

EXODUS 26

Written and compiled by Gary Kukis (2nd draft)

Exodus 26:1–37

The Design of the Tabernacle

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

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

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

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

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

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

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

Preface: Chapter 26 deals with the description of the Tabernacle and how it is supposed to be constructed. Exodus 26 is the blueprint for the Tabernacle; Exodus 36 is the actual construction itself.

The Bible Summary of Exodus 26 (in 140 characters or less): *Make a tabernacle of fine linen. Make curtains of goats' hair to cover the tabernacle. Make boards of acacia wood and a linen veil.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 26, 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.

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vv. 34–35	The Placement of Furniture in the Tabernacle
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Introduction	Brief, but insightful observations of Exodus 26 (various commentators)
Introduction	Fundamental Questions About Exodus 26
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Introduction	The Principals of Exodus 26
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Introduction	By the Numbers

¹ From <http://www.biblesummary.info/exodus> accessed December 24, 2019.

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The Fine Linen Fabric Draped over the Tabernacle (a graphic)

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The Ten Curtains, Connected (a graphic)

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Curtains Hanging Down on Side of Tent (a photo of a model)

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Tabernacle Coverings and Curtains (a graphic)

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50 Clasps Connecting Two Curtains (a graphic)

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Tabernacle Viewed from the Inside (a graphic)

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Acacia Wood (a graphic)

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Two Boards, Four Sockets (a graphic)

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A Concrete Deck Block (a graphic)

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

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Exodus 25	Exodus 36	

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 These terms are pair-wise linked to their first occurrence in this document. So you can go back and forth between them.

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	
Angelic Conflict	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the Angelic Conflict (HTML) (PDF) (WPD).
Ark of God	The Ark of God was a small ark (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. The Ark of God (HTML) (PDF) (WPD).
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: (Bible doctrine resource —probably the work of R. B. Thieme, Jr.); the Old Testament Canon (probably the work of R. B. Thieme, Jr.); Wenstrom ; and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> .
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
JEPD Theory	The JEPD theory is also called Documentary Hypothesis and Form Criticism. This is the theory that there were originally two manuscripts which were interwoven to make the Law of Moses. The writer of one manuscript favored the name <i>Jehovah</i> and the other favored the name <i>Elohim</i> . A priest later took these two manuscripts and wove them together, throwing in a lot of pro-priest stuff. Another writer came along later and wrote Deuteronomy. The basis of this theory is, historians did not believe that writing existed during the time of Moses. So, if writing did not exist, then Moses could not have written the Law. If Moses did not write it, then someone else wrote it. After that, they went bonkers with this theory. Even though archeologists have discovered writing which predates Moses, this theory persists in hundreds of seminaries throughout the world. The Satanic purpose of this theory is to question whether Moses wrote the Torah (Moses' authorship is attested to in both the Old and New Testaments; and by Jesus). If Moses did not write the Torah, then the Bible is filled with inaccuracies, meaning it cannot be the Word of God. Josh McDowell deals with this theory in great detail in his book, <i>More Evidence Which Demands a Verdict</i> revised and reprinted in <i>The New Evidence that Demands a Verdict</i> . ² See Documentary Hypothesis (HTML) (PDF) (WPD).

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

Definition of Terms	
Reformation, The	There was a period of time, in Europe, when the Catholic Church was the spiritual and sometimes political power of most of the European countries. The early beginnings of the Catholic Church were remarkable and commendable; but they began to develop false doctrines that spiraled out of control. But, their worst sin was to take the Word of God out of the hands of the people. Dozens of men throughout Europe (Luther, Calvin, Zwingli, Wesley) began to find their way to the Scriptures and to provide Scriptures in the language of the people and began to teach what was in the Bible. This period of time was known as the reformation. Wikipedia on the Reformation .
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
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.
Type , Typical, Typology	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.</i> ³ See Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
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An Introduction to Exodus 26

Introduction: Exodus 26 contains detailed instructions of how the **Tabernacle** is to be built. Because the Tabernacle was periodically moved from place to place (whenever the Israelites moved in the desert-wilderness; or whenever it was relocated to a different city in Israel), it would have to be broken down into its component parts, which could then be transported from point A to point B. This may help to explain why certain things were done that way that they were.

³ From [Dake](#), accessed October 15, 2013.

Once Israel became a nation, there were still occasions when the **Ark of God** and the Tabernacle would be moved. Even though the actual movement is beyond the scope of this study, if you are interested, this is the location for the doctrine of the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)). Although the Ark of God is not spoken of in this chapter, we previously discussed it in **Exodus 25** ([HTML](#)) ([PDF](#)) ([WPD](#))

The detailed instructions found here and elsewhere in the Law have two main functions: (1) to tell the sons of Israel exactly what God wants them to do when building the Tabernacle; and (2) to provide more evidence that the Mosaic Law came first, followed by the observation of the Mosaic Law.

At this point, I am going to go off on sort of a jag, and I will try to explain why we have Exodus 26 (God's instructions for building the Tabernacle) and Exodus 36 (the Hebrew people building the Tabernacle). There are portions of these chapters which are nearly identical. And, when it comes down to the exegesis of these two chapters, there are many overlaps. My question is, is it really necessary to have both chapters and is there any theological reason for that? In answering this, I am going to attack a well-respected (but wrong) theory found in many Protestant seminaries and I will offer up at least two analogous situations which may help to explain why both chapters are necessary to our study.

One of the (false) theories of the origin of the Mosaic Law is that it was written by various people (two primary sources) who lived much later than Moses; and then others added to what they wrote and integrated their texts together. Even though this theory sounds quite convoluted, many theologians hold to it and they will solemnly tell you that E wrote this section; and these two verses here, well, J wrote those, and we know this because, and so they rattle on and on. This is known as the **JEPD** theory of Scripture. Essentially, they are suggesting that the long held traditions of the Hebrew people were not held as long as we think they were; or that the writing reflected what the Hebrew people were already doing. So somehow, these ingrained observations of centuries just sort of happened; or the people were fooled into thinking they had followed these instructions for years, or whatever.

Sometimes it is helpful to take the assumptions of such a theory and see how they logically play out. So, let's say that the **Torah** was written 500 or 1000 years after the fact. There are two possibilities: (1) the complex religious traditions found in this section of Exodus have been ongoing; or (2) not all or none of the complex religious traditions were being followed by Israel.

If #1 is true, then from where did they get these traditions. The more we delve into this chapter, the more complex and interrelated their religious structure is becomes apparent. It is far more complex than someone a long time ago saying, "Hey, let do this and that and the other things, and that is how we will worship God." As we move through Exodus and Leviticus, it is going to be obvious that these traditions just did not suddenly appear. Someone had to design them, figure them out, present them, and then the population as a whole had to decide to follow them. So, it makes perfect sense that there were some written instructions if Israel is following this set of very complex religious traditions. So why would someone, 500 or 1000 years later pretend that they had just come across all of these writings? If these observances were in place for 500–1000 years, does it not make sense that some sort of writings already existed to guide each new generation? Then why come up with a "new" set hundreds of years later and claim they are the original old set? Do you see how little sense that makes. This is an illogical set of circumstances based upon the JEPD theorists.

Let's say #2 is true. The Hebrew people were not following any or all of these traditions, and then someone came along and said, "Here are the Scriptures. They are really hundreds of years old; and these are the things that we ought to be doing." This would be seen historically as a revolution in Hebrew religious observance; but somehow, in all of the historic writings, no one made note of, "In the year 600 B.C. we only had a few religious traditions; but in the year 601 B.C., our religious traditions flourished, due to the discovering of some ancient religious writings." (go with me on this; I used that dates for illustrative purposes).

It is certainly possible, with a very persuasive leader, to lead many people astray or off in a different direction. The Mormons are a great illustration of this. All of a sudden, they had a new set of Scriptures, in addition to the Old and New Testaments; and many of their followers believed in those new Scriptures (the *Book of Mormon* and *Doctrines and Covenants*). Now, did all of Christendom rejoice at these new books and accept them; and accept

them as ancient writings? No! A relative handful did and the Mormon religion has been successful, but essentially a cult, an offshoot of mainstream Christianity. My point is, if suddenly these Scriptures showed up in ancient Israel, the people would not have 100% flocked to them and accepted them. A considerable percentage may have, but, just as the previous option led to, there would be some kind of a record of such a major event and change of religious structure. With all of the things recorded in the Old Testament Scriptures, do you really think that something like this—an overhaul of religious practices after hundreds of years is huge—would have gone unnoticed by their historians and religious writers?

Whether the Hebrew people were following all of these traditions already or not, such an occurrence would have been massive; and yet, we as brilliant theologians are only able to perceive it from vocabulary and sentence structure 3000 years after the fact? When the **Reformation** happened—when the very fundamentals of Catholicism were questioned and when the Bible was being revealed in the language of the people—this was a major event which dramatically changed theological thought and traditions. We don't have to guess that such an event happened; it is the biggest event in Christian history since the formation of the **canon of Scripture** (which took place between A.D. 100–400). When people found out that the Bible says X, Y and Z; and this is contrary to the teachings of the Catholic Church, that is a major event in Christian history, and it is well documented through the writings of dozens, if not hundreds, of men. My point is, it is illogical that there was a *Jewish Reformation* which took place, and yet, we are only able to discern it through vocabulary and sentence structure? It is deeply hidden, and only theological geniuses are able to see it?

Forgive me for this comparison, but only someone who is a genius and graduated with an advanced degree in economics can possibly believe the Keynesian economic theories are sound. Normal people—people with common sense—don't go for any of that nonsense. Similarly, only theologians deeply steeped in JEPD theory from seminaries believe that someone other than Moses—500 or 1000 years after the fact—wrote the Torah. Commentaries even today are steeped in comments like, *J wrote this section and this was the point he was making; but E, two verses down, had another point that he was trying to make.*

What makes far more sense is, Moses wrote these words, as given him by God; and then he taught these things to the people—as the text will tell us—and these traditions began in the desert-wilderness; and were continued when Israel took the land of Canaan. Such a forthright understanding explains far more than the JEPD theory ever has.

Now, how exactly does this chapter relate to the JEPD topic of which I have been writing passionately? We are studying Exodus 26, which are specific directions laid down by God. Moses and the people of Israel will follow these instructions in **Exodus 36** (**HTML**) (**PDF**) (**WPD**). It is very logical for a person writing at that time to first, write down the instructions given by God; and then later, to document that the people of Israel actually followed those instructions. For us, studying these chapters, thousands of years later, they will seem very repetitive. Someone pretending to write this narrative 500 or 1000 years later would be very tempted to have Exodus 26 only, followed by the final verse, *And Israel did all that God instructed her to do.* But someone like Moses living right in the midst of all that would have written both God's words and then the fulfillment of them by the obedience of Israel.

Let me try to offer up an odd but analogous circumstance. I had a rather large addition made to my house, and every day, I took 10–20 pictures to document everything that was happening. As soon as the workers were gone, I got up on the roof and looked at what they did and took photos of it. However, someone buying this house 20 or 30 years in the future might be interested in the before and after photos, but the daily record of what happened? Little or no interest in that at all. For me it is an experience which I treasure (I eventually did some of the finishing work myself). My point being, as the person involved in the day-to-day experience, I was interested in every aspect of the process; but if someone comes along decades later, they will have very little interest in the process itself.

Moses, living in the midst of all these events, would have had a deep an abiding interest in all that happened; and this is documented throughout the books of Exodus, Leviticus, Numbers and Deuteronomy. There are so many details found in these books which a person living at that time would have been interested in and would have

documented. For us, thousands of years later, it might be difficult for us to retain an avid interest in Exodus 26, and then be similarly interested in Exodus 36.

This chapter, like many others found in the Torah, may require a light hand when it comes to commentary. On occasion, someone will read through the various commentaries and try to figure out how to duplicate what we find here, to make a model of some sort; but 99.99% of those who read this are simply curious about what is in the Law and how does it apply to them (in a society such as ours, few are those who don't think, "How is this relevant to me?").

A question many might have is, *why do we have chapters 26 and 36?* Exodus 26 contains God's instructions for building the Tabernacle; and Exodus 36 is all about the building of the Tabernacle. Do we really need to see this same material twice? In fact, we find this occurring several times in the book of Exodus. Instructions are given for doing X; and then, 10 chapters later, the sons of Israel do X. Now, if this material was put together long after the fact (which is the contention of some liberal theologians), then many editors would have simply left out one of these two chapters. Or they were give all the directions, and add on the verse, *and so the sons of Israel built what God told them to build*. But this is very much how someone would think *after the fact*. To Moses and to those who experienced these things in real time, what God said was of the utmost importance, and so it was recorded. But, nearly as important was the obedience of the Israelites to the requirements given by God. To Moses, these two chapters are very distinct events. Therefore, Moses would record both events. To people reading and studying these words 300, 500 or 3000 years later, the importance of having both chapters in the Word of God is less clear.

These two chapters, along with the experiences of those who lived during this time, make up the witnesses to these events. I did not live during the time that God gave Moses the Law. I don't know anyone from that era and have never known any one from that era. So, how do I know that someone did not just make an elaborate history and present it as real history? These chapters confirm that God gave the Law to Moses; and that the people then obeyed that Law. The actual history of the Israelites in the land of promise have them functioning with the Tabernacle, as it is an essential part of their history throughout the other books of the Old Testament (written separately and long after the Torah was written). Each successive book added to the canon of Scripture is another witness to what had come before. We read about Eli the priest in 1 Samuel 1 and Hannah coming to the Tabernacle to worship and to pray. Everything which occurred over the previous 300 or so years is assumed. There is no detailed description of the Tabernacle because it has been a part of Israel's history for 300 years.

I write this in December of 2020, and there is a deep political conflict between those who believe that our foundation is the Constitution of the United States and those who believe that the Constitution is an old, outdated, racist document which should be set aside or organically interpreted consistent with the times. When we speak of the Constitution today, I do not have to describe the paper that it is written on, describe where it is kept, describe its history and how it came to be. At this point in our history, it just is. And it is fundamental to what the United States is as a country. No one argues about whether or not the Constitution is real and came from the time that it came from, because it is integral to our culture and government.

The same thing is true of the Torah and the things found in the Torah. They are integral to Israel's culture and government. Now, today, thousands of years later, there are those who want to argue, "Moses really did not write the Law" or claim, "The Torah became a part of Israel's history a thousand years after Moses." But with every book added to the Old Testament, this argument becomes less and less convincing. Each layer of history (each book added to the Old Testament) clearly adds another layer of proof, where the history of previous books are assumed, and the future of Israel, from that point in time, is unknown. We may see these as necessary bricks in a great edifice; and how much sense does it make to build a massive structure upon a foundation that was not there in the first place?

For me, this fairly intense chapter-by-chapter study of the Scriptures leads me to places I would have never expected. I have no idea, quite frankly, how interesting some chapters are going to be for me, and ultimately, for the reader (when I first began these studies, I had no idea if there would even be someone who read them). Quite frankly, chapters like this, the repetitive study of Exodus 36, and 7 chapters of animal sacrifices which begin the

book of Leviticus, along with a very long chapter on clean and unclean foods and a very long chapter on diagnosing and treating leprosy—I had misgivings up-front as to whether or not I could sustain my own interest in this material, let alone the interest of a read or two who might somehow discover these studies and be drawn to them. What I have found so far is, even if I have had misgivings about a chapter at the outset, at some point, I came across topics or tangents which I found particularly engaging and interesting (to me at least; I have no idea about people who read this material).

My intent is to cover, at minimum, a word-by-word study of the entire Pentateuch, along with a number of other books. These books were, after all, foundational to the Hebrew people. These are also the words of God; so my expectation is, there will be relevant material for all believers, even if the basic subject matter may seem, at first, to be not particularly interesting.

There is one more thing, and the reader may find this important to note: it is not the destination, in the Christian life, but it is the drive. My intention is to cover, in their entirety, specific books in the Word of God. However, in my desire to complete them, I cannot simply race through to reach the destination. Each step taken is just as important if not more so than the final destination (for instance, the completion of the study of the 5 books of the Torah).

This chapter study is going to be filled with pictures. Not all of them are necessarily accurate, but they are close enough for us to have a rough idea of what was being built. The old saying, *one picture is worth 1000 words*, is clearly in use here. There is a distinct possibility that Moses not only heard the description that we will study, but that he also saw a model or image of the tent on Mount Sinai (see [Exodus 26:30](#)).

From time to time, I am going to have a different vision of what the Tabernacle looked like than an image that I have chosen to post. These differences should be taken with a grain of salt. I am pretty certain that I am right when I disagree with a posted image, but I don't know exactly how important that is.

A minor but important note: after doing a small amount of research on copper and on bronze, I would conclude that the outside metal used was more likely bronze than copper. At some point, I should change my translations to match. However, we do not deal with the outside materials until next chapter.

Titles and/or Brief Descriptions of Exodus 26 (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 26 (various commentators)

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

Fundamental Questions About Exodus 26

Chapter Outline	Charts, Graphics and Short Doctrines
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It is important to understand what has gone before.

The Prequel of Exodus 26

Exodus 26 will begin with

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know who the people are who populate this chapter.

The Principals of Exodus 26	
Characters	Commentary

Chapter Outline	Charts, Graphics and Short Doctrines
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We need to know where this chapter takes place.

The Places of Exodus 26	
Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item	Duration; size

Chapter Outline

Charts, Graphics and Short Doctrines

Timeline for Exodus 26

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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father.
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmosé reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmosé)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The cossi 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 oold
	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 26:

A Synopsis of Exodus 26

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 26 (Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

The ESV (capitalized) is used below.

A Synopsis of Exodus 26 from the Summarized Bible

Contents:	Further directions regarding the tabernacle.
Characters:	God, Moses.
Conclusion:	The wonders of God's presence are known only to those, who by the proper ceremonies, have come inside the curtains of His grace. The natural man is screened out from the things of the Spirit.
Key Word:	Fashion (pattern), Exodus 26:30 (<i>Then you shall erect the tabernacle according to the plan for it that you were shown on the mountain.</i>).
Strong Verses:	Exodus 26:30 (<i>Then you shall erect the tabernacle according to the plan for it that you were shown on the mountain.</i>).
Striking Facts:	We as Christ's followers have here no continuing city, being strangers and pilgrims through this world to a better land, having a moveable tabernacle. The presence of God is not tied to

A Synopsis of Exodus 26 from the Summarized Bible

any place.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 26.

[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 25–30)	
Scripture	Text/Commentary
Exodus 25	God describes the ceremonial things which are to be made/built. A description of the sacred furniture is given: the Ark of the Covenant, the Mercy Seat, the Table of Showbread, and the Golden Lampstand.
Exodus 26	God describes how the Tabernacle is to be designed, as well as the Holy of Holies. Where the furniture is to be placed is also described.
Exodus 27	The Altar, the Courtyard area, and the oil for the Lamp are described.
Exodus 28	A description of the priest’s clothing, the Ephod and the Breast piece is given.
Exodus 29	The consecration of the priests is described.
Exodus 30	The Altar of Incense, the Bronze Basin, the anointing oil, and the incense are described. God speaks of the redemption price which must be paid for each person.

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 26				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org.

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Exodus 26): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have 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.

I am concentrating on making these chapter studies more and more self-contained; meaning, some of the more complex theological terms will be found fully defined, and double-linked, so that you can go back and forth between the definition and the first occurrence of the theological term.

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.

Chapter Outline

Charts, Graphics and Short Doctrines

The Curtains of the Tabernacle

compare Exodus 36:8–18

The passages that we are suggested to compare to this chapter are the fulfillment of God's commands. In this chapter are the commands/explanation/description of what God wants Moses is to oversee. God will tell Moses exactly how to construct the Tabernacle. Starting around Exodus 36, Moses, helped by the sons of Israel, begins to build what God has commanded.

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

Kukis slavishly literal:

Kukis moderately literal:

And the Tabernacle you will make: ten curtains, white linen, twisted; and violet and purple and dye of scarlet. Angels a work of calculating you will make them. And a length of a tarp one eight and twenty in the cubit; and width four in the cubit the tarp one. A measure the one to all the tarps. Five of the tarps will be joined each unto another and five of the tarps joined each unto another.

Exodus
26:1–3

You will construct the Tabernacle [as follows]: [you will make] ten tarps [of] white linen, twisted; [using] violet, purple and scarlet dyes. You will make the angels [for this tarp], the handiwork of a skillful [craftsman]. The length of each tarp [will be] 28 cubits; and the width of each tarp [will be] four cubits [that is, 42' x 6']. [This will be] the same measure for all of the tarps. Five tarps [will be] joined each [one] to the other; and five tarps join each [one] to the other.

Kukis not-so-literal paraphrase:

You will design and make the Tabernacle as follows: you will begin with ten white linen tarps, twisted, and you will dye them with violets, purples and scarlet. The angels for the Ark will be designed and made by a skilled craftsman. Each tarp will be 42' x 6'. One set of five tarps will be joined together at the ends; and the other set of tarps will be joined together at the ends.

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 translation⁴; 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

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

Ancient texts:

Masoretic Text (Hebrew)

And the Tabernacle you will make: ten curtains, white linen, twisted; and violet and purple and dye of scarlet. Angels a work of calculating you will make them. And a length of a curtain one eight and twenty in the cubit; and width four in the cubit the curtain one. A measure the one to all the curtains. Five of the curtains will be joined each unto another and five of the curtains joined each unto another.

Dead Sea Scrolls
Targum (Onkelos)

.
And thou shalt make THE TABERNACLE (of) ten curtains of fine linen twined, and hyacinth, and purple, and vermillion, (and) figures of kerubin, the work of the artificer shalt thou make them. The length of one curtain twenty and eight cubits, and the breadth of one curtain four cubits; the measure of all the curtains shall be one. Five

curtains shall be conjoined one with another, and five curtains conjoined one with another. And thou shalt make loops of hyacinth upon the edge of one curtain in the side on which it is joined, and so shalt thou do on the border of the second curtain in the side on which it is joined. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

Targum (Pseudo-Jonathan)	And the Tabernacle thou shalt make with ten curtains of fine linen twined, and hyacinth, and purple, and crimson, with figures of kerubin; with the work of the artificer shalt thou make them. The length of one curtain twenty and eight cubits, and the breadth of one curtain four cubits; the measure of one shall be that of all the curtains. Five curtains shall be coupled one with another, and five other curtains coupled one with another.
Jerusalem targum Revised Douay-Rheims ⁵	. And you shall make the tabernacle in this manner: you shall make ten curtains of fine twisted linen, and violet and purple, and scarlet twice dyed, diversified with embroidery. The length of one curtain shall be twenty-eight cubits, the breadth shall be four cubits. All the curtains shall be of one measure. Five curtains shall be joined one to another, and the other five shall be coupled together in like manner.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "Moreover you shall make the Tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim. The work of the skilful workman you shall make them. The length of each curtain shall be twenty-eight cubits, and the breadth of each curtain four cubits: all the curtains shall have one measure. Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another.
Lamsa's Peshitta (Syriac)	MOREOVER you shall make the tabernacle with ten curtains of fine twined linen, and blue and purple and scarlet material; with cherubim, the workmanship of a craftsman shall you make them. The length of each curtain shall be twenty-eight cubits, and the breadth of each curtain four cubits; all the curtains shall be of the same measure. Five curtains shall be coupled one to another; and the other five curtains shall be coupled one to another.
V. Alexander's Aramaic T. Samaritan Pentateuch	. And look that thou make [them] after their pattern, which was shewed thee in the mount. Moreover thou shalt make the tabernacle [with] ten curtains [of] fine twined linen, blue, and purple, and scarlet: [with] cherubims of cunning work shalt thou make them. The length of one curtain [shall be] eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. And five curtains shall be coupled together one to one; and [other] five curtains shall be coupled one to one. Vv. 1–4 in the Samaritan Pentateuch
Updated Brenton (Greek) ⁶	And you shall make the tabernacle <i>with</i> ten curtains of fine spun linen, and blue and purple, and scarlet spun <i>with</i> cherubim; you shall make them with <i>the</i> work of a weaver. The length of one curtain shall be twenty-eight cubits, and one curtain shall be the breadth of four cubits: there shall be the same measure to all the curtains. And the five curtains shall be joined one to another, and <i>the other</i> five curtains shall be closely connected the one with the other.

