 12 stones set into 4 rows of 3 stones each. Each stone would represent a tribe of Israel.

Exodus 39:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine singular construct	Strong's #2905 BDB #377
ʾôdem (אֹדֶם) [pronounced <i>OH-dehm</i>]	<i>ruby, garnet; sardius, some red stone; carnelian, redness</i>	feminine singular noun	Strong's #124 BDB #10
piṭḏâh (פִּיטְדָּה) [pronounced <i>piht-DAW</i>]	<i>topaz, chrysolite</i>	feminine singular noun	Strong's #6357 BDB #809
wê (or vê) (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
bârêqath (בִּרְקָה) [pronounced <i>baw-rehk-AHTh/baw-REH-kehth</i>]	<i>flashing gem, emerald, carbuncle (or some other precious stone)</i>	feminine singular noun	Strong's #1304 BDB #140
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine singular noun with the definite article	Strong's #2905 BDB #377
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...the [top] row: a ruby, a topaz and an emerald, the first row;...

I did not really study these carefully to determine exactly the stone which is meant to be found here. I simply tried to avoid using the same modern name for a stone twice.

Exodus 39:10 They filled up the four rows with stones: the [top] row: a ruby, a topaz and an emerald, the first row;... (Kukis mostly literal translation)

Exodus 39:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (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
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine singular noun with the definite article	Strong's #2905 BDB #377

Exodus 39:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; masculine form; with the definite article	Strong's #8145 BDB #1041
nôphek (נֹפֶק) [pronounced NOH-fehk]	<i>glisten, shiny; perhaps a garnet, an emerald, turquoise, ruby, or carbuncle; a precious stone which Tyre got by trade</i>	masculine singular noun	Strong's #5306 BDB #656
çappîyr (צַפִּיר) [pronounced sahp-PEER]	<i>sapphire [stone], lapis lazuli</i>	masculine singular noun	Strong's #5601 BDB #705
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
yahălôm (יָהֳלֹם) [pronounced yah-hahl-OHM]	<i>a precious stone (known for its hardness), possibly a diamond, onyx or jasper</i>	masculine singular noun	Strong's #3095 BDB #240

Translation: ...[in] the second row [they placed] a turquoise, a sapphire and a diamond;...

A turquoise, sapphire and diamond were placed in the second row.

Exodus 39:11 ...[in] the second row [they placed] a turquoise, a sapphire and a diamond;.. (Kukis mostly literal translation)

This parallels Exodus 28:18.

Exodus 39:12

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
tûwr (טוּר) [pronounced toor]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine singular noun with the definite article	Strong's #2905 BDB #377
sh ^e lîyshîy (שִׁלְיִשִּׁי) [pronounced sh ^e li-SHEE]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
leshem (לֶשֶׁם) [pronounced LEH-shehm]	<i>possibly: a jacinth, a ligure; a precious stone [in the high priest's breastplate]</i>	masculine singular noun	Strong's #3958 BDB #545

Exodus 39:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e bûw (שֹׁבַע) [pronounced shehb-OO]	<i>a flame; a gem (from its sparkle), probably the agate; a precious stone [of some kind]</i>	feminine singular noun	Strong's #7618 BDB #986
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
'ach ^e lâmâh (אֶחָלָמָה) [pronounced akh-LAW- maw]	<i>amethyst; Identification is not certain but is a purple stone perhaps a corundum or red or brown jasper (a LXX word)</i>	feminine singular noun	Strong's #306 BDB #29

Translation: ...[in] the third row [they placed] a jacinth, an agate and an amethyst;...

A jacinth, agate and amethyst were placed into the 3rd row.

Exodus 39:12 ...[in] the third row [they placed] a jacinth, an agate and an amethyst;.. (Kukis mostly literal translation)

We've covered these stones in Exodus 28:19.

Exodus 39:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tûwr (טוּר) [pronounced toor]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine singular noun with the definite article	Strong's #2905 BDB #377
r ^e bîyâr (רֵבִיעַר) [pronounced r ^e -bee- GEE]	<i>a fourth</i>	masculine singular adjective; numeral; with the definite article	Strong's #7243 BDB #917
tar ^e shîysh (תִּישָׁיִשׁ) [pronounced tahr- SHEESH]	<i>perhaps the topaz, a beryl; a precious stone (yellow jasper?)</i>	masculine singular noun	Strong's #8658 BDB #1076
shôham (שֹׁהַם) [pronounced SHOW- hahm]	<i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i>	masculine singular noun	Strong's #7718 BDB #995
w ^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
yâsh ^e phêh (יָפֶה) [pronounced yaw-shehf- AY]	<i>jasper; some precious stone</i>	masculine singular noun	Strong's #3471 BDB #448

Translation: ...and [in] the fourth row [they placed] a beryl, an onyx and a jasper;...

Finally, a beryl, onyx and jasper were placed into the 4th row (again, no careful study was done to determine the accuracy of the stone names).

Exodus 39:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâbab (בָּבָב) [pronounced saw ^b -VAH ^B V]	<i>being turned [around, about], being surrounded, to be encompassed</i>	feminine plural construct; Hophal participle	Strong's #5437 (& #4142) BDB #685
mish ^e b ^e tsâh (מִשְׁבְּצָה) [pronounced mish-bets-AW]	<i>reticulated setting of a gem; checkered work, plaited work</i>	feminine plural construct	Strong's #4865 BDB #990
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
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
millu'âh (מִלּוֹאֵה) [pronounced mihl-loo-AW]	<i>setting of a jewel, filling, a place to be filled</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4396 BDB #571

Translation: ...[each stone placed] into a gold setting.

Enclosed is a good rendering of Hophal participle of çâbab (בָּבָב) [pronounced saw^b-VAH^BV], which means *turn about, go around, surround*. The Hophal is a rarely used stem which is basically a passive stem. The word for settings is found only in conjunction with *settings* in Exodus 28 and 39, with the exception of the figurative language of Psalm 45:13. In most translations, the last word is made out to be the same word as *settings* or a cognate of çâvav. It is a noun found only here and in Exodus 28:17, 20. It is closer in form to the word we have for fullness (related to *fill* above). In fact, it only differs from the word for *fullness* by a couple of vowel points and a dagesh. Using the word *fillings* conveys that without losing the meaning of the word.

Exodus 39:13 ...and [in] the fourth row [they placed] a beryl, an onyx and a jasper; [each stone placed] into a gold setting. (Kukis mostly literal translation)

A setting was made for each stone; and the setting and stone were affixed to the breast piece.

Exodus 39:10–13 They filled up the four rows with stones: the [top] row: a ruby, a topaz and an emerald, the first row; [in] the second row [they placed] a turquoise, a sapphire and a diamond; [in] the third row [they placed] a jacinth, an agate and an amethyst; and [in] the fourth row [they placed] a beryl, an onyx and a jasper; [each stone placed] into a gold setting. (Kukis mostly literal translation)

Exodus 39:10–13 They placed precious stones upon the breast piece in four rows of three stones each: a ruby, a topaz and an emerald in the first row; a turquoise, a sapphire and a diamond in the second row; a jacinth, an agate and an amethyst in the third row; and a beryl, an onyx and a jasper in the fourth row. Each stone will be placed into a gold setting. (Kukis paraphrase)

Stones for the Breastpiece (a graphic); from **Truth Snitch**; accessed June 28, 2020.



I had some real problems translating this verse, although I think that I got the gist of it right.

And the stones over names of sons of Israel those [are] two-teen; over their names engravings of a signet [ring]; a man over his name for two-teen tribes.

Exodus
39:14

The stones will be above the names of the sons of Israel; there [are] twelve [stones] over their names, [engraved like] the engraving of a signet [ring]; each one above the name for the 12 tribes.

The stones in their settings will be above the name of each tribe of the 12 tribes of Israel. Their names will be engraved below each stone, one engraved name under each stone.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the stones over names of sons of Israel those [are] two-teen; over their names engravings of a signet [ring]; a man over his name for two-teen tribes.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

.
And the twelve stones, were engraved with the names of the twelve tribes of Israel, each one with its several name.

Aramaic ESV of Peshitta	The stones were according to the names of the B'nai Yisrael, twelve, according to their names; like the engravings of a signet, everyone according to his name, for the twelve tribes.
Lamsa's Peshitta (Syriac)	And stones with the names are of the twelve children of Israel for their names are engraved in engraving of a signet ring, every man with his name, they are for the twelve tribes.
Samaritan Pentateuch	And the stones [were] according to the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet, every one with his name, according to the twelve tribes. (V. 15)
Updated Brenton (Greek)	And the stones were twelve according to the names of the children of Israel, graven according to their names like seals, each according to his own name for the twelve tribes. (Exodus 36:21)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	There were twelve stones for the twelve tribes of Israel; on every one the name of one of the tribes of Israel was cut, like the cutting of a stamp.
Easy English	There were 12 jewels, one jewel for each of Israel's sons. They used a sharp tool to write one tribe's name on each jewel.
Easy-to-Read Version–2002	There were twelve jewels on the Judgment Pouch—one jewel for each of the sons of Israel (Jacob). Each stone had the name of one of the sons of Israel carved onto it, like a seal. [462].
God's Word™	They corresponded to the 12 sons of Israel, by name, each stone engraved (like a signet ring) with the name of one of the 12 tribes.
Good News Bible (TEV)	Each of the twelve stones had engraved on it the name of one of the sons of Jacob, in order to represent the twelve tribes of Israel.
NIRV	They used a total of 12 stones. There was one stone for each of the names of the sons of Israel. Each stone was carved with the name of one of the 12 tribes.

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

Casual English Bible	Workers engraved each stone with the name of one of the 12 tribes of Israel. [2] ^{239:14} The 12 tribes of Israel were each extended families from the 12 sons of Jacob: Asher, Dan, Ephraim, Gad, Issachar, Manasseh, Naphtali, Reuben, Simeon, Zebulun, Judah and Benjamin. The family of Levi didn't have a territory assigned to it, as the other families did. They would serve as priests throughout the nation. Joseph didn't have a tribe either. He had two, one for each of his sons, Ephraim and Manasseh.
Contemporary English V.	They were mounted in a delicate gold setting, and on each of them was engraved the name of one of the twelve tribes of Israel. V. 39b is included for context.
New Berkeley Version	.
New Life Version	Each of the twelve stones had written on it the name of one of the sons of Israel. Each name spoke of one of the twelve family groups.
New Living Translation	Each stone represented one of the twelve sons of Israel, and the name of that tribe was engraved on it like a seal.
Unfolding Bible Simplified	On each of the twelve stones they engraved the name of one of the sons of Jacob, to represent one of the twelve tribes of Israel
.	.

Partially literal and partially paraphrased translations:

American English Bible	They were engraved like seals with one of the names of the twelve sons of Israel on each, representing the twelve tribes.
Beck's American Translation	.
Common English Bible	There were twelve stones with names corresponding to the names of Israel's sons. They were engraved like official seals, each with its name for the twelve tribes.
New Advent (Knox) Bible	And these stones were inscribed with the names of the twelve tribes of Israel, one on each.
Translation for Translators	On each of the twelve stones they engraved the name of one of the sons of Jacob, to represent one of the twelve Israeli tribes.

Mostly literal renderings (with some occasional paraphrasing):

International Standard V	The stones corresponded to the names of the sons of Israel, twelve stones [The Heb. lacks stones] corresponding to their names, with the engraving of a signet, [i.e. A type of seal used to indicate ownership] each with the name of one of the twelve tribes.
Lexham English Bible	And the stones were according to the names of the Israelites; [Literally "sons/children of Israel"] they were twelve according to their names, with seal engravings, each according to its name for the twelve tribes.
Unfolding Bible Literal Text	The stones were arranged by the names of Israel's twelve sons, each in order by name. They were like the engraving on a signet ring, each name standing for one of the twelve tribes.
Urim-Thummim Version	The stones were according to the names of the children of Israel, 12, according to their names like the engravings of a seal, everyone with its name, according to the 12 tribes.
Wikipedia Bible Project	And the stones were for the names of the sons of Israel, twelve, as their names. Engraved each with his name, for the twelve tribes.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They were engraved as seals are, each with the name of one of the twelve tribes. A portion of v. 14 was placed with the previous passage for context.
The Heritage Bible	And the stones were according to the names of the children of Israel for the twelve, according to their names, like the engravings of a signet, every man with his name, according to the twelve tribes.
New American Bible (2011)	These stones were twelve, to match the names of the sons of Israel, and each stone was engraved like a seal with the name of one of the twelve tribes.
Revised English Bible—1989	The stones corresponded to the twelve sons of Israel, name by name, each stone bearing the name of one of the twelve tribes engraved as on a seal.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And the stones were according to the names of the sons of Israel; they were twelve according to their names, the engravings of a signet, each according to his name, for the twelve tribes.
Kaplan Translation	The stones contained the names of Israel's sons. There were twelve names, engraved as on a signet ring, one for each of the twelve tribes.
The Scriptures—2009	And the stones were according to the names of the sons of Yisra'el, twelve according to their names, engraved like a signet, each one with its own name according to the twelve tribes.
Tree of Life Version	The stones corresponded to the names of Bnei-Yisrael, like the engravings of a signet seal, each one according to its name for the twelve tribes.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE STONES WERE TWELVE ACCORDING TO THE NAMES OF THE CHILDREN OF JESRAEL, GRAVEN ACCORDING TO THEIR NAMES LIKE SEALS, EACH ACCORDING TO HIS OWN NAME FOR THE TWELVE TRIBES. (Exodus 36:21)
Awful Scroll Bible	On the stones are to be the names of the sons of Isra-el, two and ten names, as an engraving of a signet, even each of the names of the two and ten branches.
exeGeses companion Bible	...and the stones are according to the names of the sons of Yisra El - twelve, according to their names, like the engravings of a seal - every man with his name, according to the twelve scions
Orthodox Jewish Bible	And the gemstones were according to the Shemot Bnei Yisroel, Shteym Esreh (Twelve), according to their Shemot, like the engravings of a chotam (signet ring), every one with shmo, according to the Shnei Asar Shevet.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The stones corresponded to the names of the sons of Israel; they were twelve [in all], corresponding to their names, engraved like a signet, each with its name, for the twelve tribes.
The Voice	The twelve stones stood for the <i>twelve</i> tribes of Israel. Each was engraved like a seal with the name of one of the twelve tribes.

Bible Translations with Many Footnotes:

The Complete Tanach	And the stones were for the names of the sons of Israel twelve, corresponding to their names; [similar to] the engravings of a seal, every one according to his name, for the twelve tribes.
NET Bible®	The stones were for the names of the sons of Israel, twelve, corresponding to the number of ⁸ their names. Each name corresponding to one of the twelve tribes was like the engravings of a seal. ^{8th} The phrase "the number of" has been supplied.
Rotherham's <i>Emphasized B.</i>	And <as for the stones> <after the names of the sons of Israel> they were' twelve , after their names,—with the engravings of a seal-ring, each one after his name, for the twelve tribes .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the stones were (according to) the titles of the sons of "Yisra'el" ^{He turns El aside} , <twelve> (according to) their titles, carvings of the seal of (each) (according to) his title, they will exist (for) the <twelve> staffs,...
Charles Thomson OT	Now these stones were twelve from the names of the sons of Israel, engraven like seals, every one with its peculiar name, for the twelve tribes. (Exodus 36:21)
Legacy Standard Bible	The stones were corresponding to the names of the sons of Israel; they were twelve, corresponding to their names, <i>engraved with</i> the engravings of a signet, each with its name for the twelve tribes.
Restored Holy Bible 6.0	And the stones were according to the names of the children of Israel, Twelve, according to their names, like the engravings of a signet, every one with his name, according to the Twelve tribes. Rev 21:12.
Young's Literal Translation	And the stones, according to the names of the sons of Israel, are twelve, according to their names, openings of a signet, each according to his name, for the twelve tribes.

The gist of this passage: Each stone stood for a tribe. The tribe had its name engraved behind the stone.

Exodus 39:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	masculine plural noun with the definite article	Strong's #68 BDB #6
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: The stones will be above the names of the sons of Israel;...

Each stone placed in a setting on this breast piece will be associated with the names of the tribes of Israel.

Exodus 39:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
sh ^e nayim (שְׁנַיִם) [pronounced <i>sh^eNAH-yim</i>]	<i>two of, a pair of, both of, a duo of</i>	masculine plural numeral; construct form	Strong's #8147 BDB #1040
'âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797

Exodus 39:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #8034 BDB #1027
pittuach (פִּתּוּחַ) [pronounced <i>piht-TOO-ahkh</i>]	<i>carved work, engraving; statue</i>	feminine plural construct	Strong's #6603 BDB #836
chôthâm (חֹתָם) [pronounced <i>khoh-THAWM</i>]	<i>a seal, a signet ring</i>	masculine singular noun	Strong's #2368 BDB #368

Translation: ...there [are] twelve [stones] over their names, [engraved like] the engraving of a signet [ring];...

I am interpreting this in this way: that there are 12 stones, and on their setting, the name of a tribe is engraved, as one would engrave a signet ring.

Exodus 39:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Exodus 39:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e nayim (שְׁנַיִם) [pronounced sh ^e NAH-yim]	<i>two of, a pair of, both of, a duo of</i>	masculine plural numeral; construct form	Strong's #8147 BDB #1040
‘âsâr (עָשָׂר) [pronounced ġaw-SAWR]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
shêbet (שֵׁבֶט) [pronounced SHAY ^B -vet]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine singular noun; pausal form	Strong's #7626 BDB #986

Translation: ...each one above the name for the 12 tribes.

There is one name per stone; 12 stones and 12 tribes.

Exodus 39:14 The stones will be above the names of the sons of Israel; there [are] twelve [stones] over their names, [engraved like] the engraving of a signet [ring]; each one above the name for the 12 tribes. (Kukis mostly literal translation)

The breast piece had to be woven; each stone had to be cut and polished; a setting had to be made for it and that setting professionally attached to the breast piece. Each stone was engraved with the name of a specific tribe (although I do not believe that we are privy to know which tribe corresponded to which stone). In other words, there were several very specific skills involved in the construction of this small, 9" x 9" portion of the clothing of the high priest.

Exodus 39:14 The stones in their settings will be above the name of each tribe of the 12 tribes of Israel. Their names will be engraved below each stone, one engraved name under each stone. (Kukis paraphrase)

I will do my best to translate and then describe exactly what we find here in this passage.

And so they make upon the breast-piece chains of twisting, a work of a braid gold pure. And so they make two of settings of gold and two rings of gold. And so they give two of the rings upon two of ends of the breast-piece. And so they give two of the braids the gold upon two of the rings ends of the breast-piece. And two of ends two of braids they have given upon two of the settings. And so they give them upon sides of the ephod unto a front of his faces.

Exodus
39:15–18

They fashioned on the breast-piece twisted chains, a work of braided pure gold. They also made two gold settings and two gold rings. They place the two rings at the extremity of the breast-piece. They placed the two gold braids on the two rings [at] the ends of the breast-piece. They placed the two ends and the two braids over the two settings. They placed them on the sides of the ephod on its front.

They fashioned twisted chains, made from braided pure gold, over the breast-piece. They made two gold settings and two gold rings and placed the rings at the extremities of the breast-piece. They attached the gold braids to the two rings, also attaching the braids to the settings. All of this is placed on the front of the ephod.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they make upon the breast-piece chains of twisting, a work of a braid gold pure. And so they make two of settings of gold and two rings of gold. And so they give two of the rings upon two of ends of the breast-piece. And so they give two of the braids the gold upon two of the rings ends of the breast-piece. And two of ends two of braids they have given upon two of the settings. And so they give them upon sides of the ephod unto a front of his faces.
Dead Sea Scrolls Douay-Rheims 1899 (Amer.)	. They made also in the rational little chains, linked one to another, of the purest gold, And two hooks, and as many rings of gold. And they set the rings on either side of the rational, On which rings the two golden chains should hang, which they put into the hooks that stood out in the corners of the ephod. These both before and behind so answered one another, that the ephod and the rational were bound together,...
Aramaic ESV of Peshitta	They made on the breastplate chains like cords, of braided work of pure gold. They made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate. They put the two braided chains of gold in the two rings at the ends of the breastplate. The other two ends of the two braided chains they put on the two settings, and put them on the shoulder straps of the ephod, in its front.
Lamsa's Peshitta (Syriac)	And they made twin chains on the breastplate, twined works of pure gold. And they made two settings of gold and two rings of gold and they put the two rings on the two sides of the breastplate. And they put two braids of gold on the two rings on the two sides of the breastplate. And the two braids that are on the two sides they put on the two settings and they put them on the shoulder of the ephod opposite its front.
Samaritan Pentateuch	And they made upon the breastplate chains at the ends, [of] wreathen work [of] pure gold. And they made two ouches [of] gold, and two gold rings; and put the two rings in the two ends of the breastplate. And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. (Vv. 16–18)
Updated Brenton (Greek)	And they made on the oracle turned wreaths, wreathen work, of pure gold, and they made two golden circlets and two golden rings. And they put the two golden rings on both the upper corners of the oracle; and they put the golden wreaths on the rings on both sides of the oracle, and the two wreaths into the two couplings. (Exodus 36:22–25)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on the bag they put gold chains, twisted like cords. And they made two gold frames and two gold rings, the rings being fixed to the ends of the priest's bag; And they put the two twisted chains on the two rings at the ends of the priest's bag; And the other two ends of the chains were joined to the two frames and fixed to the front of the ephod over the arm-holes.
Easy English	They used pure gold to make two thin chains like strings, to fix the breastpiece to the ephod. Then they made two gold rings with beautiful gold around the edges. They fixed the rings to the two top corners of the breastpiece. They fixed the two gold chains to the rings on the corners of the breastpiece. They fixed the other ends of the two chains to the shoulder pieces of the ephod, in the front. They joined them to the gold pieces that held the onyx stones.

Easy-to-Read Version–2002	The workers made two chains from pure gold for the Judgment Pouch. [463] The chains were braided like a rope. The workers made two gold rings and fastened them to two corners of the Judgment Pouch. And they made two gold settings {for the shoulder pieces}. They fastened the gold chains to the rings at the corners of the Judgment Pouch. They fastened the other ends of the gold chains to the settings on the shoulder pieces. They fastened these to the front of the Ephod. [464]
God's Word™	For the breastplate they made chains out of pure gold, twisted like ropes. They made two gold settings and two gold rings and attached the two rings to the top two corners of the breastplate. They fastened the two gold ropes to the rings at the top corners of the breastplate. They fastened the other ends of the ropes to the two settings on the shoulder straps of the ephod so that the breastplate hung in front of it.
Good News Bible (TEV)	For the breastpiece they made chains of pure gold, twisted like cords. They made two gold settings and two gold rings and attached the two rings to the upper corners of the breastpiece. They fastened the two gold cords to the two rings and fastened the other two ends of the cords to the two settings and in this way attached them in front to the shoulder straps of the ephod.
The Message	They made braided chains of pure gold for the Breastpiece, like cords. They made two settings of gold filigree and two rings of gold, put the two rings at the two ends of the Breastpiece, and fastened the two ends of the cords to the two rings at the end of the Breastpiece. Then they fastened the cords to the settings of filigree, attaching them to the shoulder pieces of the Ephod in front.
NIRV	The workers made braided chains out of pure gold for the chest cloth. They made them like ropes. They made two fancy gold settings and two gold rings. They connected them to two corners of the chest cloth. They joined the two gold chains to the rings at the corners of the chest cloth. They joined the other ends of the chains to the two settings. They joined them to the shoulder straps on the front of the linen apron.
New Simplified Bible	They made chains out of pure gold, twisted like ropes. These were for the breastplate. Two gold settings and two gold rings were prepared and attached, the two rings to the top two corners of the breast piece. They fastened the two gold ropes to the rings at the top corners of the breastplate. They fastened the other ends of the ropes to the two settings on the shoulder straps of the ephod. The breastplate hung in front of it.

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

Casual English Bible	For the top of the vest, they made chains of braided gold. They added two gold rings at the top corners of the vest, with finely crafted gold filigree. They put the chains of braided gold into the rings on the vest. They attached the other two ends of the braided gold into gold filigree attached to the apron's shoulder straps.
Contemporary English V.	Two gold rings were attached to the upper front corners of the breastpiece and fastened with two braided gold chains to gold settings on the shoulder straps. [vv. 15–18 are summed up in v. 15 alone.]
The Living Bible	To attach the chestpiece to the ephod, [to the ephod, implied.] a gold ring was placed at the top of each shoulder strap of the ephod, and from these gold rings, two strands of twined gold attached to gold clasps on the top corners of the chestpiece.
New Berkeley Version	.
New Life Version	They made chains for the breast-piece, like ropes of pure gold. And they made two gold rings and put them on the two ends of the breast-piece. They joined the two gold chains to the two rings at the ends of the breast-piece. They joined the other

New Living Translation	<p>two ends of the two chains to the beautiful gold pieces that hold the two stones at the shoulders, joining them in the front.</p> <p>To attach the chestpiece to the ephod, they made braided cords of pure gold thread. They also made two settings of gold filigree and two gold rings and attached them to the top corners of the chestpiece. They tied the two gold cords to the rings on the chestpiece. They tied the other ends of the cords to the gold settings on the shoulder-pieces of the ephod.</p>
Unfolding Bible Simplified	<p>They made two chains from pure gold and braided them like cords, to attach the sacred pouch to the sacred apron. They made two gold rings, and they attached them to the upper corners of the sacred pouch. They fastened one end of each gold chain to a ring. They fastened the other end of each chain to one of the two settings that enclosed the stones and then attached the sacred pouch to the shoulder straps of the sacred apron.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>The Word [of Judgment] had a border with a tightly-joined wreath of pure gold. Then they made two gold rings and two gold clasps.</p> <p>They placed the two gold rings on each of the corners of the Word [of Judgment], and they put wreaths of gold with fasteners over the two rings (on each side of the Word [of Judgment]), which connected to the sides of shoulder pieces, across from each other, in the front.</p>
Beck's American Translation Common English Bible	<p>They made chains of pure gold, twisted like cords, for the chest pendant. They made two gold settings and two gold rings. They attached the two rings to the two edges of the chest pendant. They attached the two gold cords to the two rings at the edges of the chest pendant. Then they fastened the two ends of the two cords to the two gold settings and attached them to the front of the vest's shoulder pieces.</p>
New Advent (Knox) Bible	<p>On the burse, they put chains of pure gold, fastened together, and two hooks, and two rings, all of gold. The rings they set on either side of the burse, so that the two gold chains could hang from them, and these fitted the hooks which stood out from the corners of the mantle. They met before and behind in such a way that mantle and burse were linked together, tied to the strongly fastened rings of the band by a blue cord, so that they should not hang loose, and come apart; so the Lord had prescribed to Moses. V. 19 is included for context.</p>
Translation for Translators	<p>They made two <i>chains</i> from pure gold and braided them like cords, to <i>attach</i> the sacred pouch <i>to the sacred apron</i>. They made two gold rings, and they attached them to the upper corners of the sacred pouch. They fastened one end of each cord to one of the rings. They fastened the other end of each cord to the two «settings/tiny frames» <i>that enclosed the stones</i>. Then they attached the sacred pouch to the shoulder straps of the sacred apron.</p>

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	<p>They also made for the breastplate chain borderings of plaited work of pure gold. Beside which they made two gold fastenings, and two buttons of gold, and fixed the two buttons upon the two sides of the breastplate, and placed the two chains of gold upon the two buttons at the sides of the breastplate, and the two ends of the two chains they fixed upon the two buttons, and fastened them upon the two shoulders over the front of them.</p>
International Standard V	<p>They made chains of pure gold twisted like cords for the breast piece. They made two settings of gold filigree and two gold rings, and they put the two rings on the two edges of the breast piece. They put the two gold cords on the two gold rings at the edges of the breast piece, and they attached the other two ends of the two cords</p>

	to the filigree settings, and then attached them to the shoulder pieces of the ephod in front.
Lexham English Bible	And they made on the breast piece braided chains, a work of pure gold ornamental cord. And they made two gold filigree settings and two gold rings, and they put the two rings on the two edges of the breast piece. And they put the two gold ornamental cords on the two rings on the edges of the breast piece. And they put the two ends of the two ornamental cords on the two filigree settings, and they put them on the shoulder pieces of the ephod at the front of it.
Unfolding Bible Literal Text	On the breastpiece they made chains like cords, braided work of pure gold. They made two settings of gold and two gold rings, and they attached the two rings to the two corners of the breastpiece. They put the two braided chains of gold in the two rings at the corners of the breastpiece. They attached the other two ends of the braided chains to the two settings. They attached them to the shoulder pieces of the ephod at its front.
Urim-Thummim Version	They fashioned on the breastplate chains at the ends of interwoven foliage work of pure gold. They made two gold settings and two gold rings, setting the two rings at the two ends of the breastplate. They set the two interwoven foliage chains of gold in the two rings at the ends of the breastplate. The two ends of the two interwoven foliage chains they fastened in the two settings, and put them on the shoulder pieces of the ephod in the front of it.
Wikipedia Bible Project	And on the breastplate, they made a twisted chain, made by a wreather, pure gold. And they made two gold checkers and two gold rings. And they placed the two rings on the two edges of the breastplate. And they put the two wreathes of gold on the two rings on the edge of the breastplate. And the two edges of the two wreathes, they put on the two checkers, and they placed them on the Ephod's shoulder-pads, facing its front.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And they made twisted chains upon the breastplate, a wreathed work of pure gold.</p> <p>And they made two brocades of gold, and two gold rings, and gave the two rings in the two ends of the breastplate.</p> <p>And they gave the two wreathed chains of gold in the two rings on the ends of the breastplate.</p> <p>And they gave the two ends of the two wreathed chains in the two brocades, and gave them on the shoulder pieces of the ephod, toward the front of its face.</p>
New American Bible (2011)	<p>^d Chains of pure gold, twisted like cords, were made for the breastpiece, together with two gold filigree rosettes and two gold rings. The two rings were fastened to the two upper ends of the breastpiece. The two gold chains were then fastened to the two rings at the ends of the breastpiece. The other two ends of the two chains were fastened in front to the two filigree rosettes, which were attached to the shoulder straps of the ephod.</p> <p>d. [39:15–21] Ex 28:31–35.</p>
The Catholic Bible	They made chains of pure gold on the breastplate in the shape of twisted cords. They also made two filigree settings of gold and two golden rings and placed the two rings at the two edges of the breastplate. They attached the two golden chains to the two rings at the edges of the breastplate. They attached the other ends of the chains to the two filigree settings and they thus attached it to the front part of the shoulder pieces of the ephod.
Revised English Bible—1989	They made for the breastpiece chains of pure gold worked into a cord. They made two gold rosettes and two gold rings, and they fixed the two rings on the two corners of the breastpiece. They fastened the two gold cords to the two rings at those

corners of the breastpiece, and the other ends of the two cords to the two rosettes, thus binding them to the shoulder-pieces on the front of the ephod.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the breastplate they made two pure gold chains, twisted like cords. Also for the breastplate they made two settings of gold and two gold rings, and they put the two rings at the two ends of the breastplate. They put the two twisted gold chains in the two rings at the ends of the breastplate and attached the other two ends of the twisted chains to the front of the shoulder-pieces of the ritual vest.
Hebraic Roots Bible	And they made cords of chains on the breast pocket, a work of pure gold cords. And they made two gold plaitings and two golden rings; and they put the two rings on the two ends of the breast pocket. And they put the two golden cords on the two rings, on the ends of the breast pocket. And they put the two ends of the two cords on the two plaitings. And they put them on the shoulderpieces of the ephod, on the front of its face.
Kaplan Translation	Matched pure gold cables, braided like cords, were attached to* the breastplate. They made two gold settings and two gold rings, and they placed the two rings on the breastplate's two [upper] corners. The two gold braids were then attached to the two rings on the breastplate's corners. The two braids on the two corners were attached to the two settings, and they were thus attached to the ephod's shoulder pieces toward the front.
<i>The Scriptures</i> 1998	39:15 attached to . In 28:22 the verse has "for" instead (cf. Chizzkuni). And they made braided chains of corded work for the breastplate at the ends, of clean gold. And they made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate. And they put the two cords of gold in the two rings on the ends of the breastplate. And the two ends of the two cords they fastened in the two settings, and put them on the shoulder pieces of the shoulder garment in the front.
Tree of Life Version	They attached braided chains to the breastplate, of wreathed work from pure gold. They made two settings of gold, and two golden rings, and set the two rings on the two ends of the breastplate. They attached the two golden chains to the two rings at the ends of the breastplate. The other two ends of the chains they placed on the two settings, and fastened them on the shoulder pieces of the ephod, in the front.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY MADE ON THE ORACLE TURNED WREATHS, WOVEN WORK, OF PURE GOLD, AND THEY MADE TWO GOLDEN CIRCLETS AND TWO GOLDEN RINGS. AND THEY PUT THE TWO GOLDEN RINGS ON BOTH THE UPPER CORNERS OF THE ORACLE; AND THEY PUT THE GOLDEN WREATHS ON THE RINGS ON BOTH SIDES OF THE ORACLE, AND THE TWO WREATHS INTO THE TWO COUPLINGS. (Exodus 36:22–25)
Awful Scroll Bible	He was to make on the breast piece, chains on its fringe, of interwoven foliage, a work of pure gold cords. He was to make two plaited works of gold and two gold rings, and was to put the two rings on the two ends of the breast piece. He was to put the two interwoven foliages of gold in the two rings, at the ends of the breast piece. The two ends of the interwoven foliages, even the interwoven foliages he is to have set on the two plaited works, and was to put them on the shoulder pieces of the ephod, turned towards its front.
Concordant Literal Version	They made on the breastplate boundaries of braid, a handiwork of rope, of pure gold.

	<p>They made two mountings of gold filigree and two rings of gold and put the two rings on the two ends of the breastplate; then they put the two ropes of gold on the two rings on the ends of the breastplate; and the two ends of the two ropes they put on the two mountings; thus they put them on the shoulderpieces of the vestment to its forefront view.</p>
exeGeses companion Bible	<p>And on the breastplate they work chains of twisted wreathen work of pure gold: and they work two brocades of gold and two gold signets; and give the two signets in the two ends of the breastplate; and they give the two wreaths of gold in the two signets on the ends of the breastplate: and the two ends of the two wreaths they give in the two brocades; and give them on the shoulderpieces of the ephod in front of its face.</p>
Orthodox Jewish Bible	<p>And they made upon the Choshen sharsherot (chains) at the ends braided artistic work of zahav tahor. And they made two mishbetzot (filigrees) of zahav, and two rings of zahav; and put the two rings in the two ends of the Chosen. And they fastened the two ropes of zahav into the two rings on the ends of the Chosen. And the [other] two ends of the two ropes they fastened in the two filigree settings, and put them on the ketefot HaEphod toward its front.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>They made chains of pure gold, twisted together like a rope, for the ·chest covering [breastpiece]. They made two gold pieces and two gold rings. They put the two gold rings on the two upper corners of the ·chest covering [breastpiece]. Then they put two gold chains in the two rings at the ends of the ·chest covering [breastpiece], and they fastened the other two ends of the chains to the two ·gold pieces [or settings]. They attached these gold pieces to the two shoulder straps in the front of the ·holy vest [ephod].</p>
Kretzmann's Commentary	<p>And they made upon the breastplate chains at the ends, of wreathen work of pure gold, braided of gold wire. And they made two ouches of gold, the settings continued in the form of clasps, or buckles, and two gold rings; and put the two rings in the two ends of the breastplate. And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. And the two ends of the two wreathen chains they fastened in the two ouches, in the clasps connected with the two onyx stones on the shoulders, and put them on the shoulderpieces of the ephod, before it.</p>
The Voice	<p>They braided strands of pure gold into chains and attached them to the breast piece. They fashioned two ornamental gold settings and two gold rings, and they placed the two rings on opposite ends of the breast piece. Then they fastened the two gold chains to the two <i>gold</i> rings at the two ends of the breast piece. They fastened the loose ends of the chains to the two ornamental gold settings at the front of Aaron's vest on the shoulders.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	For the choshen they made chains at the edges, of cable work, of pure gold. They made two golden settings and two golden rings, and they placed the two rings on the two ends of the choshen. And they placed the two golden cables on the two rings, at the ends of the choshen. And the two ends of the two cables they placed upon the two settings, and they placed them upon the shoulder straps of the ephod, on its front part.
NET Bible®	They made for the breastpiece braided chains like cords of pure gold, and they made two gold filigree settings and two gold rings, and they attached the two rings to the upper ⁹ two ends of the breastpiece. They attached the two gold chains to the two rings at the ends of the breastpiece; the other ¹⁰ two ends of the two chains they attached to the two settings, and they attached them to the shoulder pieces of the ephod at the front of it. ⁹ tn Here "upper" has been supplied. ¹⁰ tn Here "other" has been supplied.
Rotherham's <i>Emphasized B.</i>	And they made upon the breast piece chains like cords of wreathen work,—of pure gold. And they made two ouches of gold, and two rings of gold,—and they placed the two rings upon the two ends of the breastpiece; and they placed the two wreathen chains of gold upon the two rings,—upon the ends of the breastpiece; and <the other two ends of the two wreathen chains> placed they upon the two ouches,—and placed them upon the shoulder-pieces of the ephod in the forefront thereof.
Literal, almost word-for-word, renderings:	
Brenner's Mechanical Trans.	...and they (made) upon the breastplate chains, the edging is a work of a thick cord of pure gold, and they (made) two plaits of gold, and two rings of gold, and they (placed) the two rings upon the two extremities of the breastplate, and they (placed) the two thick cords of gold upon the two rings, upon the extremities of the breastplate, and the two extremities of the two thick cords, they (placed) upon the two plaits, and they (placed) upon the shoulder pieces of the ephod, to the forefront of his face,...
Charles Thomson OT	And on the oracle they made pieces of plaited net work, the work of a plaiter, of pure gold. They made also two little shields of gold and two rings of gold; and they put the two rings of gold on the two upper sides of the oracle; and they put the two pieces of plaited work of gold on the two rings on the two sides of the oracle;... (Exodus 36:22–25)
Literal Standard Version	And they make wreathed chains on the breastplate, [the] work of thick bands of pure gold; and they make two filigrees of gold, and two rings of gold, and put the two rings on the two ends of the breastplate, and they put the two thick bands of gold on the two rings on the ends of the breastplate; and they have put the two ends of the two thick bands on the two filigrees, and they put them on the shoulders of the ephod, toward the front of its face.
Modern Literal Version 2020	And they made upon the breastplate chains like cords, of corded work of pure gold. And they made two settings of gold and two gold rings and put the two rings on the two ends of the breastplate. And they put the two corded chains of gold in the two rings at the ends of the breastplate. And the other two ends of the two corded chains they put on the two settings and put them on the shoulder-pieces of the ephod, in the forefront of it.
Niobi Study Bible	And they made upon the breastplate chains at the ends of wreathed work of pure gold. And they made two clasps of gold and two gold rings, and put the two rings on the two ends of the breastplate. And they put the two wreathed chains of gold in the two rings on the ends of the breastplate; and the two ends of the two wreathed chains they fastened in the two clasps, and put them on the shoulder pieces of the ephod at the front.

A Voice in the Wilderness

And they made chains for the breastplate at the ends, the product of braiding, of pure gold. They also made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate. And they put the two cords of gold in the two rings on the ends of the breastplate. The two ends of the two braided cords they fastened in the two settings, and put them on the shoulder pieces of the ephod in the front.

Young's Updated LT

And they make on the breastplate wreathed chains, work of thick bands, of pure gold; and they make two embroidered things of gold, and two rings of gold, and put the two rings on the two ends of the breastplate, and they put the two thick bands of gold on the two rings on the ends of the breastplate; and the two ends of the two thick bands they have put on the two embroidered things, and they put them on the shoulders of the ephod, over-against its front.

The gist of this passage:

Gold chains were used both decoratively and to hold portions of the breastpiece to the Ephod.

15-18

Exodus 39:15

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 ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
ʿal (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
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
sharsh ^e râh (שָׁרְשָׁרַיִם) [pronounced shahr-she-AW]	[a small] chain	feminine plural construct	Strong's #8333 BDB #1057
gab ^e luth (תְּלִבָּג) [pronounced gahb-LOOTH]	twisting; lace; end	feminine singular noun	Strong's #1383 BDB #148
maʿăseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795

Exodus 39:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿăbôthâh/ʿăbôth (עֲבֹתָהּ/עֲבֹתָהּ) [pronounced ʿub-ohth-AW/ ʿub-OHTH]	<i>something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage</i>	masculine singular noun	Strong's #5688 BDB #721
The word rendered cords, means properly <i>anything interwoven or interlaced</i> . Therefore, it means <i>a cord, a braid, a wreath; and then a branch with thick foliage</i> . ¹²			
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) ṭâhôr (טָהוֹר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

Translation: They fashioned on the breast-piece twisted chains, a work of braided pure gold.

There are some twisted or braided chains or cords made of pure gold for the breast-piece.

I believe what is being described is how the ephod (the shoulder pads) is attached to the breast-piece.

Exodus 39:15 They fashioned on the breast-piece twisted chains, a work of braided pure gold. (Kukis mostly literal translation)

This breast piece was a very ornate, elaborate accessory to the ephod. I believe that the breastpiece was made separate from everything else, but was hooked to the Ephod, using these chains.

Exodus 39:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
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 plural, Qal imperfect	Strong's #6213 BDB #793
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
mish ^b etsâh (מִשְׁבְּצָהּ) [pronounced mish-bets-AW]	<i>reticulated setting of a gem; checkered work, plaited work</i>	feminine plural construct	Strong's #4865 BDB #990

¹² Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 118:27. Definitions also found in BDB and Gesenius.

Exodus 39:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
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
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040
ṭabba'ath (טַבְּעָת) [pronounced tahb-BAH-ġath]	signet, signet-ring (which indicates authority), ring	masculine plural construct	Strong's #2885 BDB #371
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262

Translation: They also made two gold settings and two gold rings.

I believe that the gold settings are from where the chains or cords originate, but that they will be attached to the gold rings.