Significant differences:

⁵ Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

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

Limited Vocabulary Translations:⁷

Bible in Basic English	And you are to make a House for me, with ten curtains of the best linen, blue and purple and red, worked with designs of winged ones by a good workman. Every curtain is to be twenty-eight cubits long and four cubits wide, all of the same measure. Five curtains are to be joined together, and the other five are to be joined together.
Easy English	The tabernacle Make the tabernacle with 10 curtains of very good linen. Also use white, blue, purple and red material. Tell a clever worker that he must make pictures of angels in the curtains. All the curtains must be the same size, 12½ metres long and 1¾ metres wide. Join five of the curtains together. Do the same with the other five curtains.
Easy-to-Read Version–2006	The Holy Tent “The Holy Tent should be made from ten curtains. These curtains must be made from fine linen and blue, purple, and red yarn. A skilled worker should sew pictures of Cherub angels with wings into the curtains. Make each curtain the same size. Each curtain should be 28 cubits [47' 7 3/8" (14.5 m).] long and 4 cubits [6' 9 5/8" (2.1 m). Also in verse 8] wide. Join the curtains together into two groups. Join five curtains together to make one group and join five curtains together to make the other group.
God's Word™	.
Good News Bible (TEV)	The Tent of the Lord's Presence “Make the interior of the sacred Tent, the Tent of my presence, out of ten pieces of fine linen woven with blue, purple, and red wool. Embroider them with figures of winged creatures. Make each piece the same size, 14 yards long and 2 yards wide. Sew five of them together in one set, and do the same with the other five.
The Message	The Dwelling “Make The Dwelling itself from ten panels of tapestry woven from fine twisted linen, blue and purple and scarlet material, with an angel-cherubim design. A skilled craftsman should do it. The panels of tapestry are each to be forty-six feet long and six feet wide. Join five of the panels together, and then the other five together.
Names of God Bible	The Tent The LORD continued, “Make the inner tent with ten sheets made from fine linen yarn. Take violet, purple, and bright red yarn, and creatively work an angel[a] design into the fabric. Each sheet will be 42 feet long and 6 feet wide—all the same size. Five of the sheets must be sewn together, and the other five must also be sewn together.
NIRV	The Holy Tent “Make ten curtains out of finely twisted linen for the holy tent. Make them with blue, purple and bright red yarn. Have a skilled worker sew cherubim into the pattern. Make all the curtains the same size. They must be 42 feet long and six feet wide. Join five of the curtains together. Do the same thing with the other five.
New Simplified Bible	»Construct the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet material. Make them with cherubim, the work of a skillful workman. »Each curtain will be forty-two feet long and six feet wide. All will be the same size. »Five of the curtains must be sewn together. The other five must also be sewn together.

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

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

Contemporary English V.	Furnish the sacred tent with curtains made from ten pieces of the finest linen. They must be woven with blue, purple, and red wool and embroidered with figures of winged creatures. Make each piece fourteen yards long and two yards wide and sew them together into two curtains with five sections each.
The Living Bible	“Make the tabernacle-tent from ten colored sheets of fine linen, 42 feet long and 6 feet wide, dyed blue, purple, and scarlet, with figures of Guardian Angels embroidered on them. Join five sheets end to end for each side of the tent, forming two long pieces, one for each side. Use loops at the edges to join these two long pieces together side by side.
New Berkeley Version	.
New Life Version	The Meeting Tent “Make the meeting tent with ten curtains of fine linen, blue and purple and red. Make them with cherubim sewed into them by an able workman. Each curtain will be as long as fourteen long steps, and as wide as two long steps, all of them the same. Five curtains will be joined to one another. And the other five curtains will be joined to one another.
New Living Translation	Plans for the Tabernacle “Make the Tabernacle from ten curtains of finely woven linen. Decorate the curtains with blue, purple, and scarlet thread and with skillfully embroidered cherubim. These ten curtains must all be exactly the same size—42 feet long and 6 feet wide [Hebrew <i>28 cubits</i> [12.9 meters] <i>long and 4 cubits</i> [1.8 meters] <i>wide</i> .]. Join five of these curtains together to make one long curtain, then join the other five into a second long curtain.
Unlocked Dynamic Bible	“Tell the people to make the sacred tent using ten long strips of fine linen. They must take blue, purple, and red thread, and a skilled craftsman must embroider these strips with designs that represent the winged creatures that are above the chest. Each strip is to be twelve and one-half meters long and one and four-fifths meters wide. Tell them to sew five strips together to make one set, and to sew the other five strips together to make another set.
Unfolding Bible (simplified) ⁸	.

Partially literal and partially paraphrased translations:

American English Bible	‘Then you must make the Tent with ten curtains of fine-spun linen, blue [thread], purple [yarn], and scarlet [cloth], with a pattern of cherubs woven into them. The curtains must be forty-seven feet long and six and three-quarters feet tall. All the curtains must be the same size. Five of the curtains will be joined to each other, and the other five will be closely connected to each other.
Beck’s American Translation	.
Common English Bible	Instructions for building the dwelling Make the dwelling with ten curtains of fine twisted linen and blue, purple, and deep red yarns. Work figures of winged heavenly creatures into their design. Each curtain should be forty-two feet long and each curtain six feet wide. All the curtains should be the same size. Five curtains will be joined to each other as one set, while the other five curtains will be joined together as a second set.
New Advent (Knox) Bible	And this is how the tabernacle is to be fashioned. Make ten curtains of twisted linen thread, worked in threads of blue and purple and scarlet twice-dyed, with all the embroiderer’s art.[1] 2 All the curtains are to be of the same size, twenty-eight cubits in length and four in width. 3 Five of these must be joined to each other, and then the remaining five in the same way;... [1] According to the Hebrew text, here and in verse 31 but not in verse 36, the embroidery was a pattern of cherubim.

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

Translation for Translators

Instructions for the coverings for the Sacred Tent

“ *Tell the people to make the Sacred Tent using ten long strips of fine linen. They must take blue, purple, and red thread (OR, weave the strips from blue, purple, and red thread), and a skilled craftsman must embroider these strips with designs that represent the winged creatures that are above the chest. Each strip is to be <fourteen yards/twelve meters> long and <2 yards/1.8 meters> wide. Tell them to sew five strips together to make one set, and sew the other five strips together to make another set.*

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

Next, make the tabernacle with ten curtains of corded cambric, in violet, deep purple, and crimson. Make them with cherubim woven into them by one skilled in this art.	Tabernacle = "dwelling-place." The phrase rendered "cunning work" in the KJV means "work of one designing"—generally the work of one skilled in whatever craft is called for.
The length of each curtain shall be twenty eight cubits, and their width four cubits: all the curtains shall be the same size.	
The first five curtains shall be attached together in sequence; and other five curtains attached in the same manner.	

Ferrar-Fenton Bible

You shall also make for the tent ten curtains of twisted linen, and azure, purple, and blue, ornamented artistically with two cherubs. The width of each curtain shall be eighteen cubits, and the height of it four cubits. The extent of each curtain shall be the same to all the curtains. Two curtains shall be attached one to the other; and five curtains attached one to the other.

God’s Truth (Tyndale)

And you shall make an habitation with ten curtains of twined byss, Jacinth, scarlet and purple, and shall make them with cherubins of broidered work. The length of a curtain shall be twenty eight cubits, and the breadth four and they shall be all of one measure: five curtains shall be coupled together one to another: and the other five likewise shall be coupled together one to another.

HCSB

The Tabernacle
“You are to construct the tabernacle itself with 10 curtains. You must make them of finely spun linen, and blue, purple, and scarlet yarn, with a design of cherubim worked into them. The length of each curtain should be 42 feet, [Lit 28 cubits] and the width of each curtain six feet; [Lit four cubits] all the curtains are to have the same measurements. Five of the curtains should be joined together, and the other five curtains joined together.

International Standard V
Jubilee Bible 2000
Lexham English Bible

Instructions for Making the Tabernacle
"And the tabernacle you will make [with] ten curtains; you will make them of finely twisted linen and blue and purple and crimson [yarns], [with] cherubim, the work of a skilled craftsman. The length of the one curtain [will be] twenty-eight cubits, and the width [will be] four cubits [for] the one curtain; one measure [will be] for all the curtains. Five curtains will be joined {to one another}, and five curtains joined {to one another}.

Unfolding Bible Literal Text ⁹	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will make the Tabernacle with 10 curtains of finely twisted linen, and blue, purple, and scarlet, you will fashion it with cherubim of embroidered work. The length of one curtain will be 42 feet and its width 6 feet. And all the curtains will be the exact same size. Five curtains will be joined together, and the other 5 curtains joined together too.
Wikipedia Bible Project	And the dwelling you will make of ten drapes. Sixfold wrought cloth, and cyan and magenta, and second-weave, with griffins. Make them thoughtful work. The length of one drape twenty eight cubits, and width four cubits, one drape. All the drapes are of one measure. Five drapes shall be joined, one against her sister, and five drapes joined, one against her sister.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Holy Tent itself you are to make with ten sheets of fine twined linen, of purple wool, violet shade and red, and of crimson wool; you are to have these sheets finely embroidered with angels. The length of a single sheet is to be twenty-eight cubits, its width four cubits, all the sheets to be of the same size. Five of the sheets must be sewed together, and the other five, also.
The Heritage Bible	And you shall make ten curtains of fine twisted linen for the tabernacle, and you shall make them blue, and purple, and bright crimson with cherubs of calculated work. The length of one curtain shall be twenty-eight cubits, and the width of one curtain four cubits; and there shall be one measure to every one of the curtains. The five curtains shall be joined together each woman to her sister; and five curtains shall be joined each woman to her sister. ³ ³ 26:3 each woman to her sister is literally what is written. The curtains are simply referred to as feminine, and each one is like the other.
New American Bible (2002) ¹⁰	.
New American Bible(2011) ¹¹	<i>The Tent Cloth.</i> The tabernacle itself you shall make out of ten sheets* woven of fine linen twined and of violet, purple, and scarlet yarn, with cherubim embroidered on them. [(26:1–14) Ex 36:8–19.] The length of each shall be twenty-eight cubits, and the width four cubits; all the sheets shall be of the same size. Five of the sheets are to be joined one to another; and the same for the other five. * [26:1] Sheets: strips of tapestry, woven of white linen, the colored threads being used for the cherubim which were embroidered on them. These sheets were stretched across the top of the tabernacle to form a roof, their free ends hanging down inside the framework that formed the walls.
New English Bible–1970	The tent of the Presence. - Ex.36.8-38 Make the Tabernacle of ten hangings of finely woven linen, and violet, purple, and scarlet yarn, with cherubim worked on them, all made by a seamster. The length of each hanging shall be twenty-eight cubits and the breadth four cubits; all are to be of the same size. Five of the hangings shall be joined together, and similarly the other five.
New Jerusalem Bible	'The Dwelling itself you will make with ten sheets of finely woven linen dyed violet-purple, red-purple and crimson. You will have them embroidered with great winged creatures. The length of a single sheet is to be twenty-eight cubits, its width four cubits, all the sheets to be of the same size. Five of the sheets are to be joined to one another, and the other five sheets are to be joined to one another.

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

¹⁰ Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

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

New RSV

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(A: iii) "You are to make the tabernacle with ten sheets of finely woven linen and with blue, purple and scarlet yarn. You are to make them with <i>k'ruvim</i> worked in, that have been crafted by a skilled artisan. Each one is to be forty-two feet long and six feet wide; all the sheets are to be the same size. Five sheets are to be joined one to another, and the other five sheets are to be joined one to another.
exeGeses companion Bible	<u>PATTERN FOR THE TABERNACLE</u> And work the tabernacle with ten curtains of white twined linen and blue and purple and scarlet: work them with cherubim, the work of a fabricator: the length of one curtain, twenty-eight cubits and the width of one curtain, four cubits - and everyone of the curtains has one measure: join five curtains woman to sister and join five curtains woman to sister:...
Hebraic Roots Bible	And you shall make the tabernacle with ten curtains. You shall make them with cherubs, the work of a skilled workman, of twined linen, and blue and purple and crimson. The length of one curtain shall be twenty eight by the cubit; and the width four by the cubit, for the one curtain; one measure to all the curtains. Five curtains shall be joined together, each to her sister. And five curtains shall be joined each to its sister-piece.
Israeli Authorized Version Kaplan Translation	. <i>The Tabernacle</i> Make the tabernacle out of ten large tapestries consisting of twined linen, and sky-blue, dark red, and crimson [wool], with a pattern of cherubs woven into them. Each tapestry shall be 28 cubits long and 4 cubits wide, with each tapestry the same size. The [first] five tapestries shall be sewn together, and the [second] five shall [also] be sewn together.. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions. tabernacle These tapestries constituted the tabernacle proper. See Exodus 36:8 ff. twined linen The threads were made of six thinner threads twisted together. The colored wools were also twined together with the linen to form a single thread, with various colors dominating (Yad, Kley HaMikdash 8:14). cherubs See note on Exodus 25:18. Some say that there was a pattern of cherubs (Midrash HaGadol), while others maintain that there were two cherubs on each curtain (Rabbenu Meyuchas). woven into So that the form could be seen on both sides of the tapestry (Yoma 72b; Rashi; Yad, Kley HaMikdash 8:15). 28 cubits long... Each curtain was 42' x 6'. This was the maximum width that could be woven practically. sewn (Rashi; Rashbam; cf. Shabbath 99a, Rashi ad loc. s.v. VeNere'in). Literally, 'attached.'

The Scriptures 1998

“And make the Dwelling Place with ten curtains of fine woven linen and blue and purple and scarlet material. Make them, with kerubim, the work of a skilled workman.

“The length of each curtain is twenty-eight cubits, and the width of each curtain four cubits, all the curtains having one measure.

“Five curtains are joined to each other, and five curtains are joined to each other.

Tree of Life Version

Curtains

“Moreover you are to make the Tabernacle with ten curtains of fine woven linen, of blue [Or *violet*.], purple and scarlet, with *cheruvim* made by the work of a skillful craftsman. The length of each curtain is to be 28 cubits, and the width of each curtain four cubits. All the curtains are to have the same measure. Five curtains are to be coupled together one to another, and the other five curtains are also to be coupled one to another.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

Awful Scroll Bible

.
You was to make the dwelling place with ten curtains, of being twined linen, violet, magenta, crimson, scarlet, with cherubs, a being assessed work was it to be made. The length of one curtain is to be eight and twenty cubits, and the width of the other curtain is to be four cubits, the curtains are to be by one measurement. The five curtains are to be coupled, each to its sister, and five curtains are to be coupled, each to its sister.

Concordant Literal Version

The tabernacle you shall make with ten sheets of corded cambric and blue, purple and double-dipped crimson; with cherubim in the handiwork of a designer shall you make them. The length of one sheet shall be twenty-eight cubits and the width four cubits for one sheet; one measure shall be for all the sheets. Five of the sheets shall be joining each to its fellow, and the five other sheets shall be joining each to its fellow.

Darby Translation (1889)

exeGeses companion Bible

Orthodox Jewish Bible

.
Moreover thou shalt make the Mishkan (Tabernacle) with ten curtains of twisted linen with turquoise, purple, and scarlet wool; with keruvim of artistic needle work shalt thou make them.

The length of one curtain shall be eight and twenty cubits, and the width of one curtain four cubits; and every one of the curtains shall have middah achat (one size).

The five curtains shall be choverot (joined together) one to another; and the other five curtains shall be chovrot one to another.

Rotherham's *Emphasized B.*

Third Millennium Bible

Expanded/Embellished Bibles:*The Amplified Bible***Curtains of Linen**

“Moreover, you shall make the tabernacle (sacred tent of worship) with ten [interior] curtains of fine twisted linen, and blue, purple, and scarlet fabric; you shall make them with [embroidered] cherubim, the handwork of a skillful craftsman. The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits; all of the curtains shall measure the same. The five curtains shall be joined to one another, and the other five curtains shall be joined to one another.

The Expanded Bible

The Holy Tent

“Make for the Holy Tent [Tabernacle] ten curtains of fine linen and blue, purple, and red [scarlet] thread. Have a skilled craftsman sew designs of creatures with wings

[cherubim; 37:7] on the pieces of cloth [^cthese deep blue curtains with cherubim represent heaven on earth]. Make each curtain the same size—·forty-two feet [^ltwenty-eight cubits] long and ·six feet [^lfour cubits] wide. ·Sew [^lJoin; Bind] five curtains together for one set, and ·sew [join; bind] the other curtains together for the second set.

Kretzmann's Commentary

Verses 1-14

The Covering of the Tent

Moreover, thou shalt make the Tabernacle with ten curtains, long pieces, or strips, corresponding to the canvas of modern tents, of fine twined linen, the silky byssus cloth, and blue, and purple, and scarlet, Exodus 25:4; with cherubim of cunning work shalt thou make them. The work was to be that of an artist in weaving, the meaning evidently being that the white, shiny byssus threads were to be woven with similar fine yarns of hyacinth, purple, and crimson, to form figures of cherubim, the appearance of the cloth afterward being that of a heavy damask.

The length of one curtain shall be eight and twenty cubits and the breadth of one curtain four cubits; and everyone of the curtains shall have one measure, be exactly of the same size.

The five curtains shall be coupled together one to another, five strips should be sewed together side by side to form a large piece twenty-eight cubits long and twenty cubits wide; and other five curtains shall be coupled one to another.

Syndein/Thieme
The Voice

The valuable materials used to make the congregation tent and its furnishings are provided by the Egyptians when the Israelites make their exodus.

Eternal One: Make the interior of the congregation tent out of 10 curtains made of the finest woven linens. Decorate it with blue, purple, and scarlet threads, beautifully embroidered by skilled workers with images of winged guardians. Make each curtain 42 feet long and 6 feet wide. Attach five of the curtains together to form one larger curtain. Then take the other five, and attach them to form a second curtain.

Bible Translations with Many Footnotes:

The Complete Tanach¹²

"And the Mishkan you shall make out of ten curtains [consisting] of twisted fine linen, and blue, purple, and crimson wool. A cherubim design of the work of a master weaver you shall make them.

And the Mishkan you shall make out of ten curtains: to be its roof and [cover its] walls outside the planks, for the curtains are hung behind them to cover them.

of twisted fine linen, and blue, purple, and crimson wool: Thus there are four kinds [of material] together in each thread, one of linen and three of wool, and each thread was doubled six times. Thus, four kinds [of material], when they are twisted together, yield twenty-four strands to a thread. — [from Baraita Melechet HaMishkan, ch. 2, Yoma 71b]

A cherubim design of the work of a master weaver: Cherubim were drawn on them [the curtains] in their weave; not with embroidery, which is needlework, but with weaving on both sides, one face from here [one side] and one face from there [the other side]: a lion from this side and an eagle from that side, as silk girdles, called feyssees in Old French, are woven. — [from Yoma 72b]

¹² 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](#).

"The length of one curtain [shall be] twenty eight cubits, and the width of one curtain [shall be] four cubits; the same measure for all the curtains.

"Five of these curtains shall be joined to one another, and [the other] five curtains shall [also] be joined to one another.

shall be joined: He [Bezalel] would sew them with a needle, one [curtain] alongside the other, five separately and [the other] five separately.

to one another: Heb. אִשָּׁה לְאִתָּתָהּ; lit., a woman to her sister. It is customary for Scripture to speak this way concerning a noun in the feminine gender, and concerning a noun in the masculine gender, אִישׁ לְאִתָּתָהּ [lit., a man to his brother], as it is said concerning the cherubim: אִישׁ לְאִתָּתָהּ (Exod. 25:20).

The Geneva Bible
Kaplan Translation

The Tabernacle

Make the tabernacle out of ten large tapestries consisting of twined linen, and sky-blue, dark red, and crimson [wool], with a pattern of cherubs woven into them. Each tapestry shall be 28 cubits long and 4 cubits wide, with each tapestry the same size. The [first] five tapestries shall be sewn together, and the [second] five shall [also] be sewn together.

tabernacle

These tapestries constituted the tabernacle proper. See Exodus 36:8 ff.

twined linen

The threads were made of six thinner threads twisted together. The colored wools were also twined together with the linen to form a single thread, with various colors dominating (Yad, Kley HaMikdash 8:14).

cherubs

See note on Exodus 25:18. Some say that there was a pattern of cherubs (Midrash HaGadol), while others maintain that there were two cherubs on each curtain (Rabbenu Meyuchas).

See note on Genesis 3:24. The cherubs were creatures like birds (Or HaAfelah; Rashbam; Chizzkuni; Philo, De Vide Mose 2:99) with wings (Exodus 25:20) and faces like human infants (Chagigah 13b; Ralbag). Some say that one was male and the other was female (Rashi on 1 Chronicles 3:10; Bachya, from Yoma 54a; cf. Zohar 3:59a). See Ezekiel 10:7-15.

cherubim

Rashi notes that they are angels of destruction. Man is told that he must eventually die and is banished from paradise. He can only return to paradise after death, and before doing so, he must pass by these angels of purgatory (Bachya). The prophet must also pass these angels to approach the Tree of Life and obtain a vision. This is the significance of the cherubim on the Ark (Exodus 25:18), and those seen in Ezekiel's vision (Ezekiel 1:5, 10:15). (Rambam on Exodus 25:18).

woven into

So that the form could be seen on both sides of the tapestry (Yoma 72b; Rashi; Yad, Kley HaMikdash 8:15).

28 cubits long...

Each curtain was 42' x 6'. This was the maximum width that could be woven practically.

sewn

(Rashi; Rashbam; cf. Shabbath 99a, Rashi ad loc. s.v. VeNere'in). Literally, 'attached.'

The Tabernacle

¹ “The tabernacle itself² you are to make with³ ten curtains of fine twisted linen and blue and purple and scarlet;⁴ you are to make them with⁵ cherubim that are the work of an artistic designer. The length of each⁶ curtain is to be forty-two feet, and the width of each curtain is to be six feet⁷ – the same size for each of the curtains. Five curtains are to be joined,⁸ one to another,⁹ and the other¹⁰ five curtains are to be joined, one to another.

^{1sn} This chapter is given over to the details of the structure itself, the curtains, coverings, boards and walls and veil. The passage can be studied on one level for its function both practically and symbolically for Israel’s worship. On another level it can be studied for its **typology**, for the tabernacle and many of its parts speak of Christ. For this one should see the commentaries.

^{2tn} The word order in Hebrew thrusts the direct object to the front for particular emphasis. After the first couple of pieces of furniture are treated (chap. 25), attention turns to the tabernacle itself.

^{3tn} This is for the adverbial accusative explaining how the dwelling place is to be made.

^{4sn} S. R. Driver suggests that the curtains were made with threads dyed with these colors (Exodus, 280). Perhaps the colored threads were used for embroidering the cherubim in the curtains.

^{5tn} The construction is difficult in this line because of the word order. “Cherubim” is an adverbial accusative explaining how they were to make the curtains. And מַעֲשֵׂה הַשָּׂעֶמֶת (ma’aseh khoshev) means literally “work of a designer”; it is in apposition to “cherubim.” The Hebrew participle means “designer” or “deviser” so that one could render this “of artistic designs in weaving” (S. R. Driver, Exodus, 280-81). B. Jacob says that it refers to “artistic weavers” (Exodus, 789).

^{6tn} Heb “one” (so KJV).

^{7tn} Heb “twenty-eight cubits” long and “four cubits” wide.

^{8tn} This is the active participle, not the passive. It would normally be rendered “joining together.” The Bible uses the active because it has the result of the sewing in mind, namely, that every curtain accompanies another (U. Cassuto, Exodus, 348).

^{9tn} Heb “a woman to her sister,” this form of using nouns to express “one to another” is selected because “curtains” is a feminine noun (see GKC 448 §139.e).

^{10tn} The phrase “the other” has been supplied.

New American Bible(2011)¹³ .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will (make) the dwelling, ten tent walls of [twisted] linen and blue and purple and kermes of scarlet, you will (make) them with keruvs of a work of thinking, the length of the (one) tent wall is eight and / (by) the forearm, and the width is four (by) the forearm, the (one) tent wall measurement is (one) (for) all the tent walls, five of the tent walls will exist, coupling (each) to her sister, and five tent walls coupling (each) to her sister,...

Charles Thomson OT .