Exodus 39:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
'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
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040
ṭabba'ath (טַבְּעָת) [pronounced tahb-BAH-ġath]	signet, signet-ring (which indicates authority), ring	masculine plural noun with the definite article	Strong's #2885 BDB #371
'al (עַל) [pronounced ġahl]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040

Exodus 39:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q ^e tsôwth (קִטְצוֹת) [pronounced kaw-TSOHTH]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365

Translation: They place the two rings at the extremity of the breast-piece.

The gold rings will be a part of the breast-piece; and there are two of them; and I would assume that they are affixed to the upper corners on either side of the breast-piece.

Exodus 39:16 They also made two gold settings and two gold rings. They place the two rings at the extremity of the breast-piece. (Kukis mostly literal translation)

These rings are designed so that this could be attached to clothing of the high priest.

Exodus 39:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
‘ăbôthâh/‘ăbôth (עֲבֹתָהּ/עֲבֹת) [pronounced ġub-ohth-AW/ ġub-OHTH]	<i>something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage</i>	masculine plural noun with the definite article	Strong's #5688 BDB #721
The word rendered cords, means properly <i>anything interwoven or interlaced</i> . Therefore, it means <i>a cord, a braid, a wreath; and then a branch with thick foliage</i> . ¹³			
zâhâb (זָהָב) [pronounced zaw-HAW ^e 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
‘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

¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 118:27. Definitions also found in BDB and Gesenius.

Exodus 39:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e nêy (שְׁנַי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭabba'ath (טַבְּעָת) [pronounced tahb-BAH-ġahth]	<i>signet, signet-ring (which indicates authority), ring</i>	masculine 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
q ^e tsôwth (קְצוֹתָ) [pronounced kaw-TSOHTH]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365

Translation: They placed the two gold braids on the two rings [at] the ends of the breast-piece.

The gold braids extend to the gold rings, which are placed at the ends of the breast-piece (perhaps on each side, near the top?).

Exodus 39:17 They placed the two gold braids on the two rings [at] the ends of the breast-piece. (Kukis mostly literal translation)

Moses is overseeing all of this. As these items are being made, he has set up a system of authority; however, as the man in charge, he spends time either observing the accomplishing of the work which God had placed in his hands, or receiving reports from those he delegated authority to. In any case, he records the work as it is accomplished.

Moses did see some sort of mock-up of the Tabernacle when speaking with God. Perhaps he saw mock-ups of several of these items, so that he knew exactly what they should look like.

Exodus 39:18a

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]	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
sh ^e nêy (שְׁנַי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040

Exodus 39:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q ^ə tsôwth (תֹּצֵק) [pronounced kaw-TSOHTH]	end (s), extremities, the uttermost parts [tips]	feminine plural construct	Strong's #7098 BDB #892
sh ^ə nêy (שְׁנֵי) [pronounced sh ^ə n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040
‘ăbôthâh/‘ăbôth (תְּבִיעַ/תְּבִיעִים) [pronounced ġub-ohth-AW/ ġub-OHTH]	something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage	masculine plural noun with the definite article	Strong's #5688 BDB #721
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine plural, Qal perfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced ġah]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
sh ^ə nêy (שְׁנֵי) [pronounced sh ^ə n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040
mish ^ə b ^ə tsâh (מִצְבָּט) [pronounced mish-bets-AW]	reticulated setting of a gem; checkered work, plaited work	feminine plural noun with the definite article	Strong's #4865 BDB #990

Translation: They placed the two ends and the two braids over the two settings.

The other end of the two braids are affixed to the two settings, which I believe are a part of the ephod (perhaps this is a reference to the two settings for the two stones, one on each shoulder.

Exodus 39:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #5414 BDB #678
‘al (עַל) [pronounced ġah]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
kâthêph (כַּתֵּף) [pronounced kaw-THAFE]	side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]	feminine plural construct	Strong's #3802 BDB #509

Exodus 39:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêphod/êphôwd (אֶפֶד/אֶפְוֹד) [pronounced ay-FOHD]	priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod	masculine singular noun with the definite article	Strong's #646 BDB #65
ʾel (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
mûwl (מִוּל) [pronounced mool]	front, in the opposite direction	substantive construct	Strong's #4136 BDB #557
pânîym (פָּנִים) [pronounced paw- NEEM]	face, faces, countenance; presence; person; surface	masculine plural construct (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

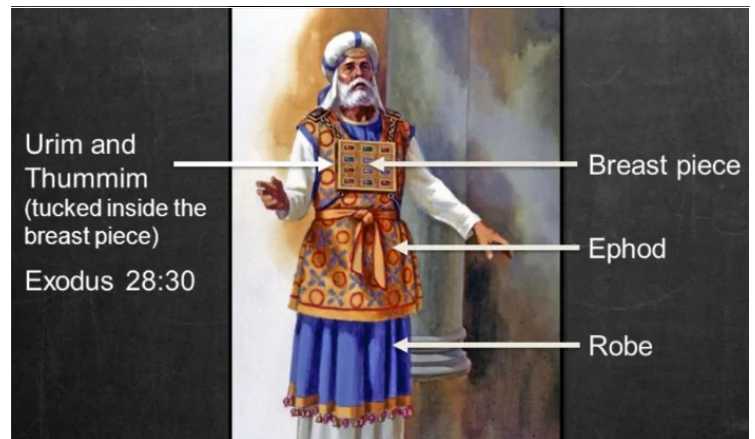
Translation: They placed them on the sides of the ephod on its front.

The chains will both drape around the front of the ephod, to hold the breast-piece in place.

Exodus 39:18 They placed the two ends and the two braids over the two settings. They placed them on the sides of the ephod on its front. (Kukis mostly literal translation)

Owen's translation (which is basically the RSV) is a little weak here; there are a lot of suffixes which are ignored. It is not the breastpiece is spoken of in the plural here, but the two ends of the two cords.

Exodus 39:15–18 They fashioned on the breast-piece twisted chains, a work of braided pure gold. They also made two gold settings and two gold rings. They place the two rings at the extremity of the breast-piece. They placed the two gold braids on the two rings [at] the ends of the breast-piece. They placed the two ends and the two braids over the two settings. They placed them on the sides of the ephod on its front. (Kukis mostly literal translation)



The Ephod and the Breastpiece (a graphic); from [Reddit](#); accessed February 8, 2024.

Exodus 39:15–18 They fashioned twisted chains, made from braided pure gold, over the breast-piece. They made two gold settings and two gold rings and placed the rings at the extremities of the breast-piece. They attached the gold braids to the two rings, also attaching the braids to the settings. All of this is placed on the front of the ephod. (Kukis paraphrase)

The detail by which the construction of the ephod and its breast-piece is described is quite remarkable. The detail is surprisingly exquisite.

And so they make two of rings of gold; and so they place [them] upon two of ends of the breast-piece upon the lip of the ephod toward a center. And so they make two of rings of gold and so they give them two of sides of the ephod from to below from in front of his faces to close by his joining from above to a belt of the ephod. And so they bind the breast-piece from his rings unto rings of the ephod in a cord of violet to be upon a belt of the ephod; and he will not be loosened from upon the ephod; as which commanded Y^ehowah Moses.

Exodus
39:19–21

They constructed two gold rings and placed them at the two ends of the breast-piece upon the ephod's edge towards the middle. They also made two rings of gold and they placed them [at] the two sides of the ephod from below at the front of its face next to its coupling from above towards the belt of the ephod. They bound the breast-piece from its rings to the rings of the ephod with a violet cord to be beside the belt of the ephod and not be removed from over the ephod; just as Y^ehowah commanded Moses.

They construct two golden rings to place at the two ends of the breast-piece at the ephod's edge, but towards the middle. They also made two other gold rings and placed them on each side of the ephod, at the bottom in front next to the coupling, which extended towards the belt of the ephod. They attached the breast-piece by its rings to the rings of the ephod using a violet cord, which was beside the belt of the ephod so that the two would not become detached; just as Jehovah commanded Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they make two of rings of gold; and so they place [them] upon two of ends of the breast-piece upon the lip of the ephod toward a center. And so they make two of rings of gold and so they give them two of sides of the ephod from to below from in front of his faces to close by his joining from above to a belt of the ephod. And so they bind the breast-piece from his rings unto rings of the ephod in a cord of violet to be upon a belt of the ephod; and he will not be loosened from upon the ephod; as which commanded Y^ehowah Moses.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

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Being fastened to the girdle, and strongly coupled with rings, which a violet fillet joined, lest they should flag loose, and be moved one from the other, as the Lord commanded Moses. They made also the tunic of the ephod all of violet, And a hole for the head in the upper part at the middle, and a woven border round about the hole. [This is vv. 19–21; but perhaps it should only be v. 19?]

Aramaic ESV of Peshitta

hey made two rings of gold, and put them on the two ends of the breastplate, on its edge, which was toward the side of the ephod inward. They made two rings of gold, and put them on the two shoulder straps of the ephod underneath, in its front, close by its coupling, above the skilfully woven band of the ephod. They bound the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be on the skilfully woven band of the ephod, and that the breastplate might not come loose from the ephod, as Mar-Yah commanded Mosha.

Lamsa's Peshitta (Syriac)

And they made two rings of gold and they placed them on the two sides of the breastplate on the border, above the side of the ephod, on the inside. And they made two rings of gold and they put them on the two shoulders of the ephod on the inside, opposite its face, against the coupling over the girdle of the ephod. And they joined the breastplate from its rings to the rings of the ephod with a cord of blue fringes to be over the girdle of the ephod, without removing the breastplate from the upper part of the ephod, as LORD JEHOVAH commanded Moshe.

Samaritan Pentateuch

And they made two rings of gold, and put [them] on the two ends of the breastplate, upon the border of it, which [was] on the side of the ephod inward. And they made two [other] golden rings, and put them on the two sides of the ephod underneath,

toward the forepart of it, over against the [other] coupling thereof, above the curious girdle of the ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses. And they are making Urim and Tummim as the LORD instructed Moses. (Vv. 20–22)

Updated Brenton (Greek)

And they put them on the two circlets, and they put them on the shoulders of the ephod opposite each other in front. And they made two golden rings, and put them on the two projections on the top of the oracle, and on the top of the hinder part of the ephod within. And they made two golden rings, and put them on both the shoulders of the ephod under it, in front by the coupling above the connection of the ephod. And he fastened the oracle by the rings that were on it to the rings of the ephod, which were fastened with a string of blue, joined together with the woven work of the ephod; that the oracle should not be loosed from the ephod, as the Lord commanded Moses. (Exodus 36:26–29)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And they made two rings of gold and put them on the two lower ends of the bag, on the inner side nearest to the ephod. And two other gold rings were put on the front of the ephod, over the arm-holes, at the join, and over the worked band. And the rings on the bag were fixed to the rings of the ephod by a blue cord, keeping it in place over the band, so that the bag might not get loose, as the Lord gave orders to Moses.

Easy English

They made two gold rings and they fixed them to the bottom corners of the breastpiece. They were on its inside edge, next to the ephod. Then they made two more gold rings. They fixed them to the bottom edge of the shoulder pieces, on the front of the ephod. They put the rings just above the ephod's belt. They used a string of blue material to tie the rings of the breastpiece to the rings of the ephod. They fixed them together above the ephod's belt, so that the breastpiece would not become separate. The workers made all these things as the Lord had commanded Moses.

Easy-to-Read Version–2002

Then they made two more gold rings and put them on the other two corners of the Judgment Pouch. This was on the inside edge of the Judgment Pouch next to the Ephod. They also put two gold rings on the bottom of the shoulder pieces on the front of the Ephod. These rings were near the fastener, just above the sash (belt). Then they used a blue ribbon and tied the rings of the Judgment Pouch to the rings of the Ephod. In this way the Judgment Pouch would rest close to the sash and would be held tight against the Ephod. They did everything just like the Lord commanded.

God's Word™

They made two gold rings and fastened them to the other two corners of the breastplate on the inside edge next to the ephod. They made two more gold rings and fastened them to the bottom of the shoulder straps on the front of the ephod. This was close to the seam just above the belt of the ephod. Then they fastened the breastplate by its rings to the rings of the ephod with a violet cord. So the breastplate was attached just above the belt of the ephod and was held in place. They followed the LORD'S instructions to Moses.

Good News Bible (TEV)

They made two rings of gold and attached them to the lower corners of the breastpiece, on the inside edge next to the ephod. They made two more gold rings and attached them to the lower part of the front of the two shoulder straps of the ephod, near the seam and above the finely woven belt. Just as the LORD had commanded Moses, they tied the rings of the breastpiece to the rings of the ephod

with a blue cord, so that the breastpiece rested above the belt and did not come loose.

The Message

They made two more rings of gold and fastened them in the front of the Ephod to the lower part of the two shoulder pieces, near the seam above the decorated band of the Ephod. The Breastpiece was fastened by running a cord of blue through its rings to the rings of the Ephod so that it rested secure on the decorated band of the Ephod and wouldn't come loose, just as God had commanded Moses.

NIRV

The workers made two gold rings. They connected them to the other two corners of the chest cloth. They put them on the inside edge next to the apron. Then they made two more gold rings. They connected them to the bottom of the shoulder straps on the front of the apron. They put them close to the seam. They put them right above the waistband of the apron. They tied the rings of the chest cloth to the rings of the apron with blue cord. That connected it to the waistband. Then the chest cloth would not swing out from the linen apron. The workers did those things just as the Lord had commanded Moses.

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

Casual English Bible

They attached the other ends to two more gold rings near the bottom of the vest, by the apron.

They made another two gold rings on the apron, placed at the bottoms of the shoulder straps, above the delicately woven sash belt. To keep the vest from hanging loose, they tied it to the apron. They used blue cords to connect the bottom rings of the vest to the lower rings on the apron. That's what the LORD told Moses they should do. So, that's what they did.

Contemporary English V.

Two other gold rings were attached to the lower inside corners next to the vest, and two more near the bottom of the shoulder straps right above the sash. To keep the breastpiece in place, a blue cord was used to tie the two lower rings on the breastpiece to those on the vest. These things were done exactly as the LORD had commanded Moses.

The Living Bible

Two gold rings were also set at the lower edge of the chestpiece, on the under side, next to the ephod. Two other gold rings were placed low on the shoulder straps of the ephod, close to where the ephod joined its beautifully woven sash. The chestpiece was held securely above the beautifully woven sash of the ephod by tying the rings of the chestpiece to the rings of the ephod with a blue ribbon.

All this was commanded to Moses by the Lord.

New Berkeley Version

New Life Version

They made two gold rings to put on the two ends of the breast-piece, on the inside next to the linen vest. Then they made two gold rings and put them on the bottom of the two shoulder pieces of the linen vest in front, near where they join. They were above the belt of the linen vest. They tied the rings of the breast-piece to the rings of the linen vest with a blue rope. So the breast-piece could not come loose from the linen vest, just as the Lord had told Moses.

New Living Translation

Then they made two more gold rings and attached them to the inside edges of the chestpiece next to the ephod. Then they made two more gold rings and attached them to the front of the ephod, below the shoulder-pieces, just above the knot where the decorative sash was fastened to the ephod. They attached the bottom rings of the chestpiece to the rings on the ephod with blue cords. In this way, the chestpiece was held securely to the ephod above the decorative sash. All this was done just as the Lord had commanded Moses.

Unfolding Bible Simplified

Then they made two more gold rings and attached them to the lower corners of the sacred pouch, on the inside edges, next to the sacred apron. They made two more gold rings and attached them to the lower part of the front of the shoulder straps, near to where the shoulder straps were joined to the sacred apron, just above the

carefully woven sash. They tied the rings on the sacred pouch to the rings on the sacred apron with a blue cord, so that the sacred pouch was above the sash and would not come loose from the sacred apron. They did these things just as Yahweh had instructed Moses to do.

Partially literal and partially paraphrased translations:

American English Bible	They connected the Word [of Judgment] to the back, inside of the shoulder piece. For they made two gold rings and placed them along the tips of the shoulder pieces, on the bottom sides and in the front, below the connector that was over the woven parts of the shoulder pieces. The Word [of Judgment] was then fastened by its rings to the rings on the shoulder pieces. They were sewed in using blue thread, and they were closely joined into the woven work of the shoulder pieces, so the Word [of Judgment] would not come loose from the shoulder pieces, just as the Lord had instructed Moses.
Beck's American Translation	.
Common English Bible	They made two gold rings, and they attached them to the two edges of the chest pendant, on its inside edge facing the vest. They made two gold rings and fastened them on the front of the lower part of the two shoulder pieces of the vest, at its seam just above the vest's belt. The chest pendant was held in place by a blue cord binding its rings to the vest's rings so that the chest pendant rested on the vest's belt and didn't come loose from the vest, just as the Lord had commanded Moses.
Translation for Translators	Then they made two more gold rings and attached them to the lower corners of the sacred pouch, on the inside edges, next to the sacred apron. They made two more gold rings and attached them to the lower part of the front of the shoulder straps, near to where <i>the shoulder straps</i> were joined to <i>the sacred apron</i> , just above the carefully-woven sash/waistband. They tied the rings on the sacred pouch to the rings on the sacred apron with a blue cord, so that the sacred pouch was above the sash/waistband and would not come loose from the sacred apron.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	They also made two gold buttons and placed them upon the two edges of the breastplate, upon the lips which went over the ephod inwards. Besides they made two buttons of gold and fixed them upon the two shoulders of the ephod before and behind to unite together at the top of the ephod with the breastplate; and they laced the breastplate, from button to button to the ephod with laces of azure, to secure the breastplate to the ephod, so that the breastplate might not fall off from the ephod;—as the EVER-LIVING had commanded to Moses.
International Standard V	They made two gold rings and attached them to the two edges of the breast piece, on the side of it which is toward the inner side of the ephod. They made two gold rings and attached them in front on the lower part of the two shoulder-pieces of the ephod close to the place where it's joined, above the skillfully woven band of the ephod. They tied the breast piece by its rings to the rings of the ephod with a blue cord so it would rest on the skillfully woven band of the ephod and so the breast piece would not come loose from the ephod.
Lexham English Bible	And they made two gold rings, and they placed them on the two edges of the breast piece, on its lip that is on the other side [Literally "beyond"] of the ephod, to the inside. [Literally "houseward," "to house," meaning "inward"] And they made two gold rings and put them on the ephod's two shoulder pieces below, at its front near its seam above the waistband of the ephod. And they tied the breast piece by its rings to the rings of the ephod with a blue cord so that the breast piece would be on the

	waistband of the ephod and not come loose from the ephod, as Yahweh had commanded Moses.
Unfolding Bible Literal Text	They made two rings of gold and put them on the two other corners of the breastpiece, on the edge next to the inner border. They made two more gold rings and attached them to the bottom of the two shoulder pieces of the front of the ephod, close to its seam above the finely-woven waistband of the ephod. They tied the breastpiece by its rings to the ephod's rings with a blue cord, so that it might be attached just above the ephod's finely-woven waistband. This was so that the breastpiece might not become unattached from the ephod. This was done as Yahweh had commanded Moses.
Urim-Thummim Version	They fashioned two rings of gold and set them on the two ends of the breastplate, on its border that is toward the ephod on its inward edge. They made two rings of gold and set them on the two shoulders of the ephod below, opposite its front, opposite its joining, above the girdle of the ephod. They bound the breastplate by its rings to the rings of the ephod with a lace of blue that it might be above the girdle of the ephod, and that the breastplate might not be removed from the ephod as YHWH commanded Moses.
Wikipedia Bible Project	And they made two gold rings, and they put them on the two edges of the breastplate, on its edge, which is toward the Ephod, inward. And they made two gold rings, and they placed them on the two shoulder-pads of the Ephod, from below facing forward, facing its connection, from above the design of the Ephod. And they bound the breastplate to the Ephod's rings with cyan string, to be on the design of the Ephod. And the breastplate will not sag from above the Ephod, as Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They made two gold rings and fixed them to the lower corners of the Breastpiece, on the inner hem, next to the Ephod. And they made two more gold rings and fixed them low down on the front of the two shoulder straps of the Ephod, close to the seam, above the woven band of the apron. They secured the Breastpiece by passing a ribbon of violet-purple through its rings and those of the apron, so that the Breastpiece would sit above the woven band and not come apart from the Ephod, as Yahweh had directed Moses.
The Heritage Bible	<p>And they made two rings of gold, and put them on the two ends of the breastplate, upon its border, which was on the side of the ephod inward.</p> <p>And they made two gold rings, and gave them on the two sides of the ephod underneath, toward its face, beside its junction, above the interlaced belt of the ephod.</p> <p>And they tied the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be above the interlaced belt of the ephod, and that the breastplate might not be displaced from the ephod, what Jehovah commanded Moses.</p>
New American Bible (2011)	Two other gold rings were made and put on the two lower ends of the breastpiece, on the edge facing the ephod. Two more gold rings were made and fastened to the bottom of the two shoulder straps next to where they joined the ephod in front, just above its embroidered belt. Violet ribbons bound the rings of the breastpiece to the rings of the ephod, so that the breastpiece stayed right above the embroidered belt of the ephod and did not swing loose from it. All this was just as the LORD had commanded Moses.
The Catholic Bible	They made two other golden rings and placed them on the two edges of the breastplate, on its inside edge, next to the ephod. They made two other golden rings and placed them on the two shoulder pieces of the ephod, at their bottom on

the front side, next to the place where it is attached to the skillfully woven band of the ephod.

Other Priestly Vestments. They then tied the breastplate with its rings to the rings of the ephod with a cord of blue material so that it might lie upon the skillfully woven band of the ephod and that the breastplate might not pull away from the ephod, as the Lord had commanded Moses.

Revised English Bible—1989 They also made two gold rings and put them on the two outside edges of the breastplate, on the inner side, against the ephod; and they made two more gold rings and put them low down on the front of the two shoulder-straps of the ephod, close to the join, above the waistband of the ephod. They secured the pectoral by a violet-purple cord passed through its rings and those of the ephod, so that the pectoral would sit above the waistband and not come apart from the ephod, as Yahweh had ordered Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible They also made two gold rings and put them on the two ends of the breastplate, at its edge, on the side facing in toward the vest. Also they made two gold rings and attached them low on the front part of the vest's shoulder-pieces, near the join, above the vest's decorated belt. Then they bound the breastplate by its rings to the rings of the vest with a blue cord, so that it could be on the vest's decorated belt, and so that the breastplate would not swing loose from the vest — as Adonai had ordered Moshe.

Hebraic Roots Bible And they made two rings of gold, and they put them on the two ends of the breast pocket, on its edge, on the inward side of the ephod. And they made two rings of gold, and they put them on the two shoulderpieces of the ephod from beneath, on the front of its face, near its joining; from above to the band of the ephod. And they fastened the breast pocket from its rings to the rings of the ephod with a blue ribbon, to be on the ephod band, that the breast pocket not move itself from the ephod, as YAHWEH commanded Moses.

Kaplan Translation They made two gold rings and placed them on the breastplate's two [lower] corners, on the edge toward the inside of the ephod. They made two gold rings, and placed them on the bottoms of the ephod's two shoulder pieces toward the front, near where they were attached, above the ephod's belt. They laced the breastplate by its rings to the rings of the ephod with a twist of sky-blue wool, so that the breastplate would remain above the ephod's belt. The breastplate would thus not be displaced from the ephod.

The Scriptures—2009 [All this was done] as God had commanded Moses. And they made two rings of gold and put them on the two ends of the breastplate, on the edge of it, which was on the inward side of the shoulder garment. And they made two gold rings and put them on the two shoulder pieces, underneath the shoulder garment, on the front of it, close to its seam above the embroidered band of the shoulder garment. And they bound the breastplate by means of its rings to the rings of the shoulder garment with a blue cord, so that it would be above the embroidered band of the shoulder garment, and that the breastplate would not come loose from the shoulder garment, as יהוה had commanded Mosheh.

Tree of Life Version They also made two golden rings, and set them on the two ends of the breastplate, on the edge that was toward the side of the ephod facing inward. They made two more rings of gold, and put them on the two shoulder pieces of the ephod underneath, in the front, enclosed by their coupling, above the artfully woven band of the ephod. Then they bound the breastplate by the rings to the rings of the ephod with a blue thread, so that it would rest on the artfully woven band and not be loosened from the ephod, as Adonai commanded Moses.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND THEY PUT THEM ON THE TWO CIRCLETS, AND THEY PUT THEM ON THE SHOULDERS OF THE EPHOD OPPOSITE EACH OTHER IN FRONT. AND THEY MADE TWO GOLDEN RINGS, AND PUT THEM ON THE TWO PROJECTIONS ON THE TOP OF THE ORACLE, AND ON THE TOP OF THE HINDER PART OF THE EPHOD WITHIN.</p> <p>AND THEY MADE TWO GOLDEN RINGS, AND PUT THEM ON BOTH THE SHOULDERS OF THE EPHOD UNDER IT, IN FRONT BY THE COUPLING ABOVE THE CONNECTION OF THE EPHOD.</p> <p>AND HE FASTENED THE ORACLE BY THE RINGS THAT WERE ON IT TO THE RINGS OF THE EPHOD, WHICH WERE FASTENED WITH A STRING OF BLUE, JOINED TOGETHER WITH THE WOVEN WORK OF THE EPHOD; THAT THE ORACLE SHOULD NOT BE LOOSED FROM THE EPHOD, AS JESUS COMMANDED MOSES. (Exodus 36:26–29)</p>
Awful Scroll Bible	<p>He was to make two rings of gold, and was to place them on the two ends of the breast piece, on its edges, at the opposite sides of the ephod, on the inner side.</p> <p>He was to make two gold rings, and he was to put them on the two shoulder pieces of the ephod, from beneath, turned towards its front, alongside its coupling, above the girdle of the ephod.</p> <p>He was to bind the breast piece, from its rings to the rings of the ephod, with a cord of violet, on the girdle of the ephod - was the breast piece to displace from the ephod? - As Sustains To Become is to have given charge to Moses.</p>
Concordant Literal Version	<p>They also made two rings of gold and placed them on the two ends of the breastplate, on its hem which was across the vestment, inside.</p> <p>They made two rings of gold and put them on the two shoulderpieces of the vestment below its forefront view to correspond with its joining above to the designed band of the vestment.</p> <p>Then they laced the breastplate by its rings to the rings of the vestment with blue twine, to come to be over the designed band of the vestment, so that the breastplate be not displaced from the vestment, just as Yahweh had instructed Moses.</p>
exeGesés companion Bible	<p>...and they work two signets of gold and put them on the two ends of the breastplate - on the edge on the side of the ephod housing: and they work two golden signets and give them on the two shoulders of the ephod downward in front of its face, along side its joint, above the fabricated girdle of the ephod. And they bind the breastplate by its signets to the signets of the ephod with a braid of blue to be above the fabricated girdle of the ephod: so that the breastplate is not removed from the ephod; as Yah Veh misvahed Mosheh.</p>
Orthodox Jewish Bible	<p>And they made two rings of zahav, and put them on the two ends of the Choshen, upon the lower border thereof, on the inside toward the Ephod.</p> <p>And they made two other rings of zahav, and put them on the two kitfot HaEphod on the bottom, toward the front thereof, opposite the seam thereof, above the Cheishev HaEphod.</p> <p>And they did bind the Choshen by its rings unto the rings of the Ephod with a turquoise woolen cord, that it might be above the Cheishev HaEphod, and that the Choshen might not be loosed from the Ephod; as Hashem commanded Moshe.</p>

Expanded/Embellished Bibles:

The Expanded Bible	They made two gold rings and put them at the lower corners of the ·chest covering [breastpiece] on the inside edge next to the ·holy vest [ephod]. They made two more gold rings on the bottom of the shoulder straps in front of the ·holy vest [ephod], near the seam, just above the ·woven belt [embroidered waistband] of the ·holy vest [ephod]. They used a blue ·ribbon [cord] and tied the rings of the ·chest covering [breastpiece] to the rings of the ·holy vest [ephod], connecting it to the ·woven belt [^L embroidered waistband]. In this way the ·chest covering [breastpiece] would not ·swing out [get loose] from the ·holy vest [ephod]. They did all these things the way the Lord commanded.
Kretzmann's Commentary	And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward, on the lower end inside, facing the ephod. And they made two other golden rings, and put them on the two sides of the ephod underneath, on the ephod, in front, beneath the breastplate, toward the forepart of it, over against the other coupling thereof, where it was held together, above the curious girdle of the ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, with threads made of the hyacinth-colored material, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod, as the Lord commanded Moses. Cf Exodus 28:15-29.
The Voice	Then they fashioned two <i>more</i> gold rings and attached them to the breast piece at the inside edge next to the vest. They made two <i>additional</i> gold rings and attached them to the front of the vest below the shoulders near the seam just above the waistband. They connected the rings on the breast piece to the rings on the vest using blue cord, so that it would be attached above the vest's waistband and not come loose from the vest. <i>They did all this</i> exactly as the Eternal One had instructed Moses.

Bible Translations with Many Footnotes:

The Complete Tanach	And they made two golden rings and placed them on the two ends of the choshen, on its edge that faced the inner side of the ephod. And they made two golden rings and placed them on the two shoulder straps of the ephod, from below, toward its front, adjacent to its seam, above the band of the ephod. And they fastened the choshen by its rings to the rings of the ephod with a cord of blue wool, so that it could be upon the band of the ephod, so that the choshen would not move off the ephod, as the Lord had commanded Moses.
NET Bible®	They made two rings of gold and put them on the other ¹¹ two ends of the breastpiece on its edge, which is on the inner side of the ephod. ¹² They made two more ¹³ gold rings and attached them to the bottom of the two shoulder pieces on the front of the ephod, close to the juncture above the waistband of the ephod. They tied the breastpiece by its rings to the rings of the ephod by blue cord, so that it was above the waistband of the ephod, so that the breastpiece would not be loose from the ephod, just as the Lord had commanded Moses. ^{11tn} Here "other" has been supplied. ^{12tn} Heb "homeward side." ^{13tn} Here "more" has been supplied.
Rotherham's <i>Emphasized B.</i>	And they made two rings of gold, and put on the two ends of the breastpiece,—upon the border thereof, which is towards the ephod, inwards. And they made two other rings of gold, and placed them upon the two shoulder-pieces of the ephod, below, on the front of the face thereof, to match the joining thereof,—above the curious girdle of the ephod. And they bound the breastpiece by the rings

thereof, into the rings of the ephod, with a cord of blue, that it might remain upon the curious girdle of the ephod, and the breastpiece not be removed from upon the ephod,—

As Yahweh commanded Moses.

Literal, almost word-for-word, renderings:

Bond Slave Version	And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. And they did bind the breastplate by his rings to the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.
Brenner's Mechanical Trans.	...and they (made) two rings of gold, and they placed them upon the two extremities of the breastplate upon his lip, which is (on) the other side of the ephod, unto the (inside), and they (made) two rings of gold, and they (placed) them upon the two shoulder pieces of the ephod, beneath the forefront of his face, alongside his joint, <above> the decorative band of the ephod, and they tied on the breastplate by his rings to the rings of the ephod (with) a cord of blue, to exist upon the decorative band of the ephod, and the breastplate will not be loosened from upon the ephod, <just as> "YHWH ^{He Is} " directed "Mosheh ^{Plucked out} ",...
Charles Thomson OT	...and they put the two pieces of plaited work for the two junctions, on the two shields which were on the shoulders of the ephod over against each other in front; and they made two rings of gold and put them on the two wings below the tip of the oracle and on the tip of the hinder part of the ephod on the inside; and they made two rings of gold and put them on both the shoulder pieces of the ephod underneath, over against the upper junction of the texture of the ephod; and they fastened the oracle by the rings on it to the rings of the ephod which were fastened to it with blue yarn, being plaited into the texture of the ephod, that the oracle might not be loosed from the ephod, as the Lord commanded Moses. (Exodus 36:26–29)
Context Group Version	And they made two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which was toward the side of the ephod inward. And they made two rings of gold, and put them on the two shoulder-pieces of the ephod underneath, in the front, close by the coupling, above the skillfully woven band of the ephod. And they bound the breastplate by the rings to the rings of the ephod with a lace of blue, that it might be on the skillfully woven band of the ephod, and that the breastplate might not be freed from the ephod; as YHWH commanded Moses.
Legacy Standard Bible	They made two gold rings and placed them on the two ends of the breastpiece, on its inner edge which was next to the ephod. Furthermore, they made two gold rings and placed them on the bottom of the two shoulder pieces of the ephod, on the front of it, close to the place where it joined, above the skillfully woven band of the ephod. They bound the breastpiece by its rings to the rings of the ephod with a blue cord, so that it would be on the skillfully woven band of the ephod, and that the breastpiece would not come loose from the ephod, just as Yahweh had commanded Moses.
Literal Standard Version	And they make two rings of gold, and set [them] on the two ends of the breastplate, on its border, which [is] on the side of the ephod within; and they make two rings of gold, and put them on the two shoulders of the ephod below, in front of its front, close by its joining, above the girdle of the ephod; and they bind the breastplate by its rings to the rings of the ephod, with a ribbon of blue, to be above the girdle of the

	ephod, and the breastplate is not loosed from off the ephod, as YHWH has commanded Moses.
Modern Literal Version 2020	And they made two rings of gold and put them upon the two ends of the breastplate, upon the edge of it, which was toward the side of the inward ephod. And they made two rings of gold and put them underneath on the two shoulder-pieces of the ephod, in the forepart of it, close by the joining of it, above the skillfully woven band of the ephod. And they bound the breastplate by the rings of it to the rings of the ephod with a lace of blue, that it might be upon the skillfully woven band of the ephod and that the breastplate might not be loosed from the ephod, as Jehovah commanded Moses.
Niobi Study Bible	And they made two rings of gold and put them on the two ends of the breastplate, upon the border of it which was on the side of the ephod inward; and they made two other golden rings and put them on the two sides of the ephod underneath, toward the front of it over against the other coupling thereof, above the embroidered girdle of the ephod. And they bound the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the embroidered girdle of the ephod, and that the breastplate might not be loosed from the ephod, as the LORD commanded Moses.
Restored Holy Bible 5.0	And they made two rings of gold, and put them on the two ends of the breast-plate, upon the border of it, which was on the side of the ephod inward. And they made two other rings of gold, and put them on the two sides of the ephod underneath, towards the forepart of it, opposed to its coupling, above the woven girdle of the ephod. And they bound the breast-plate by its rings to the rings of the ephod with a lace of blue, that it might be above the woven girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.
Updated Bible Version 2.17	And they made two rings of gold, and put them on the two ends of the breastplate, on its edge, which was toward the side of the ephod inward. And they made two rings of gold, and put them on the two shoulder-pieces of the ephod underneath, in its forepart, close by its coupling, above the skillfully woven band of the ephod. And they bound the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be on the skillfully woven band of the ephod, and that the breastplate might not be loosed from the ephod; as Yahweh commanded Moses.
A Voice in the Wilderness	And they made two rings of gold and put them on the two ends of the breastplate, on the edge of it, which was on the inward side of the ephod. They made two other gold rings and put them on the two shoulder pieces, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. And they bound the breastplate by means of its rings to the rings of the ephod with a violet cord, so that it would be above the intricately woven band of the ephod, and that the breastplate would not come loose from the ephod, as Jehovah had commanded Moses.
Young's Updated LT	And they make two rings of gold, and set them on the two ends of the breastplate, on its border, which is on the side of the ephod within; and they make two rings of gold, and put them on the two shoulders of the ephod below, over-against its front, over-against its joining, above the girdle of the ephod; and they bind the breastplate by its rings unto the rings of the ephod, with a ribbon of blue, to be above the girdle of the ephod, and the breastplate is not loosed from off the ephod, as Jehovah hath commanded Moses.
The gist of this passage:	More connections are made to hold the breastpiece in place across the chest of the high priest.

Exodus 39:19a

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 ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭabbaʿath (תַּבַּעַת) [pronounced tahb-BAH-ġath]	<i>signet, signet-ring (which indicates authority), ring</i>	masculine plural construct	Strong's #2885 BDB #371
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: They constructed two gold rings...

There were many gold rings constructed. This was a particular pair of gold rings, whose function is described in this passage.

Exodus 39:19b

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
sîym (שִׁיַּם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine plural, Qal imperfect	Strong's #7760 BDB #962
ʿal (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
q ^e tsôwth (קְצוֹת) [pronounced kaw-TSOHTH]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892

Exodus 39:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
‘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
sâphâh (שַׁפָּה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8193 BDB #973
‘êphod/êphôwd (עֹפֹד/עֹפֹדָא) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
bayith (בַּיִת) [pronounced BAH-yith]	<i>house-ward, to the [his] house [residence; household, habitation]; inward, toward the center (middle, interior)</i>	masculine singular noun the directional hê	Strong's #1004 BDB #108

Translation: ...and placed them at the two ends of the breast-piece upon the ephod's edge towards the middle.

These gold rings are placed on the sides of the breast piece towards the middle of it. There are a remarkable number of prepositions and adverbs in this passage. So I am offering my best guess as to where these various items went.

Exodus 39:19 They constructed two gold rings and placed them at the two ends of the breast-piece upon the ephod's edge towards the middle. (Kukis mostly literal translation)

This is still the nitty gritty of how everything was attached.

Exodus 39:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040

Exodus 39:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭabba'ath (טַבְּעַת) [pronounced <i>tahb-BAH-ġahth</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	masculine plural construct	Strong's #2885 BDB #371
zâhâb (זָהָב) [pronounced <i>zaw-HAW^bV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: They also made two rings of gold...

This is another pair of gold rings to be fashioned. I would assume that these would be used for banded cords to go through to hold everything in place.

Exodus 39:20b

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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine plural, Qal imperfect; with the 3 rd person masculine plural suffix	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set</i> ; 1a) (Qal); 1a1) <i>to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend</i> ; 1a2) <i>to put, set, put on, put upon, set, appoint, assign, designate</i> ; 1a3) <i>to make, constitute</i> .			
‘al (עַל) [pronounced <i>ġah]</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
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā]</i>	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
kâthêph (כַּתְּפֵי) [pronounced <i>kaw-THAFE]</i>	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine plural construct	Strong's #3802 BDB #509
’êphod/’êphôwd (עֹפֹד/עֹפֹדִים) [pronounced <i>ay-FOHD]</i>	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: ...and they placed them [at] the two sides of the ephod...

These rings appear to be placed at the sides of the ephod; but harder to figure out, despite all of the precise directions for location which follow. I assume that Moses and these craftsmen understood the positioning. I am struggling with it myself.

Exodus 39:20c

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
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭâh (מֵתָחַת) [pronounced <i>MAHT-taw</i>]	<i>downward (s), below, beneath; under [an age]</i>	adverb of location	Strong's #4295 BDB #641
Back in Exodus 26:14, we have these two prepositions and an adverb that means <i>upward</i> .			
This is variously translated, [<i>from</i>] <i>beneath, below, at the bottom</i> .			
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
mûwl (לִּפְנֵי) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition/substantive construct	Strong's #4136 BDB #557
There are many spellings of this word: mul (מִל) [pronounced <i>mool</i>]; mōw'î (לִּפְנֵי) [pronounced <i>moh</i>], mōwl (לִּפְנֵי) [pronounced <i>moh</i>], and mûwl (לִּפְנֵי) [pronounced <i>mool</i>].			
The min preposition combined with mûwl mean <i>from before; from the front of; off the front of; close in front of</i> . Literal translators off up a number of additional meanings: <i>opposite</i> (ESV); <i>in front of</i> (LTHB, NKJV); <i>over across</i> (MKJV); <i>over against</i> (WEB) (these renderings are taken from 2Sam. 5:23).			
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿummâh (עִמָּה) [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> .			
mach ^e bereth (מַחְבֵּרֶת) [pronounced <i>mahkh-BEH-rehth</i>]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4225 BDB #289

Exodus 39:20c

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
ma'al (מֵעַל) [pronounced <i>MAH-gah]</i>	<i>higher, higher part, above, upon, forward</i>	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by</i> .			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
chêsheb (חֶשֶׁב) [pronounced <i>KHAY-shehb</i>]	<i>belt, strap; girdle; band; ingenious work</i>	masculine singular construct	Strong's #2805 BDB #363
'êphod/êphôwd (אֶפֶד/אֶפְדֹּד) [pronounced <i>ay-FOHD</i>]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: ... from below at the front of its face next to its coupling from above towards the belt of the ephod.

I do not recall ever seeing this many prepositions, adverbs and constructs to carefully place this pair of gold rings. They are somewhere on the ephod.

Exodus 39:20 They also made two rings of gold and they placed them [at] the two sides of the ephod from below at the front of its face next to its coupling from above towards the belt of the ephod. (Kukis mostly literal translation)

This parallels Exodus 28:27.

Exodus 39:21a

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
râkaç (רָכַץ) [pronounced <i>raw-KAÇ</i>]	<i>to bind, to tie</i>	3 rd person masculine plural, Qal imperfect	Strong's #7405 BDB #940
'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
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i>]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365

Exodus 39:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מן) [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
ṭabba'ath (תַּעֲבַט) [pronounced tahb-BAH-ġahth]	<i>signet, signet-ring (which indicates authority), ring</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2885 BDB #371
'el (לְ) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ṭabba'ath (תַּעֲבַט) [pronounced tahb-BAH-ġahth]	<i>signet, signet-ring (which indicates authority), ring</i>	masculine plural construct	Strong's #2885 BDB #371
'êphod/'êphôwd (עֹפֹד/אֵפֹד) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
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
pâthîyl (לִּיתֵי) [pronounced paw-THEEL]	<i>cord, thread; lace; line, ribbon, wire</i>	masculine singular construct	Strong's #6616 BDB #836
tekêleth (תְּלַת) [pronounced tek-AY-lehth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
'al (לְעַ) [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
chêsheb (בִּשֵּׁב) [pronounced KHAY-shehb]	<i>belt, strap; girdle; band; ingenious work</i>	masculine singular construct	Strong's #2805 BDB #363
'êphod/'êphôwd (עֹפֹד/אֵפֹד) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: They bound the breast-piece from its rings to the rings of the ephod with a violet cord to be beside the belt of the ephod...

There is a violet cord used to attach these rings (this is how I read it).

Somewhere in all of this construction, there is a belt, strap or band for the ephod—I assume that all of this holds the ephod and the breastpiece together.

Exodus 39:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וִ) [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
lô ³ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâchach (זָחַח) [pronounced <i>zaw-KHAAHKH</i>]	<i>to be removed, to be displaced; to be loosened</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2118 BDB #267
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i>]	<i>breast-piece, breastplate, sacred pouch of the high priest designed to hold the Urim and Thummim</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
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
‘al (עַל) [pronounced <i>‘gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Gen. 49:25.			
‘êphod/‘êphôwd (אֵפֹד/אֵפֹד) [pronounced <i>ay-FOHD</i>]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: ...and not be removed from over the ephod;...

By this, the cord cannot be removed from the ephod.

Exodus 39:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
‘ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Exodus 39:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Together, ka'āsher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
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
This is v. 1c, 5c and 7c.			

Translation: ...just as Y^ehowah commanded Moses.

Again, all of this is done according to instructions from God to Moses; which instructions were then given to Bezalel and Aholiab.

Exodus 39:21 They bound the breast-piece from its rings to the rings of the ephod with a violet cord to be beside the belt of the ephod and not be removed from over the ephod; just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

As I work through the Old Testament exegesis, I am particularly struck by the personal nature of God, which was lost when the Hebrews refused to say His name and has been replaced by *Lord* rather than His name, Y^ehowah. As has been discussed, Y^ehowah is a reasonable guess as to the pronunciation. It is not Jehovah, although, having been raised with that name, it seems better to me. However, there is no *J* in the Hebrew. Therefore, what has been lost is the vowels and the inflection.

In any case, God was a very personal being to the Hebrews, the Creator of the Universe involved in their daily affairs down to the last detail of constructing this breast piece and attaching it to the ephod.

Exodus 39:19–21 They constructed two gold rings and placed them at the two ends of the breast-piece upon the ephod's edge towards the middle. They also made two rings of gold and they placed them [at] the two sides of the ephod from below at the front of its face next to its coupling from above towards the belt of the ephod. They bound the breast-piece from its rings to the rings of the ephod with a violet cord to be beside the belt of the ephod and not be removed from over the ephod; just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

Exodus 39:19–21 They construct two golden rings to place at the two ends of the breast-piece at the ephod's edge, but towards the middle. They also made two other gold rings and placed them on each side of the ephod, at the bottom in front next to the coupling, which extended towards the belt of the ephod. They attached the breast-piece by its rings to the rings of the ephod using a violet cord, which was beside the belt of the ephod so that the two would not become detached; just as Jehovah commanded Moses. (Kukis paraphrase)



The Ephod, Breast Piece and Belt (a graphic); from [Chabad](#); accessed June 28, 2020.

This is a link to a so-so [YouTube](#) presentation with the relevant verses and the Ephod. The speaker seems to imply that the Tabernacle, the Temple and the [church](#) are either equivalent or that there was a evolution that took place from one to the other. In other words, there are a few things which this guy says that can be discounted, but the video presentation with the example of what this looked like is helpful.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Weaving of the Robe

Exodus 28:31–35

I had to insert a great many words in the nearly literal translation to give this a more flowing English sense.

And so they make a robe of the ephod, a work of a weaver, the whole violet. And a mouth of the robe in its midst—in a mouth of a breastplate, a lip to his mouth all around he will not tear.

Exodus
39:22–23

They also made the robe for the ephod, the work of a weaver, all [of it] violet [in color]. The opening [for the head] in the midst of the robe [will be reenforced] with heavy woven material near the opening, [so that there is] a border at its opening [so that] it will not tear.

A robe will be made by a skilled weaver, dyed with violet. An opening will be made for the head and reenforced with heavily woven material around it, which will make up the border around the opening, so that it will not tear.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they make a robe of the ephod, a work of a weaver, the whole violet. And a mouth of the robe in its midst—in a mouth of a breastplate, a lip to his mouth all around he will not tear.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

. They made also the tunic of the ephod all of violet, And a hole for the head in the upper part at the middle, and a woven border round about the hole:... (Vv. 20–21)

Aramaic ESV of Peshitta

He made the robe of the ephod of woven work, all of blue. The opening of the robe in its midst was like the opening of a coat of mail, with a binding around its opening, that it should not be torn.

Lamsa's Peshitta (Syriac)	And they made an apron of the ephod, perfect woven work of blue. And the opening of the apron inside was as an opening of cords, the rim finishing its opening in a circle, that it would not rip.
Samaritan Pentateuch	And he made the robe of the ephod [of] woven work, all [of] blue. And [there was] an hole in the midst of the robe, as the hole of an habergeon, [with] a band round about the hole, that it should not rend. (Vv. 23–24)
Updated Brenton (Greek)	And they made the tunic under the ephod, woven work, all of blue. And the opening of the tunic in the midst woven closely together, the opening having a fringe round about, that it might not be torn. (Exodus 36:30–31)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The robe which went with the ephod was made all of blue; With a hole at the top in the middle, like the hole in the coat of a fighting-man, edged with a band to make it strong.
Easy English	The other clothes for the priests The workers used only blue cloth to make the robe for the ephod. They made a hole in the top of the robe, in the middle. They made an edge around the hole so that it would not tear. The priest's head would go through this hole. This robe was like a long shirt that the priest wore under the ephod.
Easy-to-Read Version–2002	Then they made the robe for the Ephod. [465] They made it from blue cloth. It was woven by a skilled worker. They made a hole in the center of the robe and sewed a piece of cloth around the edge of this hole. This cloth kept the hole from tearing.
God's Word™	They made the robe that is worn with the ephod, woven entirely of violet yarn. The opening in the center of the robe had a finished edge (like a leather collar) all around it to keep it from tearing.
Good News Bible (TEV)	The robe that goes under the ephod was made entirely of blue wool. The hole for the head was reinforced with a woven binding to keep it from tearing.
The Message	Robe. They made the robe for the Ephod entirely of blue. The opening of the robe at the center was like a collar, the edge hemmed so that it wouldn't tear.
NIRV	More Clothes for the Priests The workers made the outer robe of the linen apron completely out of blue cloth. The cloth was made by a skillful person. The workers made an opening in the center of the robe. They made an edge like a collar around the opening. Then it couldn't tear.

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

Casual English Bible	A robe that rings when the priest walks Bezalel made the high priest a blue robe to wear under the apron. He made it as a single piece. He cut a hole in the middle of the fabric, for the high priest's head. He reinforced the cut with a woven collar, to keep the fabric from ripping.
Contemporary English V.	The priestly robe was made of blue wool with an opening in the center for the head. The material around the collar was bound so as to keep it from raveling.
The Living Bible	The main part of the ephod was woven, all of blue, and there was a hole at the center, just as in a coat of mail, for the head to go through, reinforced around the edge so that it would not tear.
New Berkeley Version	.
New Life Version	Making Other Pieces of Clothes Then he made the long piece of clothing all of blue. There was an opening at its top in the center. Around the opening it was sewed like the opening on heavy battle-clothes, so it could not be torn.

New Living Translation	Additional Clothing for the Priests Bezalel made the robe that is worn with the ephod from a single piece of blue woven cloth, with an opening for Aaron's head in the middle of it. The opening was reinforced with a woven collar[d] so it would not tear.
Unfolding Bible Simplified	They made the robe that was to be worn underneath the priest's sacred apron; they used only blue cloth. It had an opening through which the priest would put his head. They sewed a border around this opening to prevent the material from tearing. At the lower edge on the robe they fastened decorations that resembled pomegranate fruit. The decorations were woven from blue, purple, and red woolen yarn.

Partially literal and partially paraphrased translations:

American English Bible	Then they made the robe that went under the shoulder piece, which was woven entirely of blue thread. It had an opening in the middle with a closely-woven, reinforced edge around the collar.
Beck's American Translation	.
Common English Bible	They also made the vest's robe, woven completely in blue. The opening of the robe in the middle of it was reinforced with a strong border so that it didn't tear.
New Advent (Knox) Bible	They made a tunic, too, to go with the mantle, all of blue, with an opening in the middle of it at the top, that had a woven border round it. (Vv. 20–21, as the Knox Bible is based upon the Latin translation)
Translation for Translators	They made other special clothes for the priests They made the robe that is to be worn underneath the priest's sacred apron, using only blue <i>cloth</i> . It had an opening through which <i>the priest</i> would put his head. They sewed a border around this opening, to prevent the material from tearing.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	They also made a mantle for the ephod, of azure woven velvet; and the mouth of the mantle was in the middle of it, like a coat of mail, with a binding around it so that it might not tear.
International Standard V	<i>The Robe of the Ephod</i> He made the robe of the ephod of woven work, entirely of blue. The opening of the robe was in the middle, like the opening of a coat of mail, with a binding around the opening so it would not be torn.
Lexham English Bible	And he made the robe of the ephod, weaver's work, totally of blue <i>yarn</i> . And the opening of the robe in the middle of it was like the opening of a sturdy garment, <i>with</i> an edge for its opening all around so that it would not be torn.
Unfolding Bible Literal Text	Bezalel made the robe of the ephod entirely of blue fabric, the work of a weaver. It had an opening for the head in the middle. The opening had a woven edge round about so that it did not tear.
Urim-Thummim Version	He made the robe of the ephod all of blue woven work. And there was an opening in the middle of the robe, and there comprises a woven border (similar to a collar) around the opening, and this will prevent it from tearing.
Wikipedia Bible Project	And he made the cloak of the Ephod, weaver's work, all of cyan. And the opening of the cloak as mail, the edge of its opening around will not rip.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then they made the robe of the Ephod woven entirely of violet-purple. The opening in the center of it was like the neck of a shirt and around the opening was a border to keep the robe from tearing..
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The Heritage Bible	And he made the robe of the ephod of woven work all of blue. And there was a mouth in the center of the robe, as the mouth of a corselet, with a lip all around the mouth, that it should not tear.
New American Bible (2011)	Other Vestments. The robe of the ephod was woven entirely of violet yarn, with an opening in its center like the opening of a shirt, with selvage around the opening to keep it from being torn.
The Catholic Bible	The Robe. He made a robe of the ephod all in blue with an opening in the middle and a woven border around the opening so that it might not be torn.
New Jerusalem Bible	They made the robe of the ephod woven entirely of violet-purple. The opening in the centre of the robe was like the neck of a coat of mail; round the opening was a border, so that it would not get torn.
NRSV (Anglicized Cath. Ed.)	He also made the robe of the ephod woven all of blue yarn; and the opening of the robe in the middle of it was like the opening in a coat of mail, [Meaning of Heb uncertain] with a binding round the opening, so that it might not be torn.
Revised English Bible—1989	They made the mantle of the ephod a single piece of woven violet stuff, with an opening in the middle of it which had a hem round it, with an oversewn edge to prevent it from tearing.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(RY: vi, LY: iii) He made the robe for the ritual vest; it was woven entirely of blue, with its opening in the middle, like that of a coat of mail, and with a border around the opening, so that it wouldn't tear.
Hebraic Roots Bible	And he made the robe of the ephod, skilled work, all of blue. And the mouth of the robe in its middle was like the mouth of a corselet, the edge of its mouth all around, that it might not be torn.
Kaplan Translation	[150. Making the Robe] He made the robe for the ephod, weaving it"* completely out of sky-blue wool. The robe's opening was in the middle, like the opening of a coat of mail, with a border all around so that it not be left open. 39:** weaving it. A detail not mentioned in 28:31 (cf. Yoma 72b; Zevachim 88a).
The Scriptures—2009	And he made the robe of the shoulder garment of woven work, all of blue. And the opening of the robe was in the middle, like the opening in a scaled armour, with a woven binding all around the opening, so that it would not tear.
Tree of Life Version	He also made the robe of the ephod from woven work, all of blue, with a hole in the center of the robe, and a binding woven around the hole as a collar, so that it would not be torn.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY MADE THE TUNIC UNDER THE EPHOD, WOVEN WORK, ALL OF BLUE. AND THE OPENING OF THE TUNIC IN THE MIDST WOVEN CLOSELY TOGETHER, THE OPENING HAVING A FRINGE AROUND ABOUT, THAT IT MIGHT NOT GET TORN. (Exodus 36:30–31)
Awful Scroll Bible	He was to make the robe of the ephod, a being woven work, entirely violet. The hole is in the middle of the robe, a hole of a corselet, with a brim on around the hole - was it to be torn?
Concordant Literal Version	He also made the robe of the vestment, the handiwork of a weaver, wholly of blue, with the slit of the robe in its midst as the slit of a coat of mail, with a hem around its slit so that it be not torn.
exeGeses companion Bible	<u>CONSTRUCTION OF THE MANTLE</u> And he works the mantle of the ephod

	of woven work, totally of blue: And there is a mouth midst the mantle as the mouth of a habergeon - with an edging around the mouth, that it not rip.
Orthodox Jewish Bible	And he made the Me'il HaEphod of artistic weaver's work, all of turquoise wool. And there was a head opening in the top of the Me'il, in its center, like the opening of a coat of mail, with a border all around about the head opening, that it should not be torn.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Bezalel made the robe of the ephod of woven work, all of blue; there was an opening [for the head] in the middle of the robe, like the opening in a coat of armor, with a hem around it, so that it would not be frayed or torn.
The Expanded Bible	Then they made the outer robe to be worn under the holy vest [^L of the ephod]. It was woven only of blue cloth. They made a hole [opening] in the center of the outer robe, with a woven collar sewn around it [^L like a coat of mail; ^C the Hebrew is obscure] so it would not tear.
Kretzmann's Commentary	Verses 22-31 The Other Articles of Wear And he made the robe of the ephod, over which the ephod was worn, of woven work, all of blue, a hyacinth-colored garment reaching to the knees. And there was an hole in the midst of the robe, for the head to pass through, as the hole of an habergeon, a strong linen shirt worn by soldiers, with a band, a strong hem, or selvage, round about the hole, that it should not rend.
The Voice	He then made the robe worn under the vest blue. They made a hole <i>for the head</i> and formed a collar around the hole by lining it with extra material so that it might not tear.

Bible Translations with Many Footnotes:

The Complete Tanach	And he made the robe of the ephod, the work of a weaver, completely of blue wool. And the opening of the robe was turned inward like the opening of a coat of armor; its opening had a border around it so that it should not be torn.
Rotherham's <i>Emphasized B.</i>	And he made the robe of the ephod, ^e the work of a weaver,—[wholly of blue]; with the opening ^f of the robe in the midst thereof, like the opening of a coat of mail,—a border to the opening thereof round about—it might not be rent open. ^e Or: "ephod robe. ^f Lit.: "mouth."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.and he (made) the cloak of the ephod, a work of braiding , entirely with blue, and the mouth of the cloak in his midst, like the mouth of the collar, a lip (for) his mouth all around, he will not be torn,...
Charles Thomson OT	And they made the long robe under the ephod, a woven work, all of blue yarn: and the opening of the under robe in the middle was woven with a binding of plaited work, having a hem all around the hole that it might not be rent. (Exodus 36:30–31)
Context Group Version	And he made the robe of the ephod of woven work, all of blue. And the hole of the robe in the midst, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be torn.
Literal Standard Version	And he makes the upper robe of the ephod, the work of a weaver, completely of blue; and the opening of the upper robe [is] in its midst, as the opening of a [linen] habergeon, [with] a border for its opening all around; it is not torn; and they make

	on the hems of the upper robe pomegranates of blue, and purple, and scarlet, twined. V. 24 is included for context.
Niobi Study Bible	Making the Other Priestly Garments And he made the robe of the ephod of woven work, all of blue. And there was a hole in the midst of the robe, as the hole of a jacket of mail, with a band round about the hole, that it should not rend.
Restored Holy Bible 5.0	He made the robe of the ephod of woven work, all of blue. And there was a hole in the middle of the robe, as the hole of a breast-plate, with a band around the hole, that it should not rend.
A Voice in the Wilderness	He made the robe of the ephod of woven work, all of violet. And there was an opening in the middle of the robe, like the opening in a coat of mail, with an edge around the opening, so that it would not tear.
Young's Updated LT	And he makes the upper robe of the ephod, work of a weaver, completely of blue; and the opening of the upper robe is in its midst, as the opening of a habergeon, a border is to its opening round about, it is not rent; and they make on the hems of the upper robe pomegranates of blue, and purple, and scarlet, twined. V. 24 is included for context.

The gist of this passage: Bezalel oversees the making of the robe for the Ephod.
22-23

Exodus 39:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced gâw-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
’êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
m ^ê ’îyl (מִעֵיל) [pronounced m ^ê GEEL]	<i>robe, upper coat or cloak</i>	masculine singular construct	Strong's #4598 BDB #591
’êphod/’êphôwd (אֶפֶד/אֶפְדֹּד) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: They also made the robe for the ephod,...

The robe worn by the High Priest is done for the ephod, and not the other way around. The ephod is central to the function of the High Priest.

Exodus 39:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'āseh (מַעֲשֶׂה) [pronounced mah-ǵa-SEH]	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	masculine singular construct	Strong's #4639 BDB #795
'ārag (אָרָג) [pronounced aw-RAHG]	weaver; woven; something being woven; figuratively, intrigue	masculine singular, Qal active participle	Strong's #707 BDB #70
kālîyl (כָּלִיל) [pronounced kaw-LEEL]	the whole, the entirety; altogether [as an adverb]	Adjective/substantive; also used as an adverb	Strong's #3632 BDB #483
tekêleth (תְּכֵלֶת) [pronounced tek-AY-lehth]	violet, violet thread, violet fabric, purple stuff; translated blue by KJV	feminine singular noun	Strong's #8504 BDB #1067

Translation: ...the work of a weaver, all [of it] violet [in color].

This robe, which appears to be a long poncho, is only of one color, violet.

Exodus 39:22 They also made the robe for the ephod, the work of a weaver, all [of it] violet [in color]. (Kukis mostly literal translation)

This word *violet* is a color of royalty.

Exodus 39:23a

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
peh (פֶּה) [pronounced peh]	mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end	masculine singular construct	Strong's #6310 BDB #804
m ^e ʾîyl (מֵיֵל) [pronounced m ^e GEEL]	robe, upper coat or cloak	masculine singular noun with the definite article	Strong's #4598 BDB #591
b ^e (בְּ) [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
tâvek ^e (תְּוֶכֶּה) [pronounced taw-VEK ^E]	midst, among, middle	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8432 BDB #1063

Exodus 39:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וּתְבֵן. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			

Translation: The opening [for the head] in the midst of the robe...

There is an opening for the head made in the midst of this robe. This is what makes its sound much like a poncho to me.

Exodus 39:23b

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
peh (פֶּה) [pronounced peh]	<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
tachărâh (אַרְחָת) [pronounced tahkh-ahr-AW]	<i>breastplate; a [linen] corselet (which has been found in Egypt); possibly, a coat of mail, corselet, habergeon</i>	masculine singular noun	Strong's #8473 BDB #1065

This word denotes a military garment strongly and thickly woven and covered with mail around the neck and breast. Is this a synonym for *the ephod*?

Translation: ...[will be reenforced] with heavy woven material near the opening,...

The opening will be reenforced with the masculine singular noun tachărâh (אַרְחָת) [pronounced tahkh-ahr-AW], which word is only found here and in Exodus 28:32. So, even though this appears to have a military usage (which usage is not found in the Bible), it sounds like this is simply reenforced material or thickly woven material.

The supposition of military use (and it may be well-founded) is revealed in many translations which render this word, *a coat of mail, corselet, habergeon*.

Exodus 39:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâphâh (שֹׁפָה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular noun	Strong's #8193 BDB #973

Exodus 39:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
peh (פ) [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 noun with the 3 rd person masculine singular suffix	Strong's #6310 BDB #804
çâbîyb (בִּיבָּ) [pronounced saw ^b -VEE ^b V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
Çâbîb plus the lâmed preposition means <i>around</i> .			
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qâra' (עָרָה) [pronounced kaw-RAHG]	<i>to tear, to be born</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7167 BDB #902

Translation: ...[so that there is] a border at its opening [so that] it will not tear.

The intent here is to have an opening that is not easy to tear. When the robe is put on and taken off, the opening for the head will be one place where there is the most chance of that.

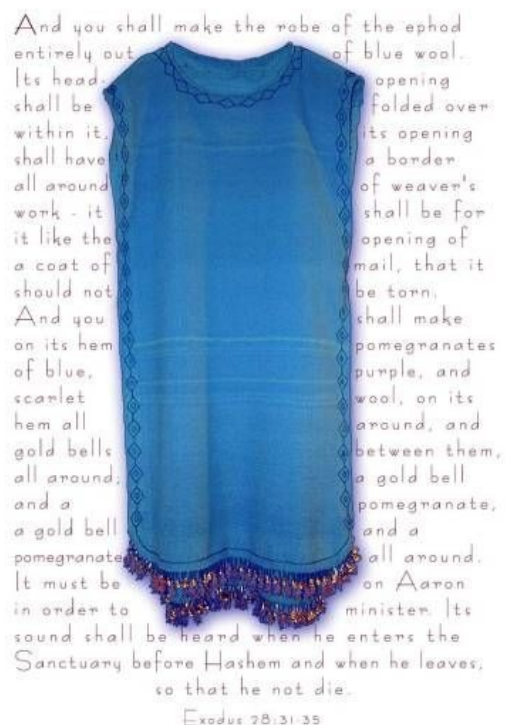
Blue Robe of Jewish High Priest (a graphic); from [Pinterest](#); accessed February 8, 2024. This should probably be violet and not blue.

Exodus 39:23 The opening [for the head] in the midst of the robe [will be reinforced] with heavy woven material near the opening, [so that there is] a border at its opening [so that] it will not tear. (Kukis mostly literal translation)

The collar was reinforced so that it could not be torn.

Exodus 39:22–23 They also made the robe for the ephod, the work of a weaver, all [of it] violet [in color]. The opening [for the head] in the midst of the robe [will be reinforced] with heavy woven material near the opening, [so that there is] a border at its opening [so that] it will not tear. (Kukis mostly literal translation)

Exodus 39:22–23 A robe will be made by a skilled weaver, dyed with violet. An opening will be made for the head and reinforced with heavily woven material around it, which will make up the border around the opening, so that it will not tear. (Kukis paraphrase)



And so they make upon a hems of the robe pomegranates of violet and purple and a dye of scarlet, twisted. And so they make bells of gold pure and so they give the bells in a midst of the pomegranates upon hems of the robe, surrounding in a midst of the pomegranates—a bell and a pomegranate, a bell and a pomegranate upon hems of the robe for ministering, as which commanded Y^ehowah Moses.

Exodus
39:24–26

They also will design for the hem of the robe pomegranates of violet, purple and scarlet dyes and twisted [white linen]. They also made bells of pure gold and they placed the bells in between the pomegranates [which are] on the hem of the robe all around—a bell then a pomegranate, a bell then a pomegranate [all] on the hem of the robe, [designed] for ministering, just as Y^ehowah commanded Moses

They will also designed the hem for this robe to have pomegranates of royal colors all the way around it. They also made bells from pure gold and placed these bells between the pomegranates, all the way around the hem of the robe. This would be the robe of the High Priest when he ministered before the public, just as Jehovah had commanded Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they make upon a hems of the robe pomegranates of violet and purple and a dye of scarlet, twisted. And so they make bells of gold pure and so they give the bells in a midst of the pomegranates upon hems of the robe, surrounding in a midst of the pomegranates—a bell and a pomegranate, a bell and a pomegranate upon hems of the robe for ministering, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And beneath at the feet pomegranates of violet, purple, scarlet, and fine twisted linen: And little bells of the purest gold, which they put between the pomegranates at the bottom of the tunic round about: To wit, a bell of gold, and a pomegranate, wherewith the high priest went adorned, when he discharged his ministry, as the Lord had commanded Moses. (Vv. 23–24)
Aramaic ESV of Peshitta	They made on the skirts of the robe pomegranates of blue, purple, scarlet, and twined linen. They made bells of pure gold, and put the bells between the pomegranates around the skirts of the robe, between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, around the skirts of the robe, to minister in, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And they made on the hem of the apron pomegranates of blue fringes and purple and dye of scarlet and fine woven white linen. And they made bells of pure gold and they fastened bells inside the pomegranates on the hem of the apron as a circle within the pomegranates; Bells of gold and pomegranates on the hem of the apron as a circle, to minister as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And they made upon the hems of the robe pomegranates [of] blue, and purple, and scarlet, [and] twined linen. And they made bells [of] pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; A bell of gold and a pomegranate, a bell of gold and a pomegranate, round about the hem of the robe to minister [in]; as the LORD commanded Moses. (Vv. 25–27)
Updated Brenton (Greek)	And they made on the border of the tunic below pomegranates as of a flowering pomegranate tree, of blue, purple, spun scarlet, and fine linen twined. And they made golden bells, and put the bells on the border of the tunic round about between the pomegranates: a golden bell and a pomegranate on the border of the tunic round about, for the ministration, as the Lord commanded Moses. (Exodus 36:32–34)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The skirts of the robe were worked all round with fruits in blue and purple and red made of twisted linen. And between the fruits all round the skirt they put gold bells, as the Lord gave orders to Moses. All round the skirt of the robe were bells and fruits in turn.
Easy English	They used blue, purple and red materials and good linen to make pictures of pomegranates. These were around the bottom edge of the robe. They used pure gold to make little bells. They fixed the bells between the pomegranates on the bottom edge of the robe. So there was a bell, then a pomegranate, another bell then a pomegranate, all around the edge of the robe. The priest would wear this robe when he served the Lord, as the Lord had commanded Moses.
Easy-to-Read Version–2002	Then they used fine linen [466] and blue, purple, and red yarn to make the {cloth} pomegranates. [467] They hung these pomegranates around the bottom edge of the robe..
Easy-to-Read Version–2008	Then they used fine linen and blue, purple, and red yarn to make the cloth pomegranates. They hung these pomegranates around the bottom edge of the robe. Then they made bells from pure gold. They hung these bells around the bottom edge of the robe between the pomegranates. Around the bottom edge of the robe there were bells and pomegranates. There was a bell following each pomegranate. This robe was for the priest to wear when he served the Lord. It was made just as the LORD commanded Moses.
God's Word™	On the hem of the robe they made pomegranates of violet, purple, and bright red yarn, and fine yarn. They made bells out of pure gold and fastened them in between the pomegranates all around the hem of the robe. A gold bell alternated with a pomegranate all around the hem of the robe that is worn by Aaron when he serves as priest. They followed the LORD'S instructions to Moses.
Good News Bible (TEV)	All around its lower hem they put pomegranates of fine linen and of blue, purple, and red wool, alternating with bells of pure gold, just as the LORD had commanded Moses. (V. 24 in the GNB, which took in vv. 25–26)
The Message	On the hem of the robe they made pomegranates of blue, purple, and scarlet material and fine twisted linen. They also made bells of pure gold and alternated the bells and pomegranates—a bell and a pomegranate, a bell and a pomegranate—all around the hem of the robe that was worn for ministering, just as God had commanded Moses.
NIRV	They made pomegranates out of blue, purple and bright red yarn and finely twisted linen. They sewed them around the hem of the robe. They made bells out of pure gold. They sewed them around the hem between the pomegranates. They sewed a bell between every two pomegranates all around the hem of the robe. Aaron had to wear the robe when he served as priest. That's what the Lord commanded Moses.

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

Casual English Bible	They decorated the hem of the robe with embroidered pomegranates of blue, purple, and crimson. Between each pomegranate, they added a golden bell that rings. [3] They started the hem by adding a golden bell, followed by a pomegranate. They followed that pattern all the way around the hem, which is what the LORD told Moses they should do. ^{39:25} Why a ringing robe that would seemingly drive everyone within earshot just a little crazy? There's no explanation. But there's a popular educated guess. People outside could hear the sounds of the priest inside the tent, moving around. The
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ringing meant he was alive and doing his work, or at least moving around. Some may have been afraid that God might strike the high priest dead on the nation's annual day of repentance, the Day of Atonement or Yom Kippur. That's the only day the high priest could enter the worship center's Most Sacred Room, where the Ten Commandments were stored in a box known as the Ark of the Covenant. See notes for 39:35.

Contemporary English V.	Along the hem of the robe were woven pomegranates of blue, purple, and red wool with a bell of pure gold between each of them. This robe was to be worn by Aaron when he performed his duties. (V. 24 in the CEV, which took in vv. 25–26)
New Berkeley Version New Life Version	. They made pomegranates of blue, purple and red cloth and fine linen, to put all around the bottom of this clothing. They made bells of pure gold. And they put the bells between the pomegranates all around the bottom of the clothing. They put a bell and then a pomegranate all around the bottom of this clothing. It was for the work of the Lord, and was just as the Lord had told Moses.
New Living Translation	They made pomegranates of blue, purple, and scarlet yarn, and attached them to the hem of the robe. They also made bells of pure gold and placed them between the pomegranates along the hem of the robe, with bells and pomegranates alternating all around the hem. This robe was to be worn whenever the priest ministered before the Lord, just as the Lord had commanded Moses.
Unfolding Bible Simplified	Between each of these decorations, they fastened a tiny bell made from pure gold for Aaron to wear while he did his work as a priest. They made all these things exactly as Yahweh had commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible	Then along the bottom hem of the robe, there were woven blossoming pomegranates of blue thread, purple yarn, scarlet cloth, and fine-spun linen. They also made gold bells and placed them around the bottom hem of the robe, between the figures of pomegranates. So there were gold bells and the figures of pomegranates all around the official robe, just as the Lord had instructed Moses.
Beck's American Translation	.
Common English Bible	On the robe's lower hem, they added pomegranates made of blue, purple, and deep red yarns and of fine twisted linen. They also made pure gold bells and sewed the bells between the pomegranates, all around the robe's lower hem, with a bell and a pomegranate alternating all around the lower hem of the robe that is used for ministering as a priest, just as the Lord had commanded Moses.
New Advent (Knox) Bible	Underneath, round the skirt of it, there were ornaments of blue thread and purple and scarlet, and twisted linen thread, pomegranate-shaped; bells, too, of pure gold, which they put in between the pomegranates all round, at the edge of the tunic; first a golden bell, then a pomegranate. Such, according to the prescription the Lord had given Moses, was to be the dress of the priest when he went in to perform his sacred office. (Vv. 22–24 in the Knox Bible)
Translation for Translators	At the lower edge on the robe, they fastened decorations <i>that resembled</i> pomegranate fruit. The decorations were woven <i>from</i> blue, purple, and red yarn/thread. Between each of these decorations, they fastened a tiny bell made from pure gold, so there was a bell and a pomegranate, a bell and a pomegranate, alternating all around the hem of the robe for Aaron <i>to wear while</i> he did his work as a priest. They made all these things exactly as Yahweh had commanded Moses/me.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	They made pomegranates of finely spun blue, purple, and scarlet yarn [Sam, LXX, Vg add <i>and linen</i>] on the lower hem of the robe. They made bells of pure gold and attached the bells between the pomegranates, all around the hem of the robe between the pomegranates, a bell and a pomegranate alternating all around the lower hem of the robe [Lit <i>bell and pomegranate, bell and pomegranate, on the hem of the robe around</i>] to be worn for ministry. They made it just as the Lord had commanded Moses.
Revised Ferrar-Fenton Bible	And they made on the hem of the mantle pomegranates of azure, and purple, and blue-red, with embroidery; and also made bells of pure gold, and fixed the bells between the pomegranates, upon the hem around the mantle between the pomegranates; a bell and a pomegranate upon the hem around the mantle;—as the EVER-LIVING commanded to Moses.
International Standard V	On the hem of the robe they made pomegranates of blue, purple, and scarlet material and woven linen. They made bells of pure gold, and put the bells between [Lit. <i>among</i>] the pomegranates on the hem of the robe; all around between [Lit. <i>among</i>] the pomegranates. There was a bell and a pomegranate, then [The Heb. lacks <i>then</i>] a bell and a pomegranate, all around the hem of the robe for when the High Priest ministered, [Lit. <i>for ministering</i>] just as the Lord commanded Moses.
Lexham English Bible	And they made on the hem of the robe pomegranates of finely twisted blue and purple and crimson. And they made pure gold bells and put the bells in the midst of the pomegranates on the hem of the robe all around in the midst of the pomegranates, a bell and a pomegranate, a bell and a pomegranate on the hem of the robe all around for serving, as Yahweh had commanded Moses..
Unfolding Bible Literal Text	On the bottom hem, they made pomegranates of blue, purple, and scarlet yarn and of fine linen. They made bells of pure gold, and they put the bells between the pomegranates all around on the bottom edge the robe, between the pomegranates—a bell and a pomegranate, a bell and a pomegranate—on the edge of the robe for Aaron to serve in. This was as Yahweh had commanded Moses.
Urim-Thummim Version	They fashioned on the hems of the robe pomegranates of blue, purple, and scarlet of twisted threads. They fashioned bells of pure gold and set the bells between the pomegranates on the hem of the robe between the pomegranates. A bell and a pomegranate, a bell and a pomegranate encircling the hem of the robe to serve in as YHWH commanded Moses.
Wikipedia Bible Project	And they made on the edges of the coat pomegranates of cyan and magenta and second-weave, wrought cloth. And they made pure gold bells, and they placed the bells within the pomegranates, on the edge of the cloak around, within the pomegranates. Pomegranate and bell, pomegranate and bell, on the edge of the cloak around, to serve, as Yahweh commanded Moses.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The lower hem of the robe they decorated with pomegranates of purple wool, violet shade and red, crimson wool, and fine twined linen. They also made bells of pure gold and placed them all around the lower hem of the robe between the pomegranates, bells and pomegranates alternately all around the lower hem of the robe, as Yahweh had directed Moses.
The Heritage Bible	<p>And they made upon the hems of the robe pomegranates, blue, and purple, and bright crimson, and twisted linen.</p> <p>And they made bells of pure gold, and gave the bells centered between the pomegranates upon the hem of the robe, all around centered between the pomegranates;</p> <p>A bell and a pomegranate, a bell and a pomegranate, upon the hem all around the robe in which to minister, what Jehovah commanded Moses.</p>

New American Bible (2011)	At the hem of the robe pomegranates were made of violet, purple, and scarlet yarn and of fine linen twined; bells of pure gold were also made and put between the pomegranates all around the hem of the robe: a bell, a pomegranate, a bell, a pomegranate, all around the hem of the robe which was to be worn in performing the ministry—all this, just as the LORD had commanded Moses.
The Catholic Bible	They made a design of pomegranates on the hem of the garment with blue, purple, and scarlet cloth and fine twisted linen. They also made bells out of pure gold and placed the bells in between the pomegranates all around the hem of the robe. There was a bell and a pomegranate, a bell and a pomegranate, around the hem of the robe used for ministering, as the Lord had commanded Moses.
New Jerusalem Bible	On the lower hem of the robe, they made pomegranates of violet-purple, red-purple and crimson and finely woven linen, and made bells of pure gold, putting the bells between the pomegranates all round the lower hem of the robe: alternately, a bell and then a pomegranate, all round the lower hem of the robe of office, as Yahweh had ordered Moses.
Revised English Bible—1989	On its hem they made pomegranates of violet, purple, and scarlet stuff, and finely woven linen. They made bells of pure gold and put them all round the hem of the mantle between the pomegranates, a bell and a pomegranate alternately the whole way round the hem of the mantle, to be worn when ministering, as the LORD had commanded Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the bottom hem they made pomegranates of blue, purple and scarlet, and woven linen; and they made bells of pure gold, and put the bells between the pomegranates all the way around the hem of the robe — between the pomegranates, that is, bell, pomegranate, bell, pomegranate, all the way around the hem of the robe for service — as ADONAI had ordered Moshe.
Hebraic Roots Bible	And they made on the hems of the robe pomegranates of blue, and purple, and crimson, bleached, twined linen. And they made bells of pure gold, and they put the bells in the midst of the pomegranates, all around on the hem of the robe, all around, among the pomegranates, a bell and a pomegranate, a bell and a pomegranate on the hem of the robe all around for ministering, as YAHWEH commanded Moses.
Kaplan Translation	On the skirt of the robe, they made pomegranates out of twined* sky-blue, dark red and crimson wool. They made pure gold bells, and placed the bells between the pomegranates. [The bells] were thus all around on the bottom of the robe between the pomegranates. There was a bell and a pomegranate, a bell and a pomegranate, all around the bottom of the robe. [It was thus made] for the divine service, as God had commanded Moses. 39:24 twined . A detail not mentioned in 28:33.
The Scriptures—2009	And they made on the hem of the robe pomegranates of blue and purple and scarlet <i>material</i> , twined. And they made bells of clean gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates: a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe, for the service, as הויה had commanded Mosheh.
Tree of Life Version	They also made, on the hem of the robe, pomegranates of blue, purple, scarlet and twisted linen. Then they made bells of pure gold and put the bells between the pomegranates on the hem of the robe all around, between the pomegranates, a bell and a pomegranate, then another bell and a pomegranate, all around on the hem of the robe, to minister in, as Adonai commanded Moses.

Weird English, ©ld English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY MADE ON THE BORDER OF THE TUNIC BELOW POMEGRANATES AS OF A FLOWERING POMEGRANATE TREE, OF BLUE, AND PURPLE, AND SPUN SCARLET, AND FINE LINEN TWINED. AND THEY MADE GOLDEN BELLS, AND PUT THE BELLS ON THE BORDER OF THE TUNIC ROUND ABOUT BETWEEN THE POMEGRANATES: A GOLDEN BELL AND A POMEGRANATE ON THE BORDER OF THE TUNIC ROUND ABOUT, FOR THE MINISTRATION, AS JESUS COMMANDED MOSES. (Exodus 36:32–34)
Awful Scroll Bible	He was to make on the skirt of the robe, pomegranates of violet, magenta, crimson and scarlet of that being twined. Even was he to make bells of pure gold, and was to put the bells between the pomegranates, on the skirt of the robe, on around between the pomegranates, a bell and a pomegranate, a bell and a pomegranate, on around the skirt of the robe, for to minister; as Sustains To Become is to have laid charge to Moses.
Concordant Literal Version	On the skirts of the robe they made pomegranates of blue, purple, double-dipped crimson and corded cambric. They made bells of pure gold and put the bells in the midst of the pomegranates on the skirts of the robe round about, in the midst of the pomegranates, a bell and a pomegranate, a bell and a pomegranate on the skirts of the robe round about, for ministering, just as Yahweh had instructed Moses.
exeGesés companion Bible	And on the drapes of the mantle they work pomegranates of blue and purple and scarlet and twined: and they work bells of pure gold and give the bells midst the pomegranates on the drape of the mantle all around midst the pomegranates - a bell and a pomegranate, a bell and a pomegranate, all around the drape of the mantle to minister in; as Yah Veh misvahed Mosheh.

Expanded/Embellished Bibles:

The Expanded Bible	Then they made balls like pomegranates of blue, purple, and ·red [scarlet] thread, and fine linen and hung them around the bottom of the outer robe. They also made bells of pure gold and hung these around the bottom of the outer robe between the balls. So around the bottom of the outer robe there was a bell and a pomegranate ball, a bell and a pomegranate ball. The priest wore this outer robe when he ·served as priest [ministered], just as the Lord had commanded Moses.
Kretzmann's Commentary	And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen; these were on the skirt of the garment, at the knees. And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in, as the Lord commanded Moses. Cf Exodus 28:31-34.
The Voice	All around the hem they stitched pomegranates out of the blue, purple, and scarlet thread. They also fashioned bells out of pure gold and attached them all around the hem between the pomegranates. They used an alternating pattern: bell, pomegranate, bell, pomegranate, and so on. <i>They did this</i> exactly as the Eternal One had instructed Moses.

Bible Translations with Many Footnotes:

The Complete Tanach	And they made on the bottom hem of the robe pomegranates of blue, purple, and crimson wool, twisted. And they made bells of pure gold, and they placed the bells in the midst of the pomegranates all around on the bottom hem of the robe, in the midst of the pomegranates. A bell and a pomegranate, a bell and a pomegranate, all around on the bottom hem of the robe, to serve as the Lord had commanded Moses.
NET Bible®	They made pomegranates of blue, purple, and scarlet yarn and twisted linen ¹⁴ around the hem of the robe. They made bells of pure gold and attached the bells between the pomegranates around the hem of the robe between the pomegranates. There was ¹⁵ a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe, to be used in ministering, ¹⁶ just as the Lord had commanded Moses. ¹⁴ tn The word is simply “twined” or “twisted.” It may refer to the twisted linen that so frequently is found in these lists; or, it may refer to the yarn twisted. The LXX reads “fine twined linen.” This is not found in the text of Exod 28:33, except in Smr and LXX. ¹⁵ tn The words “there was” are supplied in the translation for stylistic reasons. ¹⁶ tn The infinitive “to minister” is present; “to be used” is supplied from the context.
Rotherham’s <i>Emphasized B.</i>	And they made, upon the skirts of the robe, pomegranates—of blue and purple and crimson,—twined. ⁹ And they made bells of pure gold,—and placed the bells in the midst of the pomegranates, upon the skirts of the robe, round about, [in the midst of the pomegranates]: a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe, round about,—to minister in— As Yahweh commanded Moses.— ⁹ Some cod. (w. Sam., Sep., Syr.): “fine twined linen”—G.n.
Literal, almost word-for-word, renderings:	
Brenner’s Mechanical Trans.	...and they (made) upon the hems of the cloak pomegranates of blue, and purple, and kermes of scarlet, and [twisted] linen, and they (made) bells of pure gold and they (placed) the bells in the midst of the pomegranates upon the hems of the cloak all around in the midst of the pomegranates, bell and pomegranate, bell and pomegranate are upon the hems of the cloak all around to minister, <just as> “YHWH ^{He is} directed “Mosheh ^{Plucked out} , ...
Charles Thomson OT	And on the border of the robe below, they made clusters as of a blooming pomegranate of blue and purple and scarlet yarn and cotton thread. And they made golden bells and put the bells on the border of the robe round about between the clusters, a golden bell and a cluster on the border of the robe round about, to minister in as the Lord commanded Moses. (Exodus 36:32–34)
Context Group Version	And they made on the skirts of the robe pomegranates of blue, and purple, and of scarlet. And they made bells of pure gold, and put the bells between the pomegranates on the skirts of the robe round about, between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, on the skirts of the robe round about, to minister in; as YHWH commanded Moses.
Niobi Study Bible	And they made upon the hems of the robe pomegranates of blue and purple and scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates: a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in, as the LORD commanded Moses.
A Voice in the Wilderness	They made on the hem of the robe pomegranates of violet, purple, and scarlet, and of fine twisted linen. And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates: a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to serve in, as Jehovah had commanded Moses.