C. Thompson LXX (updated) .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

New American Standard B. Curtains of Linen

“Moreover you shall make the tabernacle with ten curtains of fine twisted linen and ^[a]blue and purple and scarlet *material*; you shall make them with cherubim, the work of a skillful workman. The length of each curtain shall be twenty-eight ^[b]cubits, and the width of each curtain four ^[c]cubits; all the curtains shall have ^[d]the same

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

measurements. Five curtains shall be ^[e]joined to one another, and *the other* five curtains *shall be* ^[f]joined to one another.

[a] Exodus 26:1 Or *violet*

[b] Exodus 26:2 I.e. One cubit equals approx 18 in.

[c] Exodus 26:2 I.e. One cubit equals approx 18 in.

[d] Exodus 26:2 Lit *one measure*

[e] Exodus 26:3 Or *coupled*

[f] Exodus 26:3 Or *coupled*

New European Version

The Curtains of the Tabernacle

Moreover you shall make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim. By the work of the skilful workman you shall make them. The length of each curtain shall be twenty-eight cubits, and the breadth of each curtain four cubits: all the curtains shall have one measure. Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another.

New King James Version

The Tabernacle

“Moreover you shall make the tabernacle *with* ten curtains of fine woven linen and blue, purple, and scarlet *thread*; with artistic designs of cherubim you shall weave them. The length of each curtain *shall be* twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements [Lit. *one measure*]. Five curtains shall be coupled to one another, and *the other* five curtains *shall be* coupled to one another.

Niobi Study Bible

Owen's Translation

Restored Holy Bible 6.0

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

“And you will make the tabernacle: ten curtains of twined linen, and blue, and purple, and scarlet; with cherubs, work of a designer, you will make them; the length of the one curtain is eight and twenty by the cubit, and the breadth of the one curtain four by the cubit, one measure is to all the curtains; five of the curtains are joining one unto another, and five curtains are joining one to another.

The gist of this passage:

For the Tabernacle, there would be ten curtains made from fine linen using the royal colors violet, purple and red. These curtains were to be 42' x 6', and then joined together in groups of 5.

1-3

Exodus 26:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 26:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
‘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>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

Translation: [You will construct the Tabernacle \[as follows\]:...](#)

I believe that this first phrase acts as a title for this chapter. The entire chapter will be given over to the design and building of the Tabernacle.

Even though the original writings were not divided into chapters, those who studied the Scriptures understood when one section ended and another began.

Exodus 26:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘eser (עָשָׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral; construct form	Strong's #6235 BDB #796
y ^e rîy’âh (הַעֲרִי) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine plural noun	Strong's #3407 BDB #438
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
shâzar (שָׂזָר) [pronounced <i>shaw-ZAHR</i>]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004

Translation: [...\[you will make\] ten tarps \[of\] white linen, twisted;...](#)

There would be ten tarps made of white linen. I don't know exactly what it means to be *twisted*.

In this day and age, this would have been the very finest of material.

Exodus 26:1c

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
tekêleth (תְּלֵלֶת) [pronounced <i>tek-AY-lehth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i>]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (הַעֲלֹוֹת/תְּעֵלֹוֹת/תְּעֵלֹוֹת) [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</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: ...[using] violet, purple and scarlet dyes.

Violet, purple and scarlet dyes were to be used to color the tarps.

Exodus 26:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k ^e rûwbîym (כְּרוּבִיִּם) [pronounced <i>k^eroo^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500
ma'ăseh (הַפְעָעָה) [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 (בָּשָׂה) [pronounced <i>khaw-SHAHB^y</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).

Exodus 26:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
However, these two words should be considered together; they are variously translated: (<i>handiwork of</i>) a designer (CLV); <i>of quality workmanship</i> (VW); <i>the workmanship of a tapestry weaver</i> (C. Thomson); <i>of artistic work</i> (Darby); <i>the work of a fabricator</i> (ECB); <i>a skilled embroiderer</i> (Niobi Study Bible); <i>of artful work</i> (RHB6); <i>work of a skillful craftsman</i> (TLV); and <i>the work of a very skilled craftsman</i> (ULLB).			
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (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

Translation: You will make the angels [for this tarp], the handiwork of a skillful [craftsman].

These are some sort of angels to be affixed to the tarps. It is not clear to me how they were added to the fabric. Were they made separately and then added; or were they an integral part of the tarps? The former seems more likely.

Mention will be made of some of the skilled craftsmen later in the chapter.

Exodus 26:1 You will construct the Tabernacle [as follows]: [you will make] ten tarps [of] white linen, twisted; [using] violet, purple and scarlet dyes. You will make the angels [for this tarp], the handiwork of a skillful [craftsman]. (Kukis mostly literal translation)

The tabernacle, the dwelling place of Y^ehowah among the Hebrews, will have colors representing royalty and judgement. There is an outstanding picture of the tabernacle in the *NIV Study Bible, 10th Anniversary* p. 124. The structure on the inside was 45'x15' and the walls were 15' high. The inside of this contained the holy of holies (which was about 15'x15') along with the holy place, where the golden table for the bread of Presence and the golden lampstand and the altar of incense were.

The New American Bible (2011): *The sheets or curtains were] strips of tapestry, woven of white linen, the colored threads being used for the cherubim which were embroidered on them. These sheets were stretched across the top of the tabernacle to form a roof, their free ends hanging down inside the framework that formed the walls.*¹⁴

Exodus 26:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾôrek ^e (אֹרֶךְ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73
y ^e rîy'âh (הַעֲרִי) [pronounced y ^e ree-GAWH]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438

¹⁴ From <http://www.usccb.org/bible/exodus/26#02026001-1>; accessed February 1, 2020.

Exodus 26:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective with the definite article	Strong's #259 BDB #25
sh ^e môneh (הֵנֶמֶשׁ) [pronounced sh ^e moh-NEH]	<i>eight</i>	masculine singular numeral	Strong's #8083 BDB #1032
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammâh (אֲמָה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rôchab (רוֹחַב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular noun	Strong's #7341 BDB #931
'ar ^e ba ^c (עֶבְרָא) [pronounced ahr ^e -BAHQ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammâh (אֲמָה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
y ^e rîy'âh (הַעֲרִי) [pronounced y ^e ree-GAWH]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective with the definite article; pausal form	Strong's #259 BDB #25

Translation: The length of each tarp [will be] 28 cubits; and the width of each tarp [will be] four cubits [that is, 42' x 6'].

Each tarp would be 42' long and 6 ' wide.

Exodus 26:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
middâh (מִדָּה) [pronounced <i>mihd-DAW</i>]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute [Chaldean]</i>	feminine singular noun	Strong's #4060 BDB #551
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yêrîy'âh (הַעֲרִי'א) [pronounced <i>yêree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine plural noun with the definite article	Strong's #3407 BDB #438

Translation: [This will be] the same measure for all of the tarps.

All ten tarps will be this size. I have used the term *tarp*; but these are not tarps in the way that we think of them. These are very large tarps which will be used as the ceiling and walls for the Tabernacle. These may seem unsubstantial, but everything is designed to be broken down and moved when necessary.

Exodus 26:2 The length of each tarp [will be] 28 cubits; and the width of each tarp [will be] four cubits [that is, 42' x 6']. [This will be] the same measure for all of the tarps. (Kukis mostly literal translation)

These are long tarps—42 ft. long.

Exodus 26:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (שָׁמַח) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct form	Strong's #2568 BDB #331
yêrîy'âh (הַעֲרִי'א) [pronounced <i>yêree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine plural noun with the definite article	Strong's #3407 BDB #438
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 feminine plural, Qal imperfect	Strong's #1961 BDB #224

Exodus 26:3a

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 variagated</i>	feminine plural, Qal active participle	Strong's #2266 BDB #287
ʾishshâh (אִשְׁשָׁה) [pronounced <i>eesh-SHAW</i>]	<i>each, every</i>	feminine singular pronoun	Strong's #802 BDB #61
This is the same word used for <i>woman, wife</i> .			
ʾel (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i>]	<i>another; this is the same word used to mean, sister, half-sister; relative</i>	feminine singular; pronominal use	Strong's #269 BDB #27
I believe that this is the first time I have seen these words used as pronouns.			

Translation: Five tarps [will be] joined each [one] to the other;...

What appears to be the case is, 5 of the tarps will be joined together—I assume along the lengths of the tarps.

One question which occurs to me—why are these not made as one massive tarp/tarp/hnaging to begin with? I would assume for 2 possible reasons (there may be more): (1) each tarp will look like the other 4 in design and (2) there may be a size limitation of what can be made as a single tarp.

Exodus 26:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חֲמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct form	Strong's #2568 BDB #331
y ^e rîy'âh (רֵיָאֵה) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine plural noun	Strong's #3407 BDB #438
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 variagated</i>	feminine plural, Qal active participle	Strong's #2266 BDB #287

Exodus 26:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשְׁשָׁה) [pronounced eesh-SHAW]	<i>each, every</i>	feminine singular pronoun	Strong's #802 BDB #61
This is the same word used for <i>woman, wife</i> .			
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâchôwth (אָחוּת) [pronounced aw-KHOWTH]	<i>another; this is the same word used to mean, sister, half-sister; relative</i>	feminine singular; pronominal use	Strong's #269 BDB #27

I don't get why this is all repeated. But this would be for the second set of tarps.

Translation: ...and five tarps join each [one] to the other.

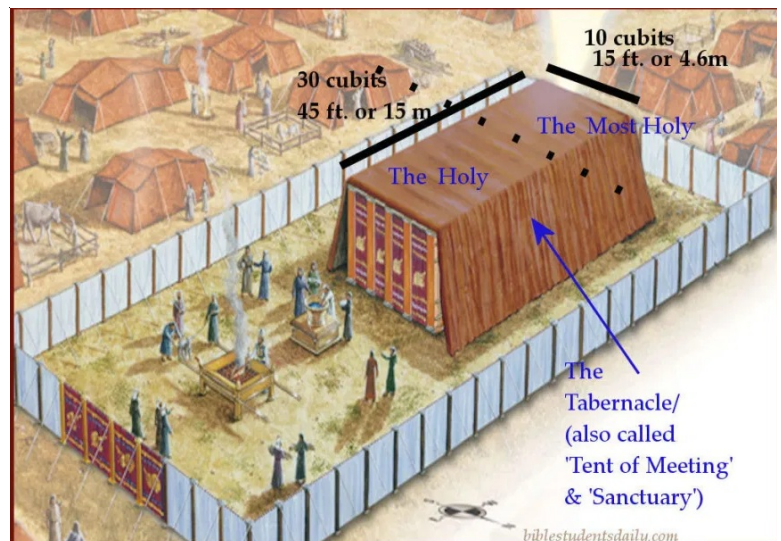
The other five tarps will be joined together as well. The resultant tarp would be 45' x 30'.

Exodus 26:3 Five tarps [will be] joined each [one] to the other; and five tarps join each [one] to the other. (Kukis mostly literal translation)

The reason for these numbers and why they are made in five pieces as opposed to two much longer pieces, I don't have a clue.

Exodus

26:1–3 You will construct the Tabernacle [as follows]: [you will make] ten tarps [of] white linen, twisted; [using] violet, purple and scarlet dyes. You will make the angels [for this tarp], the handiwork of a skillful [craftsman]. The length of each tarp [will be] 28 cubits; and the width of each tarp [will be] four cubits [that is, 42' x 6']. [This will be] the same measure for all of the tarps. Five tarps [will be] joined each [one] to the other; and five tarps join each [one] to the other. (Kukis mostly literal translation)



Exodus 26:1–3 You will design and make the Tabernacle as follows: you will begin with ten white linen tarps, twisted, and you will dye them with violets, purples and scarlet. The angels for the Ark will be designed and made by a skilled craftsman. Each tarp will be 42' x 6'. One set of five tarps will be joined together at the ends; and the other set of arpts will be joined together at the ends. (Kukis paraphrase)

The Tabernacle and Its Fabric (a graphic); from [Bible Students Daily](#); accessed February 2, 2020.

The Tabernacle was 45' long, 15' wide, and 15' high. If 5 tarps are joined along their length, then the final tarp would measure 42' by 30'. Draped over the framing of the Tabernacle (to be discussed later), the tarp would not quite reach the ground (45' would take it from the ground on one side to the ground on the other). So, on the sides, the tarp would be 18" (or a cubit) short of reaching the ground.

The Fine Linen Fabric Draped over the Tabernacle (a graphic); from [the Tabernacle Project](#); accessed February 2, 2020.

Here, we have the royal colors of violet, purple and scarlet used, as well as the cherubim as a part of the fabric. This is how it would appear when the first layer of fabric was laid upon the framing of the Tabernacle. There will be 3 more layers of fabric placed over this.



This would have visible as the ceiling on the interior of the Tabernacle itself.

The royal colors represent the royalty of the Lord Jesus Christ; who will rule over Israel and over all the earth as the Greater Son of David.

The cherubim represent both fallen and elect angels who watch all that takes place on earth, including the activities within the Tabernacle. I am assuming that both fallen and elect angels are guided by God to see what takes place on earth as per Job 1–2.

Chapter Outline

Charts, Graphics and Short Doctrines

Some of the translation of this passage was quite difficult. I had a hard time determining exactly what was happening. There is always the struggle between giving a very literal translation, which may not communicate; and giving a translation which is less literal, but communicates the information more clearly.

Several translators simplified this passage considerably, making it easier to understand. God's Word™ and the NLT give a good simplified view of what is said in this passage; and the CEB strikes a good balance between a literal translation and a translation which makes sense:

God's Word™	Make 50 violet loops along the edge of the end sheet in each set, placing the loops opposite each other. Make 50 gold fasteners. Use them to link the two sets of sheets together so that the tent is a single unit.
New Living Translation	Put loops of blue yarn along the edge of the last curtain in each set. The fifty loops along the edge of one curtain are to match the fifty loops along the edge of the other curtain. Then make fifty gold clasps and fasten the long curtains together with the clasps. In this way, the Tabernacle will be made of one continuous piece.
Common English Bible	Make loops of blue thread on the edge of the outer curtain in the first set. Do the same on the edge of the outer curtain in the second set. Make fifty loops on the one curtain in the first set and fifty loops on the edge of the curtain that is in the second set. The loops should be opposite each other. Then make fifty gold clasps. Join the curtains to each other with the clasps so that the dwelling becomes one whole structure.

I list these up front, so that you have a good idea what is occurring, before reading my translation efforts.

As an aside, all of these are good reading Bibles.

And you have made loops of blue along an edge of the tarp the one from an end in the junction. And so you will make in a border of the tarp the outer [one] in the joining the second. Fifty loops you will make in the tarp the one and fifty loops you will make in an edge of the tarp that [is] in the joining the second; opposite the loops each unto another. And you have made fifty clasps of gold and you have connected the tarp each unto another in the hook. And was the Tabernacle one.

Exodus
26:4–6

You will make loops of violet along one edge of the tarp along the edge [where they will be] coupled. You will make [loops] along the border of the outer tarp where it joins the second [one]. You will make 50 loops for the one tarp and you will make 50 loops for the edge of the [first] tarp which [will be] joined to the second [one], the loops being opposite to one another. So you have made 50 gold clasps and you have connected the tarps each to the other with the hooks. [As a result, the covering for] the Tabernacle will be one [very large tarp].

You will make loops of violet along one edge of each tarp, 50 loops for each set of tarps where the tarps will be joined. You will also make 50 gold clasps so that each pair of tarps may be joined by using these loops and clasps. All of these tarps when joined together will become a single covering for the Tabernacle.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have made loops of blue along an edge of the tarp the one from an end in the junction. And so you will make in a border of the tarp the outer [one] in the joining the second. Fifty loops you will make in the tarp the one and fifty loops you will make in an edge of the tarp that [is] in the joining the second; opposite the loops each unto another. And you have made fifty clasps of gold and you have connected the tarp each unto another in the hook. And was the Tabernacle one.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.

Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the side of the curtain which is in the place of the second coupling, that the loops, may answer one with another. And thou shalt make fifty taches of gold, and loop the curtains one with another with the taches, that it may be one Tabernacle. And thou shalt make curtains of goat's (hair) to stretch over the tabernacle; eleven curtains thou shalt make them. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits; of one measure shall be the eleven curtains. And thou shalt loop five curtains together, and six curtains together, and fold the sixth curtain against the front of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain where it is conjoined, and fifty loops on the edge of the curtain at the place of the second conjunction.

Targum (Pseudo-Jonathan)

And thou shalt make loops of hyacinth upon the edge of one curtain at the side in the place of coupling, and so shalt thou do in the edge of the second curtain in the place of conjunction. Fifty loops shalt thou make in one curtain, and fifty loops shalt thou make in the side of the second curtain in the place of conjunction, so that the loops may answer one to the other. And thou shalt make fifty taches of gold, and couple the curtains one with another with the taches, and the Tabernacle shall be conjoined to be one.

Revised Douay-Rheims

You shall make loops of violet in the sides and tops of the curtains, that they may be joined one to another. Every curtain shall have fifty loops on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other. You shall make also fifty rings of gold wherewith the veils of the curtains are to be joined, that it may be made one tabernacle.

Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. You shall make loops of blue on the edge of the one curtain from the edge in the coupling; and likewise you shall make in the edge of the curtain that is outmost in the second coupling. You shall make fifty loops in the one curtain, and you shall make fifty loops in the edge of the curtain that is in the second coupling. The loops shall be opposite one to another. You shall make fifty clasps of gold, and couple the curtains one to another with the clasps: and the Tabernacle shall be a unit.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. And you shall make loops of blue on the edge of the one curtain from the selvedge in the coupling; and likewise shall you make loops on the edge of the other curtain from the selvedge in the coupling of the second. Fifty loops shall you make on the edge of one curtain, and fifty loops shall you make on the edge of the other curtain that is in the coupling of the second; and the loops shall be directly opposite one another. And you shall make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle.
Samaritan Pentateuch	And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of [another] curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that [is] in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. Vv. 5–7 in the Samaritan Pentateuch
Updated Brenton (Greek)	And you shall make for them loops of blue on the edge of one curtain, on one side for the coupling, and so shall you make on the edge of the outer curtain for the second coupling. Fifty loops shall you make for one curtain, and fifty loops shall you make on the part of the curtain answering to the coupling of the second, opposite <i>each other</i> , corresponding to each other at each point. And you shall make fifty golden rings; and you shall join the curtains to each other with the rings, and it shall be one tabernacle.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to put twists of blue cord on the edge of the outside curtain of the first group of five, and on the edge of the outside curtain of the second group of five; Fifty twists on one curtain and fifty on the other, the twists to be opposite one another. Then make fifty gold hooks, joining the curtains together by the hooks, and in this way the House will be made.
Easy English	On the edge of the last curtain in the set, fix rings of blue material. Do the same thing on the last curtain of the other set. Make 50 rings on one curtain and 50 rings on the last curtain of the other set. Make the rings on one curtain opposite to the rings on the other curtain. Then make 50 small pieces of gold to fasten the curtains together. Then the tabernacle will be one piece of work.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. Use blue cloth to make loops along the edge of the end curtain in one group. Do the same on the end curtain in the other group. There must be 50 loops on the end curtain of the first group. And there must be 50 loops on the end curtain of the other group. These loops must be opposite each other. Then make 50 gold rings to join the curtains together. This will join the Holy Tent together into one piece.

God's Word™	Make 50 violet loops along the edge of the end sheet in each set, placing the loops opposite each other. Make 50 gold fasteners. Use them to link the two sets of sheets together so that the tent is a single unit.
Good News Bible (TEV) <i>The Message</i>	. Make loops of blue along the edge of the outside panel of the first set and the same on the outside panel of the second set. Make fifty loops on each panel. Then make fifty gold clasps and join the tapestries together so that The Dwelling is one whole.
Names of God Bible NIRV	. Make loops out of blue strips of cloth along the edge of the end curtain in one set. Do the same thing with the end curtain in the other set. Make 50 loops on the end curtain of the one set. Do the same thing on the end curtain of the other set. Put the loops across from each other. Make 50 gold hooks. Use them to join the curtains together so that the holy tent is all one piece.
New Simplified Bible	»Make fifty violet loops along the edge of the end curtain in each set, »Place the loops opposite each other. »Make fifty gold fasteners. Use them to link the two sets of curtains together so that the tent is a single unit.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Put fifty loops of blue cloth along one of the wider sides of each curtain, then fasten the two curtains at the loops with fifty gold hooks.
The Living Bible	There are to be fifty loops on each side, opposite each other. Then make fifty gold clasps to fasten the loops together, so that the Tabernacle, the dwelling place of God, becomes a single unit.
New Berkeley Version	.
New Life Version	Take small pieces of blue cloth, longer than they are wide. Sew both ends to the side of the last curtain in the first group. Then do the same on the side of the last curtain in the second group. Put fifty of these pieces on the one curtain. And put fifty on the side of the other curtain, so that the pieces meet each other. Make fifty hooks of gold and join the curtains together with the hooks so the meeting tent will be as one.
New Living Translation	Put loops of blue yarn along the edge of the last curtain in each set. The fifty loops along the edge of one curtain are to match the fifty loops along the edge of the other curtain. Then make fifty gold clasps and fasten the long curtains together with the clasps. In this way, the Tabernacle will be made of one continuous piece.
Unlocked Dynamic Bible	Tell them to sew five strips together to make one set, and to sew the other five strips together to make another set. For each set, they must make loops of blue cloth and fasten them along the outer edge of the strip, at the end of each set. They must put fifty loops on the edge of the first set, and fifty loops at the edge of the second set so that the loops are opposite to each other. Tell them to make fifty gold clasps to fasten both of the sets together. As a result, the inside of the sacred tent will be as though it were one piece. V. 3 is included for context.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'You must put blue loops on one side of each curtain and [loops] on the other side to [join them]. There should be fifty loops [on one side] and fifty loops at the same locations on the other side to connect them. Then you must make fifty gold rings that will hold the curtains together so as to make it a single Tent.
Beck's American Translation	.

Common English Bible	Make loops of blue thread on the edge of the outer curtain in the first set. Do the same on the edge of the outer curtain in the second set. Make fifty loops on the one curtain in the first set and fifty loops on the edge of the curtain that is in the second set. The loops should be opposite each other. Then make fifty gold clasps. Join the curtains to each other with the clasps so that the dwelling becomes one whole structure.
New Advent (Knox) Bible	Five of these must be joined to each other, and then the remaining five in the same way; the sides, the extreme edges of the curtains must be fitted with loops of blue cord, to fasten one to the next, fifty loops at the edge of either set of curtains, so let in that loop meets loop and can be fastened to it. Then make fifty gold clasps, and join the two widths of curtain together, to make a single tent of them.[2] v. 3 is included for context. [2] It is clear from verses 15 sqq. that the main structure of the tabernacle was a wooden framework, unroofed, and open at the eastern end, ten cubits high, ten cubits wide (from north to south), and thirty cubits long (from east to west). Over this a huge piece of tapestry, made in strips, and measuring forty cubits by twenty-eight, appears to have been spread like a tablecloth, covering the top and the western end, but falling short of the ground by one cubit on the north and south. The tapestry, like all the structure of the tabernacle, was made of adjustable pieces, for convenience of transport.
Translation for Translators	For each set, <i>they must</i> make loops of blue <i>cloth</i> and fasten them along the outer edge of the strip, at the end of each set. <i>They must</i> put fifty loops on the edge of the first set, and fifty loops on the edge of the second set. <i>Tell them</i> to make fifty gold clasps/fasteners, to fasten both of the sets together. As a result, the inside of the Sacred Tent will be <i>as though it was</i> one piece.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Make violet loops on the edge of the one curtain, attached from the hem; and likewise do the same for the other curtains.	Made more concise
	Attach fifty loops to the first curtain, and attach fifty loops in the edge of second; so that the loops may be used to join the two.	
	Then make fifty golden clasps, and couple the curtains together with them; this will form a single tent.	Gold is the metal of royalty, indicating the kingship of God.
Ferrar-Fenton Bible	You shall also make loops of azure on the edge of each of the curtains in the selvage to join them; and make the same in the selvage of the two curtains to join them. Make five loops to each curtain; thus make five loops on the selvage of the two curtains that are joined by the opposite loops to the first one. And make five golden hooks to unite the curtains, each to the other by hooks, so that they may be one tent.	
God's Truth (Tyndale)	.	
HCSB	.	
International Standard V	.	
Jubilee Bible 2000	.	
H. C. Leupold	.	
Lexham English Bible	.	
NIV, ©2011	.	
Peter Pett's translation	.	
Unfolding Bible Literal Text	.	