Young's Updated LT

...a border is to its opening round about, it is not rent; and they make on the hems of the upper robe pomegranates of blue, and purple, and scarlet, twined. And they make bells of pure gold, and put the bells in the midst of the pomegranates, on the hems of the upper robe, round about, in the midst of the pomegranates; a bell and a pomegranate, a bell and a pomegranate, are on the hems of the upper robe, round about, to minister in, as Jehovah has commanded Moses.

The gist of this passage: Careful attention is made to the making of the hem of the garment of the high priest. 24-26

Exodus 39:24			
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
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
shûwl (לוֹשׁ) [pronounced <i>shool</i>]	<i>hem [of a skirt] [of a robe]; figuratively, of God's train, city as woman, ignominy, defilement</i>	masculine singular construct	Strong's #7757 BDB #1002
m ^{ea} yl (לִיעָמָה) [pronounced <i>m^{ee}GEEL</i>]	<i>robe, upper coat or cloak</i>	masculine singular noun with the definite article	Strong's #4598 BDB #591
rimmôwn (וּמֹנִים) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine plural construct	Strong's #7416 BDB #941
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-leth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾargâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i>]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (הַעֲלוֹת/תַּעֲלוֹת/תַּעֲלוֹת) [pronounced <i>to-LAW, to-lay-AW, to-LAH-ath</i>]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שֵׁנִי) [pronounced <i>shaw-NEE</i>]	<i>crimson, scarlet; scarlet clothing; cloth, fabric</i>	masculine singular noun	Strong's #8144 BDB #1040

Exodus 39:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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.			
shâzar (שָׁזַר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004

Translation: They also will design for the hem of the robe pomegranates of violet, purple and scarlet dyes and twisted [white linen].

Around the hem of this robe—which indicates that this article of clothing is longer than the typical poncho—there would be pomegranates added. They would be made with royal colors. These are not actual pomegranates, but balls of yarn made to look like the pomegranate fruit.

Now, is twisted white linen used here as well? That is hard to tell, as we only have the Hophal participle *twisted*, which is typically associated with *white linen*.

Exodus 39:24 They also will design for the hem of the robe pomegranates of violet, purple and scarlet dyes and twisted [white linen]. (Kukis mostly literal translation)

Pomegranates are found thirty times in the Bible.

The Pomegranate in Scripture

1. The pomegranate is mentioned thirty times in Scripture and it is one of the fauna in the Old Testament over which there is no disagreement.
2. Pomegranates are associated with the prosperity of the land of Israel in Deut. 8:8.
3. When the pomegranate tree does not bear fruit, this is associated with divine discipline (Joel 1:12).
4. Pomegranates seem to be associated with blessing and that which goes over and above what God provides in logistical (or, basic provisional) grace. We find it several times in, of all places, the Song of Solomon, a book about right man/right woman and wrong man/wrong woman (SOS 4:3, 13 6:7 7:12 8:2).
5. The pomegranate tree itself is beautiful in the spring with its red, yellow or white blossoms; and the fruit itself is circular, ready to burst, with a crown at one end. Inside is a marvelous red, pulpy fruit. The juice, although expensive, is wonderful. When we are associated with God, believers and growing, then we receive more than just basic day-to-day necessities.
6. This is what a pomegranate represents; that which is a nicety in life, more than what is needed.
7. They were used here to decorate the robe of the high priest; Solomon used them on the tops of the pillars of his temple.
8. Pomegranates were later put on the silver shekel of Jerusalem and circulated between 143 and 135 B.C.

I don't recall if I did this research or if I lifted this from someone else's work. This set of points goes back to 1995 when these were personal notes.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 39:25a

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 plural, Qal imperfect	Strong's #6213 BDB #793
paʿāmôn (פְּאֵמֹן) [pronounced pah-ġum-ONE]	<i>bell (s)</i>	masculine plural construct	Strong's #6472 BDB #822
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

Translation: They also made bells of pure gold...

There would be bells made of pure gold added to the hem. These are, apparently, actual working bells.

Exodus 39:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
ʾêth (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
paʿāmôn (פְּאֵמֹן) [pronounced pah-ġum-ONE]	<i>bell (s)</i>	masculine plural noun with the definite article	Strong's #6472 BDB #822
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
tâvek ^e (תְּכֵה) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

Exodus 39:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וּתְבֵן. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
rimmôwn (רִמּוֹן) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine plural noun with the definite article	Strong's #7416 BDB #941

Translation: ...and they placed the bells in between the pomegranates...

Bells would be placed on the hem in between the pomegranates.

Exodus 39:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
shûwl (לוּשׁ) [pronounced <i>shool</i>]	<i>hem [of a skirt] [of a robe]; figuratively, of God's train, city as woman, ignominy, defilement</i>	masculine singular construct	Strong's #7757 BDB #1002
m ^e l ^l (לִיעָה) [pronounced <i>m^eGEEL</i>]	<i>robe, upper coat or cloak</i>	masculine singular noun with the definite article	Strong's #4598 BDB #591
çâbîyb (בִּיבִס) [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
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (וּתְבֵן) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

With the bēyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled וּתְבֵן. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

rimmôwn (רִמּוֹן) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine plural noun with the definite article	Strong's #7416 BDB #941
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Translation: ...[which are] on the hem of the robe all around...

I left out the repetition of *in a midst of the pomegranates*, as I don't know that added any information. There is a possibility, because there are several repeated phrases in this passage, that this phrase was accidentally repeated.

At least two translations combine these 3 verses into one.

Exodus 39:25 *They also made bells of pure gold and they placed the bells in between the pomegranates [which are] on the hem of the robe all around...* (Kukis mostly literal translation)

Whereas the pomegranates were woven semblances of pomegranates, the bells appear to be actual bells. It is said that the high priest wore these so that he could be heard while in the **Holy of Holies**; just in case he had to be removed because of his death. Bells were also used for personal adornments in Egypt, from at least 800 B.C., and possibly earlier. They were also attached to children so that their whereabouts might be known.

Exodus 39:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pa'āmôn (פֶּאֱמֹן) [pronounced <i>pah-ġum-ONE</i>]	<i>bell (s)</i>	masculine singular construct	Strong's #6472 BDB #822
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
rimmôwn (רִמְוֹן) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine singular noun	Strong's #7416 BDB #941
pa'āmôn (פֶּאֱמֹן) [pronounced <i>pah-ġum-ONE</i>]	<i>bell (s)</i>	masculine singular construct	Strong's #6472 BDB #822
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
rimmôwn (רִמְוֹן) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine singular noun	Strong's #7416 BDB #941
'al (עַל) [pronounced <i>ġah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
shûwl (לוֹשׁ) [pronounced <i>shool]</i>	<i>hem [of a skirt] [of a robe]; figuratively, of God's train, city as woman, ignominy, defilement</i>	masculine singular construct	Strong's #7757 BDB #1002
m ^e ʿily (לִיעָה) [pronounced <i>m^eĠEEL</i>]	<i>robe, upper coat or cloak</i>	masculine singular noun with the definite article	Strong's #4598 BDB #591
ġâbîyb (בִּיבֵס) [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
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
shârath (תָּרַשׁ) [pronounced <i>shaw-RAHTH</i>]	<i>to serve, to minister; to attend</i>	Piel infinitive construct	Strong's #8334 BDB #1058

Translation: ...—a bell then a pomegranate, a bell then a pomegranate [all] on the hem of the robe, [designed] for ministering,...

There is a great deal of time here devoted to getting this item of decoration just right. Does this have some significance?

There are bells all around the bottom hem of the garment worn by the high priest. One theory for this is, the high priest, once a year, on the **Day of Atonement**, went into the Holy of Holies and sprinkled blood on the **Mercy Seat**. As we will come to find, a number of men died when they touched the **Ark of the Covenant** (which certainly represents contact between man and God). We know that the high priest is moving about in the Holy of Holies because we can hear the bells on the other side of the thick dividing curtain. However, if he touches the Ark of the Covenant, he would die and the sound of the bells then would be very specific, followed by a long period of silence (since the high priest would no longer be moving).

Furthermore, the sound of these bells is a bright signal that the high priest is on the move and doing what he is supposed to be doing. In the same way, our own actions are known and constantly monitored.

Exodus 39:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsāvāh (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 imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'ēth (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
This phrase will occur 9 times in this chapter alone.			

Translation: ...just as Y^ehowah commanded Moses.

9x in this chapter, we have these same words. This chapter fulfills the commandments of God.

Exodus 39:26 ...—a bell then a pomegranate, a bell then a pomegranate [all] on the hem of the robe, [designed] for ministering, just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

Instead of saying that the bells and pomegranates alternated around the entirety of the robe, the phrase *a bell and a pomegranate* was repeated.

Exodus 39:24–26 They also will design for the hem of the robe pomegranates of violet, purple and scarlet dyes and twisted [white linen]. They also made bells of pure gold and they placed the bells in between the pomegranates [which are] on the hem of the robe all around—a bell then a pomegranate, a bell then a pomegranate [all] on the hem of the robe, [designed] for ministering, just as Y^ehowah commanded Moses (Kukis mostly literal translation)

Exodus 39:24–26 They will also designed the hem for this robe to have pomegranates of royal colors all the way around it. They also made bells from pure gold and placed these bells between the pomegranates, all the way around the hem of the robe. This would be the robe of the High Priest when he ministered before the public, just as Jehovah had commanded Moses. (Kukis paraphrase)



Pomegranates and Bells (a graphic); from [Devoted to You](#); accessed June 28, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines

The Tailoring of the Other Clothing for the Priests

Exodus 28:39–43

And so they make the tunics [of] fine linen, a work of a weaver, for Aaron and for his sons; and the turban [of] fine linen; and ornaments of the caps [of] fine linen; and [a pair of] drawers [of] white linen, fine linen twisted; and the belt [of] fine linen twisted and violet and purple and a dye of scarlet, a work of a weaver, as which commanded Y^ehowah Moses.

Exodus
39:27–29

They made the tunics [with] fine linen, the work of a weaver, for Aaron and his sons; and the turban [made from] fine linen; ornaments [for] the caps [made from] fine linen; [a pair of] drawers [made from] white linen, fine twisted linen; and the belt [of] fine twisted linen [as well as] dyes of violet, purple and scarlet, the work of a weaver, just as Y^ehowah commanded Moses.

They made the tunics with fine linen, the work of an expert weaver, for Aaron and his sons. They also made the turban from fine linen, some ornaments for turban, also made with fine linen; a pair of drawers [or, *boxer shorts*], made with fine twisted linen; and a belt made from fine twisted linen as well as with dyes of royal colors; all of this the work of an expert weaver, just as Jehovah commanded Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they make the tunics [of] fine linen, a work of a weaver, for Aaron and for his sons; and the turban [of] fine linen; and ornaments of the caps [of] fine linen; and [a pair of] drawers [of] white linen, fine linen twisted; and the belt [of] fine linen twisted and violet and purple and a dye of scarlet, a work of a weaver, as which commanded Y ^e howah Moses.
Dead Sea Scrolls Douay-Rheims 1899 (Amer.)	. They made also fine linen tunics with woven work for Aaron and his sons: And mitres with their little crowns of fine linen: And linen breeches of fine linen: And a girdle of fine twisted linen, violet, purple, and scarlet twice dyed, of embroidery work, as the Lord had commanded Moses. (Vv. 25–28)
Aramaic ESV of Peshitta	They made the coats of fine linen of woven work for Aaron, and for his sons, and the turban of fine linen, and the linen headbands of fine linen, and the linen breeches of fine twined linen, and the sash of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And they made a coat of fine white linen, the woven work for Ahron and his sons, And a turban of fine white linen, and the glory of the tiara of fine white linen, and the apron of fine woven white linen, And a girdle of fine woven white linen of blue fringes and purple and dye of scarlet and fine woven white linen, the work of an Artist, as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And they made coats [of] fine linen [of] woven work for Aaron, and for his sons And a mitre [of] fine linen, and goodly bonnets [of] fine linen, and linen breeches [of] fine twined linen And a girdle [of] fine twined linen, blue, and purple, and scarlet, [of] needlework; as the LORD commanded Moses. (Vv. 28–30)
Updated Brenton (Greek)	And they made vestments of fine linen, a woven work, for Aaron and his sons, and the tires of fine linen, and the turban of fine linen, and the drawers of fine linen twined; and their sashes of fine linen, blue, purple, and scarlet spun, the work of an embroiderer, according as the Lord commanded Moses. (Exodus 36:35–37)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The coats for Aaron and his sons they made of the best linen; And the twisted head-dress for Aaron, and beautiful head-dresses of linen, and linen trousers, And a linen band worked with a design of blue and purple and red, as the Lord had said to Moses.
Easy English	The workers made long shirts for Aaron and his sons, the priests. They used good linen to make cloth for the shirts. They also used good linen to make Aaron's special hat, as well as hats for the other priests. They used special soft linen to make the trousers that they wore next to their skin. A worker used special skills to make the long belt, so that it looked beautiful. He used blue, purple and red materials to make it, as the Lord had commanded Moses.
Easy-to-Read Version–2008	Skilled workers wove shirts for Aaron and his sons. These shirts were made from fine linen. And the workers made a turban from fine linen. They also used fine linen to make cloth caps and underclothes. Then they made the cloth belt from fine linen and blue, purple, and red yarn. Designs were sewn into the cloth. These things were made as the LORD had commanded Moses.
God's Word™	They wove inner robes out of fine linen for Aaron and his sons. They also made the chief priest's turban and the other beautiful turbans out of fine linen. They made the undergarments and belt out of fine linen yarn. The belt was embroidered with violet, purple, and bright red yarn. They followed the LORD'S instructions to Moses.
Good News Bible (TEV)	They made the shirts for Aaron and his sons, and the turban, the caps, the linen shorts, and the sash of fine linen and of blue, purple, and red wool, decorated with embroidery, as the LORD had commanded Moses.

The Message

They also made the tunics of fine linen, the work of a weaver, for Aaron and his sons, the turban of fine linen, the linen hats, the linen underwear made of fine twisted linen, and sashes of fine twisted linen, blue, purple, and scarlet material and embroidered, just as God had commanded Moses.

NIRV

The workers made inner robes out of fine linen for Aaron and his sons. The linen cloth was made by a skillful person. The workers also made the turban out of fine linen. And they made the caps and the underwear out of finely twisted linen. The belt was made out of finely twisted linen and blue, purple and bright red yarn. A person who sewed skillfully made it. The workers did those things just as the Lord had commanded Moses.

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

Casual English Bible

They also made Aaron and his sons beautiful tunic shirts from fine linen. They used fine linen to make Aaron's turban, hats for his sons, and underwear for all the priests. They also used fine linen to weave sash belts in blue, violet, and crimson. Everything that Aaron and his sons wore was made of fine linen woven with blue, purple, and red wool, including their robes and turbans, their fancy caps and underwear, and even their sashes that were embroidered with needlework.

The Living Bible

Robes were now made for Aaron and his sons from fine-twined linen thread. The chestpiece, the beautiful turbans, and the caps and the underclothes were all made of this linen, and the linen belt was beautifully embroidered with blue, purple, and scarlet threads, just as Jehovah had commanded Moses.

New Berkeley Version
New Life Version

. They made the long coats of fine linen for Aaron and his sons. They made the beautiful head coverings of fine linen and the clothing that covered the flesh from the belt to the legs. And they made the wide belt of fine linen and blue, purple and red cloth which was the work of an able workman, just as the Lord had told Moses.

New Living Translation

They made tunics for Aaron and his sons from fine linen cloth. The turban and the special head coverings were made of fine linen, and the undergarments were also made of finely woven linen. The sashes were made of finely woven linen and embroidered with blue, purple, and scarlet thread, just as the Lord had commanded Moses.

Unfolding Bible Simplified

They wove long-sleeved tunics from fine linen for Aaron and his sons. They also made a turban of fine linen for Aaron to wear around his head. They made the caps and the undershorts for Aaron's sons from fine linen. They made the embroidered sash for Aaron from fine linen and from blue, purple, and red woolen cloth, and they embroidered designs on it using blue, purple, and red woolen yarn, exactly as Yahweh had commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible

They made all the garments for Aaron and his sons of fine woven linen. The turbans were of linen, the outer robes were of linen, the pants were made from spun linen, and the sashes were made of linen that was embroidered with blue thread, purple yarn, and scarlet cloth, exactly as the Lord had instructed Moses.

Beck's American Translation
Common English Bible

. They also made the tunics woven out of fine linen for Aaron and his sons, the turban of fine linen, the decorated turbans of fine linen, the linen undergarments of fine twisted linen, the sashes of fine twisted linen, and of blue, purple, and crimson yarns, decorated with needlework, just as the Lord had commanded Moses.

New Advent (Knox) Bible

They made, too, woven robes of lawn for Aaron and his sons, and mitres of lawn with rings about them, breeches, too, woven of fine linen thread, and a girdle of

twisted linen thread, embroidered with threads of blue and purple and scarlet twice-dyed, as the Lord had prescribed to Moses. (Vv. 25–28 in the Knox Bible).
 Translation for Translators They wove long-sleeved tunics/gowns from fine white linen, for Aaron and his sons. They also made a turban of fine linen *for Aaron to wear around his head*. They made the caps and the undershorts *for Aaron's sons* from fine linen. They made the embroidered sash/waistband *for Aaron* from fine linen and from blue, purple, and red cloth, and they embroidered designs on it using blue, purple, and red yarn/thread, exactly as Yahweh had commanded Moses/me.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Other Priestly Garments They made the tunics of fine woven linen for Aaron and his sons. They made the turban and the ornate headbands[n] of fine linen, the linen undergarments of finely spun linen, and the sash of finely spun linen expertly embroidered with blue, purple, and scarlet yarn. They did just as the Lord had commanded Moses.
Revised Ferrar-Fenton Bible	They also made vests of woven linen work for Aaron and his sons, and turbans of linen, and mitres of linen, and white drawers of spun linen; with girdles of spun linen, and azure, and blue-red, as the EVER-LIVING commanded Moses.
International Standard V	The Other Priestly Garments For Aaron and his sons, they made tunics, woven of fine linen, the turban of fine linen, decorated head coverings of fine linen, linen undergarments of fine woven linen, the sash of fine woven linen, woven of blue, purple, and scarlet material, just as the Lord had commanded Moses.
Jubilee Bible 2000	And they made the coats of fine linen of woven work for Aaron and for his sons, likewise the mitre of fine linen and the decorations of the tiaras of fine linen and the linen underwear of fine twined linen, also the girdle of fine twined linen and blue and purple and scarlet of needlework, as the LORD commanded Moses.
Lexham English Bible	And they made the tunics of fine linen, a weaver's work, for Aaron and for his sons, and the turban of fine linen and the headdresses of the headbands of fine linen and undergarments of the linen cloth, finely twisted, and the sash of finely twisted linen and blue and purple and crimson yarns , the work of an embroiderer, as Yahweh had commanded Moses.
Unfolding Bible Literal Text	They made the coats of fine linen for Aaron and for his sons. They made the turban of fine linen, the ornate headbands of fine linen, the linen undergarments of fine linen, and the sash of fine linen and of blue, purple, and scarlet yarn, the work of an embroiderer. This was as Yahweh had commanded Moses.
Urim-Thummim Version	They made coats of fine linen of woven work for Aaron and for his sons, and a turban of fine linen, ornamental turbans of fine linen, and linen underwear of finely twisted linen. The girdle of finely twisted linen being blue, purple, and scarlet of mixed colors as YHWH commanded Moses.
Wikipedia Bible Project	And they made the robe sixfold cloth, weaver's work, for Aaron and his sons. And the turban sixfold cloth, and the fancy head-coverings, sixfold cloth, and the cloth pants, sixfold wrought cloth. And the girdle, sixfold wrought cloth, and cyan and magenta and second-weave--- the work of a color-weaver, as Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then they made the shirts of finely woven linen for Aaron and his sons, the headdress of fine linen, the shorts of fine twined linen, the belts of fine twined linen, of purple wool, violet shade and red, and of crimson wool, finely embroidered, as Yahweh had directed Moses.
The Heritage Bible	And they made coats of fine linen of woven work for Aaron and for his sons,

And a turban of fine linen, and ornamented caps of fine linen, and linen undershorts of fine twisted linen,

And a belt of fine twisted linen, and blue, and purple, and bright crimson, of embroidered work, what Jehovah commanded Moses.

New American Bible (2011)	For Aaron and his sons there were also woven tunics of fine linen; ^e the turban of fine linen; the ornate skullcaps of fine linen; linen pants of fine linen twined; and sashes of variegated work made of fine linen twined and of violet, purple, and scarlet yarn, as the LORD had commanded Moses. e. [39:27–29] Ex 28:39–42.
The Catholic Bible	Other Vestments. They also wove tunics from fine linen for Aaron and his sons, 28 a turban of fine linen, caps of fine linen, and undergarments of fine twisted linen, 29 and a sash of fine twisted linen, of blue, purple, and scarlet cloth, embroidered with fine needlework, as the Lord had commanded Moses.
New Jerusalem Bible	They made the tunics of finely woven linen for Aaron and his sons, the turban of fine linen, the head-dresses of fine linen, the breeches of finely woven linen, the waistbands of finely woven linen embroidered with violet-purple, red-purple and crimson, as Yahweh had ordered Moses.
Revised English Bible—1989	They made the tunics of fine linen, woven work, for Aaron and his sons, the turban of fine linen, the tall headdresses and their bands all of fine linen, the shorts of finely woven linen, and the sashes of finely woven linen, embroidered in violet, purple, and scarlet, as the LORD had commanded Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They made the tunics of finely woven linen for Aharon and his sons, the turban of fine linen, the splendid headgear of fine linen, the linen shorts, and the sash of finely woven linen and blue, purple and scarlet yarn, the work of a weaver in colors — as Adonai had ordered Moshe.
Hebraic Roots Bible	And they made the tunics of bleached linen, skilled work, for Aaron and for his sons; also the miter was of bleached linen, and the turban of the caps of bleached linen, and the breeches of bleached, twined linen. And the girdle was of twined bleached linen, and blue, and purple, and crimson, the work of an embroiderer, even as YAHWEH commanded Moses.
Kaplan Translation	[151. Making the Other Vestments] They made the tunics for Aaron and his sons by weaving them out of fine linen. [They made] the linen turban, the fine* linen hats, and the linen pants, [all out of] twined linen. [They made] the belt, embroidered out of twined linen, and sky-blue, dark red and crimson wool. [It was all done] as God had commanded Moses. 39:28 fine (Rashi; Ibn Janach; Radak, Sherashim). P'er in Hebrew. Or, "the turban hats" (Ramban; cf. Isaiah 3:20, Ezekiel 44:18). Or, "the buttons on top of the hats" (Hai Gaon, quoted in Chizzkuni). Or, "the knob on the side of the hat [to hold the turban]" (Lekach Tov). According to Josphehus, this might be the cloth placed over the turbans (see note on 28:39).
The Scriptures—2009	And they made the long shirt of fine linen, the work of a weaver, for Aharon and his sons, and a turban of fine linen, and the turban ornaments of fine linen, and short trousers of fine woven linen, and a girdle of fine woven linen with blue and purple and scarlet material, the work of an embroiderer, as הוה' had commanded Mosheh.
Tree of Life Version	Then they made the sashes of fine linen, woven work for Aaron and for his sons, the turban of fine linen, the headwear, the linen undergarments of finely twisted linen, along with the tunic of checkered work, in blue, purple and scarlet, the work of a color weaver, as Adonai commanded Moses.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY MADE VESTMENTS OF FINE LINEN, A WOVEN WORK, FOR AARON AND HIS SONS, AND THE BELTS OF FINE LINEN, AND THE TURBAN OF FINE LINEN, AND THE PANTS OF FINE LINEN TWINED; AND THEIR SASHES/BELTS OF FINE LINEN, AND BLUE, AND PURPLE, AND SCARLET SPUN, THE WORK OF AN EMBROIDERER, ACCORDING AS JESUS COMMANDED MOSES. (Exodus 36:35–37)
Awful Scroll Bible	He was to make the tunics of bleached linen, being a woven work, for Aaron and his sons, the turban is to be of bleached linen, and the headdress of the turban is to be of bleached linen, and the trousers of being twined bleached linen. The waistband is of being twined bleached linen, even violet, magenta, crimson and scarlet, the work of he being an embroiderer; as Sustains To Become is to have given charge to Moses.
Concordant Literal Version	Then they made tunics of cambric, the handiwork of a weaver, for Aaron and for his sons, And the turbans of cambric and the beautiful caps of cambric and the linen breeches of corded cambric and the sash of corded cambric with blue, purple and double-dipped crimson, the handiwork of as embroiderer, just as Yahweh had instructed Moses.
exeGeses companion Bible	<u>CONSTRUCTION OF THE TUNIC, TIARA, AND BREECHES</u> And they work coats of white linen of woven work for Aharon and for his sons; and a tiara of white linen and ornaments of turbans of white linen and linen breeches of white twined linen; and a girdle of white twined linen and blue and purple and scarlet, of embroidery work; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And they made the kuttanot (tunics) of fine linen of artistic weaver's work for Aharon, and for his banim, And a Mitznefet of fine linen, Pa'arei HaMigba'ot of fine linen, mikhnesei bahd, And an Avnet of fine linen, and turquoise, and purple, and scarlet wool, of artistic embroidery; as Hashem commanded Moshe.

Expanded/Embellished Bibles:

The Expanded Bible	They ·wove [made] inner robes of fine linen for Aaron and his sons, and they made turbans, ·headbands [headdresses], and underclothes of fine linen. Then they made the ·cloth belt [sash] of fine linen, and blue, purple, and ·red [scarlet] thread·, and designs were sewn onto it [embroidered with needlework], just as the Lord had commanded Moses.
Kretzmann's Commentary	And they made coats of fine linen, of shining byssus, of woven work for Aaron and for his sons, and a miter of fine linen, the high, turbanlike headdress, and goodly bonnets, ornamented caps, of fine linen, for the ordinary priests, and linen breeches of fine twined linen, and a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework, of a damasklike fabric prepared from the various costly materials, as the Lord commanded Moses. The girdle of Aaron only is mentioned, since the girdles of the ordinary priests were patterned after his.
The Voice	They made tunics out of finely woven linen for Aaron and his sons. They made the turban, caps, and undergarments out of fine linen as well. They also made the sash

out of finely woven linen and embroidered it with the blue, purple, and scarlet thread. *They did all this* exactly as the Eternal One instructed Moses.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And they made the linen tunics, the work of a weaver, for Aaron and for his sons, and the cap of linen, and the glorious high hats of linen, and the linen pants of twisted fine linen,...</p> <p>and the glorious high hats: Heb. תְּעֹבְמָה יִרְאָפ, the glory of the high hats, [i.e., meaning] the glorious high hats.</p> <p>...and the sash of twisted fine linen, and blue, purple, and crimson wool, of embroidery work as the Lord had commanded Moses.</p>
Rotherham's <i>Emphasized B.</i>	<p>And they made the tunics of fine linen, the work of a weaver,—for Aaron, and for his sons; and the turban of fine linen, and the ornamental caps^h of fine linen,—and the linen' drawers, of fine twined linen; and the girdle of fine twined linen, and blue and purple and crimson, the work of an embroiderer,—</p> <p style="text-align: center;">As Yahweh commanded Moses.</p> <p>^hOr: "turban ornament." Cp. Is. lxi. 10. (Eze. xxiv. 17.)</p>

Literal, almost word-for-word, renderings:

A Faithful Version	<p>And they made the tunics of bleached linen of woven work for Aaron and for his sons. And they made a miter of bleached linen, and the headdress of the caps of bleached linen, and linen breeches of fine -twined bleached linen, And a girdle of fine-twined bleached linen, and blue and purple and scarlet, for needlework, even as the LORD commanded Moses.</p>
Bond Slave Version	<p>And they made coats of fine linen of woven work for Aaron, and for his sons, And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.</p>
Brenner's Mechanical Trans.	<p>...and they (made) the tunics of linen, a work of braiding (for) "Aharon" ^{Light bringer} and (for) his sons, and the turban of linen and the bonnets of the headdress of linen, and the undergarments of (linen), [twisted] linen, and the sash of [twisted] linen, and blue, and purple, and kermes of scarlet, a work of embroidering , <just as> "YHWH" ^{He Is} directed "Mosheh" ^{Plucked out} ,...</p>
Charles Thomson OT	<p>And they made cotton vestures, a woven work for Aaron and his sons and the tiaras of cotton and the mitre of cotton and the drawers of cotton, and the girdles of cotton thread and of blue and purple and scarlet yarn a work of embroidery as the Lord commanded Moses. (Exodus 36:35–37)</p>
Context Group Version	<p>And they made the coats of fine linen of woven work for Aaron, and for his sons, and the turban of fine linen, and the good head-gear of fine linen, and the linen trousers of fine twined linen, and the sash of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as YHWH commanded Mose.</p>
Legacy Standard Bible	<p>They made the tunics of finely woven linen for Aaron and his sons, and the turban of fine linen, and the headdresses of the caps [Lit <i>headgear</i>] of fine linen, and the linen undergarments of fine twisted linen, and the sash of fine twisted linen, and blue and purple and scarlet material, the work of the weaver [A weaver in colors; lit <i>variegator</i>], just as Yahweh had commanded Moses.</p>
Updated Bible Version 2.17	<p>And they made the coats of fine linen of woven work for Aaron, and for his sons, and the turban of fine linen, and the goodly head-tires of fine linen, and the linen breeches of fine twined linen, and the belt of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as Yahweh commanded Moses.</p>
A Voice in the Wilderness	<p>They made tunics of woven work of fine linen, for Aaron and his sons, a turban of fine linen, ornamental turbans of fine linen, trousers of fine twisted linen, and a sash</p>

Young's Updated LT

of fine twisted linen with violet, purple, and scarlet thread, the product of a skillful weaver, as Jehovah had commanded Moses.

And they make the coats of linen, work of a weaver, for Aaron and for his sons, and the mitre of linen, and the beautiful bonnets of linen, and the linen trousers, of twined linen, and the girdle of twined linen, and blue, and purple, and scarlet, work of an embroiderer, as Jehovah commanded Moses.

The gist of this passage:
27-29

Additional clothing is made for Aaron and his sons.

Exodus 39:27a

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 plural, Qal imperfect	Strong's #6213 BDB #793
ʾêth (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
kêthôneth (כִּתְּנוֹת) [pronounced <i>keith-OH-neath</i>]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine plural noun with the definite article	Strong's #3801 BDB #509
sheshîy/shêsh (שֵׁשׁ/שֵׁשִׁי) [pronounced <i>shesh-EE/shaysh</i>]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)

Translation: They made the tunics [with] fine linen,...

The tunic is an undergarment, which apparently can be seen. All of the priests—those from Aaron's line who will become priests—will wear these fine linen garments.

They appear to be white, a color of purity.

Exodus 39:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
maʿăseh (מַעֲשֵׂה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795

Exodus 39:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ârag (אַרָג) [pronounced aw-RAHG]	<i>weaver; woven; something being woven; figuratively, intrigue</i>	masculine singular, Qal active participle	Strong's #707 BDB #70
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHM]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
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
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bânîym (בָּנִיִּם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...the work of a weaver, for Aaron and his sons;...

Aaron would be the first high priest. His sons would be priests and potential high priests.

The clothing was made with great care, from people highly skilled in this area.

This clothing was designed for Aaron and his sons; and, eventually, their sons.

Whether these would be handed down or remade every few years, we are not told. I am assuming, these tunics are replaced as needed.

Exodus 39:27 **They made the tunics [with] fine linen, the work of a weaver, for Aaron and his sons;...** (Kukis mostly literal translation)

The priests wore the less ornate, but clean white outer garments.

During the **Age of Israel**, there was a specialized priesthood, based upon procreation. Priests were not men who gathered together to live off in some place in the mountains, unmarried. Nor were they mingled with the public in an unmarried state. If a priest had no children, that ended his particular priestly line. If all of the priests lacked children, the specialized priesthood of Israel would be over. This is a privilege passed down from father to son.

Exodus 39:28a

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

Exodus 39:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mits ^e nepheth (מִטְנֶפֶת) [pronounced <i>mits-neh-FETH</i>]	<i>turban (of a high priest), diadem, mitre</i>	feminine singular noun with the definite article	Strong's #4701 BDB #857
sheshîy/shêsh (שֵׁשׁ־יָ) [pronounced <i>shesh-EE/shaysh</i>]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)

Translation: ...and the turban [made from] fine linen;...

All of the nouns which follow are preceded by the mark of the direct object. Therefore, all of these are *made*, going back to the main verb in v. 27a.

The noun here is in the singular, which suggests to me that this might be for the High Priest only. It is a turban or a diadem.

Exodus 39:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
p ^e êr (פֶּהָר) [pronounced <i>peh-AYR</i>]	<i>head-dress, turban; ornament</i>	masculine plural construct	Strong's #6287 BDB #802

Interestingly enough, this is the only time this word is found in Exodus.

mig ^e bâ'âh (מִגְבָּאָה) [pronounced <i>mihg-baw-ḠAW</i>]	<i>(hemispherical) cap, head gear, turban</i>	feminine plural noun with the definite article	Strong's #4021 BDB #149
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This particular noun occurs but 4 times in the Old Testament (3x in Exodus and once in Leviticus).

sheshîy/shêsh (שֵׁשׁ־יָ) [pronounced <i>shesh-EE/shaysh</i>]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
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Translation: ...ornaments [for] the caps [made from] fine linen;...

The words found here are somewhat confusing. It is possible that this is something placed on top of the turban or some ornamentation made for the turban—but the exact nature of this ornamentation is not known to us today. It is made from fine white linen.

The word translation *head-dress, turban; ornament* is only found once in Exodus; right here. Whereas, most of this information is repeated from Exodus 28, this word is not found there in Exodus 28:40, where we would expect to see it. (Did it drop out of the text?)

Exodus 39:28c

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
mik ^e nâç (מִכְנַחַ) [pronounced <i>mihk-NAWCE</i>]	<i>drawers, breeches, undergarments; trousers, pants</i>	masculine dual construct	Strong's #4370 BDB #488
bad (בַּד) [pronounced <i>bahd</i>]	<i>white linen for priestly garments</i>	masculine singular noun; pausal form	Strong's #906 BDB #94

There are several different renderings for this homonym; however, the context here is clear as it is in Exodus 28:42 and 1Sam. 2:18.

sheshîy/shêsh (שֵׁשִׁי/שֵׁשׁ) [pronounced <i>shesh-EE/shaysh</i>]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
shâzar (שָׂזַר) [pronounced <i>shaw-ZAHR</i>]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004

Translation: ...[a pair of] drawers [made from] white linen, fine twisted linen;...

These drawers appear to be an undergarment, like boxer shorts. They are made of white linen; again a color of purity. The fundamental garments are made of white, suggesting that the person wearing them is fundamentally pure or clean. This would suggest salvation.

Exodus 39:28 ...and the turban [made from] fine linen; ornaments [for] the caps [made from] fine linen; [a pair of] drawers [made from] white linen, fine twisted linen;... (Kukis mostly literal translation)

All of these things speak of the purity and the perfection of the humanity of Jesus Christ. Also, those who appeared before Him must be cleansed.

Exodus 39:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
'ab ^e nêt (אַבְנֵט) [pronounced <i>ahb-NATE</i>]	<i>belt, girdle, sash, waistband; of high priest; of other priests; of high official</i>	masculine singular noun with the definite article	Strong's #73 BDB #126

Exodus 39:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheshîy/shêsh (שֵׁשׁ־יָ) [pronounced shesh-EE/shaysh]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
shâzar (שָׂזַר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
w ^e (or v ^e) (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
tekêleth (תְּכֵלֶת) [pronounced tek-AY-lehth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (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
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (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
tôlâ'/tôlê'âh/tôla'ath (תֵּלַת/תֵּלֵת/תֵּלַת־אֵחַ) [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	Strong's #8144 BDB #1040
Properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson. This came from BDB.			

Translation: ...and the belt [of] fine twisted linen [as well as] dyes of violet, purple and scarlet,...

There is a belt or a sash, and it is made from the royal colors of violet, purple and scarlet. The royal colors speak of the Lord's royalty. He has battlefield royalty from the Age of Israel and a set of royalties from the **Church Age**. Jesus is divine royalty is the Son of God; He is Jewish royalty as descended from David (Jesus is **David's Greater Son**);

R. B. Thieme, Jr.'s **Doctrine of the Royalty of Jesus Christ** has been edited down and placed in the **Addendum**.

Exodus 39:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'āseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	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	masculine singular construct	Strong's #4639 BDB #795
rāqam (רָקַם) [pronounced raw-KAM]	embroiderer, weaver, one who does needlework	masculine singular, Qal active participle	Strong's #7551 BDB #955

Translation: ...the work of a weaver,...

All of the items made are done professionally. God does not want the sons of Aaron wearing crap clothes.

Exodus 39:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsāvāh (צָוָה) [pronounced tsaw-VAW]	to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'ēth (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]	to draw out [of the water] and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602

This phrase will occur 9 times in this chapter alone.

Translation: ...just as Y^ehowah commanded Moses.

Again, everything done in this chapter was already commanded for the people to do (recall that Moses essentially put two men in charge of it—Bezalel and Aholiab).

Nine times we will read this refrain in this chapter.

Exodus 39:29 ...and the belt [of] fine twisted linen [as well as] dyes of violet, purple and scarlet, the work of a weaver, just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

These are the royal colors around the waist of the priests.

Exodus 39:27–29 They made the tunics [with] fine linen, the work of a weaver, for Aaron and his sons; and the turban [made from] fine linen; ornaments [for] the caps [made from] fine linen; [a pair of] drawers [made from] white linen, fine twisted linen; and the belt [of] fine twisted linen [as well as] dyes of violet, purple and scarlet, the work of a weaver, just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

Exodus 39:27–29 They made the tunics with fine linen, the work of an expert weaver, for Aaron and his sons. They also made the turban from fine linen, some ornaments for turban, also made with fine linen; a pair of drawers [or, *boxer shorts*], made with fine twisted linen; and a belt made from fine twisted linen as well as with dyes of royal colors; all of this the work of an expert weaver, just as Jehovah commanded Moses. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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The Plate of the Holy Crown

Exodus 28:36–38

And so they make a plate of a crown of the holiness [of] gold pure. And so they write upon him a writing of engraving of a signet, <i>Holy to Y^ehowah</i> . And so they give unto him a cord of violet to give upon the turban from to over, as which commanded Y ^e howah Moses.	Exodus 39:30–31	They made a plate of pure gold for the holy crown. They wrote on it an inscription, [like] the engraving on a signet, <i>Set apart to Y^ehowah</i> . And they attached to it [using] violet thread to affix to the turban over the head, just as Y ^e howah commanded Moses.
They constructed a plate of pure gold for the front of the holy crown. On this plate, they engraved the inscription, <i>Set apart to Jehovah</i> . They used violet thread to attach it to the turban that the High Priest would wear, just as Jehovah commanded Moses.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they make a plate of a crown of the holiness [of] gold pure. And so they write upon him a writing of engraving of a signet, <i>Holy to Y^ehowah</i> . And so they give unto him a cord of violet to give upon the turban from to over, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	They made also the plate of sacred veneration of the purest gold, and they wrote on it with the engraving of a lapidary: The Holy of the Lord: And they fastened it to the mitre with a violet fillet, as the Lord had commanded Moses. (Vv. 29–30)
Aramaic ESV of Peshitta	They made the plate of the holy crown of pure gold, and wrote on it a writing, like the engravings of a signet: "HOLINESS TO MAR-YAH." They tied to it a lace of blue, to fasten it on the turban above, as Mar-Yah commanded Mosha.

Lamsa's Peshitta (Syriac)	And they made a crown of Naziritehood of Holiness of pure gold and they wrote upon it the writing, the engraving of a seal: "Holiness to LORD JEHOVAH." And they placed in it a cord of blue fringes to be over the turban above, as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And they made the plate of the holy crown [of] pure gold, and wrote upon it a writing, [like to] the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten [it] on high upon the mitre; as the LORD commanded Moses. (Vv. 31–32)
Updated Brenton (Greek)	^(36:38) And they made the golden plate, a dedicated thing of the sanctuary, of pure gold; ^(36:39) and he wrote upon it graven letters as of a seal, Holiness to the Lord. ^(36:40) And they put it on the border of blue, so that it should be on the turban above, as the Lord commanded Moses. (Exodus 36:38–40)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The plate for the holy crown was made of the best gold, and on it were cut these words, HOLY TO THE LORD. It was fixed to the head-dress by a blue cord, as the Lord had given orders to Moses.
Easy English	The workers used pure gold to make a thin plate as a holy sign. They wrote these words on it carefully with a sharp tool: 'Holy to the Lord'. They fixed a blue string to the plate, to tie it to the front of the special hat. The Lord had commanded Moses to do this.
Easy-to-Read Version–2008	Then they made a strip of pure gold for the holy crown. They carved these words into the gold like the writing on a seal: HOLY TO THE LORD. They fastened the gold strip to a blue ribbon. Then they tied the blue ribbon around the turban like the LORD had commanded Moses.
God's Word™	They made the flower-shaped medallion (the holy crown) out of pure gold and engraved on it (as on a signet ring): Holy to the LORD. They fastened a violet cord to it and tied it on top of the turban. They followed the LORD'S instructions to Moses.
Good News Bible (TEV)	They made the ornament, the sacred sign of dedication, out of pure gold, and they engraved on it "Dedicated to the LORD." They tied it to the front of the turban with a blue cord, just as the LORD had commanded Moses.
The Message	They made the plate, the sacred crown, of pure gold and engraved on it as on a seal: "Holy to GOD." They attached a blue cord to it and fastened it to the turban, just as GOD had commanded Moses.
NIRV	They made the plate out of pure gold. It was a sacred crown. On the plate, they carved the words <div style="text-align: center;">Set Apart for the Lord.</div> Then they tied the plate to the turban with a blue cord. They did those things just as the Lord had commanded Moses.

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

Casual English Bible	They made a gold medallion plate engraved with these words: Devoted to the LORD. They used a blue cord to attach this medallion to the front of Aaron's turban, as the LORD told Moses to do.
Contemporary English V.	"Dedicated to the LORD" was engraved on a narrow strip of pure gold, which was fastened to Aaron's turban. These things were done exactly as the LORD had commanded Moses.