Unlocked Literal Bible	You must make loops of blue along the outer edge of the end curtain of one set. In the same way, you must do the same along the outer edge of the end curtain in the second set. You must make fifty loops on the first curtain, and you must make fifty loops on the end curtain in the second set. Do this so that the loops will be opposite to each other. You must make fifty clasps of gold and join the curtains together with them so that the tabernacle becomes united.
Urim-Thummim Version	And you will make loops of blue on the edge of one curtain, at the end in the joining, and so you fashion in the edge of the outermost curtain, in the joining of the second. Fifty loops you will fashion in one curtain, and 50 loops you will fashion in the edge of the curtain which is in the 2nd set, the loops being opposite one to another. You will make 50 hooks of gold, and couple the curtains together with the hooks and it will be one tabernacle.
Wikipedia Bible Project	And you made cyan loops on the lip of one of the drapes from the edge on the cluster, and do so on the lip of the extreme drape of the second cluster. Fifty loops make in one drape, and fifty loops make on the lip of the drape which is in the second cluster, the loops parallel, one against her sister. And you made fifty clasps of gold, and you joined the drapes one against her sister with clasps, and the dwelling, it will be one.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Five of the sheets must be sewed together, and the other five, also. You must attach loops of violet wool to the border of the last sheet in one set, and do the same for the border of the last sheet in the other set. You are to put fifty loops on the first sheet and, matching them one by one, fifty loops on the border of the last sheet in the second set.
The Heritage Bible	And you shall make loops of blue upon the lip of the one curtain from the selvedge in the joint; and likewise you shall make in the lip of the ending curtain, in the joint of the second. You shall make fifty loops in the one curtain, and you shall make fifty loops in the edge of the curtain that is in the joint of the second, that the loops may take hold each woman to her sister. And you shall make fifty hooks of gold, and join the curtains, each woman to her sister, with the hooks; and it shall be one tabernacle.
New American Bible (2002)	.
New American Bible (2011)	Make loops of violet yarn along the edge of the end sheet in one set, and the same along the edge of the end sheet in the other set. Make fifty loops along the edge of the end sheet in the first set, and fifty loops along the edge of the corresponding sheet in the second set, and so placed that the loops are directly opposite each other. Then make fifty clasps of gold and join the two sets of sheets, so that the tabernacle forms one whole.
New English Bible—1970	Make violet loops along the edge of the last hanging in each set, fifty for each set; they must be opposite one another. Make fifty gold fasteners, join the hangings one to another with them, and the Tabernacle will be a single whole.
New Jerusalem Bible	You will make violet loops along the edge of the first sheet, at the end of the set, and do the same along the edge of the last sheet in the other set. You will make fifty loops on the first sheet and fifty loops along the outer edge of the sheet of the second set, the loops corresponding to one another. You will also make fifty gold clasps, and join the sheets together with the clasps. In this way the Dwelling will be a unified whole.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
exeGeses companion Bible

.
...and work loops of blue
on the edge of the one curtain
from the end in the joint:
and work likewise in the uttermost edge of curtain
in the joint of the second:
work fifty loops in the one curtain
and work fifty loops in the end of the curtain
in the joint of the second;
so that the loops take hold woman to sister.
And work fifty hooks of gold
and join the curtains woman to sister with the hooks:
and it becomes one tabernacle.

Hebraic Roots Bible

And you shall make loops of blue on the edge of one curtain, from the end at the juncture; and so you shall do at the edge of the last curtain, at the second juncture. You shall make fifty loops on the one curtain; and you shall make fifty loops in the end of the curtain at the second juncture; the corresponding loops each to her sister. And you shall make fifty hooks of gold. And you shall join the curtains, each to her sister, by the hooks. And it shall become one (echad, united) tabernacle.

Israeli Authorized Version
The Israel Bible (beta)
JPS (Tanakh—1985)
Kaplan Translation

.
. .
Make loops of sky-blue wool at the edge of the innermost tapestry of the first group. Do the same on the edge of the innermost tapestry of the second group. Place 50 loops on the one tapestry, and 50 on the edge of the tapestry in the second group. [The two sets of loops shall be made so that] the loops are exactly opposite one another.
Make 50 golden fasteners. The two [groups of] tapestries will then be able to be joined together, so that the tabernacle will be one piece.

fasteners

Keres in Hebrew. Some say that they were shaped like knees (Ibn Ezra from Isaiah 46:1); they were therefore angular in shape, something like a staple (Maaseh Choshev 4:2). Others say that they had hooks at both ends to go through the loops (Radak, Sherashim). Still others describe them as being 1/2 fingerbreadth long (3/8'), with bulbs at both ends to go through the loops (Rabbenu Meyuchas).

one piece

The entire array was therefore 28 x 40 cubits (42' x 60'). As we shall soon see, the interior of the tabernacle was 10 x 30 cubits. Since the beams were one cubit thick, the exterior dimensions were 12 x 31 cubits. The height of the tabernacle was 10 cubits (Exodus 26:16). Therefore, when the tapestries were placed over the beams, they left the lower 2 cubits of the beams exposed on the sides, and the lower cubit exposed in the back.

There is another opinion (see Exodus 26:24) that the beams were wedge-shaped, only one fingerbreadth (3/4') on top. According to this, the outer dimension of the beams on top was only 10 x 30 cubits, and only the lower cubit of the beams was exposed on the sides. This was the part of the beams covered with the bases. In the back of the tabernacle, even the bases were covered (Shabbath 98b).

According to another opinion, only the bottom cubit was exposed all around (Josephus 3:6:4).

The Scriptures 1998
Tree of Life Version

.
Also make loops of violet on the edge of the one curtain that is outermost in the first set, and do likewise within the edge of the curtain that is outermost in the second

set. You are to make 50 loops in the first curtain and 50 loops on the edge of the curtain that is in the second set. The loops are to be opposite one another. Then make 50 clasps of gold, and couple the curtains one to another with the clasps, so that the Tabernacle may be one piece.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

.
You is to have made loops of violet, on the edge of one curtain, from the end of the coupling; even was you to make at the outermost edge of the curtain, at the place of the coupling to the other. Fifty loops was you to make on one curtain, and fifty loops was you to make at the end of the curtain, the place of coupling to the other, even the loops are to be assuming its sister. You is to have made fifty hooks of gold, and you is to have coupled the curtains, each to its sister hook. Even is it to be one dwelling place.

Charles Thomson OT
Concordant Literal Version

.
You will make loops of blue on the hem of the one sheet from the end of the joining, and so shall you make in the hem of the endmost sheet at the second joining. Fifty loops shall you make in the one sheet, and fifty loops shall you make in the end of the sheet which shall be at the second joining, causing the loops to receive each to its fellow. Then you will make fifty links of gold, and join the sheets, each to its fellow, by the links; and the tabernacle will come to be one.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

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. And thou shalt make loops of turquoise wool upon the edge of the outermost curtain of the set; and likewise shalt thou make loops upon the edge of the outermost curtain, in the second set.
Fifty loops shalt thou make in the first curtain, and fifty loops shalt thou make on the edge of the outermost curtain that is in the second set; that the loops may be opposite one another.
And thou shalt make fifty hooks of zahav, and join the curtains together with the hooks: so that the Mishkan shall become one.

Rotherham's *Emphasized B.*

And thou shalt make loops of blue on the border of each curtain, at the edge of the set,—and, thus, shalt thou do in the border of the curtain, that is outmost in the second set: fifty loops, shalt thou make, in the one curtain, and fifty loops, shalt thou make in the edge of the curtain which is in the second set, the loops being opposite, one to another. And thou shalt make fifty clasps of gold,—so shalt thou join the curtains one to another, with the clasps, and thus shall the habitation be one.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

.
Make loops of blue cloth on the edge of the end curtain of one set, and do the same for the end curtain of the other set. Make fifty loops on the end curtain of the first set and fifty loops on the end curtain of the second set. These loops must be opposite each other. And make fifty gold ·hooks [clasps] to join the two sets of curtains so that the ·Holy Tent [Tabernacle] is one piece.

Kretzmann's Commentary

And thou shalt make loops of blue, of hyacinth-colored material, upon the edge of the one curtain from the selvage in the coupling, along the seam where they were to be attached to each other; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second, at the place where the two should be joined together.

Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second, where it is attached to the first; that the loops may take hold one of another, be placed so exactly as to be just opposite one another by pairs.

And thou shalt make fifty taches of gold, clasps to hold the loops together, and couple the curtains together with the taches; and it shall be one tabernacle, these fine curtains forming the inner covering.

Syndein/Thieme
The Voice

.
Make loops out of material *dyed* blue and attach them on the outer edge of both sets of curtains. Attach 50 more loops to the *long* edge on both sets of curtains so that the loops match up with one another. Make 50 gold clasps to connect the curtains together so that *all the curtains for the interior of the congregation tent* form one continuous piece.

Bible Translations with Many Footnotes:

The Complete Tanach

"And you shall make loops of blue wool on the edge of one curtain [that is] at the edge of the [first] set, and so shall you do on the edge of the outermost curtain of the second set.

loops: Heb. תַּאֲלָל, lazoles in Old French, loops. So did Onkelos render [it]: יַבִּנֹּעַ, a term meaning a bow.

curtain [that is] at the edge of the [first] set: Heb. תְּרֻבָּה. On the curtain that is the outermost of the set. The group of five curtains is called תְּרֻבוֹת.

and so shall you do on the edge of the outermost curtain of the second set: On that curtain that is the outermost (הַחוּצָה), an expression derived from הֶצֶק, end, meaning at the end of the set [of curtains].

"You shall make fifty loops on [the edge of] one curtain, and you shall make fifty loops on the edge of the curtain in the second set; the loops shall correspond to one another.

the loops shall correspond to one another: Heb. תַּאֲלָלֶיהָ תִּלְבָּקֶנָּה. Make sure that you make the loops exactly equidistant from one another. Their measure on this curtain should be the same for its mate. When you spread one set [of curtains] next to the other set, the loops of this curtain shall line up exactly opposite the loops of the other [curtain]. This is the [meaning of the] word תִּלְבָּקֶנָּה, [i.e.,] this one opposite that one. The Aramaic translation of דָּגָג, opposite, is לִבְקָל. [Each] curtain was twenty-eight [cubits] long and four [cubits] wide. When five curtains were joined together, it was found that [altogether] they were twenty [cubits] wide, and so [too] with the second set. The length of the Mishkan was thirty [cubits] from east to west, as it is said: "twenty planks for the southern side" (verse 18), and so for the north, [with] every plank a cubit and a half [wide]. Thus, [we have altogether] thirty [cubits] from east to west. The width of the Mishkan from north to south was ten cubits, as it is said: "And for the western end of the Mishkan [you shall make six planks]" (verse 22), and [thus with] two planks at the corners [i.e., one plank at each end of the western wall], we have ten. [I.e., the interior of the Mishkan was ten cubits wide, not counting the northern and southern walls, which were each one cubit thick. Hence, the remainder of the two corner planks that do not fit against the side planks is a half cubit each, equaling one cubit. The six planks along the western side total nine cubits, thus we have altogether ten cubits on the western side.] In their [respective] places, I will explain these verses. The curtains were placed [so that] their length [was across] the [interior] width of the Mishkan, ten [of the curtains'] middle cubits as the roof of the space of the width of the Mishkan. [Another] cubit from here and a cubit from there covered the thickness of the tops of the planks, whose width was a cubit thick. Thus remained sixteen cubits: eight on the north[ern side] and eight on the south[ern side], covering the height of the planks, which were ten [cubits] high. [Thus] the bottom two cubits were exposed. The curtains were forty cubits wide when they were joined—twenty cubits for each set. Thirty of them [of the forty cubits] were for the roof of

the Mishkan's [interior] space lengthwise; one cubit corresponded to the thickness of the ends of the planks on the [Mishkan's] west[ern side] and one cubit [was meant] to cover the thickness of the pillars on the east[ern side]-for there were no planks on the [Mishkan's] east[ern side], only four (Old Rashi-five) pillars upon whose hooks the screen was spread and hung, like a curtain. [Aside from the above two cubits,] there remained eight cubits that hung in the back of the Mishkan on the west[ern side], with the bottom two cubits uncovered. I found this in the Baraitha of Forty-Nine Middoth. However, in Tractate Shabbath (98b) [it is stated]: The curtains did not cover the eastern pillars, and nine cubits hung in the back of the Mishkan. The text supports us [in our quotation of the Talmud, for the Torah states]: "And you shall place the dividing curtain beneath the clasps" (verse 33), but if [the truth is] like the words of this Baraitha, [it would mean that] the dividing curtain would be found to be drawn back one cubit to the west of the clasps.

"And you shall make fifty golden clasps, and you shall fasten the curtains to one another with the clasps; so shall the Mishkan become one.

golden clasps: Heb. יִסְרָק, fermeylz, fermels, fermails in Old French, [meaning] hooks, clasps. One of its ends is inserted into [one of] the loops of this [one] set [of curtains] and the other end into the loops of the [second] set [of curtains, thus] fastening them [the loops] with them [the clasps].

The Geneva Bible
Kaplan Translation

Make loops of sky-blue wool at the edge of the innermost tapestry of the first group. Do the same on the edge of the innermost tapestry of the second group. Place 50 loops on the one tapestry, and 50 on the edge of the tapestry in the second group. [The two sets of loops shall be made so that] the loops are exactly opposite one another. Make 50 golden fasteners. The two [groups of] tapestries will then be able to be joined together, so that the tabernacle will be one piece.

fasteners

Keres in Hebrew. Some say that they were shaped like knees (Ibn Ezra from Isaiah 46:1); they were therefore angular in shape, something like a staple (Maaseh Choshev 4:2). Others say that they had hooks at both ends to go through the loops (Radak, Sherashim). Still others describe them as being 1/2 fingerbreadth long (3/8'), with bulbs at both ends to go through the loops (Rabbenu Meyuchas).

one piece

The entire array was therefore 28 x 40 cubits (42' x 60'). As we shall soon see, the interior of the tabernacle was 10 x 30 cubits. Since the beams were one cubit thick, the exterior dimensions were 12 x 31 cubits. The height of the tabernacle was 10 cubits (Exodus 26:16). Therefore, when the tapestries were placed over the beams, they left the lower 2 cubits of the beams exposed on the sides, and the lower cubit exposed in the back.

There is another opinion (see Exodus 26:24) that the beams were wedge-shaped, only one fingerbreadth (3/4') on top. According to this, the outer dimension of the beams on top was only 10 x 30 cubits, and only the lower cubit of the beams was exposed on the sides. This was the part of the beams covered with the bases. In the back of the tabernacle, even the bases were covered (Shabbath 98b).

According to another opinion, only the bottom cubit was exposed all around (Josephus 3:6:4).

You are to make loops of blue material along the edge of the end curtain in one set, and in the same way you are to make loops¹¹ in the outer edge of the end curtain in the second set. You are to make fifty loops on the one curtain, and you are to make fifty loops on the end curtain which is on the second set, so that the loops are opposite one to another.¹² You are to make fifty gold clasps and join the curtains together with the clasps, so that the tabernacle is a unit.¹³

¹¹tn Here "loops" has been supplied.

¹²tn Heb "a woman to her sister."

^{13th} Heb “one”; KJV “it shall be one tabernacle”; NRSV “that the tabernacle may be one whole”; NLT “a single unit.”

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will (make) loops of blue upon the lip of the (one) tent wall from the extremity in the coupling, and so you will (make) in the lip of the outer tent wall in the joint of the second, you will (make) / loops in the (one) tent wall, and you will (make) / loops in the extremity of the tent wall which is in the joint of the second receiving the loops of (each) to her sister, and you will (make) / hooks of gold, and you will couple the tent walls (each) to her sister in the hooks, and the dwelling will exist as a unit,...

Charles Thomson OT .
C. Thompson (updated) OT .
Context Group Version .
English Standard Version .
Green’s Literal Translation .
Modern English Version .

You shall make loops of blue on the edge of the end curtain in one set, and likewise you shall make loops in the outermost edge of the end curtain in the second set. You shall make fifty loops in the one curtain, and you shall make fifty loops in the edge of the curtain that is in the second set. The loops are to be opposite to one another. You shall make fifty clasps of gold and join the curtains together with the clasps so that the tabernacle shall be one unit.

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

And you shall make loops of blue *yarn* on the edge of the curtain on the selvedge of one set, and likewise you shall do on the outer edge of *the other* curtain of the second set. Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another. And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.

Niobi Study Bible .
Owen’s Translation .
Restored Holy Bible 6.0 .
Updated Bible Version 2.17 .
A Voice in the Wilderness .
Webster’s Bible Translation .

And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty buttons of gold, and couple the curtains together with the buttons: and it shall be one tabernacle.

World English Bible .
Young’s Literal Translation .
Young’s Updated LT .

“And you have made loops of blue upon the edge of the one curtain, at the end in the joining; and so you makest in the edge of the outermost curtain, in the joining of the second. Fifty loops you will make in the one curtain, and fifty loops you will make in the edge of the curtain which is in the joining of the second, causing the loops to take hold one unto another; and you have made fifty hooks of gold, and

have joined the curtains one to another by the hooks, and the tabernacle has been one.

The gist of this passage: The two very large set of curtains (tarps) will be attached to one another by means of 50 loops on each curtain edge, connected with gold hooks.

4-6

There are two very large sets of curtains made from two sets of five curtains. These two sets are going to be united.

Exodus 26:4a			
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
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>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lulâ'âh (לֹלְאָה) [pronounced <i>loo-law-AW</i>]	<i>loop, used in attaching curtains to hooks</i>	feminine plural construct	Strong's #3924 BDB #533
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-lehth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שַׁפָּה) [pronounced <i>saw-FAWH</i>]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^e rîy'âh (יְרִיעָה) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective with the definite article	Strong's #259 BDB #25
min (מִן) [pronounced <i>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
qâtsâh (קֵצֶה) [pronounced <i>kaw-TSAW</i>]	<i>end, extremity, the uttermost part [tip]; from the whole of, from among</i>	feminine singular noun (sometimes masculine)	Strong's #7098 BDB #892

Exodus 26:4a

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
chôbereth (תְּרֹבֶת) [pronounced khoh-BEH-rehth]	<i>a junction, a thing that joins, joined</i>	feminine singular noun with the definite article; pausal form	Strong's #2279 BDB #289

Translation: You will make loops of violet along one edge of the tarp along the edge [where they will be] coupled.

My guess is, these are loops made from cloth attached to the edge of the tarp. These loops are put there so that the tarps might be coupled together.

The reason that these tarps are coupled together is, they would be far too unwieldy to work with as on large massive tarp. However, this way the can be assembled and disassembled, and moved about when necessary.

Exodus 26:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
Owen translates this <i>likewise</i> (which is not a definition I could find in Strong's or BDB).			
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâphâh (שֹׁפָה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^e riy'âh (הַעֲרִיָּה) [pronounced y ^e ree-GAWH]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
qîytsôwn (קִיצוֹן) [pronounced kee-TSONE]	<i>at the end, the outmost, outer</i>	feminine singular adjective with the definite article	Strong's #7020 BDB #894

Exodus 26:4b			
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
mach ^e bereth (תַּרְבִּיחַת) [pronounced mahkh-BEH-rehth]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the definite article	Strong's #4225 BDB #289
shênîyth (שֵׁנִית) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form, with the definite article	Strong's #8145 BDB #1041

Translation: You will make [loops] along the border of the outer tarp where it joins the second [one].

I believe what is being made here are more loops, to match the original set which are made.

Exodus 26:4 You will make loops of violet along one edge of the tarp along the edge [where they will be] coupled. You will make [loops] along the border of the outer tarp where it joins the second [one]. (Kukis mostly literal translation)

These loops will be what the tarps will use to be attached to the poles. My guess is that this is not unlike a shower curtain.

Exodus 26:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
chămishîym (מִישְׁמָה) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
lulâ'âh (לֹאֵל) [pronounced loo-law-AW]	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun	Strong's #3924 BDB #533
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 26:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>ye'riy'âh (הַעֲרִי) [pronounced ye'ree-GAWH]</p>	<p><i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; a <i>sheet, veil, tarp, drapery</i>; a metonym for <i>tent</i></p>	feminine singular noun with the definite article	Strong's #3407 BDB #438
<p>'echâd (אֶחָד) [pronounced eh-KHAWD]</p>	<p><i>one, first, certain, only; each, every</i>; but it can also mean a <i>composite unity</i>; possibly <i>particular; anyone; same</i></p>	feminine singular numeral adjective with the definite article	Strong's #259 BDB #25

Translation: You will make 50 loops for the one tarp...

In total, 50 loops will be made for one tarp. It appears that it will be 50 loops for one tarp set.

Exodus 26:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>wê (or vê) (וְ, or וּ) [pronounced weh]</p>	<p><i>and, even, then; namely; when; since, that; though; as well as</i></p>	simple wâw conjunction	No Strong's # BDB #251
<p>châmishîym (חֲמִשִּׁימ) [pronounced khuh-mih-SHEEM]</p>	<p><i>fifty, fifties</i></p>	plural numeral	Strong's #2572 BDB #332
<p>lulâ'âh (לֹולָאֵה) [pronounced loo-law-AW]</p>	<p><i>loop, used in attaching curtains to hooks</i></p>	feminine plural noun	Strong's #3924 BDB #533
<p>'âsâh (עָשָׂה) [pronounced gaw-SAWH]</p>	<p><i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i></p>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
<p>bê (בְּ) [pronounced b^{eh}]</p>	<p><i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i></p>	a preposition of proximity	No Strong's # BDB #88
<p>qâtsâh (קֵצֶה) [pronounced kaw-TSAW]</p>	<p><i>end, extremity, the uttermost part [tip]; from the whole of, from among</i></p>	feminine singular construct	Strong's #7098 BDB #892
<p>ye'riy'âh (הַעֲרִי) [pronounced ye'ree-GAWH]</p>	<p><i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; a <i>sheet, veil, tarp, drapery</i>; a metonym for <i>tent</i></p>	feminine singular noun with the definite article	Strong's #3407 BDB #438
<p>'âsher (אֲשֶׁר) [pronounced uh-SHER]</p>	<p><i>that, which, when, who, whom; where; in that, in which, in what</i></p>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Exodus 26:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mach ^e bereth (תַּרְבֶּחֶת) [pronounced mahkh-BEH-rehth]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the definite article	Strong's #4225 BDB #289
shênîyth (שֵׁנִיַּת) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form, with the definite article	Strong's #8145 BDB #1041

Translation: ...and you will make 50 loops for the edge of the [first] tarp which [will be] joined to the second [one],...

Another set of 50 loops are made for the edge of other set of tarps.

Exodus 26:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâbal (קָבַל) [pronounced kaw-BAHL]	<i>being opposed (opposite) to, standing over against [one another]; those corresponding to; receiving one another</i>	feminine plural, Hiphil participle; construct form	Strong's #6901 BDB #867
lulâ'âh (לֹולֵאָה) [pronounced loo-law-AW]	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun with the definite article	Strong's #3924 BDB #533
ʾîshshâh (אִשְׁשָׁה) [pronounced eesh-SHAW]	<i>each, every</i>	feminine singular pronoun	Strong's #802 BDB #61
This is the same word used for woman, wife.			
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâchôwth (אָחוּת) [pronounced aw-KHOWTH]	<i>another; this is the same word used to mean, sister, half-sister; relative</i>	feminine singular; pronominal use	Strong's #269 BDB #27

Translation: ...the loops being opposite to one another.

It appears that these sets of tarps will be connected by means of these loops.

Exodus 26:5 You will make 50 loops for the one tarp and you will make 50 loops for the edge of the [first] tarp which [will be] joined to the second [one], the loops being opposite to one another. (Kukis mostly literal translation)

So these tarps will be opposite one another. They will be forty feet high and about thirty feet wide when attached and set up.

Exodus 26:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
chămishîym (חֲמִשִּׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
kereç (כֶּרֶךְ) [pronounced <i>KEH-rehç</i>]	<i>hook, on edge of curtains, clasp; knob</i>	masculine plural construct	Strong's #7165 BDB #902
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	Strong's #2091 BDB #262

Translation: So you have made 50 gold clasps...