The Living Bible	Finally, they made the holy plate of pure gold to wear on the front of the turban, engraved with the words, "Consecrated to Jehovah." It was tied to the turban with a blue cord, just as the Lord had instructed.
New Berkeley Version	.
New Life Version	They made the plate of the holy crown of pure gold. And they cut in it like the writings on a ring: "Holy to the Lord." They joined it to the front of the head covering with a blue rope, just as the Lord had told Moses.
New Living Translation	Finally, they made the sacred medallion—the badge of holiness—of pure gold. They engraved it like a seal with these words: Holy to the lord. They attached the medallion with a blue cord to Aaron's turban, just as the Lord had commanded Moses.
Unfolding Bible Simplified	They also made the tiny ornament of pure gold and had a skilled workman engrave on it the words, "Dedicated to Yahweh." They fastened this to the front of the turban by a blue cord, just as Yahweh had commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible	They also made a curtain of pure gold to [hide] the Most Holy Place, upon which they wrote words in raised letters, 'Holy to Jehovah.' It had a blue upper hem that connected it to the upper [cross bar], just as the Lord had instructed Moses.
Beck's American Translation	.
Common English Bible	They made the flower ornament for the holy crown out of pure gold. Like the engraving on an official seal, they engraved on it the saying "Holy to the LORD." They fastened to it a blue cord to tie it to the top of the turban, just as the LORD had commanded Moses.
New Advent (Knox) Bible	They also made a plate of pure gold, a thing most sacred, inscribed with all the engraver's skill, with the words, Set apart for the Lord; and this, according to the prescription the Lord gave Moses, they fastened with a blue cord to the mitre. Vv. 29–30 in the Knox Bible.
Translation for Translators	They also made the tiny ornament of pure gold and had a skilled workman engrave on it the words, 'Dedicated to Yahweh'. They fastened this to the front of the turban by a blue cord, just as Yahweh had commanded Moses/me.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Making the Holy Diadem They made a medallion, the holy diadem, out of pure gold and wrote on it an inscription like the engraving on a seal: HOLY TO THE LORD. They attached a cord of blue yarn to it in order to mount it on the turban, just as the LORD had commanded Moses.
Revised Ferrar-Fenton Bible	They also made the flower of the Holy Crown of pure gold, and engraved upon it, with the engraving of a seal, "Holiness to the EVER-LIVING," and fixed a cord of azure upon it to fasten it upon the top, as the EVER-LIVING commanded to Moses.
International Standard V	They made the medallion [Or plate] for the holy crown of pure gold, and they wrote on it an inscription like the engraving on a seal: "Holy to the Lord." They fastened a blue cord to it in order to fasten it on the turban above, as the Lord had commanded Moses.
Lexham English Bible	And they made the rosette [Or "medallion"] of the holy diadem of pure gold, and they wrote on it <i>with the</i> writing of seal engravings: "A holy object for Yahweh." And they put a blue cord on it to put it above on the turban, as Yahweh had commanded Moses.

Unfolding Bible Literal Text	They made the plate of the holy crown of pure gold; they engraved on it, like the engraving on a signet, "Holy to Yahweh." They attached to the turban a blue cord to the top of the turban. This was as Yahweh had commanded Moses.
Urim-Thummim Version	They designed the plate of the Holy crown of pure gold, and wrote on it a writing similar to the engravings of a seal, HOLINESS TO YHWH. They tied to it a lace of blue, to fasten it on the top on the turban, as YHWH commanded Moses.
Wikipedia Bible Project	And they made the base of the holy crown pure gold, and they wrote on it, as an engraver's writing, "holy for Yahweh". And they put on it a cyan string, to put on the turban from above, as Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	^f The plate of the sacred diadem was made of pure gold and inscribed, as on a seal engraving: "Sacred to the LORD." It was tied over the turban with a violet ribbon, as the LORD had commanded Moses. f. [39:30–31] Ex 28:36–37.
The Catholic Bible	The Turban. They made the plate of the holy crown out of pure gold and they wrote on it as an engraver would engrave a signet ring, "Holy to the LORD." They attached it with a blue cord to the front part of the turban, as the LORD had commanded Moses.
Revised English Bible–1989	They made a medallion of pure gold as the symbol of their holy dedication and inscribed on it as the engraving on a seal, "Holy to the LORD", and they fastened on it a violet braid to fix it on the turban at the top, as the LORD had commanded Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They made the ornament for the holy turban of pure gold; wrote on it the words, "Set apart for <i>ADONAI</i> ," like the engraving on a seal; and tied a blue cord on it to fasten it to the front of the turban — as <i>ADONAI</i> had ordered Moshe.
Kaplan Translation	[152. Making the Head-plate] They made the head-plate as a sacred coronet, out of pure gold. Written on it, in the same manner as a signet ring's engraving, were [the words], "Holy to God." They placed a twist of sky-blue wool on [the head-plate], so that it could be placed over the turban* [It was all done] as God had commanded Moses. 39 : S* over the turban. Thus, some say that either one thread went over the turban, or the cap went over the turban (see note on 28:37). Or, "to place it near the turban, which is above it (Targum Yonathan).
The Scriptures–2009	And they made the plate of the set-apart sign of dedication of clean gold, and wrote on it an inscription like the engraving of a signet: SET-APARTNESS TO יהוה. And they put on it a blue cord, to fasten it above on the turban, as יהוה had commanded Mosheh.
Tree of Life Version	Finally they made the plate of the holy coronet from pure gold, and wrote an inscription on it, like the engraving of a signet seal: HOLY TO Adonai. They tied to it a blue thread, to fasten onto the turban above, as Adonai commanded Moses.

Weird English, 𐤀𐤃𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THEY MADE THE GOLDEN PLATE, A DEDICATED THING OF THE SANCTUARY, OF PURE GOLD; AND HE WROTE UPON IT GRAVEN LETTERS AS OF A SEAL, HOLINESS TO JESUS. AND THEY PUT IT ON THE BORDER OF BLUE, SO THAT IT SHOULD BE ON THE TURBAN ABOVE, AS JESUS COMMANDED MOSES. (Exodus 36:38–40)
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Awful Scroll Bible	He was to make that shiny, of the set apart consecrated crown of pure gold, and was to write as to the writing of an engraving of a signet: Set apart to Sustains To Become. He was to put on it a cord of violet to fix it above the turban; as Sustains To Become is to have laid charge to Moses.
Concordant Literal Version	They also made the holy insignia blossom of pure gold and wrote on it a writing like engravings of a seal: Holy to Yahweh. And they put blue twine on it to put it on the turban above, just as Yahweh had instructed Moses.
exeGesés companion Bible	<u>CONSTRUCTION OF THE BLOSSOM OF THE HOLY SEPARATISM</u> And they work the blossom of the holy separatism of pure gold and inscribe an inscribing thereon, like the engravings of a seal, HOLY TO YAH VEH. And they give thereto a braid of blue, to give it upward on the tiara; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And they made the Tzitz Nezer HaKodesh of zahav tahor, and engraved upon it an inscription, like to the engravings of a chotam, KODESH LAHASHEM. And they tied unto it a turquoise cord, to fasten it on the Mitznefet above; as Hashem commanded Moshe.

Expanded/Embellished Bibles:

The Expanded Bible	They made a ·strip [rosette; medallion; plate; ^L flower] of pure gold, which is the holy ·crown [diadem], and ·carved [engraved] these words in the gold, as one might ·carve [engrave] on a ·seal [signet]: "Holy to the Lord." Then they tied ·this flat piece [a blue cord to it to fasten it] to the turban with a blue ribbon, as the Lord had commanded Moses.
Kretzmann's Commentary	And they made the plate of the holy crown of pure gold, a crown, or diadem, of holiness, and wrote upon it a writing, like to the engravings of a signet, holiness to the Lord. And they tied unto it a lace of blue, a hyacinth-colored, ornamental string, to fasten it on high upon the miter, as the Lord commanded Moses. Cf Exodus 28:39-42.
The Voice	They made the medallion, the sacred emblem that set <i>the high priest</i> apart, out of pure gold and engraved it like a seal with the inscription, "Holy to the Eternal." They fastened it with a blue cord to <i>the front of Aaron's turban</i> , exactly as the Eternal One instructed Moses.

Bible Translations with Many Footnotes:

The Complete Tanach	And they made the showplate, the holy crown, of pure gold, and they inscribed upon it an inscription like the engravings of a seal: "Holy to the Lord." And they placed upon it a cord of blue wool to place over the cap, from above as the Lord had commanded Moses.
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to place over the cap, from above: And by means of the threads, he would place them (sic) over the cap like a sort of crown. It is impossible to say that the showplate was over the cap, because in "Shechitath Kodashim" (Zevachim 19a) we learned: His [the Kohen Gadol's] hair was visible between the showplate and the cap, where he would place the tefillin, and the showplate was placed on the [Kohen Gadol's] forehead. Hence, the cap was above, and the showplate was below, so what is the meaning of: "over the cap, from above" ? Additionally, I found a problem in this [matter, namely that] here the text states, "And they placed upon it a cord of blue wool," and in the section dealing with the command (Exod. 28:37) it says, "And you shall place it upon a cord of blue wool." Therefore, I say that this cord of blue wool was composed of threads with which to tie it [the showplate] to the cap since the showplate extended only from ear to

ear. Thus how should he [the Kohen Gadol] tie it onto his forehead? Threads of blue wool were fastened to it [to the showplate] at both its ends and at its center, with which he would tie it [the showplate] and hang it upon the cap when it was on his head. Two threads were at each end, one above [the showplate] and one below [it] toward his forehead, and similarly at its center, for it is easy to tie it in this way, and it is not customary to tie with fewer than two threads. Therefore, it says: “upon a cord of blue wool,” and “upon it a cord of blue wool,” and he would tie their [the threads] two ends [one from above and one from below the showplate], all of them together behind him, opposite his nape, and he would place it [the showplate] upon the cap. Do not be astonished that it does not say, “cords (פְּלִיָּתָי) of blue wool” [i.e., in the plural], since they were many [threads, i.e., three threads], because we find in regard to the choshen and the ephod: “And they shall fasten the choshen by its rings to the rings of the ephod with a blue cord” (Exod. 28:28). [There] we are forced [to explain] that there were no fewer than two [threads even though the text states “cord” in the singular] because the two rings of the choshen were on the two ends of the choshen, and the two rings of the ephod were on the two shoulder straps of the ephod opposite them, and according to the [usual] way of tying [rings together], there were four threads [one for every ring]. In any case, fewer than two [threads] is impossible.

Rotherham's *Emphasized B.* And they made the burnished plate of the holy crown of pure gold,—and wrote thereupon a writing with the engravings of a seal-ring Holy unto Yahweh. And they placed there upon a cord of blue, to fasten it upon the turbanⁱ up above,—
As Yahweh commanded Moses.

ⁱ Or: “tiars.”

Literal, almost word-for-word, renderings:

A Faithful Version	And they made the plate of the holy crown of pure gold, and wrote upon it an inscription of the engravings of a signet, HOLINESS TO THE LORD. And they tied a lace of blue to it in order to fasten it on high upon the miter, even as the LORD commanded Moses.
Brenner's Mechanical Trans.	...and they (made) the blossom of the crown of specialness of pure gold, and they wrote upon him a thing written, carvings of a seal, a special thing (for) "YHWH ^{He Is} ", and they (placed) upon him a cord of blue, to (place) upon the <top> of the turban from <above>, <just as> "YHWH ^{He Is} " directed "Mosheh ^{Plucked out} ",...
Charles Thomson OT	And they made the plate of gold, a dedication of the sanctuary, of pure gold, and wrote thereon in letters engraved like a seal, Holiness to the Lord, and put it on a ribbon of blue that it might be hung upon the mitre above as the Lord commanded Moses. (Exodus 36:38–40)
Context Group Version	And they made the plate of the special crown of pure gold, and wrote on it a writing, like the engravings of a signet, HOLY TO YHWH. And they tied to it a lace of blue, to fasten it on the turban above; as YHWH commanded Moses.
Legacy Standard Bible	They made the plate of the holy crown of pure gold and wrote upon it with engraved writing [Lit <i>wrote on it a writing</i>] as found on a signet, “Holy to Yahweh.” They fastened [Lit <i>put</i>] a blue cord to it, to fasten [Lit <i>put</i>] it on the turban above, just as Yahweh had commanded Moses.
Modern English Version	They made the plate of the holy crown of pure gold and wrote on it an inscription, like the engravings of a signet: HOLINESS TO THE LORD. They attached to it a blue cord, to fasten it to the turban above, just as the LORD commanded Moses.
Modern Literal Version 2020	And they made the plate of the holy crown of pure gold and wrote upon it a writing, like the engravings of a signet, HOLY TO JEHOVAH. And they tied to it a lace of blue, to fasten it upon the headdress above, as Jehovah commanded Moses. {Exodus 39:32-40:38; Numbers 9:15-23}

Young's Updated LT

And they make the flower of the holy crown of pure gold, and write on it a writing, openings of a signet, "Holy to Jehovah;" and they put on it a ribbon of blue, to put it on the mitre above, as Jehovah has commanded Moses.

The gist of this passage: The construction of the hat is covered.
30-31

Exodus 39:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
ʾêth (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
tsîyts (צִיץ) [pronounced tseets]	<i>blossom, flower; a shiny thing [e.g., the plate of gold worn by the High Priest], tiara, turban; feather, wing</i>	masculine singular construct	Strong's #6731 BDB #847
Also spelled tsits (צִיץ) [pronounced tseets].			
nêzer (נֶזֶר) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazariteship</i>	masculine singular construct	Strong's #5145 BDB #634
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
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

Translation: They made a plate of pure gold for the holy crown.

They made for the turban worn by the High Priest a plate made of pure gold. This plate would be flattened out and set in a quarter-circle, so that it wrapped around the turban. Some graphics make this appear to be pretty much an added on piece; but the graphic I chose at the end of this passage appears to integrate this plate into the whole look of the turban.



The Plate of Pure Gold (a graphic); from [Courage with Grace Ministries](#); accessed February 9, 2024.

Although the people who made these clothes were very talented, we do not know exactly how the finished product actually looked.

Exodus 39:30b			
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
kâthab (כָּתַב) [pronounced <i>kaw-THAHB</i> ʰ]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	3 rd person masculine plural, Qal imperfect	Strong's #3789 BDB #507
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5920, #5921 BDB #752
mîk ^e ththâ ^b v (מִכְתָּב) [pronounced <i>mik^e-TAW^BV</i>]	<i>writing, handwriting, that which is written</i>	masculine singular construct	Strong's #4385 BDB #508
pittuach (פִּתּוּחַ) [pronounced <i>piht-TOO-ahkh</i>]	<i>carved work, engraving; statue</i>	masculine plural construct	Strong's #6603 BDB #836
chôthâm (חֹתָם) [pronounced <i>khoh-THAWM</i>]	<i>a seal, a signet ring</i>	masculine singular noun	Strong's #2368 BDB #368

Translation: *They wrote on it an inscription, [like] the engraving on a signet,...*

An inscription would be engraved upon this small gold plate. In the previous graphic, we see an inscription written in Hebrew (of course).

Exodus 39:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *...Set apart to Y^ehowah.*



I believe that this is a reference to the High Priest, who is set apart to God.

Exodus 39:30 They made a plate of pure gold for the holy crown. They wrote on it an inscription, [like] the engraving on a signet, *Set apart to Y^ehowah..* (Kukis mostly literal translation)

The *crown holy* is also called the *sacred diadem* in the NIV; and this designation is found here but not in the parallel passage mentioned above. A priest was someone who was separated from the rest of the populace and to God. These men ministered before God daily, offering sacrifices on behalf of others. No man could offer a sacrifice in his own behalf. In this way, they were peculiar to God, separated unto God.

The Crown of the High Priest and Its Gold Plate (a graphic); from *Dwelling in the Word*; accessed June 28, 2020.

Quite obviously, the graphic representations appears to be far more professional with the entire turban appearing much more of a cohesive unit.

Exodus 39:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
‘al (על) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5920, #5921 BDB #752
pâthîyl (פִּתְיֵל) [pronounced paw-THEEL]	<i>cord, thread; lace; line, ribbon, wire</i>	masculine singular construct	Strong's #6616 BDB #836
tekêleth (תְּכֵלֶת) [pronounced tek-AY-lehth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
‘al (על) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Exodus 39:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mits ^e nepheth (מִטְּנֶפֶת) [pronounced <i>mits-neh-FETH</i>]	<i>turban (of a high priest), diadem, mitre</i>	feminine singular noun with the definite article	Strong's #4701 BDB #857
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma ^e lâh (מַעַלָּה) [pronounced <i>mawg^e-LAW</i>]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751

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

Translation: And they attached to it [using] violet thread to affix to the turban over the head,...

This gold plate was then attached to the turban that would go on the head of the High Priest. Violet thread was used for this. The exact nature of how the plate was attached is also unknown to us.

Exodus 39:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka’ăsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 39:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water]</i> and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602

This phrase will occur 9 times in this chapter alone.

Translation: ...just as Y^ehowah commanded Moses.

This is another command that God made to Moses in Exodus 27:37–38.

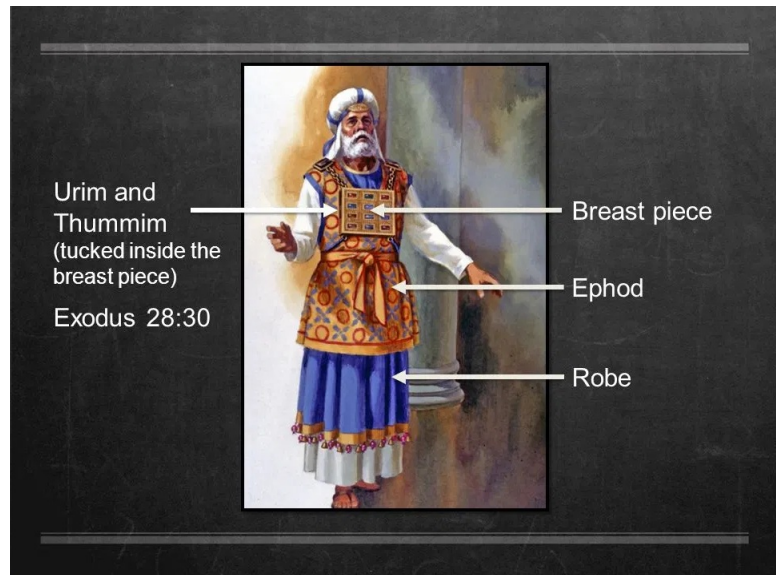
Exodus 39:31 And they attached to it [using] violet thread to affix to the turban over the head, just as Y^ehowah commanded Moses. (Kukis mostly literal translation)t

This merely described how the plate was held onto the turban.

Exodus 39:30–31 They made a plate of pure gold for the holy crown. They wrote on it an inscription, [like] the engraving on a signet, *Set apart to Y^ehowah*. And they attached to it [using] violet thread to affix to the turban over the head, just as Y^ehowah commanded Moses. (Kukis mostly literal translation)

Exodus 39:30–31 They constructed a plate of pure gold for the front of the holy crown. On this plate, they engraved the inscription, *Set apart to Jehovah*. They used violet thread to attach it to the turban that the High Priest would wear, just as Jehovah commanded Moses. (Kukis paraphrase)

The Uniform of the High Priest; the big picture (a graphic); from [Truth Snitch](#); accessed June 28, 2020.



The ESV; capitalized will be used below:

What Spiritual Uniforms are Proper for Today's Christian?

It is certainly reasonable to ask, so *this explains the uniforms of priests today or that the pope wears today? Should pastor-teachers be wearing a uniform which sets him apart from the believers in the pews?*

First of all, we are all priests in this **dispensation** (the Church Age); so there is no uniform described in the Scriptures for us all to wear (apart from the metaphorical uniform found in Ephesians 6).

Let's take a look at Ephesians 6:

Ephesians 6:11–12 **Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.**

What Spiritual Uniforms are Proper for Today's Christian?

Even though Paul speaks of armor here, but that our warring is not against flesh and blood (where an actual set of armor might be worn), but against the cosmic powers over this present darkness. That should help us to understand that, the war we are in is not like a battlefield war, which involves actual weapons and body armor. This is a spiritual battle.

Ephesians 6:13–15 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace.

The belt of truth is a reference to the Word of God. God is truth and we know His truth *only* from the Bible. The breastplate of righteousness means that we have been declared righteous by God, through faith in Christ. The footwear is what separates us from the ground or the earth. We accomplish that separation by means of **rebound**—naming our sins to God.

We take with us the **gospel** of peace (or the gospel of **reconciliation**). Our interactions with people, no matter how opposed they are to Christianity, is the gospel of Jesus Christ. This is good news, and it is good news to them just as it is for us. Jesus Christ died for all mankind, even those you find distasteful.

Ephesians 6:16–20 In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.

We walk by faith, so we use the shield of faith. We make decisions daily based upon our faith; the merit is in the object of our faith, and not the faith itself. Every person acts based upon their faith, regardless of whether they think that they do or not. Many people sincerely believe that they lead an evidenced-based life, that they depend only upon *proven* information (whether determined by rationalism or by empiricism) and that they have no faith whatsoever (they seem to have the notion that faith represents believing things which are totally and completely irrational, something that they would never do). However, in reality, their faith is firmly placed in a number of things—some things which they learned early in life and some positions which they have taken up later in life.

For the believer in Jesus Christ, faith in the Lord and faith in Bible doctrine is key—these are the absolutes in life; and our faith in the Word of God is what helps us to get through each day.

Without going into more detail, the key here is, we, as believers in this new age, also have a uniform, but that uniform is not one that can be seen; because the war we are in is a war which we cannot see.

Now, let me answer the first question, which was: *Does this passage explain the uniforms of priests today or that the pope wears today?* We are all priests; and, as we have just discussed, we do not wear a particular costume or uniform. People who think that they are *priests* in a way that is different from you and I admits, by that thought, that they do not know the New Testament or their place in the world.

When it comes to the pope, there is no office of the pope found in the Bible; there is no record of succession found in the Bible or in any theological writings of that era; and there is no clear delineation of



What Spiritual Uniforms are Proper for Today's Christian?

some sort of succession which is supposed to take place, starting with Peter. In other words, the pope can wear whatever thing he wants to wear, as it has nothing to do with us as believers.

Here are 4 different guys wearing special clothes. So that there is no misunderstanding, this has no place in the plan of God.

Some guy wearing a green overcoat for religious purposes (a graphic); from KFUO.org; accessed June 28, 2020. This is one of two people. I did not feel like watching the video to figure out which guy it was.

3 Catholics wearing special clothes (a graphic); from Novus Ordo Watch; accessed June 28, 2020. No idea who is who, or why they are wearing that garb; but this has no place in the New Testament era.



Everything that Aaron wears and his sons wear is representative; it is typical, looking forward to the coming of the Lord Jesus Christ. After Jesus has appeared, there is no more reason to have some sort of thing represent the Lord coming again. We know this doctrinally, as it is taught in the New Testament; but we do not need a series of rituals and special duds that point us in that direction. No such thing can be found in the New Testament.

The believer in the new era (the Church Age) has no reason to wear things to symbolize this or that. The ancient Hebrew wore things as symbols or shadows or types of future things. Generally speaking, we do not do that in the Church Age, the sole exception being the Eucharist (which is symbolic and not real). Some people believe that baptism is a part of the Church Age as well.

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[Chapter Outline](#)

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The Finished Work Is Inventoried

And so they complete work of a tabernacle of a tent of appointment; and so does sons of Israel as all which commands Y^ehowah Moses; so they did.

Exodus
39:32

The sons of Israel completed the work for the Tabernacle—the Tent of Appointment; they did all that Y^ehowah commanded Moses; therefore, they did [all of these things].

The sons of Israel completed all of the work for the Tabernacle—the Tent of Appointment. They did all that Jehovah had commanded Moses. They did everything that God commanded them to do.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they complete work of a tabernacle of a tent of appointment; and so does sons of Israel as all which commands Y^ehowah Moses; so they did.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

So all the work of the tabernacle and of the roof of the testimony was finished: and the children of Israel did all things which the Lord had commanded Moses. (V. 31)

Aramaic ESV of Peshitta

Thus all the work of the Tabernacle of the Tabernacle was finished. The B'nai Yisrael did according to all that Mar-Yah commanded Mosha; so they did.

Lamsa's Peshitta (Syriac)	And all the work of the Time Tabernacle was fulfilled and the children of Israel made all that LORD JEHOVAH commanded Moshe, so they did.
Samaritan Pentateuch	Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they. (V. 33)
Updated Brenton (Greek)	I could not find the parallel verse in the Greek.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So all the work on the House of the Tent of meeting was done; as the Lord had given orders to Moses, so the children of Israel did it.
Easy English	Moses checks the tabernacle So the workers finished making everything for the tabernacle, the Tent of Meeting. The Israelites made everything exactly as the Lord had commanded Moses.
Easy-to-Read Version—2008	So all the work on the Holy Tent, that is, the Meeting Tent, was finished. The Israelites did everything just as the LORD had commanded Moses.
God's Word™	So all the work on the inner tent (the tent of meeting) was now done. The Israelites followed all the LORD'S instructions to Moses.
Good News Bible (TEV)	All the work on the Tent of the LORD's presence was finally completed. The Israelites made everything just as the LORD had commanded Moses.
The Message	That completed the work of The Dwelling, the Tent of Meeting. The People of Israel did what God had commanded Moses. They did it all.
Names of God Bible	The Tent Is Brought to Moses So all the work on the inner tent (the tent of meeting) was now done. The Israelites followed all Yahweh's instructions to Moses. Then they brought everything to Moses—the inner tent, the outer tent and all its furnishings, the fasteners, frames, crossbars, posts, sockets, the cover made of rams' skins dyed red, the cover made of fine leather, [Hebrew meaning uncertain.] the canopy over the ark, the ark containing the words of God's promise with its poles and the throne of mercy, the table with all the dishes, the bread of the presence, the pure gold lamp stand with its lamps in a row and all its utensils, the olive oil for the lamps, the gold altar, the anointing oil, the sweet-smelling incense, the screen for the entrance to the tent, the bronze altar with its bronze grate, its poles, and all its accessories, the basin with its stand, the curtains for the courtyard, the posts, bases, and screen for the entrance to the courtyard, the ropes and pegs—all the equipment needed for the service of the inner tent (the tent of meeting)— the special clothes worn when serving as priests in the holy place—both the holy clothes for the priest Aaron and the clothes for his sons when serving as priests. The Israelites had done all the work following Yahweh's instructions to Moses. Vv. 32–42 in the NOG Bible.
NIRV	The Holy Tent Is Completed So all the work on the holy tent, the tent of meeting, was completed. The Israelites did everything just as the Lord had commanded Moses.

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

Casual English Bible	Moses, quality control inspector Workers finished making the tent worship center. The people of Israel did everything the LORD told Moses they should do.
Contemporary English V.	So the people of Israel finished making everything the LORD had told Moses to make.
The Living Bible	And so at last the Tabernacle was finished, following all of the Lord's instructions to Moses.

New Berkeley Version
New Life Version

The Work Finished

So all the work of the holy tent, the meeting tent, was finished. The sons of Israel did all that the Lord had told Moses.

Unfolding Bible Simplified

Finally, they finished all the work of making the sacred tent and brought everything to Moses. They had made them exactly as Yahweh had commanded them to

Partially literal and partially paraphrased translations:

American English Bible

So, all the work on the Tent of Proofs was finally completed by the sons of Israel, just as the Lord had given the instructions to Moses.

Beck's American Translation

Common English Bible

Completion of dwelling construction

In this way all the work of the meeting tent dwelling was finished. The Israelites did everything just exactly as the Lord had commanded Moses.

New Advent (Knox) Bible

So the sons of Israel finished making the tabernacle, and all that covered in the sacred record, carrying out all the prescriptions the Lord had given to Moses. V. 31 in the Knox Bible.

Translation for Translators

Finally they finished all the work to make the Sacred Tent. They brought to Moses/me all the things that they had made. They had made them exactly as Yahweh had commanded me.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Moses's Inspection of the Tabernacle

So all the work for the tabernacle, the tent of meeting, was finished. The Israelites did everything just as the Lord had commanded Moses.

Revised Ferrar-Fenton Bible.

International Standard V

Moses Inspects the Completed Work

All the work on the tent of the Tent of Meeting was completed, and the Israelites had crafted it according to everything that the Lord had commanded Moses, as they should have. [Lit. *Moses. So they had done.*]

Jubilee Bible 2000

Thus was all the work of the tabernacle, the tabernacle of the testimony finished, and the sons of Israel did according to all that the LORD had commanded Moses, so did they.

Lexham English Bible

Preparations Complete

And all the work of the tabernacle of the tent of assembly was finished, and the Israelites [Literally "sons/children of Israel"] had done according to all that Yahweh had commanded Moses; so they did.

Unfolding Bible Literal Text

So the work on the tabernacle, the tent of meeting, was finished. The people of Israel did everything. They followed all the instructions that Yahweh had given to Moses

Urim-Thummim Version

So was all the work of the Tabernacle/tent at the Appointed Place finished, and the children of Israel accomplished everything that YHWH commanded Moses and so it was done.

Wikipedia Bible Project

And all the work of the tent of events was completed, and the sons of Israel did as all that Yahweh commanded of Moses. So they did.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

So all the work of the tabernacle, that is the Tent of Meeting, was completed. In carrying it out the sons of Israel had done exactly as Yahweh had directed Moses.

The Heritage Bible	And all the work of the tabernacle of the tent of appointed meeting was finished, and the children of Israel did according to all that Jehovah commanded Moses; thus they did.
New American Bible (2011)	Presentation of the Work to Moses. Thus the entire work of the tabernacle of the tent of meeting was completed. The Israelites did the work just as the LORD had commanded Moses; so it was done.
The Catholic Bible	Moses Inspects the Tabernacle. Thus, all of the work of the tabernacle, of the tent of meeting, was finished. The children of Israel had done everything just as the Lord had commanded Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Thus all the work for the tabernacle, the tent of meeting, was finished, with the people of Isra'el doing everything exactly as ADONAI had ordered Moshe.
Kaplan Translation	[15J. The Tabernacle is Completed] All the work on the Communion Tent Tabernacle was thus completed.* The Israelites did exactly as God had commanded Moses.
The Scriptures—2009	And all the work of the Dwelling Place of the Tent of Appointment was completed. And the children of Yisra'el did according to all that יהוה had commanded Mosheh, so they did.
Tree of Life Version	So all the work of the Tabernacle, the Tent of Meeting, was finished. Bnei-Yisrael did everything according to what Adonai had commanded Moses—they did it just so.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	I could not find the parallel verse in the Greek.
Awful Scroll Bible	The service of the dwelling place, even the tent of appointed place was to be finished. The sons of Isra-el were effecting, as Sustains To Become is to have given charge to Moses, even are they to have effected them.
exeGesés companion Bible	<u>INSPECTION OF THE TABERNACLE</u> Thus all the service of the tabernacle of the tent of the congregation is finished: and the sons of Yisra El work according to all Yah Veh misvahed Mosheh - thus they work.
Orthodox Jewish Bible	Thus was all the work of the Mishkan of the Ohel Mo'ed finished; and the Bnei Yisroel did according to all that Hashem commanded Moshe, so did they.
Rotherham's <i>Emphasized B.</i>	Thus was finished all the work of the habitation of the tent of meeting,—thus did the sons of Israel, <according to all that Yahweh commanded Moses> so did they.

Expanded/Embellished Bibles:

The Expanded Bible	So all the work on the [^L Tabernacle of the] Meeting Tent was finished. The Israelites [^L sons/T children of Israel] did everything just as the Lord had commanded Moses.
Kretzmann's Commentary	Verses 32-43 Moses Approves the Work Thus was all the work of the Tabernacle of the Tent of the Congregation finished; and the children of Israel did according to all that the Lord commanded Moses, so did they.

The Voice All the work that went into the sanctuary of the congregation tent was *finally* finished. The Israelites did everything exactly as the Eternal One had instructed Moses.

Bible Translations with Many Footnotes:

The Complete Tanach All the work of the Mishkan of the Tent of Meeting was completed; the children of Israel had done [it]; according to all that the Lord had commanded Moses, so they had done.

the children of Israel had done: the work; according to all that the Lord had commanded, etc..

Kaplan Translation
NET Bible®

Moses Inspects the Sanctuary

¹⁷ So all the work of the tabernacle, the tent of meeting, was completed, and the Israelites did according to all that the Lord had commanded Moses – they did it exactly so.

^{17sn} The last sections of the book bring several themes together to a full conclusion. Not only is it the completion of the tabernacle, it is the fulfillment of God's plan revealed at the beginning of the book, i.e., to reside with his people.

Literal, almost word-for-word, renderings:

A Faithful Version

Brenner's Mechanical Trans. ...and all the service of the dwelling of the tent of the appointed place was finished, and the sons of "Yisra'el" ^{He turns El aside} (made) it just like (what) "YHWH" ^{He is} directed "Mosheh" ^{Plucked out}, so they (made),...

Charles Thomson OT
Legacy Standard Bible

I could not find the parallel verse in the Greek.

Thus all the service of *constructing* the tabernacle [Lit *dwelling place*] of the tent of meeting was completed; and the sons of Israel did according to all that Yahweh had commanded Moses; so they did.

Literal Standard Version

And all the service of the Dwelling Place of the Tent of Meeting is completed; and the sons of Israel do according to all that YHWH has commanded Moses; so they have done.

New European Version

The Tabernacle Components Are Completed

Thus all the work of the tabernacle of the Tent of Meeting was finished. The children of Israel did according to all that Yahweh commanded Moses; so they did.

Niobi Study Bible

The Work Completed

Thus was all the work of the tabernacle of the tent of the congregation finished, and the children of Israel did according to all that the LORD commanded Moses; so did they.

Young's Updated LT

And all the service of the tabernacle of the tent of meeting is completed; and the sons of Israel do according to all that Jehovah has commanded Moses; so they have done.

The gist of this passage: All of the component parts of the Tabernacle are completed.

Exodus 39:32a

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

Exodus 39:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kālâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to be past, to go by; to consume, to waste, to destroy; to be completed or finished, to be accomplished or fulfilled; to be consumed [wasted or spent]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3615 BDB #477
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
‘ăbôdâh (עֲבֹדָה) [pronounced ġu ^b -vo-DAWH]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
mîsh ^e kân (מִשְׁכָּן) [pronounced mîsh ^e -KAWN]	<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
’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-ĠADE]	<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: The sons of Israel completed the work for the Tabernacle—the Tent of Appointment;...

I used the subject which is actually found in v. 32b.

This marks the completed work of the Tabernacle and all of its components.

Exodus 39:32b			
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
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793

Exodus 39:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כָּל) [pronounced kohl]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
K ^e kôl asher (כָּל אֲשֶׁר) appears to mean as all, according to all that, just as all that, just as, exactly as, exactly as all which.			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

This is close to the phrase found 9x in this chapter.

Translation: ...they did all that Y^ehowah commanded Moses;...

I moved the subject found in v. 32b and placed it with the first portion of this verse.

God gave Moses a set of very specific instructions, and these instructions were followed.

Exodus 39:32c

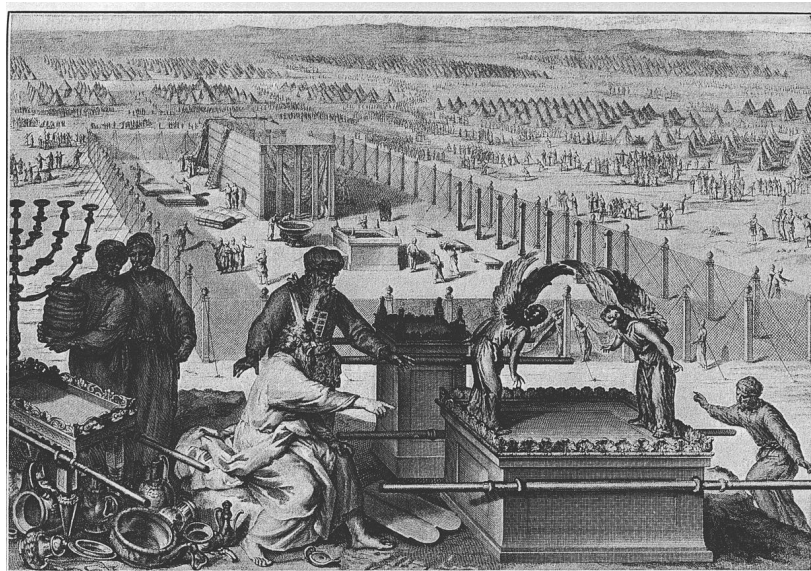
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793

Translation: ...therefore, they did [all of these things].

Possibly, this should be connected to a portion of v. 32b, giving us, *all that Y^ehowah commanded Moses, so they did*. I do not recall if anyone translated this verse in this way. That portion of v. 32b seems like it could go with either the phrase before or after it.

Exodus 39:32 The sons of Israel completed the work for the Tabernacle—the Tent of Appointment; they did all that Y^ehowah commanded Moses; therefore, they did [all of these things]. (Kukis mostly literal translation)

This will be a summary of the work which was completed. All of these things to be done were put under the direction of Bezalel and certain crafts were under the guidance of Oholiab. Once these things had been constructed, all the various items were brought to Moses for their final assemblage.



Exodus 39:32 The sons of Israel completed all of the work for the Tabernacle—the Tent of Appointment. They did all that Jehovah had commanded Moses. They did everything that God commanded them to do. (Kukis paraphrase)

Erection of the Tabernacle and Sacred Vessels (by Gerard Hoet 1728); from [Sign of the Rose](#); accessed February 9, 2024.

What God told Moses to build was built. All of these things are listed below, between vv. 33–41. I did not want a passage of 8 verses, so I split it up, somewhat arbitrarily. Vv. 38–41 is what is built outside of the Tabernacle.

And so they bring the Tabernacle unto Moses, the tent and all his manufactured goods; his hooks, his frames, his bars and his pillars and his bases; and a covering of skins of the ram dyed red and a covering of skins of the dolphins; and a veil of the covering. [They also bring] an Ark of the Testimony and his poles and the Mercy Seat; the table and all his manufactured goods, and bread of the faces; the lampstand the pure, her lamps, lamps of the row, and all her manufactured goods and oil of the light;...

Exodus
39:33–37

The artisans, craftsmen and Levites [lit., *they*] brought the Tabernacle to Moses: the tent and all of the manufactured items, [including] its hooks, its framing boards, its bars, its pillars and its bases; and the [roof] covering from ram skins dyed red and the [roof] covering of the dolphin skins; and the veil of covering [to partition off the Holy of Holies]. [They also brought] the Ark of Testimony, its poles and the Mercy Seat; the table and its manufactured items; and the bread of [God's] Presence; the lampstand [made] of pure [gold]; its lamps (the lamps [are] set in a row); all of its manufactured items and oil for the light;...

The artisans, craftsmen and Levites brought the Tabernacle to Moses. They brought the tent and all of the things constructed for it, including its hooks, frame boards, bars, pillars and bases; along with the ram skins dyed red to cover the roof, the dolphin skins used to cover the roof; and the veil of covering to demarcate the Holy of Holies. They also brought to Moses the Ark of Testimony along with its poles and the Mercy Seat; the table and the things constructed for it; the bread of God's Presence, which was to be placed upon the table; the lampstand made of pure gold, with its lamps all lined up in a row, all of the items constructed for the lamp, and the oil to provide fuel for the lamps.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they bring the Tabernacle unto Moses, the tent and all his manufactured goods; his hooks, his frames, his bars and his pillars and his bases; and a covering of skins of the ram dyed red and a covering of skins of the dolphins; and a veil of the covering. [They also bring] an Ark of the Testimony and his poles and the Mercy Seat; the table and all his manufactured goods, and bread of the faces; the lampstand the pure, her lamps, lamps of the row, and all her manufactured goods and oil of the light;...

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

And they offered the tabernacle, and the roof, and the whole furniture, the rings, the boards, the bars, the pillars and their sockets, The cover of rams' skins dyed red, and the other cover of violet skins, The veil, the ark, the bars, the propitiatory, The table, with the vessels thereof, and the loaves of proposition: The candlestick, the lamps, and the furniture of them, with the oil:... (vv. 32–36)

Aramaic ESV of Peshitta

They brought the Tabernacle to Mosha, the tent, with all its furniture, its clasps, its boards, its bars, its pillars, its sockets, the covering of rams' skins dyed red, the covering of sea cow hides, the veil of the screen, the ark of the testimony with its poles, the mercy seat, the table, all its vessels, the show bread, the pure menorah, its lamps, even the lamps to be set in order, all its vessels, the oil for the light,...

Lamsa's Peshitta (Syriac)

And they brought the Tabernacle to Moshe, the Tabernacle and all its implements, and its rings, and its clasps, and its boards, and its nails and its bars, and its pillars and its sockets, And the covering of skins of rams that were dyed red, and a covering of sky blue of leather of rams and, the face of the door of the covering, And the ark of the Testimony, and its poles and the Mercy Seat, And the table and all its garments and the bread of the faces, And the pure menorah and its lamps, and the lamps of its sides and all its implements, and oil that gives light,...

Samaritan Pentateuch

And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, his pillars, and his sockets And the covering of rams'

skins dyed red, and the covering of badgers' skins, and the veil of the covering The ark of the testimony, and the staves thereof, and the mercy seat The table, and all the vessels thereof, and the showbread The pure candlestick, [with] the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light... (vv. 34–38)

Updated Brenton (Greek) I have not found the parallel passage in the Greek.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then they took the House to Moses, the tent with all the things for it; its hooks, its boards, its rods, its pillars, and its bases; The outer cover of sheepskins coloured red, and the cover of leather, and the veil for the doorway; The ark of the law, with its rods and its cover; The table, with all its vessels and the holy bread; The support for the lights, with the vessels for the lights to be put in their places on it, and all its vessels, and the oil for the lights;...
Easy English	Then they brought the tabernacle to Moses. They brought the tent and all the things that would be in it. They brought the hooks, boards, sticks, poles and bases. They brought the red leather from sheep's skins, and the other kinds of good leather that covered the tent. They also brought the curtain that hid the Most Holy Place. They brought the Covenant Box with its poles and its special lid. They brought the special table with all its dishes, and the special bread to put on the table for the Lord. V. 37 will be placed with the next passage for context.
Easy-to-Read Version–2008	Then they showed the Holy Tent and everything in it to Moses. They showed him the rings, the frames, the braces, the posts, and the bases. They showed him the covering of the Tent that was made from ram skins dyed red and the covering that was made from fine leather. And they showed him the curtain that covered the entrance to the Most Holy Place. They showed Moses the Box of the Agreement, the poles used for carrying it, and the mercy-cover. They showed him the table with everything on it and the special bread. They showed him the pure gold lampstand and the lamps on it, the oil, and all the other things that were used with the lamps.
God's Word™	Then they brought everything to Moses-the inner tent, the outer tent and all its furnishings, the fasteners, frames, crossbars, posts, sockets, the cover made of rams' skins dyed red, the cover made of fine leather, the canopy over the ark, the ark containing the words of God's promise with its poles and the throne of mercy, the table with all the dishes, the bread of the presence, the pure gold lamp stand with its lamps in a row and all its utensils, the olive oil for the lamps,...
Good News Bible (TEV)	They brought to Moses the Tent and all its equipment, its hooks, its frames, its crossbars, its posts, and its bases; the covering of rams' skin dyed red; the covering of fine leather; the curtain; the Covenant Box containing the stone tablets, its poles, and its lid; the table and all its equipment, and the bread offered to God; the lampstand of pure gold, its lamps, all its equipment, and the oil for the lamps;...
The Message	They presented The Dwelling to Moses, the Tent and all its furnishings: fastening hooks frames crossbars posts bases tenting of tanned ram skins tenting of dolphin skins veil of the screen Chest of The Testimony with its poles

and Atonement-Cover
Table
with its utensils
and the Bread of the Presence.

NIRV

Then they brought the holy tent to Moses along with everything that belonged to it. Here are the things they brought:
hooks, frames, crossbars, posts and bases
the covering of ram skins dyed red, the covering of another kind of strong leather and the curtain that hides the ark
the ark where the tablets of the covenant law are kept, the poles and the cover for the ark
the table for the holy bread with all its things and the holy bread
the pure gold lampstand with its row of lamps and everything used with it, and the olive oil that gives light...

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

Casual English Bible

They loaded up everything they made and delivered it to Moses—the entire worship center:
tent sanctuary and everything in it,
clasps,
frames,
crossbars,
bases,
red ram sheepskin,
top-quality leather,
curtain for entrance into the Most Sacred Room,
box holding the Ten Commandments, [4]
poles to carry it,
lid where high priest would ask for forgiveness each year, on the Day of Atonement, [5]
table and all its utensils,
Bread of God's Presence [6] that sits on the table,
solid gold lampstand with lamps and utensils,
olive oil fuel for the lamps,...

⁴39:35 Better known as the Ark of the Covenant, Israel's most sacred relic, kept in the Most Sacred Room in the tent worship center.

⁵39:35 Known today as Yom Kippur, this is the most solemn day on the Jewish calendar. The high priest appeals for the forgiveness of sins that the people of the nation had committed in the past year. Jews taught that God's footrest was the lid on the Ark of the Covenant, the gold-covered chest that held the Ten Commandments (1 Chronicles 28:2). Two winged beings called cherubim rested at each end of the lid. "Cherubim" is Kerubim in Hebrew. These are celestial beings mentioned throughout the Bible. Ancient Middle Eastern creatures with similar names, such as kirubu, reportedly served gods. The creatures were portrayed in statues of beings such as human-headed lions with wings. These statues guarded entrances to cities and palaces.

⁶39:36 The table was for displaying consecrated bread, known as the Bread of the Presence, or Shewbread. Every Sabbath day, priests put 12 fresh loaves of bread on the table. A week later, priests ate those loaves and replaced them with another dozen loaves of bread (Leviticus 24:5-9).

Contemporary English V.

Then they brought it all to Moses: the sacred tent and its equipment, including the hooks, the framework and crossbars, and its posts and stands; the covering of tanned ram skins and fine leather; the inside curtain; the sacred chest with its

The Living Bible

carrying poles and the place of mercy; the table with all that goes on it, including the sacred bread; the lampstand of pure gold, together with its equipment and oil;...

Then they brought the entire Tabernacle to Moses:

Furniture; clasps; frames; bars;

Posts; bases; layers of covering for the roof and sides—the rams' skins dyed red, the specially tanned goatskins, and the entrance drape; the Ark with the Ten Commandments in it;

The carrying poles;

The place of mercy;

The table and all its utensils;

The Bread of the Presence;

The pure gold [*gold*, implied.] lampstand with its lamps, utensils, and oil;...

New Berkeley Version

New Life Version

. They brought the meeting tent to Moses, the tent and all its objects, its hooks, all kinds of pieces of wood, pillars and bases. They brought the covering of rams' skins made red, the covering of badgers' skins, and the curtain to hang in front of the most holy place. They brought the special box of the agreement, its long pieces of wood for carrying it and its mercy-seat, the table and all its objects, the bread to be put before the Lord, the pure gold lamp-stand with its lamps, all its objects and the oil for the light.

New Living Translation

Unfolding Bible Simplified

. They brought to him the sacred tent and all the things that were used with it—the hooks, the frames, the crossbars, the posts and their bases; the coverings for the sacred tent that were made of tanned rams' skins and goatskins; the curtains; the sacred chest that contained the stone slabs on which the commandments were written and the lid for the chest. The workers also finished these items for the sacred tent: The table with all the things to be used with it and the bread to display before God; the lampstand made of pure gold with all its lamps and the things that were used to take care of it, and the oil for the lamps;...

Partially literal and partially paraphrased translations:

American English Bible

The blue [thread], the purple [yarn], and the scarlet [material] that was left over, was used to make [more] garments for Aaron to wear in his services at the Holy Place. They also brought garments to Moses for use in the Tent, as well as [things] for its furnishings, bases, rafters, and posts for the Chest of the Sacred Agreement and its carriers, and for the Altar and its furnishings.

They made:

- The anointing oil,
- The incense,
- The holy lampstand its lamps (that held oil for the light),... [Kukis: There are two separate pages where the AEB is kept online and they are formatted differently. The **original page** has all the furnishings in two paragraphs; the **newer page** has the materials separated as you see above. The page location difference is *.com versus *.org. Also, on the original page, when it comes to cutting and pasting, the material retains more of its formatting than on the new page.]

Beck's American Translation

Common English Bible

Then they brought to Moses the dwelling, the tent, and all its equipment:

its clasps, its boards, its bars, its posts, and its bases,

the covering of rams' skins dyed red, the covering of beaded leather, and the veil for a screen,

the chest containing the covenant with its poles and the cover,

the table with all its equipment and the bread of the presence,

	the pure lampstand with its lamps set on it and all its equipment, and the oil for the light,...
New Advent (Knox) Bible	And they brought the tabernacle to Moses, the tent itself and all its furniture, rings, frames, poles, posts and sockets; the canopy of rams' fleeces dyed red, and the other canopy of skins dyed violet; the veil, the ark with its poles, and the throne; the table with its appurtenances and the loaves that were to be set out on it; the lamp-stand, with its lamps and its other appurtenances, and the oil for it; the golden altar, the ointment, and the incense made from spices; the hanging for the tabernacle approach; the brazen altar, with its grate, its poles, and all its appurtenances; the basin with its stand; the hangings for the court, and the posts with their sockets; the hanging for the entrance of the court, its ropes and its pegs. Nothing was missing of all the appurtenances that had been prescribed for the needs of the tabernacle, the shrine of the covenant. Vv. 32–40 in the Knox Bible.
Translation for Translators	They brought to him/me the Sacred Tent and all the things that were used with it: the hooks, the frames, the crossbars, the posts and their bases, the coverings for the Sacred Tent that were made of tanned/dyed rams' skins and goatskins, the curtains, the sacred chest that contained the stone slabs <i>on which the commandments were written</i> , the poles, the lid for the chest, the table with all the things that were used with it, the sacred bread <i>that was offered to God</i> , the lampstand made of pure gold and all its lamps and all the things that were to be used to take care of it, the oil for the lamps,...

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Therefore they brought the tent to Moses;— the sanctuary and all its furniture, its hooks, its planks, its bars, its pillars and bases; and the awning of red ram skins, and the awning of badger skins, and curtains for the skreen; with the Ark of Witnesses, and its staves, and its covers; and the table, and all its furniture; and the Shewbread, ¹ with the Lamp of Splendour, and its reflectors, and its series of lamps, and the whole of its appliances; and the oil for the lamps;...
	1 Bread of the Presence.—F.F.
International Standard V	They brought to Moses the tent, the tent, all its furnishings, its clasps, its boards, its bars, its pillars, its sockets, the covering of ram skins dyed red, [Or of tanned ram skins] the covering of dolphin [Or <i>dugong</i> ; i.e. a marine animal similar to a walrus or manatee] skins, the curtain, [I.e. the one that separates the Holy Place from the Most Holy Place] the Ark of the Testimony and its poles, the Mercy Seat, the table and all its utensils, the bread of the presence, the lamp stand of pure gold, [Lit. <i>the pure lamp stand</i>] its lamps (with the lamps in order), its furnishings, its oil for lighting,...
Lexham English Bible	And they brought the tabernacle to Moses, the tent and all its equipment, its hooks, its frames, [Or “boards” or “planks”] its bars, and its pillars and its bases; and the covering of the red-dyed ram skins and the covering of fine leather and the curtain of the screen; the ark of the testimony and its poles and the atonement cover; the table, all its equipment, and the bread of the presence; the pure <i>gold</i> lampstand, its lamps—the lamps of the row—and all its equipment and the oil of the light;...
Unfolding Bible Literal Text	.
Unlocked Literal Bible	They brought the tabernacle to Moses—the tent and all its equipment, its clasps, frames, bars, posts, and bases; the covering of ram skins dyed red, the covering of fine leather, and the curtain to conceal the ark of the testimony, as well as the poles and the atonement lid. They brought the table, all its utensils, and the bread of the presence; the lampstand of pure gold and its lamps in a row, with its accessories and the oil for the lamps;...
Urim-Thummim Version	They brought the Tabernacle/tent to Moses, and all its furniture, hooks, boards, bars, pillars, sockets, and the covering of rams' skins dyed red, the covering of

animal hides, and the veil of the covering. The Ark of the Testimony, bars, the Covering-Lid, the table, and all its vessels, and the Presence Bread. The pure lamp stand with the lamps, even with the lamps to be set in rank, and all the vessels and the oil for light.

Wikipedia Bible Project

And they brought the dwelling to Moses, the tent and all its implements, its clasps, its planks, its bolts, and its columns and its sockets. And the reddened ram-skin cover, and the seal-skin cover, and the screening curtain. The crate of the testimony, and its beams, and the cover. The table, with all its implements, and the showbread. The pure menorah, its lights, the lights of services, and all its implements, and the lighting oil.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And they brought the tabernacle to Moses, the tent, and all its furniture, its hooks, its boards, its bars, and its columns, and its bases,
And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering,
The ark of the testimony, and its separators, and its mercy seat,
The table, and all its vessels, and the bread of his face,
The pure lampstand with its lamps, the lamps to be set in order, and all its vessels, and its oil for light,...

New American Bible (2011)

They then brought to Moses the tabernacle, the tent with all its furnishings, the clasps, the frames, the bars, the columns, the pedestals, the covering of rams' skins dyed red, the covering of tahash skins, the curtain veil; the ark of the covenant with its poles, the cover, the table with all its utensils and the showbread, the pure gold menorah with its lamps set up on it and with all its utensils, the oil for the light,...

New Jerusalem Bible

They then brought Moses the Dwelling, the Tent and all its accessories: its clasps, frames, crossbars, poles and sockets;
the cover of rams' skins dyed red, the cover of fine leather and the screening curtain;
the ark of the Testimony and its shafts, and the mercy-seat;
the table, all its accessories and the loaves of permanent offering;
the lamp-stand of pure gold, its lamps -- the array of lamps -- and all its accessories, and the oil for the light;...

Revised English Bible—1989

They brought the Tabernacle to Moses, the tent and all its furnishings, its fasteners, frames, bars, posts, and sockets,
the covering of tanned rams' skins and the outer covering of dugong-hides, the curtain of the screen,
the Ark of the Testimony and its poles, the cover,
the table and its vessels, and the Bread of the Presence,
the pure lampstand with its lamps in a row and all its fittings, and the lamp oil,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(LY: iv) Then they brought the tabernacle to Moshe — the tent and all its furnishings, clasps, planks, crossbars, posts and sockets; the covering of tanned ram skins, the covering of fine leather and the curtain for the screen; the ark for the testimony, its poles and the ark-cover; the table, all its utensils and the showbread; the pure *menorah*, its lamps and their arrangement for display, its accessories and the oil for the light;...

Kaplan Translation

[154. Moses Approves]

They brought the Tabernacle to Moses/ [There was] the Communion Tent along with its equipment, its fastenings, beams, crossbars, pillars and bases; the roof of reddened rams' hides, the roof of blue processed hides, the cloth partition; the Ark

The Scriptures–2009	<p>of Testimony and its carrying poles, the ark cover, the table and its equipment, the showbread, the pure [gold] menorah along with its prescribed lamps,* all its utensils, and the illuminating oil;...</p> <p>And they brought the Dwelling Place to Mosheh, the tent and all its furnishings, its hooks, its boards, its bars, and its columns, and its sockets, and the covering of rams' skins dyed red, and the covering of fine leather, and the veil of the covering, the ark of the Witness with its poles, and the lid of atonement, the table, and all its utensils, and the showbread, the clean lampstand with its lamps, the lamps to be put in order, and all its utensils, and the oil for light;...</p>
Tree of Life Version	<p>Then they brought the Tabernacle to Moses, along with the tent and all of its furnishings, its clasps, its boards, its crossbars, its pillars, and its bases; along with the covering of ram skins dyed red, and the covering of sealskins, the veil of the curtain; as well as the Ark of the Testimony with its poles, and the atonement cover; the table and all of its utensils, the showbread; the pure menorah with its lamps to be set in order, along with all of its utensils, and oil for the light;...</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible Awful Scroll Bible	<p>I have not found the parallel passage in the Greek.</p> <p>They were to bring the dwelling place to Moses, even the tent, its implements, hooks, boards, bars, pillars, and sockets, with the covering of ram's hide dyed red, the covering of sea cow's hide, and the veil of the covering, also the ark of the testimony, its poles, and cover, with the table, and its implements, and the bread turned before it, the pure lampstand, its lamps, the lamp's setting in order implements, and the oil for to light;...</p>
Concordant Literal Version	<p>Then they brought the tabernacle to Moses, the tent and all its furnishings, its links, its hollow tapers, its bars and its columns and its sockets, also the cover of reddened rams' hides, the cover of azure hides and the portiere curtain, the coffer of the testimony with its poles and the propitiatory shelter, the table, with all its furnishings and the bread of the presence, the pure lampstand and its lamps, with the lamps in array, and all its furnishings and oil for the luminary;...</p>
exeGesés companion Bible	<p>And they bring the tabernacle to Mosheh, the tent and all its instruments, its hooks, its boards, its bars and its pillars and its sockets, and the covering of reddened skins of rams and the covering of skins of badgers and the veil of the covering; the ark of the witness and its staves and the kapporeth; the table and all its instruments and the face bread; the pure menorah with its lamps - with the lamps to be in rows and all its instruments and the oil for light;...</p>
Orthodox Jewish Bible	<p>And they brought the Mishkan unto Moshe, the Ohel, and all its utensils, its hooks, its kerashim, its crossbars, and its amudim, and its sockets, And the Mikhseh of reddyed ram skins, and the Mikhseh of tachash skins, and the Parochet HaMasach, The Aron HaEdut, and the carrying poles thereof, and the Kapporet, The Shulchan, and all the utensils thereof, and the Lechem HaPanim,</p>

The Menorah Hatehorah, with the nerot (lamps) thereof, even with the nerot (lamps) of the order prescribed, and all the utensils thereof, and the Shemen HaMaohr,...

Expanded/Embellished Bibles:

The Amplified Bible

They brought the tabernacle to Moses [for him to inspect]: the tent and all its furnishings, its hooks, its [frame] boards, its bars, its support poles, its sockets or bases; and the covering of rams' skins dyed red, and the covering of porpoise skins [The meaning of the Hebrew word is not certain; some scholars have suggested that the material is instead a fine leather of unspecified origin.], and the veil (partition) of the screen (curtain); the ark of the Testimony, its carrying poles and the mercy seat; the table and all its utensils and the bread of the Presence (showbread); the pure gold lampstand and its lamps, with the lamps placed in order, all its utensils, and the oil for the light;...

The Expanded Bible

Then they brought the ·Holy Tent [^L Tabernacle] to Moses: the Tent and all its furniture, hooks, frames, crossbars, ·posts [pillars], and bases; the covering made of male ·sheepskins [ramskins] colored red, the covering made of ·fine leather [sea cow/porpoise hide], and the curtain ·that covered the entrance to the Most Holy Place [^L for the screen]; the Ark of the ·Agreement [Covenant; Treaty; ^L Testimony; 25:10], its poles and ·lid [the mercy seat/atonement cover; 25:17–22]; the table [25:23–40], all its ·containers [utensils; tools], and the bread ·that showed they were in God's presence [^L of presence]; the pure ·gold lampstand [^L Menorah; 25:31–40] with its lamps in a row, all its ·tools [utensils], and the olive oil for the light;...

Kretzmann's Commentary

And they brought the Tabernacle unto Moses, both the inner and the outer covering, the fine damask being intended for the inner wall, and the curtains woven of goat-hair for the outside, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, and the covering of rams' skins dyed red, and the covering of badgers' skins, the tough and pliant seacow leather, which served to shelter the tent, something on the order of a fly-top in our days, and the veil of the covering, the curtain for the door of the Most Holy Place, the Ark of the Testimony, and the staves thereof, and the mercy-seat, the table, and all the vessels thereof, and the showbread, the pure candlestick, with the lamps thereof, even with the lamps to be set in order, the burners as they were regularly to be renewed by trimming and filling the lamps, and all the vessels thereof, and the oil for light,...

The Voice

Then the Israelites brought all they made to Moses. They brought the tent and all its furnishings, including its hooks, frame panels, crossbars, posts, and bases; the layers of red-dyed rams' skins and the sea-cow skin that covered the sanctuary; the veil shrouding *the most holy place*; the covenant chest with its poles and the seat of mercy; the table, its tools, the bread of the Presence; the gold lampstand, its lamps and all its tools, the lamp oil; ...

Bible Translations with Many Footnotes:

The Complete Tanach

Now they brought the Mishkan to Moses, the tent and all its furnishings its clasps, its planks, its bars, its pillars and its sockets,...

Now they brought the Mishkan to Moses, etc.: Because they could not erect it. Since Moses had done no work in the Mishkan, the Holy One, blessed is He, left for him the task of erecting it [the Mishkan], since no human being could erect it [by himself] because of the heaviness of the planks; and no human was strong enough to put them up, but Moses [was able to] put it up. Moses said before the Holy One, blessed is He, "How is it possible for a human being to erect it [the Mishkan]?" He [God] replied, "You work with your hand." He [Moses] appeared to be erecting it, and it arose by itself. This is [the meaning of] what it says: "the Mishkan was set up" (Exod. 40:17). It was set up by itself. [This is found in] the midrash of Rabbi Tanchuma. -[from Midrash Tanchuma 11] [Kukis: This sounds quite silly, given that the Tabernacle was moved periodically throughout Israel's history.]

...the covering of rams' skins dyed red, the covering of tachash skins, and the screening dividing curtain,
the Ark of the Testimony and its poles and the ark cover,
the table, all its implements and the showbread,
the pure menorah, its lamps, the lamps to be set in order and all its implements, and the oil for the lighting,...

NET Bible®

They brought the tabernacle to Moses, the tent and all its furnishings, clasps, frames, bars, posts, and bases; and the coverings of ram skins dyed red, the covering of fine leather,¹⁸ and the protecting¹⁹ curtain; the ark of the testimony and its poles, and the atonement lid; the table, all its utensils, and the Bread of the Presence; the pure²⁰ lampstand, its lamps, with the lamps set in order, and all its accessories, and oil for the light;...

¹⁸tn See the note on this phrase in Exod 25:5.

¹⁹tn Or "shielding" (NIV); NASB "the screening veil."

²⁰tn Possibly meaning "pure gold lampstand."

Rotherham's *Emphasized B.* § 41. *The Work is brought in to Moses.*

And they brought in the habitation unto Moses, the tent and all its furniture,—its clasps, its boards, its bars, and its pillars and its sockets; and the covering of rams' skins dyed red, and the covering of badgers' skins,—and the screening' veil; the^a ark of the testimony, with its staves,—and the propitiatory; the^b table, all^c its utensils, and the Presence'-bread; the^d pure lampstand, the^e lamps thereof, the lamps to be put in order, and all the utensils thereof,—and the oil for giving light;...

^a Some cod. (w. Sam. MS., Onk. MS., Jon., Syr.): "and the"—G.n.

^b Some cod. (w. Onk. MS. and ear. pr. edn., Jon.): "and the"—G.n.

^c Some cod. (w. Sam., Onk. MS. and ear. pr. edn., Jon., Syr.): "and all"—G.n.

^d Some cod. (w. Jon., Syr.): "and the"—G.n.

^e Some cod. (w. Sam., Onk. MS. and ear. pr. edn., Jon., Syr.): "and the"—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version

Brenner's Mechanical Trans.

...and they [brought] the dwelling to "**Mosheh** ^{Plucked out}", the tent and all his items, his hooks, his boards, his wood bars, and his pillars, and his footings, and the roof covering of skins of the bucks being red, and the roof covering of skins of the tahhashs, and the tent curtain of the canopy, the box of the evidence and his sticks and the lid, the table (with) all his items, and the bread of the face, the pure lampstand, (with) her lamps, the lamp of rank, and all her items, and the oil of the luminary,...

Charles Thomson OT
Context Group Version

I have not found the parallel passage in the Greek.

And they brought the tabernacle to Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets; and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the screen; the ark of the testimony, and the poles, and the generosity-seat; the table, all the vessels, and the

Legacy Standard Bible	showbread; the pure candlestick, the lamps, even the lamps to be set in order, and all the vessels, and the oil for the light;... They brought the tabernacle to Moses, the tent and all its furnishings [Or <i>utensils</i>]: its clasps, its boards, its bars, and its pillars and its bases; and the covering of rams' skins dyed red [Or <i>tanned</i>], and the covering of porpoise skins, and the screening veil; the ark of the testimony and its poles and the mercy seat [Or <i>propitiatory seat, place of atonement</i>]; the table, all its utensils, and the bread of the Presence [Lit <i>Face</i>]; the pure gold lampstand, with its arrangement of lamps [Lit <i>its lamps, the lamps set in order</i>] and all its utensils, and the oil for the light;...
Modern Literal Version 2020	And they brought the tabernacle to Moses, the tent and all its furniture: its hooks, its boards, its bars and its pillars and its sockets, and the covering of rams' skins dyed red and the covering of certain skins and the veil of the screen, the ark of the testimony and the staves of it and the mercy-seat, the table, all the vessels of it and the showbread, the pure lamp-stand, the lamps of it, even the lamps to be set in order and all the vessels of it and the oil for the light;...
A Voice in the Wilderness	And they brought the tabernacle unto Moses, the tent and all its articles: its hooks, its boards, its bars, its pillars, and its sockets; the covering of ram skins dyed red, the covering of badger skins, and the veil of the covering; the ark of the Testimony with its poles, and the mercy seat; the table, all its utensils, and the Bread of the Presence; the pure gold lampstand with its lamps (the lamps set in order), all its utensils, and the oil for light;...
Young's Updated LT	And they bring in the tabernacle unto Moses, the tent, and all its vessels, its hooks, its boards, its bars, and its pillars, and its sockets; and the covering of rams' skins, which are made red, and the covering of badgers' skins, and the vail of the covering; the ark of the testimony and its staves, and the mercy-seat; the table, all its vessels, and the bread of the presence; the pure candlestick, its lamps, the lamps of arrangement, and all its vessels, and the oil for the light.

The gist of this passage: The completed components for the Tabernacle are brought to Moses. This list continues in the next passage.

33-37

Exodus 39:33a

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

Exodus 39:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: *The artisans, craftsmen and Levites [lit., they] brought the Tabernacle to Moses:...*

Two men have primarily overseen all that was done: Bezalel and Aholiab. No doubt, they put other craftsmen (using that word in the generic sense) to work. The Levites would be closely involved in the various duties of the Tabernacle, so I suggest that they also helped bring all of the things to place before Moses.

It says that they brought the Tabernacle to Moses; but what they brought is listed below in this and the next passage. *Tabernacle* here stands for not just the structure, but for everything else associated with the structure.

There is a weird theory noted in the Rashi comments that only Moses was strong enough to put the Tabernacle together, and so all of the pieces were brought to him. That is nonsensical. The Tabernacle was picked up and moved from time to time, long after Moses was gone. See the **Movement of the Tabernacle and the Ark** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 39:33b

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
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13
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
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh]	<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
kêlîy (כֵּלִי) [pronounced k'lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479

Translation: *...the tent and all of the manufactured items,...*

It says that they brought the tent, but this would have been the unassembled tent. With it were a number of manufactured items, not all of which are listed below (we get a representative sampling of the things brought and set before Moses).

Exodus 39:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kereç (כֶּרֶךְ) [pronounced KEH-rehç]	hook, on edge of curtains, clasp; knob	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #7165 BDB #902
qeresh (קֶרֶשׁ) [pronounced KEH-resh]	board, boards; slab; plank; frame	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #7175 BDB #903
b ^e rīyach (חִיָּב) [pronounced b ^e ree-AHKH]	bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1280 BDB #138
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
‘ammûwd (דֹּמֶעַ) [pronounced ġahm-MOOD]	pillar, column; platform, scaffold	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5982 BDB #765
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
‘eden (אֵדֵן) [pronounced EH-dehn]	base, pedestal; foundation, socket; a basis (of a building, a column, etc	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #134 BDB #10

Translation: ...[including] its hooks, its framing boards, its bars, its pillars and its bases;...

All of the hooks, framing boards, bars, pillars and bases are brought and set before Moses. This is what he expects to see. The structure is before him in its unassembled state.

Exodus 39:33 The artisans, craftsmen and Levites [lit., they] brought the Tabernacle to Moses: the tent and all of the manufactured items, [including] its hooks, its framing boards, its bars, its pillars and its bases;... (Kukis mostly literal translation)

This is all of the framing for the tabernacle and some of the utensils designed for it. Throughout most of the rest of this chapter, there are disagreements and alternate readings when it comes to how many *and*'s there are. I will not point these alternate renderings out; however, they can be found in Rotherham's *Emphasized Bible*.

Exodus 39:34a			
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

Exodus 39:34a

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
mik ^e seh (מִכְסֵּה) [pronounced mihk-SEH]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
gôwr (גֹּוֹר) [pronounced gohr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine plural construct	Strong's #5785 BDB #736
'ayil (אֵיל) [pronounced AH-yil]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun with the definite article	Strong's #352 BDB #17
'âdam (אָדָם) [pronounced aw-DAHM]	<i>rubbed, red, dyed red, reddened</i>	Pual participle with the definite article	Strong's #119 BDB #10

Translation: ...and the [roof] covering from ram skins dyed red...

There are two sets of animal skins used for the roof covering and two coverings below those. I am assuming that the layers provide strength, stability and some insulation.

The ram's skin likely came from a sacrificed ram. At the very least, a ram was killed in order to use his skin. The killing of the ram refers to the sacrifice of Jesus Christ for us on **the cross**. Dying this skin red further associates the skin with the **blood of our Lord**. The reddish dye is representative and the blood itself is representative.

Exodus 39:34b

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 (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
mik ^e seh (מִכְסֵּה) [pronounced mihk-SEH]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
gôwr (גֹּוֹר) [pronounced gohr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine plural construct	Strong's #5785 BDB #736
tachash (תַּחַשׁ) [pronounced TAHKH-ash]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine plural noun with the definite article	Strong's #8476 BDB #1065

Yes, BDB suggests *dolphin*; Strong suggests some species of antelope. Owen translates *goats* in Exodus 26:14.

Translation: ...and the [roof] covering of the dolphin skins;...

Although we have no idea what kind of animal is referred to here, I would suspect that this is an animals whose skin was very resistant to water; so that the water would hit the skin and run off quickly. If memory serves, this is the top-most skin used.

Exodus 39:34c			
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
pôreketh (פֹּרֶקֶת) [pronounced <i>poh-REH-keith</i>]	<i>curtain, veil</i>	masculine singular construct	Strong's #6532 BDB #827
mâçâk ^e (מָכָה) [pronounced <i>maw-SAWK^E</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular noun with the definite article	Strong's #4539 BDB #697

Translation: ...and the veil of covering [to partition off the Holy of Holies].

There is a veil which would be placed inside of the Tabernacle, which separates it into two sections.

This is the covering for the tabernacle and the veil to the Holy of Holies.

Unlike a church, people do not come into the tent and hear a sermon. Only specific men with a specific duty can go into the tent. The public never entered the tent; the Tabernacle was never opened up for the public to see.

In the Old Testament, certain men were understood to be in the Lord's service. In our era, any person can be in service to God.

Exodus 39:34 ...and the [roof] covering from ram skins dyed red and the [roof] covering of the dolphin skins; and the veil of covering [to partition off the Holy of Holies]. (Kukis mostly literal translation)

V. 34 has the two sets of skins for the roof and the veil partition between the Holy of Holies and the sanctuary of the Tabernacle.

The 5 Pieces of Furniture for the Tabernacle that Were Brought to Moses (a graphic); from [Pinterest](#); accessed June 28, 2020.

At the very back is the Ark of the Covenant and on top of it is the Mercy Seat. Blood would be sprinkled onto the Mercy Seat once each year on the Day of Atonement (called Yom Kippur). No one was to ever touch the Ark of the Covenant. It was kept in the back third of the Tabernacle behind the veil, in what is called the Holy of Holies.

In the middle, going from left to right, is the Table of Showbread, the Menorah and the Altar of Incense. These were all in the sanctuary portion of the Tabernacle (attended to only by priests and Levites).

In the foreground, made of copper rather than gold, is the washbasin which sat between the Altar of the Burnt Sacrifice and the entry into the Tabernacle.

These items are mentioned in subsequent verses.



Exodus 39:35a

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
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
'êdûwth (עֲדוּת) [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: [They also brought] the Ark of Testimony,...

The Ark of God or the Ark of Testimony is brought before Moses. It is made of acacia wood overlaid with gold, speaking of the Lord's humanity and deity. These two aspects are not mixed together.

Exodus 39:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וִ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
badîym (בַּדִּיִּם) [pronounced <i>bahd-EEM</i>]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #905 BDB #94

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

In the plural, it can also refer to the *parts* of something, particularly those *parts which are an extension of that something*. Examples would be the *members* or *limbs* of a man (Job 18:13) or of a crocodile (Job 41:4); the *rods* or *shoots* of a vine (Ezek. 17:6 19:4); the *poles* used for carrying the ark (Ex. 25:13–15 35:12); as well as the *bars* or *gate* of a fortress (Job 17:16 Hosea 11:6).

w ^e (or v ^e) (וּ, or וִ) [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
kappôreth (כַּפֹּרֶת) [pronounced <i>kap-POH-reth</i>]	<i>cover, atonement lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive with the definite article	Strong's #3727 BDB #498

Translation: ...its poles and the Mercy Seat;...

The poles are used to move the Ark from point A to point B. No one could touch the Ark. The Mercy Seat would be placed upon the Ark and a little blood would be sprinkled on this Mercy Seat once a year by the High Priest.

The Ark, its poles and the Mercy Seat were placed in the Holy of Holies, a partitioned off section of the Tabernacle. Only the High Priest could go into this room, and only one day a year (the great day of atonement).

Sometimes the Ark of God was used in battle; but it was only to be used at the Lord's direction.

Exodus 39:35 [They also brought] the Ark of Testimony, its poles and the Mercy Seat;... (Kukis mostly literal translation)

The way these are inventoried might indicate the different teams of men who worked on each group of tabernacle items. This was specifically constructed by Bezalel.

Exodus 39:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Exodus 39:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shul ^e chân (שולחן) [pronounced shool ^e - KHAWN]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
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

Translation: ...the table and its manufactured items;...

The table here is known as the table of showbread. There were a number of items constructed just for this table.

Exodus 39:36b			
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]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
pânîym (פָּנִים) [pronounced paw- NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the definite article	Strong's #6440 BDB #815

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

Interestingly enough, the priests have already baked loaves of bread to place on top of the table. They were ready to go at this point.

Exodus 39:36 ...the table and its manufactured items; and the bread of [God's] Presence;... (Kukis mostly literal translation)

This is the table of Showbread, that which speaks of God's intimate relationship with and provision for the Jewish people.

Exodus 39:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’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
m ^e nôwrâh/m ^e nôrâh (הַנֵּרוֹת/הַנֹּרָה) [pronounced m ^e -noh-RAW]	<i>lampstand, candlestick; transliterated menorah</i>	feminine plural noun with the definite article	Strong's #4501 BDB #633
ṭâhōwr (טוֹהַר) ṭâhôr (טוֹהָר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	feminine singular adjective with the definite article	Strong's #2889 & #2890 BDB #373

Translation: ...the lampstand [made] of pure [gold];...

There is a marvelous lampstand made, also called the *menorah*; it is made from pure gold.

Exodus 39:37b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’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
nêr (נֵר) [pronounced nair]	lit., <i>a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #5216 BDB #632
nêr (נֵר) [pronounced nair]	lit., <i>a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural construct	Strong's #5216 BDB #632
ma’ărâkâh (הַכְרָעַמַּת) [pronounced mah-ġuh-raw-KAW]	<i>row, rank, battle line; this is also translated armies</i>	feminine singular noun with the definite article	Strong's #4634 BDB #790

Translation: ...its lamps (the lamps [are] set in a row);...

There are 7 lamps (holders for the oil); and they are set in a row.

This light allows the people in the tent to see what they are doing; and it is representative of the light of God, which reveals all truth.

Exodus 39:37c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 39:37c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<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
k ^e lîy (כֶּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #3627 BDB #479

Translation: ...all of its manufactured items...

There are a number of things manufactured for the lampstand, but they are not named here except in the general sense.

Exodus 39:37d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	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
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mâ'ôwr (מָאֹר) [pronounced <i>maw-OHR</i>]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22

Translation: ...and oil for the light;...

The Levites were ready with oil for the light. The Tent would be set up and functioning right away.

Exodus 39:37 ...the lampstand [made] of pure [gold]; its lamps (the lamps [are] set in a row); all of its manufactured items and oil for the light;... (Kukis mostly literal translation)

When the lampstand is called pure, that refers to the fact that it was cast of one piece of gold, 75 pounds worth.

Exodus 39:33–37 The artisans, craftsmen and Levites [lit., *they*] brought the Tabernacle to Moses: the tent and all of the manufactured items, [including] its hooks, its framing boards, its bars, its pillars and its bases; and the

[roof] covering from ram skins dyed red and the [roof] covering of the dolphin skins; and the veil of covering [to partition off the Holy of Holies]. [They also brought] the Ark of Testimony, its poles and the Mercy Seat; the table and its manufactured items; and the bread of [God's] Presence; the lampstand [made] of pure [gold]; its lamps (the lamps [are] set in a row); all of its manufactured items and oil for the light;... (Kukis mostly literal translation)

Exodus 39:33–37 The artisans, craftsmen and Levites brought the Tabernacle to Moses. They brought the tent and all of the things constructed for it, including its hooks, frame boards, bars, pillars and bases; along with the ram skins dyed red to cover the roof, the dolphin skins used to cover the roof; and the veil of covering to demarcate the Holy of Holies. The also brought to Moses the Ark of Testimony along with its poles and the Mercy Seat; the table and the things constructed for it; the bread of God's Presence, which was to be placed upon the table; the lampstand made of pure gold, with its lamps all lined up in a row, all of the items constructed for the lamp, and the oil to provide fuel for the lamps. (Kukis paraphrase)

I probably should have placed the golden altar (the altar of incense) with the previous passage. I only separated these two passages because it was a very long list of things.

We continue with a list of things brought to Moses. V. 41 will close out that list.

...and an altar of the gold, and oil of anointing, and an incense of the spices; and a veil of an opening of the tent; an altar of the copper, and a grating of the copper which [is] to him, his poles and all his manufactured items; the laver and his base; curtains of the courtyard, her pillars and her bases; and the veil for an entrance of the courtyard, his cords and her pegs; and all manufactured items of service of the Tabernacle, for a tent of meeting; garments of carefully constructed work to serve in the holy [place]; garments of the holy [place] for Aaron the priest and garments of his sons to serve as priests.

Exodus
39:38–41

...[they also brought to Moses] the golden [incense] altar, with the anointing oil and spicy incense; the curtain for the opening of the tent; the copper altar, with its copper grating, its poles and manufactured items; the laver and its base; the tarps for the courtyard, its pillars and bases; the curtain for the entrance [into] the courtyard, its cord and pegs; and all of the manufactured items [used in] Tabernacle service at the Tent of Assembly; the carefully constructed garments to serve in the holy [place]; garments [to be worn] by Aaron the High Priest in the holy [place]; and the garments worn by his sons [who] would serve as priests.

The artisans, craftsmen and Levites also brought these items before Moses to inspect: the golden incense altar, including its anointing oil and incense with spices; the curtain used for the entryway to the tent; the copper altar and its copper grating, along with its poles and other manufactured items; the laver and its base; the tarps used all around the courtyard, along with the pillar and bases to hold them up; the curtain used for entry into the courtyard, and its cord and pegs; and all of the other items manufactured for use in the Tabernacle service in and in front of the Tent of Assembly. Included in these things were the carefully made garments to be worn by Aaron the High Priest when acting in the Holy Place; and the garments which his sons would wear while serving as priests.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

...and an altar of the gold, and oil of anointing, and an incense of the spices; and a veil of an opening of the tent; an altar of the copper, and a grating of the copper which [is] to him, his poles and all his manufactured items; the laver and his base; curtains of the courtyard, her pillars and her bases; and the veil for an entrance of

the courtyard, his cords and her pegs; and all manufactured items of service of the Tabernacle, for a tent of meeting; garments of carefully constructed work to serve in the holy [place]; garments of the holy [place] for Aaron the priest and garments of his sons to serve as priests.

Dead Sea Scrolls
Revised Douay-Rheims

.
The altar of gold, and the ointment, and the incense of spices: And the hanging in the entry of the tabernacle: The altar of brass, the grate, the bars, and all the vessels thereof: the laver, with the foot thereof: the hangings of the court, and the pillars, with their sockets: The hanging in the entry of the court, and the little cords, and the pins thereof. Nothing was wanting of the vessels, that were commanded to be made for the ministry of the tabernacle, and for the roof of the covenant. The vestments also, which the priests, to wit, Aaron and his sons, use in the sanctuary,... (vv. 37–41)

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

...the golden altar, the anointing oil, the sweet incense, the screen for the door of the Tent, the bronze altar, its grating of brass, its poles, all of its vessels, the basin and its base, the hangings of the court, its pillars, its sockets, the screen for the gate of the court, its cords, its pins, all the instruments of the service of the Tabernacle, for the Tabernacle, the finely worked garments for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

Lamsa's Peshitta (Syriac)

And the altar of gold and oil of anointing, and incense of sweet spices, and the covering of the door of the Tabernacle, And the altar of brass and its grate of brass, and its poles, and all its implements, and the basin and its base, And the curtains of the courtyard and its pillars, and its sockets, and the covering of the gates of the courtyard, and its cords, and its nails and all the implements of the labor of the Time Tabernacle, And the garments of the ministry to serve in Holiness, and the holy garments for Ahron the Priest, and the garments for his children for the priesthood.

Samaritan Pentateuch

The golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door The brasen altar, and his grate of brass, and his staves, and all his vessels, the laver and his foot The hangings of the court, and his pillars, and his sockets, and the hanging for the court gate, and his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation The cloths of service to do service in the holy [place], and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. (Vv. 39–42)

Updated Brenton (Greek)

I could not find the corresponding passage in the Greek.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the gold altar, and the holy oil, and the sweet perfume for burning, and the curtain for the doorway of the tent; And the brass altar, with its network of brass, and its rods and all its vessels, and the washing-vessel and its base; The hangings for the open space, with the pillars and their bases, and the curtain for the doorway, and the cords and nails, and all the instruments necessary for the work of the House of the Tent of meeting; The robes for use in the holy place, and the holy robes for Aaron and his sons when acting as priests.

Easy English

They brought the gold lampstand with its lamps, and the oil and the tools to make the lamps give light. They brought the gold altar, the special oil, the sweet incense and the curtain for the entrance of the tabernacle. They brought the bronze altar and its bronze net, with its poles and all its tools. They brought the large bowl for water and its base. They brought the curtains for the yard and the curtain for the entrance to the yard, with their poles and their bases. They brought all the ropes

and the pegs to fix those things to the ground. They brought everything that the priests needed to serve the Lord in the tabernacle, the Tent of Meeting. They also brought the special clothes for Aaron and his sons to wear when they served the Lord as priests in the Holy Place. V. 37 is included for context.

Easy-to-Read Version—2008 They showed Moses the golden altar, the anointing oil, the sweet-smelling incense, and the curtain that covered the entrance to the Tent. They showed him the bronze altar, the bronze screen, the poles used for carrying the altar, and everything that was used on the altar. They showed him the bowl and the base under the bowl. They showed Moses the wall of curtains around the courtyard with the posts and bases. They showed him the curtain that covered the entrance to the courtyard. They showed him the ropes and the tent pegs. They showed him everything in the Holy Tent, that is, the Meeting Tent. Then they showed Moses the clothes that were made for the priests serving in the holy area. They showed him the special clothes for Aaron the priest and his sons to wear when they served as priests.

God's Word™ ...the gold altar, the anointing oil, the sweet-smelling incense, the screen for the entrance to the tent, the bronze altar with its bronze grate, its poles, and all its accessories, the basin with its stand, the curtains for the courtyard, the posts, bases, and screen for the entrance to the courtyard, the ropes and pegs—all the equipment needed for the service of the inner tent (the tent of meeting)—the special clothes worn when serving as priests in the holy place—both the holy clothes for the priest Aaron and the clothes for his sons when serving as priests.