What appears to be the case is, these 50 gold clasps will connect one loop on one tarp set with a parallel loop on another tarp set.

Exodus 26:6b			
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
châbar (חָבַר) [pronounced <i>khawb-VAHR</i>]	<i>to unite with, to make an ally of; to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]</i>	2 nd person masculine singular, Piel perfect	Strong's #2266 BDB #287
ʿêth (עֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
y ^e rîy'âh (הַעֲרִי) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine plural noun with the definite article	Strong's #3407 BDB #438

Exodus 26:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשְׁשָׁה) [pronounced eesh-SHAW]	<i>each, every</i>	feminine singular pronoun	Strong's #802 BDB #61
This is the same word used for <i>woman, wife</i> .			
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâchôwth (אֲחֻוָּת) [pronounced aw-KHOWTH]	<i>another; this is the same word used to mean, sister, half-sister; relative</i>	feminine singular; pronominal use	Strong's #269 BDB #27
These words are variously translated <i>together, one against another, one [to] another, each to her sister, one to the other, each to her sister [piece], to each other</i> .			
bē (בֶּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kereç (קֶרַע) [pronounced KEH-rehç]	<i>hook, on edge of curtains, clasp, knob</i>	masculine plural noun with the definite article	Strong's #7165 BDB #902

Translation: ...and you have connected the tarps each to the other with the hooks.

I am not sure if the hooks are the same as the clasps or something else which is made.

The Ten Curtains, Connected (a graphic); from [Gospel Doctrine](#); accessed February 2, 2020. Unfortunately, this is an LDS site; and by including this graphic here, I do not mean to imply that there is nothing wrong with the Mormon cult. Unfortunately, they do not seem to fully appreciate the difference between the Old and New Testaments, and they are constantly conflating these two. If they understood the difference between the two testaments, there there would be no *Mormon Tabernacle Choir* and there would be no such thing as a Mormon Temple. I study these things because I believe it to be important to understand what is in the Old Testament, without thinking that, we need to do what the Mosaic Law tells Israel to do.



Chapter Outline

Charts, Graphics and Short Doctrines

This graphic reveals the 5 sets of tarps, all attached to each other; and then, the two sets of five tarps are attached by means of loops and hooks.

At the end of this study, we will try to put all of the symbology of this together.

Exodus 26:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective	Strong's #259 BDB #25

Translation: [As a result, the covering for] the Tabernacle will be one [very large tarp].

Is the Tabernacle one unit? Is the set of tarps a single unit?

Exodus 26:6 So you have made 50 gold clasps and you have connected the tarps each to the other with the hooks. [the covering for the] Tabernacle will be one [very large tarp]. (Kukis mostly literal translation)

This is the holy of holies because the material is fine linen and the fine linen stands for the purity of Jesus Christ. *Tabernacle* means *dwelling place*.

Curtains Hanging Down on Side of Tent (a photo of a model); from [Project 314](#); accessed February 2, 2020.

This is outside of the Tabernacle. The boards and the ways that they are connected are shown (they will be found later in this chapter). The tarp which we have been discussing is shown.



Exodus 26:4–6 You will make loops of violet along one edge of the tarp along the edge [where they will be] coupled. You will make [loops] along the border of the outer tarp where it joins the second [one]. You will make 50 loops for the one tarp and you will make 50 loops for the edge of the [first] tarp which [will be] joined to the second [one], the loops being opposite to one another. So you have made 50 gold clasps and you have connected the tarps each to the other with the hooks. [As a result, the covering for] the Tabernacle will be one [very large tarp]. (Kukis mostly literal translation)

Exodus 26:6 You will make loops of violet along one edge of each tarp, 50 loops for each set of tarps where the tarps will be joined. You will also make 50 gold clasps so that each pair of tarps may be joined by using these loops and clasps. All of these tarps when joined together will become a single covering for the Tabernacle. (Kukis paraphrase)

It often helps, if we understand, up front, what exactly is being made here.

Wenstrom: *The roof (Hebrew: `ohel, "tent") of the Tabernacle was made of goats-hair canvas, i.e., camlet, such as is still used by the Arabs, generally looking like a fox skin of black or brownish color (Song of Sol. 1:5). It consisted of an inner covering and a fly. The material was woven in 11 pieces, each thirty cubits long by four wide (Ex. 26:7-9; 36:14); five of these pieces were joined so as to make the inner tent, and six formed the fly. This sixth breadth, being thirty cubits long, would allow itself to be double across the front and single across the rear of the Tabernacle (26:9, 13). The lower edge of each sheet was buttoned over certain knobs on the boards by means of fifty loops attached to their selvedge. The tent extended one cubit over the sides (verses 10-13). The roof was sustained by posts, one of them being an extension of the central front doorpost, their heads probably rounded so as not to tear the roof canvas.*¹⁵

And you have made tarps of goat's hair for the tent upon the Tabernacle: one-teen tarps you will make them. A length of the tarp the one 30 in the cubit and width four in the cubit the tarp the first. A measure the one for one-teen tarps. And you have connected five of tarps to a separation; and six of tarps to a separation. And you have doubled the tarp the sixth unto a front of faces of the tent.

Exodus
26:7-9

You will also make (large) tarps of goat's hair for the tent [covering] for the Tabernacle. You will make 11 tarps, 30 cubits in length and 4 cubits in width for each tarp [that is, 45' x 6' for each one]. [There will be] one measure for [each of the] 11 tarps. Then you will connect 5 of the tarps by themselves and 6 of the tarps by themselves. You will fold over the sixth tarp at the front of the tent.

You will make 11 large tarps from goat's hair for the tent covering for the Tabernacle. Each tarp will measure 45' x 6'. You will connect 5 of the tarps together and set them aside; and then join 6 of the tarps and set them aside. This will be a second covering over the Tabernacle. The sixth tarp will be folded over the front of the Tabernacle.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have made tarps of goat's hair for the tent upon the Tabernacle: one-teen tarps you will make them. A length of the tarp the one 30 in the cubit and width four in the cubit the tarp the first. A measure the one for one-teen tarps. And you have connected five of tarps to a separation; and six of tarps to a separation. And you have doubled the tarp the sixth unto a front of faces of the tent.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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.
And thou shalt make curtains of goat's (hair) to stretch over the tabernacle; eleven curtains thou shalt make them. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits; of one measure shall be the eleven curtains. And thou shalt loop five curtains together, and six curtains together, and fold the sixth curtain against the front of the tabernacle.

Targum (Pseudo-Jonathan)

And thou shalt make curtains of goats' hair to extend over the tabernacle: twelve curtains thou shalt make them. The length of one curtain thirty cubits, and the breadth of one curtain four cubits; and the measure of one (shall be that of each) of the eleven (other) curtains. And thou shalt conjoin five curtains together, corresponding with the five books of the Law; and six curtains together,

¹⁵From https://www.wenstrom.org/downloads/written/exposition/exodus/exodus_26.pdf accessed December 25, 2020.

	corresponding with the six orders of the Mishna; and shalt fold the sixth curtain over the front of the tabernacle.
Revised Douay-Rheims	You shall make also eleven curtains of goats' hair, to cover the top of the tabernacle. The length of one hair curtain shall be thirty cubits: and the breadth four: the measure of all the curtains shall be equal. Five of which you shall couple by themselves, and the six others you shall couple one to another, so as to double the sixth curtain in the front of the roof.
Douay-Rheims 1899 (Amer.)	Thou shalt make also eleven curtains of goats' hair, to cover the top of the tabernacle. The length of one hair-curtain shall be thirty cubits; and the breadth, four: the measure of all the curtains shall be equal. Five of which thou shalt couple by themselves, and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof.
Aramaic ESV of Peshitta	"You shall make curtains of goats' hair for a covering over the Tabernacle. You shall make them eleven curtains. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: the eleven curtains shall have one measure. You shall couple five curtains by themselves, and six curtains by themselves, and shall double over the sixth curtain in the forefront of the tent.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . <p>And you shall make curtains of goats hair for a covering of the tabernacle; eleven curtains shall you make. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits; all the eleven curtains shall be of the same measure. And you shall couple five curtains by themselves, and six curtains by themselves, and shall double the sixth curtain in the forefront of the tabernacle.</p>
Samaritan Pentateuch	And thou shalt make curtains [of] goats' [hair] to be a covering upon the tabernacle: eleven curtains shalt thou make them. The length of one curtain [shall be] thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains [shall be all] of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. Vv. 8–10 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And you shall make for a covering of the tabernacle skins with the hair on, you shall make them eleven skins. The length of one skin thirty cubits, and the breadth of one skin four cubits. There shall be the same measure to the eleven skins. And you shall join the five skins together, and the six skins together; and you shall double the sixth skin in front of the tabernacle.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to make curtains of goats' hair for a tent over the House, eleven curtains. Every curtain is to be thirty cubits long and four cubits wide, all of the same measure. Five of these curtains are to be joined together, and the other six are to be joined together, the sixth being folded over to make a hanging in front of the tent.
Easy English	Make 11 curtains from goat's hair to cover the tabernacle. All the curtains must be the same size. They must be 13½ metres long and 1¾ metres wide. Fix five of the curtains together to make one set. Fix the other six curtains together to make a second set. Hang the sixth curtain over the end curtain of the first set. This will be at the front of the tent.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006 "Make another tent that will cover the Holy Tent. Use eleven curtains to make this tent. Make these curtains from goat hair. All these curtains must be the same size. They must be 30 cubits long and 4 cubits wide. Join five of the curtains together into one group. Then join the other six curtains together into another group. Fold back half of the sixth curtain at the front of the Tent.

God's Word™

"Make 11 sheets of goats' hair to form an outer tent over the inner tent. Each of the 11 sheets will be 45 feet long and 6 feet wide. Sew five of the sheets together into one set and the remaining six into another set. Fold the sixth sheet in half to hang in front of the tent.

Good News Bible (TEV)

"Make a cover for the Tent out of eleven pieces of cloth made of goats' hair. Make them all the same size, 15 yards long and 2 yards wide. Sew five of them together in one set, and the other six in another set. Fold the sixth piece double over the front of the Tent.

The Message

"Next make tapestries of goat hair for a tent that will cover The Dwelling. Make eleven panels of these tapestries. The length of each panel will be forty-five feet long and six feet wide. Join five of the panels together, and then the other six. Fold the sixth panel double at the front of the tent.

Names of God Bible

"Make 11 sheets of goats' hair to form an outer tent over the inner tent. Each of the 11 sheets will be 45 feet long and 6 feet wide. Sew five of the sheets together into one set and the remaining six into another set. Fold the sixth sheet in half to hang in front of the tent.

NIRV

"Make a total of 11 curtains out of goat hair to put over the holy tent. Make all 11 curtains the same size. They must be 45 feet long and six feet wide. Join five of the curtains together into one set. Do the same thing with the other six. Fold the sixth curtain in half at the front of the tent. Make 50 loops along the edge of the end curtain in the one set. Do the same thing with the other set.

New Simplified Bible

»Make eleven curtains of goats' hair to form an outer tent over the inner tent.
»Each of the eleven curtains will be forty-five feet long and six feet wide.
»Sew five of the curtains together into one set. Sew the remaining six into another set. Fold the sixth curtains in half to hang in front of the tent.

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

Casual English Bible .

College Press Bible Study .

Contemporary English V.

As the material for the tent, use goat hair to weave eleven sections fifteen yards by two yards each. Sew five of the sections together to make one panel. Then sew the other six together to make a second panel, and fold the sixth section double over the front of the tent.

The Living Bible .

New Berkeley Version

"The roof of the Tabernacle is made of goats' hair tarpaulins. There are to be eleven of these tarpaulins, each 45 feet across and 6 feet wide. Connect five of these tarpaulins into one wide section; and use the other six for another wide section. (The sixth tarpaulin will hang down to form a curtain across the front of the sacred tent.)

New Life Version

"Make curtains of goat hair for a covering over the meeting tent. Make eleven curtains in all. Each curtain will be as long as fifteen long steps, and as wide as two long steps, all of them the same. Join five curtains by themselves and six curtains by themselves. Lay the sixth curtain over the front of the meeting tent twice.

New Living Translation

"Make eleven curtains of goat-hair cloth to serve as a tent covering for the Tabernacle. These eleven curtains must all be exactly the same size—45 feet long and 6 feet wide.^[b] Join five of these curtains together to make one long curtain, and

join the other six into a second long curtain. Allow 3 feet of material from the second set of curtains to hang over the front^[c] of the sacred tent.

^[b] Hebrew 30 cubits [13.8 meters] long and 4 cubits [1.8 meters] wide.

^[c] Hebrew *Double over the sixth sheet at the front.*

Unlocked Dynamic Bible
Unfolding Bible Simplified

.
Also tell them to make a cover for the sacred tent from eleven pieces of cloth made from goats' hair. Each piece of cloth is to be thirteen and one-half meters long and one and four-fifths meters wide. Tell them to sew five of these pieces of cloth together to make one set, and sew the other six pieces of cloth together to make another set. They must fold the sixth piece of cloth in half to make it double over the front of the sacred tent.

Partially literal and partially paraphrased translations:

American English Bible

'You must make a roof for the Tent using eleven sections of [goat hair cloth]. Each section should be fifty feet long, six and three-quarters feet wide, and all eleven should be the same size. Then connect [the cloths in strips of] fives, and attach the sixth [cloth] and fold it over the front of the Tent.

Beck's American Translation
Common English Bible

.
You should also make curtains of goats' hair for a tent over the dwelling. Make eleven curtains. Each curtain should be forty-five feet long and each curtain six feet wide. The eleven curtains should all be the same size. Join five of the curtains together, and join the six other curtains together. Double over the sixth curtain at the front of the tent.

New Advent (Knox) Bible

Next, make eleven coverings of goats' hair, to protect the tapestry over the tabernacle. The measurements of all these coverings are to be the same; each will be thirty cubits long and four cubits wide. Join together first five of the coverings, then the other six; the sixth of these is to hang double over the front of the tapestry.

Translation for Translators

Also, *tell them to* make a cover for the Sacred Tent from eleven pieces of cloth made from goats' hair. Each piece of cloth is to be «15 yards/13.5 meters» long and «2 yards/1.8 meters» wide. *Tell them to* sew five of these pieces of cloth together to make one set, and sew the other six pieces of cloth together to make another set. *They* must fold the sixth piece of cloth in half to make it double over the front of the Sacred Tent.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Then make eleven goats-hair curtains to cover the tabernacle. Each of these curtains shall be thirty cubits long, and four cubits wide: all eleven curtains are to be of the same size. . Attach five curtains as one set, and six curtains as another set. Locate and fold the sixth curtain over itself in the front of the tabernacle.

More concise wording

Ferrar-Fenton Bible

"Also make curtains of goat-skin as a covering for the first tent. Make eleven curtains of them. The length of the first curtain to be thirty cubits, and the breadth four cubits. Make each one of the eleven curtains the same. Then join five of the curtains together, and six curtains together, for the doublings of the sixth curtain in the front of the tent.

God's Truth (Tyndale)

And you shall make eleven curtains of goats hair, to be a tent to cover the habitation. The length of a curtain shall be thirty cubits, and the breadth four and

they shall be all eleven of one measure. And you shall couple five by themselves, and the other six by themselves, and shall double the sixth in the forefront of the tabernacle.

HCSB

International Standard V

.
 “You are to make curtains of goat hair for a tent over the tent. You are to make 11 curtains. The length of each curtain is to be 45 feet, [Lit. 30 cubits; or about 13.7 meters] and the width of each curtain six feet; [Lit. four cubits; or about 1.8 meters] the measurements of each of the 11 curtains is to be the same. [Lit. and the measure of one shall be for the eleven curtains] You are to join five curtains by themselves, and six curtains by themselves, and you are to double over the sixth curtain at the front of the tent.

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible

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 .
 .
 .
 .
 .
 You must make curtains of goats' hair for a tent over the tabernacle. You must make eleven of these curtains. The length of each curtain must be thirty cubits, and the width of each curtain must be four cubits. Each of the eleven curtains must be of the same size. You must join five curtains to each other and the other six curtains to each other. You must double over the sixth curtain in the front of the tent.

Urim-Thummim Version

You will make curtains of female goats' skins with the hair left on for a covering on the tabernacle, 11 curtains will you fashion. The length of one curtain is 45 feet, its width 6 feet. and the 11 curtains will all be the same exact size. You will join 5 curtains by themselves, and 6 curtains by themselves, and will double over the 6th curtain in the forefront of the tabernacle.

Wikipedia Bible Project

And you made the drapes of goat hair, for the tent over the dwelling. Make them, eleven drapes. The length of one drape is thirty cubits, and its width four cubits, the one drape. One measure for the eleven drapes. And you linked the five drapes separately and the six drapes separately, and you doubled over the sixth drape against the tent's face.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

You are to make sheets of goats' hair to form a cover over the Holy Tent. There will be eleven sheets. The length of a single sheet is to be thirty cubits, its width four cubits, the eleven sheets to be all of the same size. You must sew five of these sheets together into one sheet, the remaining six into another; the sixth you will fold double over the front of the cover.

The Heritage Bible

And you shall make curtains of goats' hair to be a tent upon the tabernacle; you shall make eleven curtains. The length of one curtain shall be thirty cubits, and the width of one curtain four cubits; and the eleven curtains shall all be of one measure. And you shall join five curtains separately, and six curtains separately, and shall double the sixth curtain in front of the face of the tent.

New American Bible (2002)

² "Also make sheets woven of goat hair, to be used as a tent covering over the Dwelling. Eleven such sheets are to be made; the length of each shall be thirty cubits, and the width four cubits: all eleven sheets shall be of the same size. ³ Sew five of the sheets, edge to edge, into one set, and the other six sheets into another set. Use the sixth sheet double at the front of the tent.

² [7] Tent covering: the cloth made of sheets of goat hair to cover the Dwelling.

³ [9] Half the width of the end strip was folded back at the front of the Dwelling, thus leaving another half-strip to hang down at the rear. Cf ⇒ Exodus 26:12.

New American Bible (2011)	Also make sheets woven of goat hair for a tent* over the tabernacle. Make eleven such sheets; the length of each shall be thirty cubits, and the width four cubits: all eleven sheets shall be of the same size. Join five of the sheets into one set, and the other six sheets into another set. Use the sixth sheet double at the front of the tent.* * [26:9] Half the width of the end strip was folded back at the front of the tabernacle, thus leaving another half-strip to hang down at the rear. Cf. v. 12.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	Make hangings of goats' hair, eleven in all, to form a tent over the Tabernacle; each hanging is to be thirty cubits long and four cubits wide; all eleven are to be of the same size. Join five of the hangings together, and similarly the other six; then fold the sixth hanging double at the front of the tent.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"You are to make sheets of goat's hair to be used as a tent covering the tabernacle; make eleven sheets. Each sheet is to be forty-five feet long and six feet wide — all eleven sheets are to be the same size. Join five sheets together and six sheets together, and fold the sixth sheet double at the front of the tent.
exeGesés companion Bible	And work curtains of goats for a tent on the tabernacle; work eleven curtains: the length of one curtain, thirty cubits and the width of one curtain, four cubits; and the eleven curtains all of one measure: and join five curtains by themselves and six curtains by themselves: and double the sixth curtain in the front at the face of the tent:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Make sheets of goat's wool to serve as a tent over the tabernacle. There shall be 11 such sheets, and each sheet shall be 30 cubits long, and 4 cubits wide. All 11 sheets must be the same size. Sew together the [first] five sheets by themselves, and the [other] six sheets by themselves. Half of the sixth sheet shall hang over the front of the tent. 30 cubits... Each curtain was 45' x 6'. These sheets were 2 cubits longer than the tapestries. They therefore hung down on the sides one cubit below the tapestries. Regarding the back, see below. shall hang over (Rashbam; Rashi, Shabbath 98b, s.v. Tartey). Thus, the goats' wool sheet hung down 2 cubits (3 feet) over the front of the tabernacle. According to others, the pillars in front of the tabernacle (Exodus 36:37) took up another cubit, so that the sheet hung down only one cubit (18') (Maaseh Choshev 4:5). The verse can also be translated (more literally), 'fold the sixth sheet down over the opening of the tent.' According to this, the entire sixth sheet was over the front of the tent (Bareitha Melekheth HaMishkan 3). According to this

second opinion, the fasteners of the goats' wool sheets would be directly over those of the tapestries (cf. Rashi on Exodus 26:5).

According to one opinion, the corners of this overhanging curtain were folded back, giving the entrance a triangular appearance (Josephus 3:6:4).

front

The eastern side

The Scriptures 2009

“And you shall make curtains of goats’ hair, for a tent over the Dwelling Place, make eleven curtains.

“The length of each curtain is thirty cubits, and the width of each curtain four cubits, one measure to the eleven curtains.

“And you shall join the five curtains by themselves, and the six curtains by themselves, and you shall double over the six curtains at the front of the Tent.

Tree of Life Version

“You are to make curtains of goat hair for a tent over the Tabernacle, 11 curtains in all. The length of each curtain is to be 30 cubits and the width of each curtain four cubits. The eleven curtains are to have the same measurement. You are to couple five curtains by themselves, and six curtains by themselves, and double over the sixth curtain in the forefront of the tent.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

Awful Scroll Bible

.
You is to have made curtains of goat's hair, as the tent for the dwelling place; one and ten curtains was you to make.

The length of one curtain is to be thirty cubits, and the width of the other curtain is to be four cubits; the one and ten curtains are to be by one measurement.

You is to have coupled the five curtains, and the six curtains. Even is you to have doubled over the six curtains at the front, turned towards the tent.

Charles Thomson OT

Concordant Literal Version

.
You will make sheets of goats' hair for the tent over the tabernacle; eleven sheets shall you make them.

The length of one sheet shall be thirty cubits and the width four cubits for one sheet, one measure for the eleven sheets.

You will join five of the sheets by themselves alone and six of the sheets by themselves alone; and you will double the sixth sheet on the forefront face of the tent..

Darby Translation

exeGeses companion Bible

Orthodox Jewish Bible

.
And thou shalt make curtains of goat hair to be an Ohel over the Mishkan: eleven curtains shalt thou make.

The length of one curtain shall be thirty cubits, the width of one curtain four cubits: and the eleven curtains shall be all of the middah achat (same size).

And thou shalt join into one five curtains by themselves, and six curtains by themselves, and shalt fold the sixth curtain over the front of the Ohel.

Rotherham's Emphasized B.

And thou shalt make curtains of goat's hair, for a tent over the habitation,^d—<eleven curtains> shalt thou make them. ||The length of each' curtain|| thirty cubits, and ||the breadth|| four cubits, of each' curtain,—||one measure|| to the eleven curtains. And thou shalt join the five curtains by themselves, and the six curtains by themselves,—and thou shalt fold back the sixth curtain, in the forefront of the tent.

^dHence the inner structure was emphatically the habitation. Outwardly it appeared as a tent.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible

Curtains of Goats' Hair

"Then you shall make [exterior] curtains of goats' hair as a tent over the tabernacle. You shall make eleven curtains in all. Each curtain shall be thirty cubits long and four cubits wide. The eleven curtains shall all measure the same. You shall join five curtains by themselves and the other six curtains by themselves, and you shall double over the sixth curtain at the front of the tent [to make a closed door].

The Expanded Bible

"Then make another tent that will cover the ·Holy Tent [Tabernacle], using eleven curtains made from goat hair. All these curtains must be the same size—·forty-five feet [^Lthirty cubits] long and ·six [^Lfour cubits] feet wide. ·Sew [Join; Bind] five of the curtains together into one set. Then ·sew [join; bind] the other six curtains together into the second set. Fold the sixth curtain double over the front of the Tent.

Kretzmann's Commentary

And thou shalt make curtains of goats' hair to be a covering upon the Tabernacle, the outside covering, or tent proper; eleven curtains shalt thou make.

The length of one curtain shall be thirty cubits and the breadth of one curtain four cubits; and the eleven curtains shall be all of one measure, of the same size.