Good News Bible (TEV) ...the gold altar; the anointing oil; the sweet-smelling incense; the curtain for the entrance of the Tent; the bronze altar with its bronze grating, its poles, and all its equipment; the washbasin and its base; the curtains for the enclosure and its posts and bases; the curtain for the entrance of the enclosure and its ropes; the Tent pegs; all the equipment to be used in the Tent; and the magnificent garments the priests were to wear in the Holy Place---the sacred clothes for Aaron the priest and for his sons.

The Message
 ...Gold Altar
 anointing oil
 fragrant incense
 screen for the entrance to the Tent
 Bronze Altar
 with its bronze grate
 its poles and all its utensils
 Washbasin
 and its base
 hangings for the Courtyard
 its posts and bases
 screen for the gate of the Courtyard
 its cords and its pegs
 utensils for ministry in The Dwelling, the Tent of Meeting
 woven vestments for ministering in the Sanctuary
 sacred vestments for Aaron the priest,
 and his sons when serving as priests.

NIRV
 ...the gold altar for burning incense, the anointing oil and the sweet-smelling incense
 the curtain for the entrance to the tent
 the bronze altar for burnt offerings with its bronze grate, its poles and all its tools
 the large bowl with its stand
 the curtains of the courtyard with their posts and bases, and the curtain for the entrance to the courtyard
 the ropes and tent stakes for the courtyard
 everything that belongs to the holy tent, the tent of meeting

and the sacred clothes for Aaron the priest and the clothes for his sons when they serve as priests.

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

Casual English Bible	<p>...gold incense altar, anointing oil, aromatic incense, curtain for entrance into the tent, bronze sacrificial altar, with bronze grate, poles to carry the altar, altar utensils, wash basin and stand, curtains to use as walls for the courtyard, support posts and bases, curtain for entrance into courtyard, ropes and tent pegs to secure the tent and curtains to the ground, maintenance equipment for the worship center, tailored clothing for priests to wear in the Sacred Room of the tent worship center, sacred clothing for Aaron and his sons to wear as they serve as priests.</p>
Contemporary English V.	<p>...the gold-covered incense altar; the ordination oil and the sweet-smelling incense; the curtain for the entrance to the tent; the bronze altar for sacrifices with its bronze grating, its carrying poles, and its equipment; the large bronze bowl with its stand; the curtain with its posts and cords, and its pegs and stands that go around the courtyard; everything needed for the sacred tent; and the finely woven priestly clothes for Aaron and his sons.</p>
The Living Bible	<p>...The gold altar; The anointing oil; The sweet incense; The curtain-door of the Tabernacle; The bronze altar; The bronze grating; The poles and the utensils; The washbasin and its base; The drapes for the walls of the court and the posts holding them up; The bases and the drapes at the gate of the court; The cords and nails; All the utensils used there in the work of the Tabernacle. They also brought for his inspection the beautifully tailored garments to be worn while ministering in the Holy Place and the holy garments for Aaron the priest, and those for his sons, to be worn when on duty.</p>
New Berkeley Version	.
New Life Version	<p>They brought the gold altar, the oil for holy use, the sweet-smelling perfume, and the curtain for the door of the meeting tent. They brought the brass altar, its brass net, its long pieces of wood for carrying it and all its objects, the washing pot and its stand, the curtains for the open space, its pillars and bases, the curtain for the gate of the open space, its ropes and nails, and all the tools for the work of the meeting tent. They brought the clothing for the work in the holy place, the holy clothing for Aaron the religious leader, and the clothing of his sons for their work as religious leaders.</p>
New Living Translation	<p>Moses Inspects the Work And so at last the Tabernacle [Hebrew <i>the Tabernacle, the Tent of Meeting</i>; also in 39:40.] was finished. The Israelites had done everything just as the Lord had commanded Moses. And they brought the entire Tabernacle to Moses:</p>

the sacred tent with all its furnishings, clasps, frames, crossbars, posts, and bases;
 the tent coverings of tanned ram skins and fine goatskin leather;
 the inner curtain to shield the Ark;
 the Ark of the Covenant[f] and its carrying poles;
 the Ark's cover—the place of atonement;
 the table and all its utensils;
 the Bread of the Presence;
 the pure gold lampstand with its symmetrical lamp cups, all its accessories, and the olive oil for lighting;
 the gold altar;
 the anointing oil and fragrant incense;
 the curtain for the entrance of the sacred tent;
 the bronze altar;
 the bronze grating and its carrying poles and utensils;
 the washbasin with its stand;
 the curtains for the walls of the courtyard;
 the posts and their bases;
 the curtain for the entrance to the courtyard;
 the ropes and tent pegs;
 all the furnishings to be used in worship at the Tabernacle;
 the beautifully stitched garments for the priests to wear while ministering in the Holy Place—the sacred garments for Aaron the priest, and the garments for his sons to wear as they minister as priests. Vv. 32–41 in the NLT.

Unfolding Bible Simplified

...the bronze altar for burning sacrifices with its bronze grating, the poles for carrying it, and all the other things that were used with it, as well as the washbasin and its base. They also brought the curtains that would surround the courtyard, the posts and bases that supported them, the curtain for the entrance to the courtyard and its ropes, the tent pegs, and all the other things that would be used in the sacred tent; the beautiful sacred clothes for Aaron and his sons to wear when they did their work in the holy place, and the clothes for his sons to wear as they did their work as priests.

Partially literal and partially paraphrased translations:

American English Bible

- The showbread table and all its furnishings,
- Aaron's garments for use in the Holy Place,
- The garments for his sons in their Priestly duties,
- The curtains for the courtyard,
- All the posts,
- The veils for the entrance to the Tent and the courtyard,
- All the furnishings and tools for the Tent,
- The ram skins that were dyed red and blue,
- Coverings for other things,
- The pins,
- And everything that was needed for work in the Tent of Proofs.

Beck's American Translation .

Common English Bible

...the gold altar, the anointing oil, and the sweet-smelling incense,
 the screen for the tent's entrance,
 the copper altar and its copper grate, its poles, and all its equipment,
 the washbasin with its stand,
 the courtyard's drapes, its posts, and its bases,
 the screen for the plaza's gate, its cords, and its tent pegs,
 and all the other equipment for the service of the dwelling, for the meeting tent,

the woven clothes for ministering as priests in the sanctuary, the holy clothes for the priest Aaron and the clothes for his sons to serve as priests.

Translation for Translators

...the golden altar *for burning incense*, the oil for anointing, the sweet-smelling incense, the curtain for the entrance to the Sacred Tent, the bronze altar *for burning sacrifices* and its bronze grating, the poles *for carrying* it, and all the other things that were used with it, the washbasin and its base, the curtains *that surrounded* the courtyard, the posts and bases that supported them, the curtain for the entrance to the courtyard and its ropes, the tent pegs, and all the other things that would be used in the Sacred Tent, the beautiful sacred clothes for Aaron to wear when he did his work in the Holy Place, and the special clothes for his sons to wear as they did their work as priests.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

...the gold altar; the anointing oil; the fragrant incense; the screen for the entrance to the tent; the bronze altar with its bronze grate, its poles, and all its utensils; the basin with its stand; the hangings of the courtyard, its posts and bases, the screen for the gate of the courtyard, its ropes and tent pegs, and all the furnishings for the service of the tabernacle, the tent of meeting; and the specially woven [Hb obscure] garments for ministering in the sanctuary, the holy garments for the priest Aaron and the garments for his sons to serve as priests.

Revised Ferrar-Fenton Bible

...with the altar of gold, and the Oil of Consecration, and the sweet incense; and the skreen of the veil of the pavilion. The brazen altar; and the brass grating for it; its staves, and all its instruments; the bath and its buckets; the curtains of the court, its pillars and their bases; and the skreen for the gate of the court; its ropes and pegs, and the rest of the appliances for the uses of the tent of the Hall of Assembly. V. 41 will be placed with the next passage for context.

International Standard V

...the altar of gold, anointing oil, aromatic incense, the screen for the doorway to the tent, the bronze altar and the bronze lattice for it, its poles, all its furnishings, the basin and its base, the hangings for the court, its pillars, its sockets, the screen for the gate of the court, its cords, its pegs, all the furnishings for the service of the tent, for the Tent of Meeting, the woven garments for Aaron the priest for ministering in the Holy Place, and the garments for his sons for serving as priests.

Lexham English Bible

...the pure gold lampstand, its lamps—the lamps of the row—and all its equipment and the oil of the light; the gold altar, the anointing oil, the fragrant incense, and the screen of the entrance of the tent; the bronze altar, and the bronze grating that is for it, its poles, and all its equipment, the basin and its stand, the hangings of the courtyard, its pillars, and its bases; and the screen for the courtyard gate, its tent cords and its pegs; [Literally “hands”] and all the equipment of the service of the tabernacle for the tent of assembly, the woven garments for serving in the sanctuary—the holy garments for Aaron the priest and the garments for his sons to serve as priests.

Unfolding Bible Literal Text

...the golden altar, the anointing oil and the fragrant incense; the hanging for the tabernacle entrance; the bronze altar with its bronze grate and its poles and utensil and the large basin with its base. They brought the hangings for the courtyard with its posts and bases, and the curtain for the courtyard entrance; its ropes and tent pegs; and all the equipment for the service of the tabernacle, the tent of meeting. They brought the fine woven garments for serving in the holy place, the holy garments for Aaron the priest and his sons, for them to serve as priests.

Urim-Thummim Version

The golden Altar and the anointing oil, spice incense, and the curtain for the Tabernacle entrance, the brass Altar and its grate work of bronze, bars, and all its vessels including the bowl and its pedestal. The curtains of the court, pillars, sockets, and the curtains for the court entrance, cords, pegs, and all the vessels of the service of the Tabernacle for the Tent at the Appointed Place. The clothes of

service to do service in the Holy Place, and the Holy garments for Aaron the priest and his sons' garments, to serve in the priesthood.

Wikipedia Bible Project ...and the gold altar, and the anointing oil, and the fragrant incense, and the screen for the opening of the tent. The copper altar, and the copper screen for it, its beams and all its implements, the basin and its implements. The drapes of the courtyard, its columns, and its sockets, and the screen for the courtyard gate, and its cords, and its pegs, and all the implements for the work of the dwelling--- for the tent of events. The pleated clothes, to serve in the holies, the holy clothes for Aaron the priest and the clothes of his sons, for ministering.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And the golden altar, and the anointing oil, and the sweet incense, and the veil for the tent door,
The brazen altar, and its grate of bronze, its separators, and all its vessels, the bowl, and its foot,
The veils of the court, its columns, and its bases, and the veil for the court gate, its cords, and its pins, and all the vessels of the service of the tabernacle for the tent of appointed meeting,
The cloths of needlework to do service in the sanctuary, and the holy garments for Aaron, the priest, and his sons' garments, to officiate in the priest's office.

New American Bible (2011) ...the golden altar, the anointing oil, the fragrant incense; the curtain for the entrance of the tent, the altar of bronze with its bronze grating, its poles and all its utensils, the basin with its stand, the hangings of the court with their columns and pedestals, the curtain for the gate of the court with its ropes and tent pegs, all the equipment for the service of the tabernacle of the tent of meeting; the service cloths for use in the sanctuary, the sacred vestments for Aaron the priest, and the vestments to be worn by his sons in their ministry.

New Jerusalem Bible ...the golden altar, the anointing oil, the fragrant incense and the screen for the entrance to the tent;
the bronze altar and its bronze grating, its shafts and all its accessories; the basin and its stand;
the curtaining for the court, its poles, its sockets, and the screen for the gateway to the court, its cords, its pegs and all the accessories for the service of the Dwelling, for the Tent of Meeting;
the liturgical vestments for officiating in the sanctuary -- the sacred vestments for Aaron the priest, and the vestments for his sons -- for the priestly functions.

Revised English Bible--1989 ...the gold altar, the anointing oil, the fragrant incense, and the screen at the entrance of the tent,
the bronze altar, the bronze grating attached to it, its poles and all its furnishings, the basin and its stand,
the hangings of the court, its posts and sockets, the screen for the gateway of the court, its cords and pegs, and all the equipment for the service of the Tabernacle for the Tent of Meeting,
the stitched vestments for ministering in the sanctuary, that is the sacred vestments for Aaron the priest and the vestments for his sons when ministering as priests.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible ...the gold altar; the anointing oil; the fragrant incense; the screen for the entrance to the tent; the bronze altar with its bronze grate, poles and all its utensils; the basin with its base; the tapestries for the courtyard, with their posts and sockets; the screen for the entrance to the courtyard, with its ropes and tent pegs; all the utensils

Kaplan Translation	<p>for the service in the tabernacle, the tent of meeting; the garments for officiating, for serving in the Holy Place; the holy garments for Aharon the <i>cohen</i>; and the garments for his sons to serve in the office of <i>cohen</i>.</p> <p>...the golden altar, the anointing oil, the perfumed incense, the Communion Tent's drape; the copper altar along with its carrying poles and all its equipment; the washstand and its base; the hangings for the enclosure, its poles and bases, the drape for the enclosure's entrance, its tying ropes and stakes, all the equipment used in the Communion Tent Tabernacle's service, the packing cloths for sacred use, the sacred vestments for Aaron the priest, and the vestments that his sons would wear to serve.</p>
The Scriptures—2009	<p>...and the slaughter-place of gold, and the anointing oil, and the sweet incense, and the covering for the Tent door, the bronze slaughter-place and its bronze grating, its poles, and all its utensils, the basin with its stand, the screens of the courtyard, its columns and its sockets, the covering for the courtyard gate, its cords, and its pegs, and all the utensils for the service of the Dwelling Place, for the Tent of Appointment, the woven garments, to do service in the set-apart place: the set-apart garments for Aharon the priest, and his sons' garments, to serve as priests.</p>
Tree of Life Version	<p>...the golden altar, the anointing oil, the sweet incense, and the curtain for the entrance of the tent; the bronze altar, its grating and its poles along with all of its utensils, and the basin and its base; the hangings for the courtyard, with its pillars, its bases and the curtain for the gate of the courtyard, with its cords and its pegs, along with all the instruments for the service of the Tabernacle of the Tent of Meeting; as well as the woven garments for ministering in the Sanctuary, the holy garments for Aaron the kohen and for his sons to serve as kohanim.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible Awful Scroll Bible	<p>I could not find the corresponding passage in the Greek.</p> <p>...the pure lampstand, its lamps, the lamp's setting in order implements, and the oil for to light, also the gold altar, and the anointing oil, and the sweet smells of incense, and the screen of the tent's opening, with the bronze altar and its grating of bronze, its poles, implements, laver, and base, also the drapes of the court, its pillars and sockets, and the screen for the court's gate, its cords and pins, and the implements of the service of the dwelling place, even the tent of the appointed place, also the garments of braided work, for ministering in that set apart, the designated garments for Aaron, the priest, and his sons' garments, for to minister as priests.</p>
Concordant Literal Version	<p>...the golden altar, the anointing oil, the incense of spices and the portiere for the portal of the tent, the copper altar and the copper grate which was for it, its poles and all its furnishings, the laver and its post, the slung-sheets of the court with its columns and its sockets, the portiere for the court gate with its cords and its pegs, and all the furnishings for the service of the tabernacle, for the tent of appointment, the colored garments for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons to serve as priests.</p>
exeGesés companion Bible	<p>...and the golden sacrifice altar and the anointing oil and the incense of aromatics; and the covering for the tent opening; the copper sacrifice altar and its screen of copper, its staves and all its instruments, the laver and its base, the hangings of the court, its pillars and its sockets and the covering for the court portal, its cords and its stakes</p>

and all the service of the tabernacle
for the tent of the congregation;
the clothes of stitching to minister in the holies
and the holy clothes for Aharon the priest
and the clothes of his sons
to priest the priesthood.

Orthodox Jewish Bible

And the Mizbe'ach Hazahav, and the Shemen HaMishchah, and the aromatic ketoret, and the Masach petach HaOhel,
The Mizbe'ach Hanechoshet, and its mikhbar hanechoshet (grate, netting of copper), its carrying poles, and all its utensils, the Kiyor and its Stand,
The curtains of the khatzer (courtyard), its amudim, and its sockets, and the masach Sha'ar HaKhatzer, its cords, and its tent pegs, and all the utensils of the Avodas HaMishkan, for the Ohel Mo'ed,
The bigdei serad for service in HaKadosh, and the Bigdei Hakodesh for Aharon the kohen, and the garments of his banim, to minister in the kohen's office.

Expanded/Embellished Bibles:

The Amplified Bible

... the golden altar [of incense], the anointing oil and the fragrant incense, and the [hanging] veil for the doorway of the tent; the bronze altar [of burnt offering] and its grating of bronze, its poles and all its utensils, the basin and its base; the curtains of the courtyard, its support poles and sockets, and the screen (curtain) for the courtyard gate, its cords and pegs, and all the utensils for the service of the tabernacle, for the Tent of Meeting [of God with His people]; the [finely] woven garments for serving and ministering in the Holy Place, the holy garments for Aaron the priest, and the garments of his sons to minister as priests.

The Expanded Bible

...the gold altar [^Cthe incense altar; 30:1–6], the special olive oil used for ·appointing priests [anointing], the sweet-smelling incense, and the ·curtain that covered [screen at] the entrance to the Tent; the bronze altar [27:1–8] and its ·screen [^Lbronze grating], its poles and all its ·tools [utensils], the bowl and its stand [30:17–21]; the curtains for the courtyard with their ·posts [pillars] and bases, the ·curtain that covered the entry to [^Lscreen for the gate of] the courtyard, the cords, pegs, and all the ·things [^Lutensils for service] in the Meeting Tent. They brought the clothes for the priests to wear when they ·served [ministered] in the Holy ·Tent [Place]—the ·holy [sacred] clothes for Aaron the priest and the clothes for his sons, which they wore when they served as priests.

Kretzmann's Commentary

...and the golden altar of incense, and the anointing oil, and the sweet incense, literally, the incense of sweet odor, and the hanging for the Tabernacle door, the brazen altar and his grate of brass, his staves and all his vessels, the laver and his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the Tabernacle for the Tent of the Congregation, the various articles being enumerated in the order of their importance, the cloths of service to do service in the Holy Place, and the holy garments for Aaron, the priest, and his sons' garments, to minister in the priest's office.

The Voice

...the golden altar *of incense*, the anointing oil and the scented incense; the *fabric* screen for the tent's entrance; the bronze altar *for burnt offerings*, the bronze grating, its poles and tools, the basin and its stand; the panels that enclose the courtyard, the posts and bases, the screen that covers the court's entrance, the cords and pegs; and all the tools used in the sanctuary of the congregation tent, the finely woven clothing for priests serving in the holy place, the sacred garments worn by Aaron the *high* priest, and the clothes his sons are to wear when they serve as priests as well.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>...the golden altar, the anointing oil and the incense, and the screen of the entrance to the tent, the copper altar and its copper grating, its poles and all its implements, the washstand and its base, the hangings of the courtyard, its pillars and its sockets, and the screen for the gate of the courtyard, its ropes and its pegs, and all the implements for the service of the Mishkan, of the Tent of Meeting, the meshwork garments for the service in the Holy, the holy garments for Aaron the Kohen [Gadol] and his sons' garments for serving [as kohanim].</p>
NET Bible®	<p>...and the gold altar, and the anointing oil, and the fragrant incense; and the curtain for the entrance to the tent; the bronze altar and its bronze grating, its poles, and all its utensils; the large basin with its pedestal; the hangings of the courtyard, its posts and its bases, and the curtain for the gateway of the courtyard, its ropes and its tent pegs, and all the furnishings²¹ for the service of the tabernacle, for the tent of meeting; the woven garments for serving²² in the sanctuary, the holy garments for Aaron the priest, and the garments for his sons to minister as priests.</p> <p>²¹tn Heb "utensils, vessels." ²²tn The form is the infinitive construct; it means the clothes to be used "to minister" in the holy place.</p>
Rotherham's <i>Emphasized B.</i>	<p>...and the altar of gold, and the oil of anointing, and the fragrant' incense,—and the screen for the opening of the tent; the^f altar of bronze, and the grating of bronze which pertaineth thereto, the^g staves thereof, and all the utensils thereof,—the^h laver, and its stand, theⁱ hangings of the court, its^j pillars and its sockets, and the screen for the gate of the court, its^k cords, and its pins,—and all the utensils^l for the service of the habitation, for the tent of meeting; the^m cloths of variegated stuff,ⁿ for ministering in the sanctuary,—the holy' garments for Aaron the priest, and the garments of his sons, for ministering as priests.</p> <p>^fSome cod. (w. Jon., Syr.): "and the"—G.n. ^gSome cod. (w. Onk. MS. and ear. pr. edn., Syr.): "and the"— G.n. ^hSee ver. 39, nn. ⁱSome cod. (w. Sam., Onk. MS., Jon. MS., Syr. and Vul.): "and the"—G.n. ^jSome cod. (w. Sam. MS., Onk. MS. and ear. pr. edn., Jon. MS., Syr. and Vul.): "and the"—G.n. ^k[One of the above notes prob. shd come here also.] ^lOr: "furniture." ^mSome cod. (w. Sam., Onk. MS. and ear. pr. edn. and Syr.): "and the"—G.n. Cp., on the above, G. Intro. 429. ⁿ"Garments of office"—Kalisch.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	<p>And the golden altar, and the anointing oil, and the sweet incense, and the screen for the tabernacle door, The bronze altar, and its grate of bronze, its staves, and all its vessels, the laver and its base, The curtains of the court, its pillars and its sockets, and the screen for the court gate, its cords, and its pegs, and all the vessels of the service of the tabernacle for the tent of the congregation, The woven garments for ministering in the sanctuary, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.</p>
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Bond Slave Version	<p>And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,</p> <p>The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,</p> <p>The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,</p> <p>The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.</p>
Brenner's Mechanical Trans.	<p>...and the altar of gold, and the oil of ointment, and the incense of aromatic spices, and the canopy of the opening of the tent, the altar of copper, and the grate of copper which is (for) him, his sticks, and all his items, the cauldron and his base, the slings of the yard, her pillars and her footings, and the canopy (for) the gate of the yard, his strings, and her tent pegs, and all the items of the service of the dwelling, (for) the tent of the appointed place, the garments of braided work to minister in the special place, the garments of specialness (for) "Aharon ^{Lightbringer}" the administrator, and the garments of his sons to adorn them,...</p>
Charles Thomson OT Context Group Version	<p>I could not find the corresponding passage in the Greek.</p> <p>...and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent; the bronze altar, and its grating of bronze, its poles, and all its vessels, the basin and its base; the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords, and the pins, and all the instruments of the service of the tabernacle, for the tent of meeting; the finely produced garments for ministering in the special place, and the special garments for Aaron the priest, and the garments of his sons, to serve in the priest's office.</p>
Literal Standard Version	<p>And the golden altar, and the anointing oil, and the spice-incense, and the covering of the opening of the tent; the bronze altar and the bronze grate which it has, its poles, and all its vessels, the laver and its base; the hangings of the court, its pillars, and its sockets; and the covering for the gate of the court, its cords, and its pins; and all the vessels of the service of the Dwelling Place, for the Tent of Meeting; the colored clothes to minister in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to act as priest in.</p>
Modern Literal Version 2020	<p>...and the golden altar and the anointing oil and the sweet incense and the screen for the door of the tent, the brazen altar and its grating of brass, its staves and all its vessels, the large-basin and its base, the hangings of the court, its pillars and its sockets and the screen for the gate of the court, the cords of it and the pegs of it and all the instruments of the service of the tabernacle, for the tent of meeting, the finely worked garments for ministering in the holy place and the holy garments for Aaron the priest and the garments of his sons, to minister in the priest's office.</p>
Restored Holy Bible 6.0	<p>...and the golden Altar, and the anointing oil, and the sweet incense, and the hanging for the Tabernacle-door, the bronze Altar, and its grate of bronze, its staffs, and all its vessels, the laver and its foot, the hangings of the court, its pillars, and its sockets, and the hanging for the court-gate, its cords, and its pins, and all the vessels of the service of the Tabernacle, for the tent of the Congregation, the clothes of service to do service in the Holy place, and the Holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.</p>
Young's Updated LT	<p>And the golden altar, and the anointing oil, and the spice-perfume, and the covering of the opening of the tent; the brazen altar and the brazen grate which it hath, its staves, and all its vessels, the laver and its base. The hangings of the court, its pillars, and its sockets; and the covering for the gate of the court, its cords, and its pins; and all the vessels of the service of the tabernacle, for the tent of meeting; the coloured clothes to minister in the sanctuary, the holy garments for Aaron the priest, and the garments of his sons, to act as priest in.</p>

The gist of this passage: The remainder of the Tabernacle and its furnishings are named here as being brought to Moses.

38-41

Exodus 39:38a

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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
zâhâb (זָהָב) [pronounced <i>zaw-HAW^eV</i>]	<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

Translation: ...[they also brought to Moses] the golden [incense] altar,...

There was a golden altar of incense placed inside of the Tent of Assembly. This represents the sweet smell of reconciliation between God and man.

If you have ever come across the corpse of an animal which has been there for more than a day, it has putrid, rotting flesh. This is how we, as unregenerate, smell to God. However, after believing in the **Revealed God** (Jesus Christ in our dispensation), then we are a sweet savor to God. Not because of anything that we have done, but because the Lord has died for our sins.

Exodus 39:38b

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
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mosh ^e châh (מִשְׁחָה) [pronounced <i>mosh-KHAW</i>]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular noun with the definite article	Strong's #4888 BDB #603
w ^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 39:38b

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
qôṣṣôreth (קֹסֶרֶת) [pronounced <i>k^{eh}t-OH-reth</i>]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
çam (סַחַב) [pronounced <i>sahm</i>]	<i>a spice used in incense; a smell sweet, an aroma; a sweet (spice)</i>	masculine plural noun with the definite article	Strong's #5561 BDB #702

Does the plural suggest a multiplicity of spices?

Translation: ...with the anointing oil and spicy incense;...

There is anointing oil used at this altar and incense, which is partially made from spices. The provides the sweet smell from the altar of incense.

Exodus 39:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mâçâk ^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
pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Translation: ...the curtain for the opening of the tent;...

There is an opening or door for the tent; this door is a curtain (remember, the Tabernacle is simply a tent).

Exodus 39:38 ...[they also brought to Moses] the golden [incense] altar, with the anointing oil and spicy incense; the curtain for the opening of the tent;... (Kukis mostly literal translation)

This is the altar of incense.

Exodus 39:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar</i> ; possibly <i>monument</i>	masculine singular construct	Strong's #4196 BDB #258
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

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 *th* ending generally indicates a feminine ending, so I am somewhat perplexed here.

Translation: ...the copper altar,...

Outside of this tent is the copper altar (this may be bronze). Animals are sacrificed here. The animal sacrifices portray the work of Jesus Christ on the cross.

Once a person has been saved, they can enter into the Tent of Meeting (metaphorically speaking), to the altar of incense and the menorah, which gives light, as the Word of God provides light.

Again, people did not actually enter into the Tent of Assembly; only those who performed service to God were able to do that (those who lit the menorah and maintained the Bread of Presence).

Exodus 39:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	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
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Exodus 39:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Literally, this is <i>which [is] to...</i> It means, <i>which belongs to...</i>			
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
badîym (בַּדִּימִם) [pronounced <i>bahd-EEM</i>]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #905 BDB #94
This word has several meanings as a noun; and can also function as an adverb and as a preposition.			
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>]	<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
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 noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479

Translation: ...with its copper grating, its poles and manufactured items;...

In the midst of the copper altar was copper grating, upon which the animal sacrifices would be placed. I assume that there would have been a fire below the grill.

There were poles used to move the copper altar (whenever the entire Tabernacle was moved); and possible for normal considerations, like the build up of ash under the grating. There are other manufactured items used for this altar which are discussed in detail elsewhere.

Exodus 39:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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
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 39:39c

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
kên (כֵּן) [pronounced kane]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun	Strong's #3653 BDB #487

The meanings for this noun are very difficult to pin down. It is translated *base* in 1Kings 7:29, 31; *foot, stand* in Exodus 30:18, 28 31:9 etc.; and *office, place* in Gen. 40:13 41:13.

Translation: ...the laver and its base;...

Between the brazen (or copper) altar and the Tent is a laver, which is a large basin; and it is sitting upon a base. Anyone doing service in the Tent had to wash their hands first, which is representative of rebound (naming one's sins to God). Their hands are made clean for service.

Exodus 39:39 ...the copper altar, with its copper grating, its poles and manufactured items; the laver and its base;... (Kukis mostly literal translation)

This is the outside altar upon which all of the sacrifices were offered.

The 7 Pieces of Furniture Brought Before Moses (a graphic); from [Pinterest](#); accessed June 28, 2020.

These items are not drawn to scale. The largest piece of furniture is the copper/bronze altar, which is 7.5'x7.5' (if memory serves). It must be large enough to accommodate a medium sized animal (like a sheep or goat).



Exodus 39:40a

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

Exodus 39:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qela' (עֶלֶק) [pronounced KEH-lahg']	a sling; sling stones; curtain, drape, hanging	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
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ammûwd (עֲמֻדָּה) [pronounced g'ahm-MOOD]	pillar, column; platform, scaffold	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #5982 BDB #765
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (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
'eden (אֲדָנִי) [pronounced EH-dehn]	base, pedestal; foundation, socket; a basis (of a building, a column, etc)	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #134 BDB #10

Translation: ...the tarps for the courtyard, its pillars and bases;...

Surrounding the Tent is the courtyard, which is a series of pillars sitting in bases; which held up tarps for this enclosed area. People did come into this enclosed area (but it was too small for everyone to enter).

The people who enter into the courtyard represent positive volition at **God consciousness**. Those who offer up an animal sacrifice represent those who have trusted in God as He has revealed Himself.

Exodus 39:40b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (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
mâçâk ^e (מָצָאֵה) [pronounced maw-SAWK ^E]	a covering; a screen; a veil; a hanging	masculine singular noun with the definite article	Strong's #4539 BDB #697
lâmed (לְ) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

Exodus 39:40b			
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
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mêythârîym (מִיתְּרֵי) [pronounced may-thar- EEM]	cords [used to secure the tabernacle], strings [of bows]	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4340 BDB #452
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâthêd (יָתֵד) [pronounced yaw- THADE]	pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #3489 BDB #450

Translation: ...the curtain for the entrance [into] the courtyard, its cord and pegs;...

There was an entrance to the courtyard, and there were cords and pegs which held things in place.

Exodus 39:40c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any; some have translated, <i>all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kêlîy (כֵּלִי) [pronounced k ^{ee} lee]	manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables	masculine plural construct	Strong's #3627 BDB #479
'ăbôdâh (עֲבֹדָה) [pronounced ŷu ^b -vo- DAWH]	labour, work, service; possibly: bondage; enslavement; service of [to] God	feminine singular construct	Strong's #5656 & #5647 BDB #715

Exodus 39:40c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<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: ...and all of the manufactured items [used in] Tabernacle service at the Tent of Assembly;...

There were a number of manufactured items used for service at the Tent of Assembly.

Exodus 39:40 ...the tarps for the courtyard, its pillars and bases; the curtain for the entrance [into] the courtyard, its cord and pegs; and all of the manufactured items [used in] Tabernacle service at the Tent of Assembly;... (Kukis mostly literal translation)

The word here translated *utensils* could possibly be translated *furniture*. It is an all-purpose term used to describe things which have been manufactured or fabricated. This is all of things necessary for the court of the tabernacle, with the exception of the boards which were brought in v. 33.

Exodus 39:41a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
s ^e râd (סֵרָד) [pronounced <i>s'RAWD</i>]	<i>plaited work, braided work; carefully constructed work</i>	masculine singular noun	Strong's #8278 BDB #975
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Exodus 39:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâraṯh (שָׂרָת) [pronounced shaw- RAHTH]	<i>to serve, to minister; to attend</i>	Piel infinitive construct	Strong's #8334 BDB #1058
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
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: ...the carefully constructed garments to serve in the holy [place];...

There were garments designed for the priests, already described twice before.

Exodus 39:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw- DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'Ahărôn (אֲהֲרֹן) [pronounced ah-huh- ROHM]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: ...garments [to be worn by] Aaron the High Priest in the holy [place];...

There were specific clothes for Aaron, the High Priest, to wear, when functioning in the Holy Place.

Exodus 39:41c			
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
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
bânîym (בְּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kâhan (כֹּהֵן) [pronounced <i>kaw-HAHN</i>]	<i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i>	Piel infinitive construct	Strong's #3547 BDB #464

Translation: ...and the garments worn by his sons [who] would serve as priests.

For awhile, Aaron's sons would also perform certain duties in the Tent of Assembly.

Exodus 39:41 ...the carefully constructed garments to serve in the holy [place]; garments [to be worn by] Aaron the High Priest in the holy [place]; and the garments worn by his sons [who] would serve as priests. (Kukis mostly literal translation)

We have a rare word here translated variously as *service, woven, plaited, braided work, colored, finely worked, of variegated stuff*. There are almost as many renderings for the word s^erâd (סֵרָד) [pronounced *s'RAWD*] as their are translations. This is because this word's origins are unknown, some even (mistakenly) thinking that it might be a loan word from the **Aramaic**. It is only found in four passages, always used in the same way: Exodus 31:10, 35:19, 39:1, 41. Since it is always used in conjunction with the word for *clothing, garments, rainment* and only for the clothing in general used at the tabernacle, I have rendered the two words: *clothing of [tabernacle] service*. Kalisch renders these words as *garments of office*.

Exodus 39:38–41 ...[they also brought to Moses] the golden [incense] altar, with the anointing oil and spicy incense; the curtain for the opening of the tent; the copper altar, with its copper grating, its poles and manufactured items; the laver and its base; the tarps for the courtyard, its pillars and bases; the curtain for the entrance [into] the courtyard, its cord and pegs; and all of the manufactured items [used in] Tabernacle service at the Tent of Assembly; the carefully constructed garments to serve in the holy [place]; garments [to be worn] by Aaron the High Priest in the holy [place]; and the garments worn by his sons [who] would serve as priests. (Kukis mostly literal translation)

Everything has been completed as per God's instructions to Moses.

Exodus 39:38–41 The artisans, craftsmen and Levites also brought these items before Moses to inspect: the golden incense altar, including its anointing oil and incense with spices; the curtain used for the entryway to the tent; the copper altar and its copper grating, along with its poles and other manufactured items; the laver and its

base; the tarps used all around the courtyard, along with the pillar and bases to hold them up; the curtain used for entry into the courtyard, and its cord and pegs; and all of the other items manufactured for use in the Tabernacle service in and in front of the Tent of Assembly. Included in these things were the carefully made garments to be worn by Aaron the High Priest when acting in the Holy Place; and the garments which his sons would wear while serving as priests. (Kukis paraphrase)

As all which commanded Y^ehowah Moses, so did sons of Israel all the work. And so sees Moses all the work and, behold, they had done her. As which commanded Y^ehowah, so they had done. And so blesses them Moses.

Exodus
39:42–43

According to all that Y^ehowah commanded Moses, so the sons of Israel did all [of that] work. Moses examined the work and observed [lit., *behold*] that they had done it. All that Y^ehowah commanded, so they had done. Moses then blessed them.

Exactly as Jehovah had commanded Moses upon the mountain, so the sons of Israel did. Moses carefully examined their work and they did exactly as Jehovah commanded. Therefore, Moses blessed them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	As all which commanded Y ^e howah Moses, so did sons of Israel all the work. And so sees Moses all the work and, behold, they had done her. As which commanded Y ^e howah, so they had done. And so blesses them Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	The children of Israel offered, as the Lord had commanded. And when Moses saw all things finished, he blessed them.
Aramaic ESV of Peshitta	According to all that Mar-Yah commanded Mosha, so the B'nai Yisrael did all the work. Mosha saw all the work, and behold, they had done it as Mar-Yah had commanded, even so had they done it: and Mosha blessed them.
Lamsa's Peshitta (Syriac)	As LORD JEHOVAH commanded Moshe, in this way the children of Israel did all the service. And Moshe saw all the work and, behold, they did it as LORD JEHOVAH commanded Moshe, in this way they worked, and Moshe blessed them.
Samaritan Pentateuch	According to all that the LORD commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them. (Exodus 39:43–40:1)
Updated Brenton (Greek)	Whatsoever things the Lord commanded Moses, so did the children of Israel make all the furniture. And Moses saw all the works; and they had done them all as the Lord commanded Moses, so had they made them; and Moses blessed them. (Exodus 39:22–23)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The children of Israel did everything as the Lord had given orders to Moses. Then Moses, when he saw all their work and saw that they had done everything as the Lord had said, gave them his blessing.
Easy English	The Israelites did all the work in the way that the Lord had commanded Moses. Moses carefully checked all the work. He saw that the workers had done it exactly as the Lord had commanded them. When Moses saw this, he blessed the people.

Easy-to-Read Version–2008	The Israelites did all this work exactly as the LORD had commanded Moses. Moses looked closely at all the work and saw that it was done exactly as the LORD had commanded. So Moses blessed them.
God's Word™	The Israelites had done all the work following the LORD'S instructions to Moses. Moses inspected all the work and saw that they had followed the LORD'S instructions. So Moses blessed them.
Good News Bible (TEV)	The Israelites had done all the work just as the LORD had commanded Moses. Moses examined everything and saw that they had made it all just as the LORD had commanded. So Moses blessed them.
The Message	The Israelites completed all the work, just as God had commanded. Moses saw that they had done all the work and done it exactly as God had commanded. Moses blessed them.
NIRV	The Israelites had done all the work just as the Lord had commanded Moses. Moses looked over the work carefully. He saw that the workers had done it just as the Lord had commanded. So Moses gave them his blessing.

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

Casual English Bible	There you have it. The people of Israel delivered everything God asked of them, through Moses. Moses looked closely at the work the people had done. He praised them for it and asked God to bless them with his kindness.
Contemporary English V.	When Moses saw that the people had done everything exactly as the LORD had commanded, he gave them his blessing. (V.42 includes v. 43)
New Berkeley Version	.
New Life Version	So the people of Israel did all the work just as the Lord had told Moses. Moses looked at all the work and saw they had done it just as the Lord had said. So Moses gave thanks and prayed that good would come to them.
New Living Translation	So the people of Israel followed all of the Lord's instructions to Moses. 43 Then Moses inspected all their work. When he found it had been done just as the Lord had commanded him, he blessed them.
Unfolding Bible Simplified	The people of Israel had done all this work exactly as Yahweh had commanded Moses. Then Moses saw all the work that they had done. Truly, they had done everything exactly as Yahweh had commanded that it should be done. Then Moses blessed the workmen.

Partially literal and partially paraphrased translations:

American English Bible	Whatever the Lord told Moses, the children of IsraEl made to complete the furnishings. And when Moses looked at all the work and saw that they had done everything and made everything the way that Jehovah had told him to do, he praised them.
Beck's American Translation	.
Common English Bible	The Israelites did all of the work just as the Lord had commanded Moses. When Moses saw that they in fact had done all the work exactly as the Lord had commanded, Moses blessed them.
New Advent (Knox) Bible	The vestments, too, that were to be worn by the priests, both Aaron himself and his sons, in the sanctuary, were brought to Moses by the Israelites, in fulfilment of the Lord's command. And when Moses saw that they had completed all their task, he gave them his blessing. V. 41 is included for context.
Translation for Translators	The Israeli people had done all this work exactly as Yahweh had commanded Moses/me. Then Moses/I saw all the work that they had done. Truly, they had done everything exactly as Yahweh had commanded <i>that it should be done</i> . Then Moses/I <i>asked</i> God <i>to</i> bless them.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	The ornamented robes for service in the sanctuary; the sacred robes for Aaron, the priest, and the robes for his sons, the priests; according to all that the EVER-LIVING commanded to Moses, the children of Israel made the whole for the service. Then Moses inspected all the work, to see if they had made all of it according to the command of the EVER-LIVING. They had done so, and Moses blessed them. V. 41 is included for context.
International Standard V	The Israelis had done all the work according to all that the Lord had commanded Moses. Moses blessed them when he saw all the work, and that they had done it. They had done it just as the Lord had commanded.
Lexham English Bible	According to all that Yahweh had commanded Moses, so the Israelites [Literally "sons/children of Israel"] did all the work. And Moses saw all the work, and, indeed, they had done it as Yahweh had commanded; so they did, and Moses blessed them.
Unfolding Bible Literal Text	Thus the people of Israel did all the work as Yahweh had commanded Moses. Moses examined all the work, and, behold, they had done it. As Yahweh had commanded, in that way they did it. Then Moses blessed them.
Urim-Thummim Version	According to all that YHWH commanded Moses so the children of Israel accomplished all the work. Then Moses inspected all the work and they had accomplished it as YHWH had commanded, so Moses blessed them.
Wikipedia Bible Project	As all that Yahweh commanded of Moses, thus the sons of Israel did, all the work. And Moses saw all the work, and look, they did it--- as Yahweh commanded, so they did. And Moses blessed them.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	According to all that Jehovah commanded Moses, so the children of Israel made all the work. And Moses saw all the work, and behold, they had done it, what Jehovah had commanded; thus they had done it. and Moses knelt down with goodness to them.
Revised English Bible–1989	As the LORD had commanded Moses, so the Israelites carried out the whole work. Moses inspected all the work, and saw that they had carried it out according to the command of the LORD; and he blessed them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The people of Isra'el did all the work just as ADONAI had ordered Moshe. Moshe saw all the work, and — there it was! — they had done it! Exactly as ADONAI had ordered, they had done it. And Moshe blessed them.
Kaplan Translation	The Israelites had done all the work exactly in the manner that God had commanded Moses. When Moses saw that all the work had been done exactly as God had ordered, he blessed [all the workers].
The Scriptures–2009	According to all that הוה had commanded Mosheh, so the children of Yisra'el did all the work. And Mosheh looked over all the work and saw they did it as הוה had commanded, so they had done. And Mosheh blessed them.
Tree of Life Version	According to everything that Adonai had commanded Moses, Bnei-Yisrael had done all the work just so. When Moses saw the entire work, and that they had done it just as Adonai had commanded, Moses blessed them.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	WHATSOEVER THINGS JESUS APPOINTED MOSES, SO DID THE CHILDREN OF ISRAEL MAKE ALL THE FURNITURE. AND MOSES SAW ALL THE WORKS;
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Awful Scroll Bible	<p>AND THEY HAD DONE THEM ALL AS JESUS COMMANDED MOSES, SO HAD THEY MADE THEM; AND MOSES BLESSED THEM. (Exodus 39:22–23)</p> <p>As Sustains To Become is to have laid charge to Moses, the sons of Isra-el were to effect in their labor.</p> <p>Moses was to perceive thus their works, even is it to have been made, as Sustains To Become is to have given charge to Moses, are they to have made them, even was Moses to consider them good.</p>
Concordant Literal Version	<p>According to all that Yahweh had instructed Moses, so the sons of Israel did all the service.</p> <p>When Moses saw all the work, behold, they had done it just as Yahweh had instructed; so had they done. And Moses blessed them.</p>
exeGesés companion Bible	<p>According to all Yah Veh misvahed Mosheh, thus the sons of Yisra El work all the service.</p> <p>And Mosheh looks on all the work and behold, they work it as Yah Veh misvahed - thus they work it: and Mosheh blesses them.</p>
Orthodox Jewish Bible	<p>According to all that Hashem commanded Moshe, so the Bnei Yisroel did kol haAvodah.</p> <p>And Moshe did inspect all the work, and, hinei, they had done it as Hashem had commanded, even so had they done it; vayevarech otam Moshe (and Moshe blessed them).</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>So the Israelites did all the work according to all that the Lord had commanded Moses. And Moses [carefully] inspected all the work, and behold, they had done it; just as the Lord had commanded, so had they done it. So Moses blessed them.</p>
The Expanded Bible	<p>The Israelites [^Lsons/^Tchildren of Israel] had done all this work just as the Lord had commanded Moses. Moses looked closely at all the work and saw they had done it just as the Lord had commanded. So Moses blessed them.</p>
Kretzmann's Commentary	<p>According to all that the Lord commanded Moses, so the children of Israel made all the work, the majority of them by donating the materials, and the artisans by producing the articles.</p> <p>And Moses did look upon all the work, and, behold; they had done it as the Lord had commanded, even so had they done it; a careful inspection showed that the instructions of the Lord had been carried out in every detail. And Moses blessed them. "The readiness with which the people had brought in abundance the requisite gifts for this work, and the zeal with which they had accomplished the work in half a year or less, were delightful signs of Israel's willingness to serve the Lord; and for this the blessing of God could not fail to be given. " (Keil.)</p>
The Voice	<p>The Israelites completed each part of <i>the project exactly</i> as the Eternal One had instructed Moses.</p> <p>Moses inspected every piece of work <i>they had completed</i>, and he saw that they had done it all <i>with excellence</i> according to the specifications given to Him by the Eternal One. So Moses blessed them.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>In accordance with all that the Lord had commanded Moses, so did the children of Israel do all the work. Moses saw the entire work, and lo! they had done it-as the Lord had commanded, so had they done. So Moses blessed them.</p>
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So Moses blessed them: He said to them, “May it be His will that the Shechinah should rest in the work of your hands. And may the pleasantness of the Lord our God be upon us...” (Ps. 90:17), and this is one of the eleven psalms in “A prayer of Moses” (Ps. 90:1). -[from Num. Rabbah 12:9]

Kaplan Translation
NET Bible®

The Israelites did all the work according to all that the Lord had commanded Moses. Moses inspected²³ all the work – and²⁴ they had done it just as the Lord had commanded – they had done it exactly – and Moses blessed them.²⁵

^{23tn} Or “examined” (NASB, TEV); NCV “looked closely at.”

^{24tn} The deictic particle draws attention to what he saw in such a way as to give the reader Moses’ point of view and a sense of his pleasure: “and behold, they...”

^{25sn} The situation and wording in Exod 39:43 are reminiscent of Gen 1:28 and 31, with the motifs of blessing people and inspecting what has been made.

Rotherham’s *Emphasized B.* <According to all that Yahweh commanded Moses> ||so|| did the sons of Israel make all the work. And Moses looked’ upon all the structure, and lo! they had made it,’ <as Yahweh had commanded> so had they made it,—and Moses blessed them.

Literal, almost word-for-word, renderings:

A Faithful Version	According to all that the LORD commanded Moses, so the children of Israel made all the work. And Moses looked upon all the work, and, behold, they had done it, as the LORD commanded, even so they had done it. And Moses blessed them.
Brenner’s Mechanical Trans.	...just like all (that) "YHWH ^{He Is} " directed "Mosheh ^{Plucked out} ", so the sons of "Yisra'el ^{He turns El aside} " (made) all the service, and "Mosheh ^{Plucked out} " saw all the business, and look, they (made) her <just as> "YHWH ^{He Is} " directed, so they (made) it, and "Mosheh ^{Plucked out} " [respected] them,...
Charles Thomson OT	And when the children of Israel had thus made all the furniture and Moses had viewed all the works and they had executed them and made them in the manner the Lord commanded Moses, Moses blessed them. (Exodus 39:22–23)
Context Group Version	According to all that YHWH commanded Moses, so the sons of Israel did all the work. And Moses saw all the work, and, look, they had done it; as YHWH had commanded, even so they had done it: and Moses esteemed them.
Literal Standard Version	According to all that YHWH has commanded Moses, so the sons of Israel have done all the service; and Moses sees all the work, and behold, they have done it as YHWH has commanded; so they have done. And Moses blesses them.
Young’s Updated LT	According to all that Jehovah has commanded Moses, so have the sons of Israel done all the service; and Moses sees all the work, and lo, they have done it as Jehovah has commanded; so they have done. And Moses does bless them.

The gist of this passage: The sons of Israel did all that God had told them to do. Moses inspected and approved their work.

42-43

Exodus 39:42a

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

Exodus 39:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לָ) [pronounced koh/]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
K ^e kôl asher (כֹּל אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, just as, exactly as, exactly as all which</i> .			
tsâvâh (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 imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾêth (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
This phrase is found 9x in this chapter. The words <i>commanded Y^ehowah</i> are found 10x.			

Translation: According to all that Y^ehowah commanded Moses,...

God beckoned Moses to come up Mount Sinai, and God revealed these things to Moses.

The presentation of **the Law** at the end of the book of Exodus seems to fall into two categories: the first set of laws that God gave Moses were laws of behavior and thought, beginning with the Ten Commandments. Mankind should be able to hear the Ten Commandments and decide, *well, I was unable to obey them all* (and with the Lord's proper examination of two of these laws—murder and adultery—it is clear that we are unable to keep any of the ten basic laws for man's relation to God and his fellow man.

In other words, in the first set of laws, we find out that we are sinners and that we cannot keep God's perfect law.

The second set of laws are a full **Christology**, presenting Jesus Christ as our offering at the Brazen Altar, a requirement for all mankind.

In other words, (1) we are sinners; we have violated God's laws; followed by (2) This is the **Revealed Lord**; believe in Him.

Exodus 39:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
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 plural, Qal perfect	Strong's #6213 BDB #793
To this point, v. 42a-b is the same as v. 32b-c.			
bânîym (בְּנֵי־יִשְׂרָאֵל) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
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 (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿăbôdâh (עֲבֹדָה) [pronounced <i>gu^b-vo-DAWH</i>]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the definite article	Strong's #5656 & #5647 BDB #715

Translation: ...so the sons of Israel did all [of that] work.

Exactly as God had commanded Moses, so the sons of Israel performed the work that God required.

Exodus 39:42 According to all that Y^ehowah commanded Moses, so the sons of Israel did all [of that] work. (Kukis mostly literal translation)

Unfortunately, the literal translation here suffers in the English. The main problem is ʿâsâh, which generally means *make something out of something*; the word *construct* is a reasonable translation most of the time.

Exodus 39:43a

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

Exodus 39:43a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>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
'ăbôdâh (עֲבֹדָה) [pronounced ŭ ^b -vo-DAWH]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the definite article	Strong's #5656 & #5647 BDB #715
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
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'âsâh (עָשָׂה) [pronounced ŭ ^a -SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: Moses examined the work and observed [lit., behold] that they had done it.

Everything that had been made was brought to Moses and laid out before him. I have postulated that Moses actually saw mock-ups or visions or something where he knew what these things were to look like. Moses examined carefully all of the work done by the sons of Israel, and he determined that they had done what was required.

Exodus 39:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</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 imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'āsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793

V. 43c is the same as v. 32b-c and v. 42a-b.

Translation: All that Y^ehowah commanded, so they had done.

All that God had commanded Moses, so the sons of Israel had done.

Exodus 39:43c

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

Exodus 39:43c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
'êth (אֶת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: [Moses then blessed them.](#)

Because of their obedience and craftsmanship, Moses blessed the people. We might understand that they were blessed because they now had the Law and they had the elements of worship (*how* they were to worship God is presented in Leviticus).

Exodus 39:43 [Moses examined the work and observed \[lit., behold\] that they had done it. All that Y^ehowah commanded, so they had done. Moses then blessed them.](#) (Kukis mostly literal translation)

It is difficult to be too literal here without losing the smoothness of the language. However, the word *constructed* occurs twice, both times in the Qal perfect. These two times, perhaps, sets up some sort of finality.

Because of the generosity of the Israelites in terms of the time and offerings given, Moses blesses them. This is perhaps their finest hour because from hereon in it will be all down hill.

Exodus 39:42–43 [According to all that Y^ehowah commanded Moses, so the sons of Israel did all \[of that\] work. Moses examined the work and observed \[lit., behold\] that they had done it. All that Y^ehowah commanded, so they had done. Moses then blessed them.](#) (Kukis mostly literal translation)

Despite all that had happened, the Israelites appear to be back on course with the construction of the Tabernacle and all of his furniture and accessories.

Exodus 39:42–43 [Exactly as Jehovah had commanded Moses upon the mountain, so the sons of Israel did. Moses carefully examined their work and they did exactly as Jehovah commanded. Therefore, Moses blessed them.](#) (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 39 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 39

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 39

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Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 39

Just Do It Already!

- In a super small nutshell, these chapters have one event:
- Moses and the Israelite builder get to constructing the Tabernacle to the exact specs that God gave them in Chapters 25-31. God comes down to hang out in it, and the Israelites move whenever God's cloud of fire leaves the tent. "But if the cloud was not taken up, then they did not set out until the day that it was taken up" (40:37). That's it. That's the end of Exodus.
- The literary structure of this section is almost exactly the same as all the regulations for the Tabernacle in Exodus 25-31. So, in 25-31, if God said, "Bob, you should go over there, and build a box, and this box should be 2.5x1.5x1.5 cubits," then Exodus 35-40 says it this way: "Bob went over there, built a box, and the box was 2.5x1.5x1.5 cubits."
- Since the text here is the same, check out our analysis of "Chapters 25-31" to understand why the text uses this kind of language.

Shmoop Summary of Exodus 39

- 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 .

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 39

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 women "whose heart the Lord stirred up" - that is, all who understood such work, and whose zeal was kindled by love for God's sanctuary - busied themselves, according to their ability, under the direction of Bezaleel, the grandson of Hur, and Aholiab, of the tribe of Daniel But what chiefly impresses us in the sacred narrative is the

Edersheim Summarizes Exodus 39

evidence of spiritual devotion, which appeared alike in the gifts and in the labor of the people.

"And Moses did look upon all the work, and, behold, they had done it as Jehovah had commanded, even so had they done it: and Moses blessed them." (Exodus 39:43)

Under such willing hands, the whole work was completed within an almost incredibly short period. On comparing Exodus 19:1, which fixes the arrival of Israel at Mount Sinai as in the third month (of the first year), with Exodus 40:2, which informs us that the Tabernacle was ready for setting up "on the first day of the first month" (of the second year), we find that an interval of nine months had elapsed. From this, however, must be deducted twice forty days, during which Moses was on the mount, as well as the days when Israel prepared for the covenant, and those when it was ratified and the law given, and also the interval between Moses' first and second stay on the mountain. Thus the whole of the elaborate work connected with the Tabernacle and its services must have been done within six months. And now that "the Tabernacle was reared up, Moses first placed within the Most Holy Place the Ark holding "the testimony," and covered it with the mercy-seat; next, he ranged in the Holy Place, to the north, the table of shewbread, setting "the bread in order upon it before the Lord;" then, to the south, "the candlestick," lighting its lamps before the Lord; and finally "the golden altar" "before the veil" of the Most Holy Place, "and he burnt sweet incense thereon." All this being done, and the curtain at the entrance to the Tabernacle hung up, (Exodus 40:28) the altar of burnt-offering was placed "by the door of the Tabernacle," and "the laver" between it and that altar, although probably not in a straight line, but somewhat to the side of the altar of burnt-offering. And on the altar smoked the burnt and the meat-offering, and the laver was filled with water, in which Moses, and Aaron, and his sons washed their hands and their feet.

All was now quite in readiness means, ordinances, and appointed channels of blessing, and all was in waiting. One thing only was needed; but upon that the meaning and the efficacy of everything else depended. But God was faithful to His promise. As in believing expectancy Israel looked up, "the cloud covered the tent of the congregation, and the glory of Jehovah filled the Tabernacle." Outside, visible to all, rested "upon the tent" that Cloud and Pillar, in which Jehovah had hitherto guided them, and would continue so to do. For, as the cloud by day and the appearance of fire by night tarried over the Tabernacle, the children of Israel "abode in their tents," "and journeyed not." But "when it was taken up," then Israel's camp was speedily broken up, and, journeying, they followed their Divine Leader (comp. Numbers 9:15-23). A constant, visible, and guiding Presence of Jehovah this among His professing people, resting above the outer tent that covered the Tabernacle. But within that Tabernacle itself there was yet another and unapproachable Presence. For "the glory of Jehovah filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the Tabernacle." (Exodus 40:34, 35) Presently it withdrew within the Most Holy Place, into which none could enter but the high-priest once a year, and that on the day and for the purpose of atonement, and where it rested between the cherubim of glory, above the mercy-seat, that covered the ark with the testimony. For "the way into the holiest of all was not yet made manifest." "But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 9:8, 11, 12)

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-13.html> accessed June 27, 2020.

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Addendum

This commentary is short enough to include. It is referenced in [Exodus 39:8–9](#).

The Word of Judgement (from the 2001 Translation)

The term, Word of Judgment (gr. logeion ton kriseon), is how the Greek text of the OT describes the special jeweled covering of gold cloth that the IsraElite High Priest was to wear over his chest whenever he served in his official capacity.

It had twelve different types of gems, each of which had the name of one of the sons of Jacob (or IsraEl) engraved upon it.

We find it interesting that the names were to be those of the Sons of IsraEl rather than the names of the twelve tribes.

This means that the name 'JoSeeph' would supplant the names of his two sons Ephraim and Manasseh, and the Priestly tribe of Levi (though not usually mentions as one of the group of twelve tribes) would have had its own stone.

From https://2001translation.com/NOTES.htm#_274 accessed February 7, 2024.

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The was referenced in [Exodus 39:29](#).

The Royalty of Jesus Christ (by R. B. Thieme, Jr.)

- A. Definition.
 1. The adjective *royal* means *kingly, pertaining to a crown*. It is used to describe a king as the sovereign ruler of people.
 2. The noun *royalty* connotes the regal quality or nature of a king.
 3. The connotation is portrayed in both the original languages of the Bible. The Hebrew word used is *melek*^e (מֶלֶךְ) [pronounced *MEH-lek*]; the Greek word is *basileus* (βασιλεύς) [pronounced *bahs-ee-loose*]. Both words are used in connection with our Lord Jesus Christ and in other relationships.
 4. The Bible not only recognizes the legitimacy of various concepts and categories of royalty, but favors it.
 5. Our Lord Jesus Christ now possesses three categories of royalty.
- B. The Divine Royalty of Christ.
 1. His divine royalty is based on the fact He is eternal and infinite God, possessing all the attributes of divine essence. This is Christ's eternal and infinite relationship with the Godhead. Jesus Christ is eternal God. He has all the attributes of God the Father and God the Holy Spirit. He is coequal and coeternal with them. As the manifest person of the Trinity, our Lord wears the crown of divine royalty, John 1:18, 6:46
 2. 1Timothy 6:16 1John 4:12. The title for His divine royal patent is Son of God. This royalty has no beginning and no end. All Bible doctrine comes from His divine royalty.
- C. The Jewish Royalty of Christ, the Royalty of His Humanity.
 1. The royal title of our Lord's humanity is Son of Man. The Jewish royal title of our Lord is Son of David. The virgin birth introduces the humanity of Christ to the world. The royal patent of our Lord's humanity is the virgin birth, resulting in His humanity.
 2. At the point of His virgin birth, our Lord Jesus Christ became Jewish royalty as a direct descendant of King David in the tribe of Judah, the family of Jesse. Mary is descendant from their son Nathan. Joseph is descendant from their son Solomon, Joseph being Jesus' legal but not real father. Mary's line from Nathan is recorded in Luke 3:31; Joseph's line comes down from Solomon through

The Royalty of Jesus Christ (by R. B. Thieme, Jr.)

Jeconiah (who is also called Coniah—see the Coniah curse in Jeremiah 22:24-30, and Jehoiachin, 2Kings 24:6ff; Jeremiah 52:31ff) and is recorded in Matthew 1:11. The Coniah curse is that the Messianic line would at some point be cut off and not be descended from Solomon's line. This curse was fulfilled at the point of the virgin pregnancy of Mary.

3. As Jewish royalty, our Lord fulfilled the Davidic covenant. In resurrection body in Hypostatic Union, Jesus Christ will reign forever as the Son of David. Mary became pregnant because God the Holy Spirit provided the necessary chromosomes for her pregnancy.
4. Our Lord's promise of the Davidic covenant is found in Psalm 89:33-37, "But I will not break off My lovingkindness from him, Nor deal falsely in My faithfulness. My covenant I will not violate, Nor will I alter the utterance of My lips. Once I have sworn by My holiness; I will not lie to David. His descendants shall endure forever And his throne as the sun before Me. It shall be established forever like the moon, And the witness in the sky is faithful. Selah." Cf. 2 Chr 21:7, "Yet the Lord was not willing to destroy the house of David because of the covenant which He had made with David, and since He had promised to give a lamp to him and his sons forever." Acts 13:22b-23, "I have found David, the son of Jesse, a man after My own heart who will do My will." We fail God, but the integrity of God never fails us. "From the descendants of this man, on the basis of the promise, God has brought to Israel a Savior, Jesus." This is the fulfillment of the royal law.

D. The Hypostatic Union Royalty of Jesus Christ.

1. Our Lord's hypostatic union royalty is based upon His strategic victory during the first Advent, when He defeated Satan during His thirty- three years of executing the prototype spiritual life for the Church Age.
2. By living in the prototype divine dynasphere, our Lord was qualified by impeccability to go to the cross and be judged for our sins. That judgment is the beginning of the strategic victory of our Lord. It was followed by His resurrection, ascension and session at the right hand of the Father. The cross was the greatest battlefield in history!
3. This royalty makes Jesus Christ the ruler of elect angels and regenerate mankind, Colossians 2:14 Hebrews 2:14.
4. The hypostatic union royalty was given to our Lord Jesus Christ as a verbal commission, Psalm 110:1,4, "The Lord [God the Father] says to my Lord [the Lord Jesus Christ]: "Sit down at My right hand Until I make Your enemies a footstool for Your feet. ...The Lord has made a solemn promise and will not change His mind, `You are a priest forever according to the order of Melchizedek.'" There is a complete break with Israel in this royal family. Jesus Christ is a king-priest. The royal priesthood is formed in the dispensation of the Church Age and every Church Age believer is a royal priest, 1Peter 2:5,9; Revelation 1:6. This is a royal family born again into a royal line. Our royalty does not come from physical birth because it includes every race in the world, but from the new birth. You have the same royal life to fulfill the royal law as our Lord Jesus Christ had on the Cross to fulfill the royal law (Jam 2:8). The royal high priesthood of Jesus Christ is confirmed in Hebrews 5:5-6; 6:19-20; 7:15-28.

Edited down from the doctrines presented in Ephesians #154; Revelation #648; 3John #12.

Chapter Outline

Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus 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.**

Josephus' History of this Time Period

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 6.

CONCERNING THE TABERNACLE WHICH MOSES BUILT IN THE WILDERNESS FOR THE HONOR OF GOD AND WHICH SEEMED TO BE A TEMPLE.

1. HEREUPON the Israelites rejoiced at what they had seen and heard of their conductor, and were not wanting in diligence according to their ability; for they brought silver, and gold, and brass, and of the best sorts of wood, and such as would not at all decay by putrefaction; camels' hair also, and sheep-skins, some of them dyed of a blue color, and some of a scarlet; some brought the flower for the purple color, and others for white, with wool dyed by the flowers aforementioned; and fine linen and precious stones, which those that use costly ornaments set in ouches of gold; they brought also a great quantity of spices; for of these materials did Moses build the tabernacle, which did not at all differ from a movable and ambulatory temple. Now when these things were brought together with great diligence, (for every one was ambitious to further the work even beyond their ability,) he set architects over the works, and this by the command of God; and indeed the very same which the people themselves would have chosen, had the election been allowed to them. Now their names are set down in writing in the sacred books; and they were these: Besaleel, the son of Uri, of the tribe of Judah, the grandson of Miriam, the sister of their conductor and Aholiab, file son of Ahisamach, of the tribe of Dan. Now the people went on with what they had undertaken with so great alacrity, that Moses was obliged to restrain them, by making proclamation, that what had been brought was sufficient, as the artificers had informed him; so they fell to work upon the building of the tabernacle. Moses also informed them, according to the direction of God, both what the measures were to be, and its largeness; and how many vessels it ought to contain for the use of the sacrifices. The women also were ambitious to do their parts, about the garments of the priests, and about other things that would be wanted in this work, both for ornament and for the divine service itself.

CHAPTER 7.

CONCERNING THE GARMENTS OF THE PRIESTS, AND OF THE HIGH PRIEST.

1. THERE were peculiar garments appointed for the priests, and for all the rest, which they call Cohanoee [-priestly] garments, as also for the high priests, which they call Cahanoee Rabbae, and denote the high priest's garments. Such was therefore the habit of the rest. But when the priest approaches the sacrifices, he purifies himself with the purification which the law prescribes; and, in the first place, he puts on that which is called Machanase, which means somewhat that is fast tied. It is a girdle, composed of fine twined linen, and is put about the privy parts, the feet being to be inserted into them in the nature of breeches, but above half of it is cut off, and it ends at the thighs, and is there tied fast.

2. Over this he wore a linen vestment, made of fine flax doubled: it is called Chethone, and denotes linen, for we call linen by the name of Chethone. This vestment reaches down to the feet, and sits close to the body; and has sleeves that are tied fast to the arms: it is girded to the breast a little above the elbows, by a girdle often going round, four fingers broad, but so loosely woven, that you would think it were the skin of a serpent. It is embroidered with flowers of scarlet, and purple, and blue, and fine twined linen, but the warp was nothing but fine linen. The beginning of its circumvolution is at the breast; and when it has gone often round, it is there tied, and hangs loosely there down to the ankles: I mean this, all the time the priest is not about any laborious service, for in this position it appears in the most agreeable manner to the spectators; but when he is obliged to assist at the offering sacrifices, and to do the appointed service, that he may not be hindered in his operations by its motion, he throws it to the left, and bears it on his shoulder. Moses indeed calls this belt Albaneth; but we have learned from the Babylonians to call it Emia, for so it is by them called. This vestment has no loose or hollow parts any where in it, but only a narrow aperture about the neck; and it is tied with certain strings hanging down from the edge over the breast and back, and is fastened above each shoulder: it is called Massabazanes.

3. Upon his head he wears a cap, not brought to a conic form nor encircling the whole head, but still covering

Josephus' History of this Time Period

more than the half of it, which is called Masnaemphthes; and its make is such that it seems to be a crown, being made of thick swathes, but the contexture is of linen; and it is doubled round many times, and sewed together; besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and hides the seams of the swathes, which would otherwise appear indecently: this adheres closely upon the solid part of the head, and is thereto so firmly fixed, that it may not fall off during the sacred service about the sacrifices. So we have now shown you what is the habit of the generality of the priests.

4. The high priest is indeed adorned with the same garments that we have described, without abating one; only over these he puts on a vestment of a blue color. This also is a long robe, reaching to his feet, [in our language it is called .Meeir,] and is tied round with a girdle, embroidered with the same colors and flowers as the former, with a mixture of gold interwoven. To the bottom of which garment are hung fringes, in color like pomegranates, with golden bells⁽¹³⁾ by a curious and beautiful contrivance; so that between two bells hangs a pomegranate, and between two pomegranates a bell. Now this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck; not an oblique one, but parted all along the breast and the back. A border also was sewed to it, lest the aperture should look too indecently: it was also parted where the hands were to come out.

5. Besides these, the high priest put on a third garment, which was called the Ephod, which resembles the Epomis of the Greeks. Its make was after this manner: it was woven to the depth of a cubit, of several colors, with gold intermixed, and embroidered, but it left the middle of the breast uncovered: it was made with sleeves also; nor did it appear to be at all differently made from a short coat. But in the void place of this garment there was inserted a piece of the bigness of a span, embroidered with gold, and the other colors of the ephod, and was called Essen, [the breastplate,] .which in the Greek language signifies the Oracle. This piece exactly filled up the void space in the ephod. It was united to it by golden rings at every corner, the like rings being annexed to the ephod, and a blue riband was made use of to tie them together by those rings; and that the space between the rings might not appear empty, they contrived to fill it up with stitches of blue ribands. There were also two sardonyxes upon the ephod, at the shoulders, to fasten it in the nature of buttons, having each end running to the sardonyxes of gold, that they might be buttoned by them. On these were engraven the names of the sons of Jacob, in our own country letters, and in our own tongue, six on each of the stones, on either side; and the elder sons' names were on the right shoulder. Twelve stones also there were upon the breast-plate, extraordinary in largeness and beauty; and they were an ornament not to be purchased by men, because of their immense value. These stones, however, stood in three rows, by four in a row, and were inserted into the breastplate itself, and they were set in ouches of gold, that were themselves inserted in the breastplate, and were so made that they might not fall out low the first three stones were a sardonyx, a topaz, and an emerald. The second row contained a carbuncle, a jasper, and a sapphire. The first of the third row was a ligure, then an amethyst, and the third an agate, being the ninth of the whole number. The first of the fourth row was a chrysolite, the next was an onyx, and then a beryl, which was the last of all. Now the names of all those sons of Jacob were engraven in these stones, whom we esteem the heads of our tribes, each stone having the honor of a name, in the order according to which they were born. And whereas the rings were too weak of themselves to bear the weight of the stones, they made two other rings of a larger size, at the edge of that part of the breastplate which reached to the neck, and inserted into the very texture of the breastplate, to receive chains finely wrought, which connected them with golden bands to the tops of the shoulders, whose extremity turned backwards, and went into the ring, on the prominent back part of the ephod; and this was for the security of the breastplate, that it might not fall out of its place. There was also a girdle sewed to the breastplate, which was of the forementioned colors, with gold intermixed, which, when it had gone once round, was tied again upon the seam, and hung down. There were also golden loops that admitted its fringes at each extremity of the girdle, and included them entirely.

6. The high priest's mitre was the same that we described before, and was wrought like that of all the other priests; above which there was another, with swathes of blue embroidered, and round it was a golden crown polished, of three rows, one above another; out of which arose a cup of gold, which resembled the herb which we call Saccharus; but those Greeks that are skillful in botany call it Hyoscyamus. Now, lest any one that has

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seen this herb, but has not been taught its name, and is unacquainted with its nature, or, having known its name, knows not the herb when he sees it, I shall give such, as these are a description of it. This herb is oftentimes in tallness above three spans, but its root is like that of a turnip (for he that should compare it thereto would not be mistaken); but its leaves are like the leaves of mint. Out of its branches it sends out a calyx, cleaving to the branch; and a coat encompasses it, which it naturally puts off when it is changing, in order to produce its fruit. This calyx is of the bigness of the bone of the little finger, but in the compass of its aperture is like a cup. This I will further describe, for the use of those that are unacquainted with it. Suppose a sphere be divided into two parts, round at the bottom, but having another segment that grows up to a circumference from that bottom; suppose it become narrower by degrees, and that the cavity of that part grow decently smaller, and then gradually grow wider again at the brim, such as we see in the navel of a pomegranate, with its notches. And indeed such a coat grows over this plant as renders it a hemisphere, and that, as one may say, turned accurately in a lathe, and having its notches extant above it, which, as I said, grow like a pomegranate, only that they are sharp, and end in nothing but prickles. Now the fruit is preserved by this coat of the calyx, which fruit is like the seed of the herb Sideritis: it sends out a flower that may seem to resemble that of poppy. Of this was a crown made, as far from the hinder part of the head to each of the temples; but this Ephielis, for so this calyx may be called, did not cover the forehead, but it was covered with a golden plate,⁽¹⁴⁾ which had inscribed upon it the name of God in sacred characters. And such were the ornaments of the high priest.

7. Now here one may wonder at the ill-will which men bear to us, and which they profess to bear on account of our despising that Deity which they pretend to honor; for if any one do but consider the fabric of the tabernacle, and take a view of the garments of the high priest, and of those vessels which we make use of in our sacred ministration, he will find that our legislator was a divine man, and that we are unjustly reproached by others; for if any one do without prejudice, and with judgment, look upon these things, he will find they were every one made in way of imitation and representation of the universe. When Moses distinguished the tabernacle into three parts,⁽¹⁵⁾ and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea, these being of general access to all; but he set apart the third division for God, because heaven is inaccessible to men. And when he ordered twelve loaves to be set on the table, he denoted the year, as distinguished into so many months. By branching out the candlestick into seventy parts, he secretly intimated the Decani, or seventy divisions of the planets; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. The veils, too, which were composed of four things, they declared the four elements; for the fine linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that color is dyed by the blood of a sea shell-fish; the blue is fit to signify the air; and the scarlet will naturally be an indication of fire. Now the vestment of the high priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it showed that God had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendor by which all things are enlightened. He also appointed the breastplate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world. And the girdle which encompassed the high priest round, signified the ocean, for that goes round about and includes the universe. Each of the sardonyxes declares to us the sun and the moon; those, I mean, that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue color, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendor with which God is pleased. Let this explication⁽¹⁶⁾ suffice at present, since the course of my narration will often, and on many occasions, afford me the opportunity of enlarging upon the virtue of our legislator.

⁽¹³⁾ The use of these golden bells at the bottom of the high priest's long garment, seems to me to have been this: That by shaking his garment at the time of his offering incense in the temple, on the great day of expiation, or at other proper periods of his sacred ministrations there, on the great festivals, the people might have notice of it, and might fall to their own prayers at the time of incense, or other proper periods; and so the whole congregation might at once offer those common prayers jointly with the high priest himself to the Almighty See Luke 1:10; Revelation 8:3, 4. Nor probably is the son of Sirach to be otherwise understood, when he says of Aaron, the first high priest, Ecclus. 45:9, "And God encompassed Aaron with

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pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people."

⁽¹⁴⁾ The reader ought to take notice here, that the very Mosaic Petalon, or golden plate, for the forehead of the Jewish high priest, was itself preserved, not only till the days of Josephus, but of Origen; and that its inscription, Holiness to the Lord, was in the Samaritan characters. See Antiq. B. VIII. ch. 3. sect. 8, Essay on the Old Test. p. 154, and Reland, De pol. Templi, p. 132.

⁽¹⁵⁾ When Josephus, both here and ch. 6. sect. 4, supposes the tabernacle to have been parted into three parts, he seems to esteem the bare entrance to be a third division, distinct from the holy and the most holy places; and this the rather, because in the temple afterward there was a real distinct third part, which was called the Porch: otherwise Josephus would contradict his own description of the tabernacle, which gives as a particular account of no more than two parts.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed June 27, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 39

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Making the clothes for Aaron and his sons	
From the [remaining] violet, purple and scarlet-dyed [materials], Bezalel and Aholiab [lit., <i>they</i>] made carefully constructed garments to serve in the holy place.	Bezalel and Aholiab carefully made garments to be used by the priests in the holy Tabernacle, making use of the remaining material dyed violet, purple and scarlet (royal colors).
They made [these] holy garments which [are] for Aaron [and his sons], just as Y ^e howah commanded Moses.	They made these set-apart garments for Aaron and his sons, just as Jehovah had commanded Moses for them to do.
Making the Ephod	
He made the ephod [using] gold, violet, purple scarlet dyes with fine twisted linen. They also beat out plaits of gold [which] he cut into threads to work into the midst of the violet, purple, and scarlet dyed [threads] and into the fine twisted linen; a skilled work.	He made the ephod using the golden threads integrated with violet, purple, scarlet and white threads, the result being a fine piece of skilled work.
He made shoulder pieces for the ephod [lit., <i>it</i>] [which] he joined together at the ends.	He also made shoulder pieces for the ephod which he joined together at the ends.
The belt of his ephod, which [is] on him, the same [is] like his [other skillful] workmanship: [made] (from) gold, violet, purple scarlet dyes with fine twisted linen, just as Y ^e howah commanded Moses.	The High Priest will wear the ephod strapped to him; this ephod being like his other skillful work, using the golden threads integrated with violet, purple, scarlet and white threads, the result being a fine piece of skilled work, just as Jehovah had commanded Moses for them to do.
Stones and settings for the Ephod	

A Complete Translation of Exodus 39

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>They prepared the onyx stones, [which] were [then] placed in [lit., <i>surrounded by</i>] a gold setting, the names of the sons of Israel being engraved upon the stones [lit., <i>signet, seal</i>]. He placed them on the shoulder pieces of the ephod, [as] stones to remember the sons of Israel, just as Y^ehowah commanded Moses.</p>	<p>The artisans and jewelers prepared the onyx stones to be placed into gold settings, the names of each tribe of Israel being engraved, one tribe on each stone. He then affixed the stones to the shoulder piece of the ephod, as a remembrance of the sons of Israel, just as Jehovah had commanded Moses for them to do.</p>
Stones and settings for the breast piece	
<p>He made the breast piece a planned-out work, as the work of the ephod, [using] gold, violet, purple and scarlet dyes with fine twisted linen. Being squared, it is folded over. They made the breast piece a span in length and a span in width, folded over.</p>	<p>The breast piece was as planned out as the ephod, skillfully combining the threads of gold, violet, purple and scarlet fabric, as well as fine white linen. The breast piece is designed as a square, folded over, so that it is a pocket—a span long and a span wide.</p>
<p>They filled up the four rows with stones: the [top] row: a ruby, a topaz and an emerald, the first row; [in] the second row [they placed] a turquoise, a sapphire and a diamond; [in] the third row [they placed] a jacinth, an agate and an amethyst; and [in] the fourth row [they placed] a beryl, an onyx and a jasper; [each stone placed] into a gold setting. The stones will be above the names of the sons of Israel; there [are] twelve [stones] over their names, [engraved like] the engraving of a signet [ring]; each one above the name for the 12 tribes.</p>	<p>They placed precious stones upon the breast piece in four rows of three stones each: a ruby, a topaz and an emerald in the first row; a turquoise, a sapphire and a diamond in the second row; a jacinth, an agate and an amethyst in the third row; and a beryl, an onyx and a jasper in the fourth row. Each stone will be placed into a gold setting. The stones in their settings will be above the name of each tribe of the 12 tribes of Israel. Their names will be engraved below each stone, one engraved name under each stone.</p>
Attaching the breast piece to the Ephod	
<p>They fashioned on the breast-piece twisted chains, a work of braided pure gold. They also made two gold settings and two gold rings. They place the two rings at the extremity of the breast-piece. They placed the two gold braids on the two rings [at] the ends of the breast-piece. They placed the two ends and the two braids over the two settings. They placed them on the sides of the ephod on its front. They constructed two gold rings and placed them at the two ends of the breast-piece upon the ephod's edge towards the middle. They also made two rings of gold and they placed them [at] the two sides of the ephod from below at the front of its face next to its coupling from above towards the belt of the ephod.</p>	<p>They fashioned twisted chains, made from braided pure gold, over the breast-piece. They made two gold settings and two gold rings and placed the rings at the extremities of the breast-piece. They attached the gold braids to the two rings, also attaching the braids to the settings. All of this is placed on the front of the ephod. They construct two golden rings to place at the two ends of the breast-piece at the ephod's edge, but towards the middle. They also made two other gold rings and placed them on each side of the ephod, at the bottom in front next to the coupling, which extended towards the belt of the ephod.</p>
<p>They bound the breast-piece from its rings to the rings of the ephod with a violet cord to be beside the belt of the ephod and not be removed from over the ephod; just as Y^ehowah commanded Moses.</p>	<p>They attached the breast-piece by its rings to the rings of the ephod using a violet cord, which was beside the belt of the ephod so that the two would not become detached; just as Jehovah commanded Moses.</p>
The violet robe worn by the High Priest is made	

A Complete Translation of Exodus 39	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They also made the robe for the ephod, the work of a weaver, all [of it] violet [in color].	A robe will be made by a skilled weaver, dyed with violet.
The opening [for the head] in the midst of the robe [will be reenforced] with heavy woven material near the opening, [so that there is] a border at its opening [so that] it will not tear.	An opening will be made for the head and reenforced with heavily woven material around it, which will make up the border around the opening, so that it will not tear.
They also will design for the hem of the robe pomegranates of violet, purple and scarlet dyes and twisted [white linen]. They also made bells of pure gold and they placed the bells in between the pomegranates [which are] on the hem of the robe all around—a bell then a pomegranate, a bell then a pomegranate [all] on the hem of the robe, [designed] for ministering, just as Y ^e howah commanded Moses	They will also designed the hem for this robe to have pomegranates of royal colors all the way around it. They also made bells from pure gold and placed these bells between the pomegranates, all the way around the hem of the robe. This would be the robe of the High Priest when he ministered before the public, just as Jehovah had commanded Moses.
The making of the uniform for the priests	
They made the tunics [with] fine linen, the work of a weaver, for Aaron and his sons; and the turban [made from] fine linen; ornaments [for] the caps [made from] fine linen; [a pair of] drawers [made from] white linen, fine twisted linen; and the belt [of] fine twisted linen [as well as] dyes of violet, purple and scarlet, the work of a weaver, just as Y ^e howah commanded Moses.	They made the tunics with fine linen, the work of an expert weaver, for Aaron and his sons. They also made the turban from fine linen, some ornaments for turban, also made with fine linen; a pair of drawers [or, <i>boxer shorts</i>], made with fine twisted linen; and a belt made from fine twisted linen as well as with dyes of royal colors; all of this the work of an expert weaver, just as Jehovah commanded Moses.
Making the gold plate for the turban	
They made a plate of pure gold for the holy crown. They wrote on it an inscription, [like] the engraving on a signet, <i>Set apart to Y^ehowah</i> .	They constructed a plate of pure gold for the front of the holy crown. On this plate, they engraved the inscription, <i>Set apart to Jehovah</i> .
And they attached to it [using] violet thread to affix to the turban over the head, just as Y ^e howah commanded Moses.	They used violet thread to attach it to the turban that the High Priest would wear, just as Jehovah commanded Moses.
The completed work is brought to Moses for inspection	
The sons of Israel completed the work for the Tabernacle—the Tent of Appointment; they did all that Y ^e howah commanded Moses; therefore, they did [all of these things].	The sons of Israel completed all of the work for the Tabernacle—the Tent of Appointment. They did all that Jehovah had commanded Moses. They did everything that God commanded them to do.
The artisans, craftsmen and Levites [lit., <i>they</i>] brought the Tabernacle to Moses: the tent and all of the manufactured items, [including] its hooks, its framing boards, its bars, its pillars and its bases; and the [roof] covering from ram skins dyed red and the [roof] covering of the dolphin skins; and the veil of covering [to partition off the Holy of Holies].	The artisans, craftsmen and Levites brought the Tabernacle to Moses. They brought the tent and all of the things constructed for it, including its hooks, frame boards, bars, pillars and bases; along with the ram skins dyed red to cover the roof, the dolphin skins used to cover the roof; and the veil of covering to demarcate the Holy of Holies.

A Complete Translation of Exodus 39	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[They also brought] the Ark of Testimony, its poles and the Mercy Seat; the table and its manufactured items; and the bread of [God's] Presence; the lampstand [made] of pure [gold]; its lamps (the lamps [are] set in a row); all of its manufactured items and oil for the light;...	The also brought to Moses the Ark of Testimony along with its poles and the Mercy Seat; the table and the things constructed for it; the bread of God's Presence, which was to be placed upon the table; the lampstand made of pure gold, with its lamps all lined up in a row, all of the items constructed for the lamp, and the oil to provide fuel for the lamps.
...[they also brought to Moses] the golden [incense] altar, with the anointing oil and spicy incense; the curtain for the opening of the tent; the copper altar, with its copper grating, its poles and manufactured items; the laver and its base; the tarps for the courtyard, its pillars and bases; the curtain for the entrance [into] the courtyard, its cord and pegs; and all of the manufactured items [used in] Tabernacle service at the Tent of Assembly; the carefully constructed garments to serve in the holy [place]; garments [to be worn] by Aaron the High Priest in the holy [place]; and the garments worn by his sons [who] would serve as priests.	The artisans, craftsmen and Levites also brought these items before Moses to inspect: the golden incense altar, including its anointing oil and incense with spices; the curtain used for the entryway to the tent; the copper altar and its copper grating, along with its poles and other manufactured items; the laver and its base; the tarps used all around the courtyard, along with the pillar and bases to hold them up; the curtain used for entry into the courtyard, and its cord and pegs; and all of the other items manufactured for use in the Tabernacle service in and in front of the Tent of Assembly. Included in these things were the carefully made garments to be worn by Aaron the High Priest when acting in the Holy Place; and the garments which his sons would wear while serving as priests.
According to all that Y ^e howah commanded Moses, so the sons of Israel did all [of that] work. Moses examined the work and observed [lit., <i>behold</i>] that they had done it. All that Y ^e howah commanded, so they had done. Moses then blessed them.	Exactly as Jehovah had commanded Moses upon the mountain, so the sons of Israel did. Moses carefully examined their work and they did exactly as Jehovah commanded. Therefore, Moses blessed them.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 39			
	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.