And thou shalt couple five curtain. by themselves and six curtains by themselves, just as it was done in the case of the fine inner covering, the extra length and width serving for the protection of the cherubim cloths, and shalt double the sixth curtain in the forefront of the Tabernacle, which consequently formed a projection or gable over the entrance.

Syndein/Thieme
The Voice

.
Next make 11 panels of tent fabric out of goat hair to cover the congregation tent *and protect the beautiful embroidered curtains inside*. Each of the 11 panels is to be 45 feet long and 6 feet wide. Attach five panels together to form a single wide panel. Then attach the remaining six to form a second panel. Fold the larger panel over at the front of the tent.

Bible Translations with Many Footnotes:

The Complete Tanach

"And [then] you shall make curtains of goat hair for a tent over the Mishkan; you shall make eleven curtains.

curtains of goat hair: Heb. זָרָד, goats, from the hair of goats. — [from Baraita Melechet HaMishkan, ch. 3]

for a tent over the Mishkan: To spread them over the lower curtains.

"The length of one curtain [shall be] thirty cubits, and the width of one curtain four cubits; the same measure for the eleven curtains.

thirty cubits: For when [Moses] placed their [the curtains'] length across the width of the Mishkan, as he did with the first [set of curtains], these were found to exceed [and overhang them] by a cubit from here [on one side] and a cubit from there [on the other side] to cover one of the two cubits of the planks that remained exposed. The bottom cubit of the plank, which the curtain did not cover, was the cubit [that was] inserted into the socket hole, for the sockets were a cubit deep. — [from Shab. 98b]

"And you shall join the five curtains by themselves, and the [other] six curtains by themselves; and you shall fold the sixth curtain before the front of the tent.

and you shall fold the sixth curtain: [i.e.,] of these upper curtains, which exceeds [overhangs] the lower ones.

before the front of the tent: Half its width [of the sixth curtain] was hanging and folded over the screen on the east[ern side of the Mishkan], before the entrance, resembling a modest bride whose face is covered with a veil.

The Geneva Bible
Kaplan Translation

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NET Bible®

“You are to make curtains of goats’ hair¹⁴ for a tent over the tabernacle;¹⁵ you are to make¹⁶ eleven curtains. The length of each¹⁷ curtain is to be forty-five feet, and the width of each curtain is to be six feet – the same size for the eleven curtains. You are to join five curtains by themselves and six curtains by themselves. You are to double over¹⁸ the sixth curtain at the front of the tent.

^{14sn} This chapter will show that there were two sets of curtains and two sets of coverings that went over the wood building to make the tabernacle or dwelling place. The curtains of fine linen described above could be seen only by the priests from inside. Above that was the curtain of goats’ hair. Then over that were the coverings, an inner covering of rams’ skins dyed red and an outer covering of hides of fine leather. The movement is from the inside to the outside because it is God’s dwelling place; the approach of the worshiper would be the opposite. The pure linen represented the righteousness of God, guarded by the embroidered cherubim; the curtain of goats’ hair was a reminder of sin through the daily sin offering of a goat; the covering of rams’ skins dyed red was a reminder of the sacrifice and the priestly ministry set apart by blood, and the outer covering marked the separation between God and the world. These are the interpretations set forth by Kaiser; others vary, but not greatly (see W. C. Kaiser, Jr., “Exodus,” EBC 2:459).

^{15sn} This curtain will serve “for a tent over the tabernacle,” as a dwelling place.

^{16tn} Heb “you will make them”

^{17tn} Heb “one”

^{18sn} The text seems to describe this part as being in front of the tabernacle, hanging down to form a valence at the entrance (S. R. Driver, Exodus, 284).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will (make) the tent walls of she-goats (for) the tent upon the dwelling, <eleven> tent walls you will (make), the length of the (one) tent wall is / (by) the forearm, and the width is four (by) the forearm, the (one) tent wall measurement is (one) (for) the <eleven> tent walls, and you will couple five of the tent walls <alone> and six of the tent walls <alone>, and you will double over the sixth tent wall to the forefront face of the tent,...

Charles Thomson OT And thou shalt make a covering for the tabernacle of hair cloth. Thou shalt make eleven hair cloth curtains. The length of the first curtain shall be thirty cubits and the breadth four cubits. The eleven hair cloth curtains shall be of the same measure. And thou shalt fasten five hair curtains together, and six hair curtains together. And thou shalt lap the sixth curtain over directly in front of the tabernacle.

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

Curtains of Goats’ Hair

“Then you shall make curtains of goats’ hair as a tent over the tabernacle; you shall make eleven curtains in all. The length of each curtain shall be ^[l]thirty cubits, and the width of each curtain four cubits; the eleven curtains shall have ^[m]the same measurements. You shall ^[n]join five curtains by themselves and the other six curtains by themselves, and you shall double over the sixth curtain ^[o]at the front of the tent.

^[l] Exodus 26:8 About 45 ft. long and 6 ft. wide or 13.5 m and 1.8 m

^[m] Exodus 26:8 Lit one measure

^[n] Exodus 26:9 Or couple

^[o] Exodus 26:9 Lit toward the front of the face of the tent

New European Version
 New King James Version
 Niobi Study Bible
 Owen's Translation
 Restored Holy Bible 6.0
 Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Bible Translation
 World English Bible
 Young's Literal Translation
 Young's Updated LT

"And you have made curtains of goats' hair, for a tent over the tabernacle; you will make eleven curtains: the length of the one curtain is thirty by the cubit, and the breadth of the one curtain four by the cubit; one measure is to the eleven curtains; and you have joined the five curtains apart, and the six curtains apart, and have doubled the six curtains over-against the front of the tent.

The gist of this passage: God describes making the Holy of Holies. This appears to be set side-by-side the Tabernacle.

7-9

Exodus 26:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
y ^e rîy'âh (הַעֲרִי) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine plural construct	Strong's #3407 BDB #438
ʾîzzîym (עִזִּים) [pronounced <i>gihz-ZEEM</i>]	<i>female goat; in the plural, it can mean goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
ʾohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun	Strong's #168 BDB #13
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
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: You will also make (large) tarps of goat's hair for the tent [covering] for the Tabernacle.

There are two possible options here: (1) this is the description for the building of the Holy of Holies. It is called a tent which is beside the Tabernacle. So, in the original construction, the tent for the Holy of Holies was considered to be a separate tent, adjacent to the Tabernacle. Or (2) the basic Tabernacle has already been built, but there is really no protection from above from the elements (rain, in particular). So this could be the beginning of the roof being built. This might be somewhat more complex, but I think that this is the general idea.

When Solomon will build the Temple, the Holy of Holies will be within the Temple.

Exodus 26:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿashʿtêy (אֶשֶׁתַּי) [pronounced ʿahsh-TAY]	one; eleven, eleventh	numeral	Strong's #6249 BDB #799
This word appears to be used only in conjunction with Strong's #6240.			
ʾâsâr (אָסַר) [pronounced ʾaw-SAWR]	ten; –teen [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
yʿrîy'âh (הַעֲרִי'אֵה) [pronounced yʿree-GAWH]	the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent	feminine plural noun	Strong's #3407 BDB #438
ʾâsâh (אָסַח) [pronounced ʾaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced ayth]	them; untranslated mark of a direct object; occasionally to them, toward them	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: You will make 11 tarps,...

There will be 11 tarps in all made for the Holy of Holies.

Exodus 26:7 You will also make (large) tarps of goat's hair for the tent [covering] for the Tabernacle. You will make 11 tarps,... (Kukis mostly literal translation)

These are the outer tarps for the tabernacle itself, goat hair reminded us of the scapegoat, which is one of the many names for Jesus Christ, our scapegoat.

Tabernacle means *dwelling place*; and it is not a word which means *temporary dwelling place*. From the outside, the Tabernacle looked like a tent, but the Hebrews were assured that Y^{eh}owah God dwelt within. From the outside, in His first advent, our Lord looked just like a man, but in that shell dwelt the fulness of Deity. But we do see Him, who has been made for a little while lower than the angels—Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God, He might taste death for everyone (Heb. 2:9). Who, although He pre-existed in the form of God, did not regard equality with God a thing [of profit] to be held, but He emptied Himself [of the proper function of Deity], taking the form of a slave, being born in the likeness of men; and being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross (Phil. 2:6–8). For in Him all the fulness of Deity dwells in bodily form (Col. 2:9).

Exodus 26:8a

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

Translation: ...30 cubits in length and 4 cubits in width for each tarp [that is, 45' x 6' for each one].

These tarps will be 45' x 6'.

Exodus 26:8b

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

Translation: [There will be] one measure for [each of the] 11 tarps.

Each of the 11 tarps will have the same measure.

Exodus 26:8 ...30 cubits in length and 4 cubits in width for each tarp [that is, 45' x 6' for each one]. [There will be] one measure for [each of the] 11 tarps. (Kukis mostly literal translation)

Okay, I am confused; it says the same measure, but these are two cubits longer. Perhaps it is just the breadth which is the same and that is the reference here.

Exodus 26:9a

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
châbar (רָבַח) [pronounced <i>khawb-VAHR</i>]	<i>to unite with, to make an ally of; to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]</i>	2 nd person masculine singular, Piel perfect	Strong's #2266 BDB #287
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 26:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (חֲמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct form	Strong's #2568 BDB #331
yêrîy'âh (הַעֲרִי'א) [pronounced <i>yêree-GAWH</i>]	<i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; <i>a sheet, veil, tarp, drapery</i> ; a metonym for <i>tent</i>	feminine plural noun	Strong's #3407 BDB #438
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94

Together, the lâmed preposition and bad (בַּד) mean *in a state of separation, by itself, alone, only; apart*.

Translation: Then you will connect 5 of the tarps by themselves...

5 of the tarps will be connected together. Does this mean that all 5 tarps are combined together to make a single portion that is 45' x 6'?

Exodus 26:9b

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
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shishshâh/shêsh (שִׁשְׁשָׁה/שֵׁשׁ) [pronounced <i>shish-SHAW/shays</i>]	<i>six (cardinal number); sixth (ordinal number)</i>	numeral; masculine feminine construct form	Strong's #8336 #8337 BDB #1058
yêrîy'âh (הַעֲרִי'א) [pronounced <i>yêree-GAWH</i>]	<i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; <i>a sheet, veil, tarp, drapery</i> ; a metonym for <i>tent</i>	feminine plural noun	Strong's #3407 BDB #438
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94

Together, the lâmed preposition and bad (בַּד) mean *in a state of separation, by itself, alone, only; apart*.

Translation: ...and 6 of the tarps by themselves.

The other 6 tarps would be treated the same way.

Exodus 26:9c

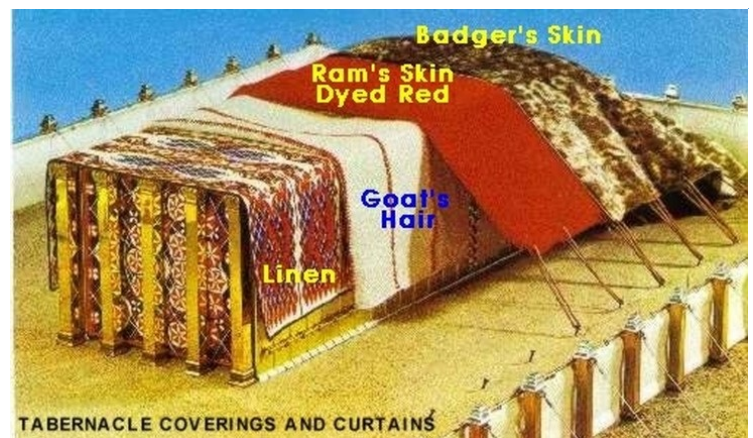
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphal (כָּפַל) [pronounced <i>kaw-FAHL</i>]	<i>to double, to double over, to repeat; to fold together</i>	2 nd person masculine singular, Qal perfect	Strong's #3717 BDB #495
y ^e rîy'âh (הַעֲרִי) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
shishshâh/shêsh (שֵׁשׁ/שֵׁשִׁי) [pronounced <i>shish-SHAW/shays</i>]	<i>six (cardinal number); sixth (ordinal number)</i>	numeral; feminine singular with the definite article	Strong's #8336 #8337 BDB #1058
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mûwl (לִּוּם) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
'ohel (אֹהֶל) [pronounced <i>OH-hel</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Translation: You will fold over the sixth tarp at the front of the tent.

I believe that this sixth tarp will act as a door, and it will be opposite the front of the tent.

Tabernacle Coverings and Curtains (a graphic); from [The Wild Land Within](#); accessed December 25, 2020. The picture here is not the finished product, but a revelation of the different coverings which were placed over the Tabernacle.

Exodus 26:9 Then you will connect 5 of the tarps by themselves and 6 of the tarps by themselves. You will fold over the sixth tarp at the front of the tent. (Kukis mostly literal translation)



This is definitely the tabernacle itself. The extra tarp is the one being doubled over. This likely made the Tabernacle waterproof.

Exodus 26:7–9 You will also make (large) tarps of goat's hair for the tent [covering] for the Tabernacle. You will make 11 tarps, 30 cubits in length and 4 cubits in width for each tarp [that is, 45' x 6' for each one]. [There will be] one measure for [each of the] 11 tarps. Then you will connect 5 of the tarps by themselves and 6 of the tarps by themselves. You will fold over the sixth tarp at the front of the tent. (Kukis mostly literal translation)

Exodus 26:7–9 You will make 11 large tarps from goat's hair for the tent covering for the Tabernacle. Each tarp will measure 45' x 6'. You will connect 5 of the tarps together and set them aside; and then join 6 of the tarps and set them aside. This will be a second covering over the Tabernacle. The sixth tarp will be folded over the front of the Tabernacle. (Kukis paraphrase)

And you have made fifty loops along an edge of the curtain the one the outermost in the seam and fifty loops along an edge of the curtain the seam, the second. And you will make hooks of copper—fifty. And you have placed the clasps in the loops and you have coupled the tent and he is the one.

Exodus
26:10–11

You will make 50 loops along the edge of the one outer tarp at the seam and [you will make] 50 loops along the edge of the second tarp [at] the seam. Also you will make 50 hooks [out] of copper. And you will put the clasps into the loops and you will connect [it to] the tent; it will be one [piece].

You will make 50 loops along the edge of the first outer tarp at the seam; and you will make 50 loops along the edge of the second tarp at the seam. Also, you will make 50 hooks out of copper. Then you will put the clasps into the looks and connect the outer tarp to the tent so that it is one piece.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have made fifty loops along an edge of the curtain the one the outermost in the seam and fifty loops along an edge of the curtain the seam, the second. And you have placed the clasps in the loops and you have coupled the tent and he is the one.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt make fifty loops on the edge of the one curtain where it is conjoined, and fifty loops on the edge of the curtain at the place of the second conjoinment. And thou shalt make fifty taches of brass, and introduce the taches into the loops, and conjoin the tabernacle that it may be one.
Targum (Pseudo-Jonathan)	And thou shalt make fifty loops upon the edge of one curtain at the side of the place of coupling; and fifty loops in the edge of the second curtain at the place of coupling. And thou shalt make taches of brass, fifty, and put the taches into the loops, and conjoin the tabernacle, that it may be one.
Revised Douay-Rheims	You shall make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow. You shall make also fifty buckles of brass, wherewith the loops may be joined, that of all there may be made one covering.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops on the edge of the curtain which is outmost in the second coupling. You shall make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make fifty loops on the edge of the curtain that is outermost in the coupling, and fifty loops on the edge of the curtain which couples the second. And you shall make fifty taches of brass, and put the taches into the loops, and couple the tent together that it may be one.

Samaritan Pentateuch	And thou shalt make fifty loops on the edge of the one curtain [that is] outmost in the coupling, and fifty loops you shalt make in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. Vv. 11–12 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And you shall make fifty loops on the border of one skin, which is in the midst for the joinings; and you shall make fifty loops on the edge of the second skin that joins it. And you shall make fifty bronze rings; and you shall join the rings by the loops, and you shall join the skins, and they shall be one.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to put fifty twists of cord on the edge of the outside curtain of one group, and fifty twists on the edge of the outside curtain of the other group. Then make fifty brass hooks and put the hooks into the twists, joining the tent together to make it one.
Easy English	Make 50 rings of material along the edge of the last curtain in the first set. Then make 50 rings along the edge of the last curtain in the second set. 11 Then make 50 small pieces of bronze. Use them to fasten the tent together. Then the tent will be one piece of work.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Make 50 loops down the edge of the end curtain of one group. Do the same for the end curtain of the other group. Then make 50 bronze rings to join the curtains together. This will join the tent together into one piece.
God's Word™	Make 50 loops along the edge of the end sheet in each set. Make 50 bronze fasteners, and put them through the loops to link the inner tent together as a single unit.
Good News Bible (TEV)	Put fifty loops on the edge of the last piece of one set, and fifty loops on the edge of the other set. Make fifty bronze hooks and put them in the loops to join the two sets so as to form one cover.
The Message	Now make fifty loops along the edge of the end panel and fifty loops along the edge of the joining panel. Make fifty clasps of bronze and connect the clasps with the loops, bringing the tent together.
Names of God Bible	Make 50 violet loops along the edge of the end sheet in each set, placing the loops opposite each other. Make 50 gold fasteners. Use them to link the two sets of sheets together so that the tent is a single unit.
NIRV	Make loops out of blue strips of cloth along the edge of the end curtain in one set. Do the same thing with the end curtain in the other set. Make 50 loops on the end curtain of the one set. Do the same thing on the end curtain of the other set. Put the loops across from each other. Make 50 gold hooks. Use them to join the curtains together so that the holy tent is all one piece.
New Simplified Bible	»Fasten fifty loops along the edge of the end curtain in each set. »Make fifty bronze fasteners. Put the fasteners through the loops to link the inner tent together as a single unit.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Put fifty loops along one of the wider sides of each panel and fasten the two panels at the loops with fifty bronze hooks.

The Living Bible	Use fifty loops along the edges of each of these two wide pieces, to join them together with fifty bronze clasps. Thus the two widths become one.
New Berkeley Version	.
New Life Version	Take fifty small pieces of cloth, longer than they are wide. Sew both ends of each to the side of the last curtain in the first group. Then sew fifty pieces onto the side of the last curtain in the second group. Make fifty hooks of brass. Put the hooks through the sewed pieces of cloth and join the tent together as one.
New Living Translation	Make fifty loops for one edge of each large curtain. Then make fifty bronze clasps, and fasten the loops of the long curtains with the clasps. In this way, the tent covering will be made of one continuous piece.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Tell them to make one hundred loops of blue cloth, and to fasten fifty of them to the outer edge of the one set and fasten fifty to the outer edge of the other set. Tell them to make fifty bronze clasps and put them in the cloth loops to join the two sets together. As a result, the cover for the sacred tent will be as though it were one piece.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, make fifty loops on the side of the [cloth] and fifty loops on the edge of the second one, where they will be joined. And make fifty bronze rings and use them to connect the loops, then tie the [cloths] together to form a single piece.
Beck's American Translation	.
Common English Bible	Make fifty loops on the edge of the outer curtain in one set and fifty loops on the edge of the outer curtain in the second set. Make fifty copper clasps. Put the clasps into the loops and join the tent together so that it becomes one whole structure. [Several translations placed these two verses into different paragraphs.]
New Advent (Knox) Bible	Make fifty loops at the edge of the first set of coverings, then fifty at the edge of the other, to join them together, and fifty brazen clasps, to hold these loops together, so that the whole may form a single protecting roof.
Translation for Translators	<i>Tell them</i> to make one hundred loops of <i>blue cloth</i> , and to fasten fifty of them to the outer edge of the one set and fasten fifty to the outer edge of the other set. <i>Tell them</i> to make fifty bronze clasps/fasteners and put them in the cloth loops to join the two sets together. As a result, the cover for the Sacred Tent will be <i>as though it was</i> one piece.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Attach fifty loops on the edge of the last curtain in each of the two sets.	Shortened.
	Make fifty copper clasps, and put the clasps into these loops, and couple the tent together, so that is a single unit.	Again, the metal is copper, not antique bronze or brass. The literal word is copper, the metal of judgment.
Ferrar-Fenton Bible	You shall also make fifty loops upon the edge of the first curtain, upon the selvage at the juncture; and fifty loops upon the edge of the second curtain. And make hooks for the loops and unite them for the pavilion and let it be one.	
God's Truth (Tyndale)	And you shall make fifty loops in the edge of the utmost curtain on the one side: even in the coupling curtain: and as many in the edge of the coupling curtain on the	

	other side. And you shall make fifty buttons of brass and put them on the loops, and couple the tent together withal: that there may be one covering.
HCSB	Make 50 loops on the edge of the one curtain, the outermost in the first set, and make 50 loops on the edge of the corresponding curtain of the second set. Make 50 bronze clasps; put the clasps through the loops and join the tent together so that it is a single unit.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	And you will make 50 loops on the edge of one curtain, the outermost in the joining, and 50 loops on the edge of the curtain that is joining the second. You will make 50 hooks of brass and put the hooks into the loops, and join the tent together as one complete unit.
Wikipedia Bible Project	And you made fifty loops on the lip of the one drape, the extreme of the cluster, and fifty loops on the edge of the drape of the second cluster. And you made fifty clasps of copper, and you brought the clasps into the loops, and you joined the tent and it will be one.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You must attach fifty loops to the border of the last sheet in one set, and do the same for the border of the last sheet in the second set. You must make fifty bronze clasps and put them into one of the loops, so as to draw the two sets together to form one tent over the Holy Tent.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Make fifty loops along the edge of the end sheet in one set, and fifty loops along the edge of the end sheet in the second set. Also make fifty bronze clasps and put them into the loops, to join the tent into one whole.
New English Bible—1970	Make fifty loops on the edge of the last hanging in the first set and make fifty loops on the joining edge of the second set. Make fifty bronze Or copper and so throughout the description of the Tabernacle fasteners, insert them into the loops and join up the tent to make it a single whole.
New Jerusalem Bible	You will make fifty loops along the edge of the first sheet, at the end of the first set, and fifty loops along the edge of the sheet of the second set. You will make fifty bronze clasps and insert the clasps into the loops, to draw the tent together and to make it a unified whole.
New RSV	.
Revised English Bible—1989	Make fifty loops on the edge of the last hanging in the first set and make fifty loops on the joining edge of the second set. Make fifty bronze fasteners, insert them into the loops, and join up the tent to make it a single whole.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Make fifty loops on the edge of the outermost sheet in the first set and fifty loops on the edge of the outermost sheet in the second set. Make fifty fasteners of bronze, put the fasteners in the loops, and join the tent together, so that it forms a single unit.
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The Complete Tanach	"And you shall make fifty loops on the edge of one curtain, [which is] at the edge of the [first] set, and fifty loops on the edge of the [outermost] curtain of the second set. "And you shall make fifty copper clasps; you shall bring the clasps into the loops, and you shall fasten the tent together so that it will become one.
exeGesés companion Bible	...and work fifty loops on the edge of the one curtain which is outermost in the joint; and fifty loops in the edge of the curtain in the joint of the second: and work fifty hooks of copper; and put the hooks into the loops and join the tent together, that it become one.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Make 50 loops on the edge of the innermost sheet of the first group, and 50 loops on the edge of the innermost sheet of the second group. Make 50 copper fasteners. Place the fasteners in the loops, bringing the tent together and making it one.
	loops From goats' wool, like the sheets themselves (Abarbanel; Maaseh Choshev 4:4). One opinion maintains that the loops were of blue wool (Torah Sh'lemah 26:18).
<i>The Scriptures</i> 1998	.
Tree of Life Version	Then make 50 loops on the edge of the one curtain that is outermost in the first set, along with 50 loops on the edge of the curtain that is outermost in the second set. Make 50 bronze clasps, put them into the loops, and couple the tent together, so that it may be one.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	You is to have made fifty loops on the edge of the one curtain, the outermost at the coupling; and fifty loops, on the edge of the curtain at the coupling of the second. You is to have made fifty hooks of bronze. Even are the hooks to have gone into the loops and coupled the tent as one.
Charles Thomson OT	.
Concordant Literal Version	You will make fifty loops on the hem of the one endmost sheet at the joining, and fifty loops on the hem of the sheet at the second joining. You will make fifty copper links and insert the links into the loops and join the tent so that it will come to be one.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt make fifty loops along the edge of the first curtain at the end of one choveret (set), and fifty loops on the edge of the curtain of the second choveret (set). And thou shalt make fifty hooks of nechoshet, and put the hooks into the loops, and attach the Ohel, so that it may become echad (one).
Rotherham's <i>Emphasized B.</i>	And thou shalt make fifty loops on the border of the one' curtain, that is outmost in the set,—and fifty loops on the border of the curtain, of the second set. And thou shalt make fifty clasps of bronze,—and bring the clasps into the loops, so shalt thou join the tent, and it shall be [one].
Third Millennium Bible	.

Expanded/Embellished Bibles:*The Amplified Bible*

The Expanded Bible

Kretzmann's Commentary

Syndein/Thieme

The Voice

.
 Make fifty loops down the edge of the end curtain of one set, and do the same for the end curtain of the other set. Then make fifty bronze ·hooks [clasps] and put them in the loops to ·join [bind] the tent together so that the covering is one piece.
 And thou shalt make fifty loops on the edge of the one (large) curtain that is outmost in the coupling, along the edge where the curtains were to be attached to each other, and fifty loops in the edge of the curtain which coupleth the second, the loops likewise being just opposite one another by pairs.
 And thou shalt make fifty taches of brass, copper or brass clasps, and put the taches into the loops, and couple the tent together, this covering being the tent proper, that it may be one.
 .
 Make 50 loops on the long edge of each of these panels and 50 bronze clasps to connect the panels together, so that *this covering* for the congregation tent may function as one continuous piece.

Bible Translations with Many Footnotes:

The Geneva Bible

Kaplan Translation

NET Bible®

New American Standard B.

New American Bible (2011)

.
 .
 You are to make fifty loops along the edge of the end curtain in one set and fifty loops along the edge of the curtain that joins the second set. You are to make fifty bronze clasps and put the clasps into the loops and join the tent together so that it is a unit.¹⁹
^{19th} Heb “one”
 You shall make fifty loops on the edge of the ^[p]curtain that is outermost in the first ^[q]set, and fifty loops on the edge of the curtain that is outermost in the second ^[r]set. “You shall also make fifty clasps of ^[s]bronze, and you shall put the clasps into the loops and ^[t]join the tent together so that it will be ^[u]a unit.
^[p] Exodus 26:10 Lit one curtain
^[q] Exodus 26:10 Lit coupling
^[r] Exodus 26:10 Lit coupling
^[s] Exodus 26:11 Or copper
^[t] Exodus 26:11 Or couple
^[u] Exodus 26:11 Lit one

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

Charles Thomson OT

C. Thompson (updated) OT

Context Group Version

English Standard Version

Green's Literal Translation

...and you will (make) / loops upon the lip of the (one) outer tent wall (with) the coupling, and / loops upon the lip of the tent wall of the second coupling, and you will (make) / copper hooks, and you will [bring] the hooks in the loops, and you will couple the tent, and he will exist as a unit,...

And thou shalt make fifty loops on the border of the first hair curtain which is in the middle over the junction; and thou shalt make fifty loops on the border of the other hair curtain which is to be joined with it, and thou shalt make fifty links of brass, and fasten the links together by the loops and so couple the hair curtains that they may be one.

Modern Literal Version .
 Modern KJV .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

“And you have made fifty loops on the edge of the one curtain, the outermost in the joining, and fifty loops on the edge of the curtain which is joining the second; and you have made fifty hooks of brass, and have brought in the hooks into the loops, and have joined the tent, and it has been one.

The gist of this passage:
10-11

Exodus 26:10a			
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
‘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>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
chămishîym (חֲמִשִּׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
lulâ'âh (לֹולָאֵה) [pronounced <i>loo-law-AW</i>]	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun	Strong's #3924 BDB #533
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שַׁפָּה) [pronounced <i>saw-FAWH</i>]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^e rîy'âh (הַעֲרִיָּאֵה) [pronounced <i>y^eree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular numeral adjective with the definite article	Strong's #259 BDB #25

Exodus 26:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qîytsôwn (קִיצוֹן) [pronounced kee-TSONE]	<i>at the end, the outmost, outer</i>	feminine singular adjective with the definite article	Strong's #7020 BDB #894
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mach ^e bereth (תַּכְבֶּחֶת) [pronounced mahkh-BEH-rehth]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the definite article	Strong's #4225 BDB #289

Owen translates this as *the set*.

Translation: You will make 50 loops along the edge of the one outer tarp at the seam...

The first set of tarps will have 50 loops made along the edge of the tarp at the seam.

This outer tarp will be the one towards the outside. This will be the second cover over the Tabernacle, as well as being along the sides. There will be no opening in it.

Exodus 26:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chămishîym (חֲמִשִּׁים) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
lulâ'âh (לֹאֵא) [pronounced loo-law-AW]	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun	Strong's #3924 BDB #533
'al (לְעַ) [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
sâphâh (שָׁפָה) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^e rîy'âh (רֵיִי) [pronounced y ^e ree-GAWH]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438

Exodus 26:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mach ^e bereth (מַחְבֵּרֶת) [pronounced mahkh-BEH-rehth]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the definite article	Strong's #4225 BDB #289
Owen translates this as <i>the set</i> .			
shênîyth (שֵׁנִיִּית) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form, with the definite article	Strong's #8145 BDB #1041

There is a great deal of repetition here; and it goes back to v. 5.

Translation: ...and [you will make] 50 loops along the edge of the second tarp [at] the seam.

There are two sets of tarps which are made; and the second set of tarps will have loops made along the seam.

This second set of tarps will be between the two sections and it will have a way in accessing the Holy of Holies.

Exodus 26:10 You will make 50 loops along the edge of the one outer tarp at the seam and [you will make] 50 loops along the edge of the second tarp [at] the seam. (Kukis mostly literal translation)

This is so this could all be attached.

Exodus 26:11a

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
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kereç (כֶּרֶךְ) [pronounced KEH-rehç]	<i>hook, on edge of curtains, clasp; knob</i>	masculine plural construct	Strong's #7165 BDB #902
n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638
chāmishîym (חֲמִשִּׁיִּם) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332

Translation: Also you will make 50 hooks [out] of copper.

50 hooks will be made out of copper, which will (to be used to connect the tarps together).

Exodus 26:11b			
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
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kereç (כֶּרֶךְ) [pronounced <i>KEH-rehç</i>]	<i>hook, on edge of curtains, clasp, knob</i>	masculine plural noun with the definite article	Strong's #7165 BDB #902
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
lulâ'âh (לֹאֵל) [pronounced <i>loo-law-AW</i>]	<i>loop, used in attaching curtains to hooks</i>	feminine plural noun with the definite article	Strong's #3924 BDB #533

Translation: ...and you will put the clasps into the loops...

These clasps are going to connect two sets of material. They will be booked into the loops.

Exodus 26:11c			
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
châbar (רָבַח) [pronounced <i>khawb-VAHR</i>]	<i>to unite with, to make an ally of; to unite, to join, to ally with, to connect [to, with]; to make an alliance; to bring into fellowship [with]</i>	2 nd person masculine singular, Piel perfect	Strong's #2266 BDB #287
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'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: ...and you will connect [it to] the tent;...

These tarps will be connected to the tent. So, I believe that these are the tarps of the Holy of Holies.

Exodus 26:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
'echâd (אֶחָד) [pronounced eh- KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...it will be one [piece].

I think that the idea here is, when the Tabernacle is all put together, it will be a single unit, hooked together in the ways described. That is, the Holy of Holies will be hooked together with the primary sanctuary. They will appear to be a single unit to those walking around the Tabernacle.

Exodus 26:11 Also you will make 50 hooks [out] of copper. And you will put the clasps into the loops and you will connect [it to] the tent; it will be one [piece]. (Kukis mostly literal translation)

God is one in essence, even though there are many aspects to His character. The word for *bronze* might mean *copper*.

50 Clasps Connecting Two Curtains (a graphic); from Chabad.org; accessed December 25, 2020. In the first picture, we see the tarps or curtains as separate pieces; and in the third, we see them hooked together.

Exodus 26:10–11 You will make 50 loops along the edge of the one outer tarp at the seam and [you will make] 50 loops along the edge of the second tarp [at] the seam. Also you will make 50 hooks [out] of copper. And you will put the clasps into the loops and you will connect [it to] the tent; it will be one [piece]. (Kukis mostly literal translation)

Exodus 26:10–11 You will make 50 loops along the edge of the first outer tarp at the seam; and you will make 50 loops along the edge of the second tarp at the seam. Also, you will make 50 hooks out of copper. Then you will put the clasps into the looks and connect the outer tarp to the tent so that it is one piece. (Kukis paraphrase)

The reason that these tarps are not simply made into one giant piece is, at some point in time, the Tabernacle will have to be disassembled and reassembled in someplace else. The materials described herein can be separated and separately moved from point A to point B. However, if these tarps had been permanently joined, then removing them and moving them would have been a nearly impossible chore.

As we continue to study this, bear in mind, everything made here can be disassembled and moved.

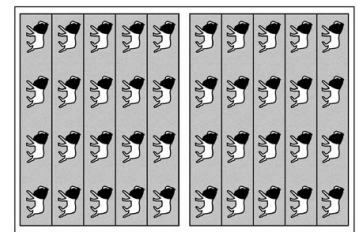


Figure 12: The two sets of tapestries

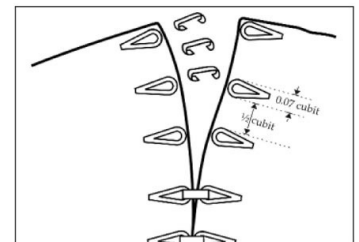


Figure 13: The loops and clasps for the tapestries

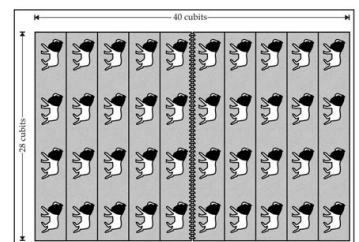


Figure 14: The tapestries joined into one cover

And a remnant of the remaining in curtains of the tent half of the curtain remaining over will hang over a back part of the Tabernacle; and a cubit from this and a cubit from this in the remaining [portion] in a length of curtains of the tent will be hanging over against sides of the Tabernacle, from this and from this to cover him.

Exodus
26:12–13

The excess of what remains in [these] tarps for the tent—half of the tarp [that] remains—it will hang over the back part of the Tabernacle. A cubit from this [side] and a cubit from that [side] in what remains of the length of the tarps of the tent—they will hang over the sides of the Tabernacle, on this [side] and on that [side], to cover it.

The excess of what remains of these tarps for the top of the tent will hang over the back part of the Tabernacle. There will be a cubit overhang on both sides of the Tabernacle.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a remnant of the remaining in curtains of the tent half of the curtain remaining over will hang over a back part of the Tabernacle; and a cubit from this and a cubit from this in the remaining [portion] in a length of curtains of the tent will be hanging over against sides of the Tabernacle, from this and from this to cover him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the overplus which remaineth of the tabernacle curtains, the half curtain, (namely,) thou shalt stretch over the hinder side of the tabernacle. And the cubit on this and the cubit on that (side) which remain in the length of the curtains of the tabernacle shall be spread over the sides of the tabernacle, here and there, to cover it.
Targum (Pseudo-Jonathan)	And the surplus which remaineth of the curtains of the Tabernacle, the half curtain which remaineth, thou shalt spread over the hinder part of the Tabernacle. [JERUSALEM. And the surplus.] And the cubit here and the cubit there, of that which remaineth in the curtains of the tabernacle, shall hang over the sides of the tabernacle here and there, to cover it.
Revised Douay-Rheims	And that which shall remain of the curtains, that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof you shall cover the back parts of the tabernacle. And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the tabernacle.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	The overhanging part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the Tabernacle. The cubit on the one side, and the cubit on the other side, of that which remains in the length of the curtains of the tent, shall hang over the sides of the Tabernacle on this side and on that side, to cover it.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And what is left over of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. And a cubit on the one side and a cubit on the other side of that which is left over in the length of the curtains of the tent shall hang over the sides of the tabernacle on this side and on that side to cover it.
Samaritan Pentateuch	And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

Updated Brenton (Greek) And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. Vv. 13–14 in the Samaritan Pentateuch. And you shall fix at the end that which is over in the skins of the tabernacle; the half of the skin that is left shall you fold over, according to the overplus of the skins of the tabernacle; you shall fold it over behind the tabernacle. A cubit on this side, and a cubit on that side of that which remains of the skins, of the length of the skins of the tabernacle: it shall be folding over the sides of the tabernacle on this side and that side, that it may cover it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the folded part which is over of the curtains of the tent, the half-curtain which is folded back, will be hanging down over the back of the House. And the cubit which is over of the ten curtains at the sides will be hanging over the two sides of the House as a cover.
Easy English	The curtains for the tent will be longer than the curtains for the tabernacle. The extra half of the curtain will hang at the back of the tabernacle. The curtains of the tent will be half a metre longer on both sides. The extra material will cover the sides of the tabernacle.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Half of the end curtain of this tent will hang down below the back edge of the Holy Tent. On the sides, the curtains of this tent will hang down 1 cubit below the bottom edges of the Holy Tent. So this tent will completely cover the Holy Tent..
God's Word™	.
Good News Bible (TEV)	Hang the extra half piece over the back of the Tent. The extra half yard on each side of the length is to hang over the sides of the Tent to cover it.
The Message	"Hang half of the overlap of the tapestry panels over the rear of The Dwelling. The eighteen inches of overlap on either side will cover the sides of the tent.
Names of God Bible	The remaining half-sheet should hang over the back of the inner tent. There will be 18 inches left over on each side because of the length of the outer tent's sheets. That part should hang over each side in order to cover the inner tent.
NIRV	Let the extra half curtain hang down at the rear of the holy tent. The tent curtains will be 18 inches longer on both sides. What is left over will hang over the sides of the holy tent and cover it.
New Simplified Bible	»Hang the remaining curtain over the back of the inner tent. »Eighteen inches will be left over on each side because of the length of the outer tent's curtains. That should hang over each side in order to cover the inner tent.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The panel of goat hair will be a yard longer than the tent itself, so fold half a yard of the material behind the tent and on each side as a protective covering.
The Living Bible	Thus the two widths become one. There will be a 1½-foot length of this roof covering hanging down from the back of the tent, and a 1½-foot length at the front.
New Berkeley Version	.
New Life Version	The part that is left of the tent's curtains, the half curtain, will lie over the back of the meeting tent. There will be parts of the tent's curtains left over on each side, about a cubit. These will hang over each side of the meeting tent to cover it.

New Living Translation	The remaining 3 feet [Hebrew <i>The half sheet that is left over.</i>] of this tent covering will be left to hang over the back of the Tabernacle. Allow 18 inches [Hebrew <i>1 cubit</i> [46 centimeters].] of remaining material to hang down over each side, so the Tabernacle is completely covered.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Let the extra part of the cover, the part that extends beyond the linen cloth, hang over the back of the sacred tent. The extra half-meter of each cover, the part that extends beyond the linen cloth on each side, must hang over the two sides of the sacred tent to protect the sides.

Partially literal and partially paraphrased translations:

American English Bible	'Next, connect the [eleventh cloth] to the roof of the Tent at its centerfold, and allow half of it to hang down. Also, any extra [cloth] should hang over the sides of the Tent twenty inches of [cloth] should hang over each side of the Tent to cover it.
Beck's American Translation	.
Common English Bible	The extra cloth that is left over from the tent curtains, that is, the half curtain that remains, should hang over the back of the dwelling. Eighteen inches on one side and eighteen inches on the other side of the leftover length of the tent's curtains will hang over the two sides of the dwelling to cover it.
New Advent (Knox) Bible	Since there is one more of these coverings than is needed for the protection of the tapestry, fold it double and use it to protect the back of the tabernacle. The coverings are a cubit longer on the north and south than the tapestry, and this additional cubit will hang down, to protect the tabernacle itself on either side.
Translation for Translators	Let the extra part of the cover, the part that extends beyond <i>the linen cloth</i> , hang over the back of the Sacred Tent. The extra half yard/meter of each cover, the part that extends beyond <i>the linen cloth</i> on each side, must hang over the two sides of the Sacred Tent, to protect the sides.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	And the portion of that tent which overlaps the tabernacle, which should be a half-curtain in length, shall hang over the back of the tabernacle.	
	And a cubit's worth of the remaining length of the tent shall hang over the sides of the tabernacle, on both sides, to cover it.	Note that the corded-cambric curtains were each 28 cubits long, not 30.
Ferrar-Fenton Bible	But part of the curtains must hang down from the roof of the pavilion; half the curtains of the roof you shall hang over the back part of the tent, with a cubit on this side, and a cubit on that side, for the fold in the length of the curtains of the pavilion shall hang down over the sides of the tent on this side, and that side, to conceal it.	
God's Truth (Tyndale)	And the remnant that rests in the curtains of the tent: even the breadth of half a curtain that rests, shall be left on the back sides of the habitation: a cubit on the one side and a cubit on the other side, of that, that remains in the length of the curtains of the tabernacle, which shall remain of either side of the habitation to cover it withal.	
HCSB	As for the flap that is left over from the tent curtains, the leftover half curtain is to hang down over the back of the tabernacle. The half yard [Lit <i>The cubit</i>] on one side and the half yard [Lit <i>the cubit</i>] on the other of what is left over along the length of	

	the tent curtains should be hanging down over the sides of the tabernacle on either side to cover it.
International Standard V	As for the excess that remains of the curtains of the tent—the half curtain that remains—is to hang over the back of the tent. The nine inches [Lit. a half cubit; or about 0.23 meters] that remain on either end of the length of the curtains of the tent is to hang over each side of the tent to cover it.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	“And the surplus in the curtains of the tent will be an overhang; the surplus half curtain will hang over the back of the tabernacle. And a cubit from one side [Literally “from this”] and a cubit from the other side [Literally “from this”] in the surplus in the length of the curtains of the tent will be hung over the sides of the tabernacle equally [Literally “from this and from this”] to cover it.
NIV, ©2011	.
Peter Pett’s translation	.
Unfolding Bible Literal Text	The leftover half curtain, that is, the overhanging part remaining from the tent’s curtains, must hang at the back of the tabernacle. There must be one cubit of curtain on one side, and one cubit of curtain on the other side—that which is left over of the length of the tent’s curtains must hang over the sides of the tabernacle on one side and on the other side, to cover it.
Unlocked Literal Bible	.
Urim-Thummim Version	And the excess overhanging that is left on the tent, the half curtain that is left over will hang over the rear of the tabernacle. The tabernacle curtains will be 1 1/2 feet in excess length on both sides, and what remains of the covering will hang over the sides of the tabernacle.
Wikipedia Bible Project	And the overhanging extra in the drapes of the tent, half the drape left over hang over, on the back of the dwelling. And a cubit from this and a cubit from that will be extra, in the length of the drapes of the tent, on the side of the dwelling, from this and from that, to cover it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	One sheet will be left over, half of which is to hang over the back of the Holy Tent. This extra cubit is to hang over the sides of the Holy Tent as a covering for it.
The Heritage Bible	.
New American Bible (2002)	There will be an extra half sheet of tent covering, which shall be allowed to hang down over the rear of the Dwelling. Likewise, the sheets of the tent will have an extra cubit’s length to be left hanging down on either side of the Dwelling to protect it.
New American Bible (2011)	There will be an extra half sheet of tent covering, which shall be allowed to hang down over the rear of the tabernacle. Likewise, the sheets of the tent will have an extra cubit’s length to be left hanging down on either side of the tabernacle to cover it.
New English Bible—1970	The additional length of the tent hanging prob. rdg, Heb adds half the hanging which remains over is to fall over the back of the Tabernacle. On each side there will be an additional cubit in the length of the tent hangings; this shall fall over the two sides of the Tabernacle to cover it.
New Jerusalem Bible	.
New RSV	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As for the overhanging part that remains of the sheets forming the tent, the half-sheet remaining is to hang over the back of the tabernacle; and the eighteen
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exeGeser companion Bible	<p>inches on the one side and the eighteen inches on the other side of that remaining in the length of the sheets forming the tent is to hang over the tabernacle to cover it on each side.</p> <p>And the leftover extension of the curtains of the tent: spread the half curtain which is leftover, over the back of the tabernacle: and a cubit from this and a cubit from that which is leftover in the length of the curtains of the tent, spread it over the sides of the tabernacle from this and from that, to cover it.</p>
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	<p>There will then remain an extra portion from what is left over in [the breadth] of the sheets of the tent. The extra half sheet shall trail behind the back of the tabernacle. The extra cubit on both sides in the length of the tent's sheets shall hang down over the sides of the [tapestries of the] tabernacle to cover them on both sides.</p> <p>The extra half sheet...</p> <p>Since there were 11 sheets, and half a sheet hung down over the front of the tabernacle (Exodus 26:9). This half sheet was 2 cubits wide. According to the one who holds that the beams were a cubit wide on top, (see Exodus 26:6, 26:24), one cubit covered the bases, and one cubit trailed on the ground behind the tabernacle. According to the one who holds that the beams were narrow on top, two cubits trailed behind (Shabbath 98b). Some say that the curtains did not actually trail on the ground, but were held away from the tabernacle by the stakes (Bekhor Shor; Chizzkuni).</p> <p>As mentioned above, (Exodus 26:9), there is an opinion that the entire sixth sheet hung over the front of the tabernacle. This would follow the opinion that the beams were narrow on top, and that the covering hung down a full 10 cubits in the back. This verse would then be translated, 'The remainder of the tent's sheets shall hang down. Half of [the first group] of remaining sheets shall hang down over the rear of the tabernacle.' The group of 5 sheets was 20 cubits wide, and half of it would be the 10 cubits of the height of the tabernacle.</p>
The Scriptures 2009	<p>"And the overlapping part of the rest of the curtains of the Tent, the half curtain that remains, shall hang over the back of the Dwelling Place.</p> <p>"And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the Tent, is to hang over the sides of the Dwelling Place, on this side and on that side, to cover it.</p>
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	<p>The overhang remaining over of the curtains of the tent, the half curtain that is remaining over, was to hang over on the backside of the dwelling place. A cubit on this side and a cubit on that side, remaining over of the lengths of the curtains of the tent, they are to be hanging over the sides of the dwelling place, as to a covering.</p>
Charles Thomson OT	.
Concordant Literal Version	.
Darby Translation	.

exeGesés companion Bible	.
Orthodox Jewish Bible	And the remnant of the overhang of the curtains of the Ohel, half of the curtain that remaineth, shall hang over the back of the Mishkan. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the Ohel, shall hang over the sides of the Mishkan on this side and the other, to cover it.
Rotherham's <i>Emphasized B.</i>	And <the overplus that remaineth in the curtains of the tent,—the half curtain that remaineth> shall hang over at the back of the habitation. And the cubit on the one side, and the cubit on the other side, of that which remaineth, in the length of the curtains of the tent shall be hung over the sides of the habitation, on this side and on that side, to make a covering.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Let the extra half piece of cloth hang over the back of the ·Holy Tent [Tabernacle]. There will be ·eighteen inches [^L one cubit] hanging over the sides of the ·Holy Tent [Tabernacle], to ·protect [cover] it [^C this is the innermost of the weatherproofing protecting the innermost curtain].
Kretzmann's Commentary	And the remnant that remaineth of the curtains of the tent, after the covering of the roof had been provided for, the half curtain that remaineth, shall hang over the back side of the Tabernacle, to form its rear wall. And a cubit on the one side and a cubit on the other side of that which remaineth in the length of the curtains of the tent, there being a total difference of two cubits between the inner and the outer covering, it shall hang over the sides of the Tabernacle on this side and on that side, to cover it. Thus the north, the south, and the west side of the Tabernacle received its tent-covering.
Syndein/Thieme	.
The Voice	The extra length of the <i>leather</i> tent panels—the remaining half panel—will hang over the back of the congregation tent. The extra length in the sides of the tent panels should be left to overlap so that the tent is covered completely.

Bible Translations with Many Footnotes:

The Complete Tanach	"And the overhanging excess in the curtains of the tent half of the extra curtain shall hang over the rear of the Mishkan.
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And the overhanging excess in the curtains of the tent: over the curtains of the Mishkan. The curtains of the tent were the upper ones, [curtains] of goat hair. [They are] referred to as "tent," as it is written about them, "for a tent over the Mishkan" (verse 7). Every expression of "tent" (אֹהֶל) stated in their context [i.e., referring to the upper curtains] is only an expression meaning a roof, for they form a tent and a roof over the lower [curtains]. They [the upper curtains] exceeded the lower ones by half a curtain on the west[ern side], since half of the extra eleventh curtain was folded opposite the front of the tent. [Hence,] there remained two cubits, [representing] the width of half of it [the upper curtains], exceeding the width of the lower [curtains].

shall hang over the rear of the Mishkan: to cover the two cubits of the planks that were exposed.

the rear of the Mishkan: This means the western side, since the entrance [to the Mishkan] was on the east[ern side], which is [referred to as] its front, and the north[ern] and south[ern sides] are referred to as sides to the right and to the left.

	"And the cubit from here and the cubit from there of the excess in the length of the curtains of the tent shall hang over the sides of the Mishkan from here and from there to cover it.
--	--

And the cubit from here and the cubit from there: on the north[ern] and on the south[ern] sides of the Mishkan].

of the excess in the length of the curtains of the tent: which exceed the length of the lower curtains of the Mishkan by two cubits.

shall hang over the sides of the Mishkan: [i.e.,] on the northern and southern [sides], as I explained above [verse 12]. The Torah taught [us] manners, that one should spare the beautiful. — [from an unknown midrashic source, also quoted by Yalkut Shimoni 422]

The Geneva Bible
Kaplan Translation
NET Bible®

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Now the part that remains of the curtains of the tent – the half curtain that remains will hang over at the back of the tabernacle.²⁰ The foot and a half²¹ on the one side and the foot and a half on the other side of what remains in the length of the curtains of the tent will hang over the sides of the tabernacle, on one side and the other side, to cover it.²²

^{20sn} U. Cassuto (Exodus, 353) cites b. Shabbat 98b which says, “What did the tabernacle resemble? A woman walking on the street with her train trailing behind her.” In the expression “the half of the curtain that remains,” the verb agrees in gender with the genitive near it.

^{21tn} Literally “cubit.”

^{22sn} U. Cassuto states the following: “To the north and to the south, since the tent curtains were thirty cubits long, there were ten cubits left over on each side; these covered the nine cubits of the curtains of the tabernacle and also the bottom cubit of the boards, which the tabernacle curtains did not suffice to cover. It is to this that v. 13 refers” (Exodus, 353).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and the overhang of the exceeding part in the tent walls of the tent, half of the tent wall, the exceeding part, you will overhang upon the backs of the dwelling, and the forearm from this side, and the forearm from (that) side, in the exceeding part in the length of the tent walls of the tent, will (be) overhung upon the sides of the dwelling, from this side and from (that) side to cover him over,...

Charles Thomson OT And thou shalt put the overplus of the hair curtains of the tabernacle underneath; the half of the hair curtain which remaineth, thou shalt fold in underneath that being the surplusage of the hair curtains of the tabernacle. So thou shalt fold back, underneath the tabernacle, a cubit on one side and a cubit on the other from the length of the hair curtain more than that of the tabernacle. It shall compleatly infold both the sides of the tabernacle so as to cover it.

C. Thompson (updated) OT
Context Group Version
English Standard Version
Green’s Literal Translation
Modern English Version

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The part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. A cubit^[c] on the one side and a cubit on the other side of that which remains in the length of the curtains of the tent shall hang over the sides of the tabernacle on this side and on that side to cover it.

^[c] About 18 inches, or 45 centimeters.

Modern Literal Version
Modern KJV

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New American Standard B.

The ^[v]overhanging part that is left over in the curtains of the tent, the half curtain that is left over, shall hang over the back of the tabernacle. The ^[w]cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall hang over the sides of the tabernacle on one side and on the other, to cover it.

^[v] Exodus 26:12 Lit excess

^[w] Exodus 26:13 About 18 in. or about 45 cm

New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

“And the superfluity in the curtains of the tent—the half of the curtain which is superfluous—has spread over the hinder part of the tabernacle; and the cubit on this side, and the cubit on that, in the superfluity in the length of the curtains of the tent, is spread out over the sides of the tabernacle, on this and on that, to cover it;...

The gist of this passage:
 12-13

Exodus 26:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çerach (חֶרֶחַ) [pronounced <i>SEH-rakhk</i>]	<i>excess, remnant, overhanging</i>	masculine singular noun	Strong's #5629 BDB #710
This word occurs only here.			
‘âdaph (אָדַפַּח) [pronounced <i>aw-DAF</i>]	<i>remaining over, that which is in excess, having more (a surplus, an excess); being more</i>	Qal active participle with the definite article	Strong's #5736 BDB #727
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
y ^e rîy'âh (הַעֲרִי'אֵה) [pronounced <i>y^{ee}-ree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine plural construct	Strong's #3407 BDB #438
'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
chätsîy (חֶצֶי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular construct	Strong's #2677 BDB #345
y ^e rîy'âh (הַעֲרִי'אֵה) [pronounced <i>y^{ee}-ree-GAWH</i>]	<i>the curtain of a tent, most often found as the curtains of the tabernacle; a sheet, veil, tarp, drapery; a metonym for tent</i>	feminine singular noun with the definite article	Strong's #3407 BDB #438

Exodus 26:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāḏaph (עָדַף) [pronounced aw-DAF]	<i>remaining over, that which is in excess, having more (a surplus, an excess); being more</i>	feminine singular, Qal active participle with the definite article	Strong's #5736 BDB #727

All of this section appears to be the subject for the next verb:

Translation: *The excess of what remains in [these] tarps for the tent—half of the tarp [that] remains—...*

Two of the verbs in this passage will have subjects made up of many words. All of v. 12a makes up the subject for the verb which follows (properly speaking, the word excess here is the subject of the verb).

There is extra portions of the curtains. This appears to be referring to all of the curtains which have been cut and manufactured for the Tabernacle. I do not think that we are referring to excess cloth, but to the fact that the curtains would cover more area than just the sides of the tent.

Exodus 26:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṣārach (סָרַח) [pronounced saw-RAHKH]	<i>to go free, to be unrestrained, to extend, to hang over, to spread (stretch) [over]; to sprawl; to grow luxuriously</i>	3 rd person feminine singular, Qal imperfect	Strong's #5628 BDB #710

This appears to the verbal cognate of Strong's #5629.

ʿal (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
ʾāḥōwr (אָחוֹר) [pronounced aw-KHOHR]	<i>the hinder side, the back part; behind back, backwards [generally found in poetry]</i>	masculine singular substantive; adverb; construct form	Strong's #268 BDB #30
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: *...it will hang over the back part of the Tabernacle.*

This additional material would hang over the back part of the Tabernacle.

Some translations, like the New Simplified Bible, have a translation like this: »*Hang the remaining curtain over the back of the inner tent.* There are four sets of coverings at the top of the Tabernacle. The one seen from the floor of the Tabernacle and the cover over that one (which is what we have been studying) are considered coverings for the *inner tent*.

Exodus 26:12 *The excess of what remains in [these] tarps for the tent—half of the tarp [that] remains—it will hang over the back part of the Tabernacle.* (Kukis mostly literal translation)

I am glad that these are not my instructions. I don't follow exactly what to do; however, it is my guess that this is made in a similar fashion to other tents of that day, so that some of the Israelites would have been familiar with the design and structure of the tents.

Prior to the exodus, the manufacture of tents was likely restricted to a very small number of Hebrews, since they would not be in great demand; however, during the exodus, it seems as though a tent for each family would be in order.

This appears to indicate that this second tarp/sheet/curtain had an excess amount that hung over the front and back of the Tabernacle.

Exodus 26:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
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
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
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
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
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
'âdaph (עָדַף) [pronounced <i>aw-DAF</i>]	<i>remaining over, that which is in excess, having more (a surplus, an excess); being more</i>	Qal active participle with the definite article	Strong's #5736 BDB #727
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
'ôrek ^e (אָרֶכְּ) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73

Exodus 26:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṡērîy'âh (הַעֲרִי) [pronounced ṡ ^{er} ee-GAWH]	<i>the curtain</i> of a tent, most often found as the <i>curtains</i> of the tabernacle; a <i>sheet</i> , <i>veil</i> , <i>tarp</i> , <i>drapery</i> ; a metonym for <i>tent</i>	feminine plural construct	Strong's #3407 BDB #438
'ohel (לְהָא) [pronounced OH-heh]	<i>tent</i> , <i>tabernacle</i> , <i>house</i> , <i>temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

All of this appears to be the subject for the verb which follows:

Translation: A cubit from this [side] and a cubit from that [side] in what remains of the length of the tarps of the tent,...

There would be a cubit (18 inches) from each side that would hang over the tent.

Exodus 26:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
ṡârach (חָרַח) [pronounced saw-RAHKH]	<i>being free, being unrestrained, extending, hanging over, spreading (stretching) [over]; sprawling; growing luxuriously</i>	Qal active participle	Strong's #5628 BDB #710
'al (לְעַ) [pronounced ḡah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsadîym (צִדִּים) [pronounced tzahd-EEM]	<i>sides; adversaries</i>	masculine plural noun	Strong's #6654 BDB #841
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: ...—they will hang over the sides of the Tabernacle,...

This additional cubit would hang over the back and the sides of the Tabernacle.

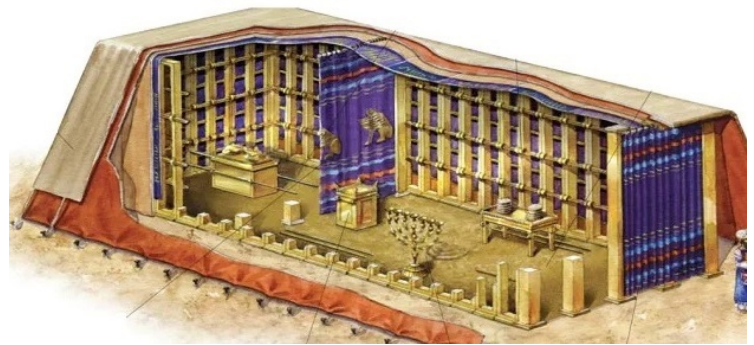
Exodus 26:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (לֵ) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâṣâh (כִּסֶּה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #3680 BDB #491

Translation: ...on this [side] and on that [side], to cover it.

These curtains would hang over in such a way as to cover up all that is inside of the Tabernacle; so that no one could see into it.

Tabernacle Viewed from the Inside (a graphic); from [The Cripplegate](#) (but, apparently, originally from the ESV Bible); accessed December 25, 2020. I am unable to find a graphic to show how the second covering hung over both the front and back.



Exodus 26:13 A cubit from this [side] and a cubit from that [side] in what remains of the length of the tarps of the tent—they will hang over the sides of the Tabernacle, on this [side] and on that [side], to cover it. (Kukis mostly literal translation)

I am somewhat confused here also. Then the linen curtains are in direct contact with the curtains made from goat's hair. However, the goat's hair curtains hang over a foot and a half on each side. This sounds as though this would be the top of the tabernacle (?).

Exodus 26:12–13 The excess of what remains in [these] tarps for the tent—half of the tarp [that] remains—it will hang over the back part of the Tabernacle. A cubit from this [side] and a cubit from that [side] in what remains of the length of the tarps of the tent—they will hang over the sides of the Tabernacle, on this [side] and on that [side], to cover it. (Kukis mostly literal translation)

Exodus 26:12–13 The excess of what remains of these tarps for the top of the tent will hang over the back part of the Tabernacle. There will be a cubit overhang on both sides of the Tabernacle. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Hides for the Roof of the Tabernacle

compare Exodus 36:19 39:34

And you will make a covering for the tent, skins of rams dyed red; and a covering of skins of antelopes from to a higher part.

Exodus
26:14

You will also make a covering for the tent [from] ram skins dyed red and from antelope skins [stretching them over the tarps] from above.

You will use ram skins which have been dyed red and antelope skins to cover the tent.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you will make a covering for the tent, skins of rams dyed red; and a covering of skins of antelopes from to a higher part.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt make a covering for the tabernacle of rams' skins dyed red, and a covering of purple skins above.
Targum (Pseudo-Jonathan)	And thou shalt make a covering for the tabernacle of rams' skins dyed red, and a covering of purple skins above.
Revised Douay-Rheims	You shall make also another cover to the roof, of rams' skins dyed red; and over that again another cover of violet coloured skins.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall make a covering for the tent of rams' skins dyed red, and a covering of sea cow hides above.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make a covering for the tent of rams skins dyed red and a covering of rams skins dyed with vermillion.
Samaritan Pentateuch	And thou shalt make a covering for the tent [of] rams' skins dyed red, and a covering above [of] badgers' skins. [v. 15 in the Samaritan Pentateuch.]
Updated Brenton (Greek)	And you shall make for a covering of the tabernacle rams' skins dyed red, and blue skins as coverings above.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And then you are to make a cover for the tent, of sheepskins coloured red, and a cover of leather over that.
Easy English	Use red sheep skins to cover the tent. Then use badger skins to cover the sheep skins.
Easy-to-Read Version–2001	.

Easy-to-Read Version–2006	Make two coverings to go over the outer tent. One covering should be made from ram skins dyed red. The other covering should be made from fine leather.
God's Word™	.
Good News Bible (TEV)	"Make two more coverings, one of rams' skin dyed red and the other of fine leather, to serve as the outer cover.
The Message	Finally, make a covering for the tapestries of tanned rams' skins dyed red and over that a covering of dolphin skins.
Names of God Bible	.
NIRV	Make a covering for the tent. Make it out of ram skins that are dyed red. Put a covering of the other strong leather over tha.
New Simplified Bible	»Make a cover of rams' skins that have been dyed red for the outer tent. Place a cover made of fine leather over that.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Make two more coverings--one with ram skins dyed red and the other with fine leather.
The Living Bible	On top of these blankets is placed a layer of rams' skins, dyed red, and over them a top layer of goatskins. This completes the roof covering.
New Berkeley Version	.
New Life Version	Make a covering for the tent of rams' skins made red, and a covering over that of badgers' skins.
New Living Translation	Complete the tent covering with a protective layer of tanned ram skins and a layer of fine goatskin leather.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Tell them to make two more covers for the sacred tent. One is to be made from rams' skins that have been dyed red, and the top cover is to be made from fine leather.

Partially literal and partially paraphrased translations:

American English Bible	Then make another covering from ram's skins that have been dyed red and blue, and put it over the [Tent] roof.
Beck's American Translation	.
Common English Bible	Then for the tent, make a covering of rams' skins dyed red and an outer covering of beaded leather [Or <i>dolphin skin</i>].
New Advent (Knox) Bible	Then make another canopy over the roof, of rams' fleeces dyed red, and yet another, of skins dyed violet. ^[3] ^[3] The outer covering of goats' hair, being thirty cubits wide, reached the ground on the north and south. Its length exceeded that of the tapestry by four cubits, and verse 9 seems to imply that these extra four cubits hung looped over the eastern, open end of the structure. Confusingly, verse 12 appears to speak of this loop as being at the back of the tabernacle; but perhaps the reader is here expected to place himself in imagination inside the building, facing west. The size and position of the two coverings mentioned in verse 14 are a matter of conjecture.
Translation for Translators	Tell them to make two more covers for the Sacred Tent. One is to be made from rams' skins that have been «tanned/dyed red», and the top cover is to be made from goatskin leather."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
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Ferrar-Fenton Bible	You shall in addition, make a covering to the tent of red ram skins; and a covering of skins of badgers all over it.
God's Truth (Tyndale)	And you shall make another covering for the tent of rams skins dyed red: and yet another above all of taxus (may be a badger) skins.
HCSB	Make a covering for the tent from ram skins dyed red and a covering of manatee skins [Or of dolphin skins, or of fine leather; Hb obscure] on top of that.
International Standard V	You are to make a cover for the tent of ram skins dyed red [Or tanned] and a covering of dolphin [Or dugong, a marine animal resembling a walrus or manatee] skins above that.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	Make for the tent a covering of ram skins dyed red, and over that a covering of the other durable leather [Possibly the hides of large aquatic mammals (see 25:5)].
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	You must make for the tabernacle a covering of ram skins dyed red, and another covering of fine leather to go above that.
Urim-Thummim Version	You will fashion a covering for the tent of red dyed rams' skins, and a covering on top of animal hides.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Over the tent itself make a covering of rams' skins dyed red, and above that, a covering of tahash skins.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	Make for the tent a cover of tanned rams' skins and an outer covering of dugong-hides.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And work a covering for the tent of reddened ram skins and a covering above of badger skins:...
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Make a roof for the tent out of reddened rams' skins. Above it make a roof out of the blue processed hides. Above it This is disputed; according to some, there was a single covering, made of the red and blue hides (Bareitha 3).
The Scriptures 1998	.
Tree of Life Version	.

Weird English, ©1dɛ English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL MAKE FOR A COVERING OF THE TABERNACLE RAMS' SKINS DYED RED, AND BLUE SKINS AS COVERINGS ABOVE.
Awful Scroll Bible	You is to have made, a covering for the tent of ram's skins being dyed red, and a covering above of sea cow's skins.
Charles Thomson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGeseges companion Bible	.
Orthodox Jewish Bible	And thou shalt make a Mikhseh for the Ohel of ram skins dyed red, and a Mikhseh of tachash skins above.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall make a <i>third</i> covering for the tent of rams' ^[a] skins dyed red, and a <i>fourth</i> covering above that of ^[b] porpoise skins. ^[a] Exodus 26:14 Similar to morocco leather. ^[b] Exodus 26:14 Hebrew uncertain.
The Expanded Bible	Make a covering for the ·Holy Tent [Tabernacle] from ·sheepskins colored red [or tanned rams' skins; ^c the second weatherproof covering], and over that make a covering from ·fine leather [or sea cow hide; ^c the outermost covering used for weatherproofing].
Kretzmann's Commentary	And thou shalt make a covering for the tent, a protecting curtain, of rams' skins dyed red, of a tawny color, and a covering above of badgers' skins, of leather made from the skins of some marine animal, probably of the sea-cow. These outer coverings served to shield the tent against wind and weather. Just as God made the Tabernacle His dwelling in the midst of His people in the Old Testament, so His presence is with us to this day in His Word and Sacraments.
Syndein/Thieme	.
The Voice	You must add <i>two more</i> layers to protect the congregation tent: an <i>inner</i> layer made of red-dyed rams' skins and an <i>outer</i> layer made of sea-cow hides.

Bible Translations with Many Footnotes:

'The Complete Tanach	"And you shall make a covering for the tent of ram skins dyed red and a covering of tachash skins above. <div style="background-color: #fff9c4; padding: 10px; margin-top: 10px;"> a covering for the tent: For the roof of goat hair curtains, make an additional covering of ram skins dyed red. Additionally, above it [place] a covering of tachash skins. These [two] coverings covered only the roof, their length being thirty [cubits] and their width ten. These are Rabbi Nehemiah's words, but according to Rabbi Judah, there was [only] one cover, half of [it made from] ram skins dyed red and half of [it made from] tachash skins. -[from Shab. 28a] </div>
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	"You are to make a covering ²³ for the tent out of ram skins dyed red and over that a covering of fine leather. ²⁴ ^{23sn} Two outer coverings made of stronger materials will be put over the tent and the curtain, the two inner layers. ^{24tn} See the note on this phrase in Exod 25:5.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

A Faithful Version	And you shall make a covering for the tent of rams' skins dyed red, and a covering on top of tanned leather skins.
Brenner's Mechanical Trans.	...and you will (make) a roof covering (for) the tent, skins of bucks being red, and a roof covering of skins of tahhashs on <top>,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	And you shall make a covering for the tent of rams' skins dyed red, and a covering of sealskins above.
English Standard Version	. Goat
Green's Literal Translation	.
Modern English Version	You shall make a covering for the tent out of rams' skins dyed red and a covering above of porpoise skins.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
Webster's Bible Translation	.
World English Bible	. Sea cow
Young's Literal Translation	.
Young's Updated LT	...and you have made a covering for the tent, of rams' skins made red, and a covering of badgers' skins above.

The gist of this passage:

Exodus 26:14a			
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
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
mik ^e seh (מִכְשֵׁה) [pronounced mihk-SEH]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular noun	Strong's #4372 BDB #492
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾohel (אוֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Translation: You will also make a covering for the tent...

What had been placed over the Tabernacle already were two sets of coverings—but they were not presented that way. The most colorful linen with the cherubs could be seen from the inside of the Tabernacle. Over that was placed the tarp/curtain made of goat's hair.

Although covering is in the singular here, there will actually be two tarps placed over the tent.

Exodus 26:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿōwr (רוע) [pronounced <i>gohr</i>]	<i>skin, skins, hide</i> ; poetically used of the <i>body, life</i>	masculine plural construct	Strong's #5785 BDB #736
ʾayil (אֵיל) [pronounced <i>AH-yil</i>]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine plural noun	Strong's #352 BDB #17
ʾādam (אָדָם) [pronounced <i>aw-DAHM</i>]	<i>rubbed, red, dyed red, reddened</i>	masculine plural, Pual participle	Strong's #119 BDB #10
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
mik ^e seh (מִכְסֵּה) [pronounced <i>mihk-SEH</i>]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
ʿōwr (רוע) [pronounced <i>gohr</i>]	<i>skin, skins, hide</i> ; poetically used of the <i>body, life</i>	masculine plural construct	Strong's #5785 BDB #736
tachash (טַחַשׁ) [pronounced <i>TAHKH-ash</i>]	<i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i>	masculine singular noun	Strong's #8476 BDB #1065

Yes, BDB suggests *dolphin*; Strong suggests some species of antelope. Owen translates *goats* in Exodus 26:14.

min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma ^e lâh (מֵלָח) [pronounced <i>mawg^e-LAW</i>]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751

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

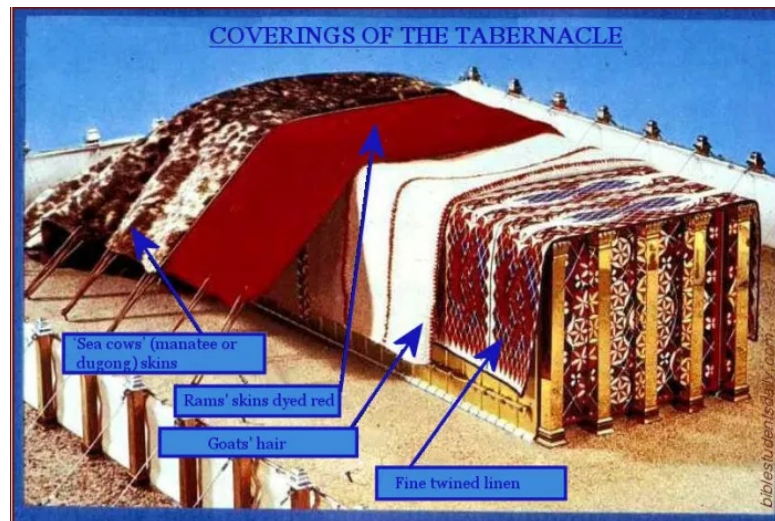
Translation: ...[from] ram skins dyed red and from antelope skins [stretching them over the tarps] from above.

Ram skins dyed red and antelope (?) skins would hang over the tent from above.

The ram skin dyed red would speak of the judgment—eventually the judgment of God the Father of God the Son for our sins.

There is no agreement on the type of animal skin which went on the very top. I think that it is very possible a sea creatures simply because they required a covering which would allow the water to run off the skin.

The Four Coverings of the Tabernacle (a graphic); from [Bible Students Daily](#); accessed December 26, 2020.



Exodus 26:14 You will also make a covering for the tent [from] ram skins dyed red and from antelope skins [stretching them over the tarps] from above. (Kukis mostly literal translation)

The ram's skins and the skins of goats speaks of the sacrifice of these animals, which points to the sacrifice of Jesus Christ for our sins. The end of this verse has the same construction as the middle of Ex. 25:21.

Exodus 26:14 You will use ram skins which have been dyed red and antelope skins to cover the tent. (Kukis paraphrase)

In every graphic representation which I have seen, the animal skins are made to look just like the tarps made from fabric underneath. However, there are no instructions given to connect these skins together. The leather made from these two types of animals may have simply been laid out over the fabric covering, overlapping one another.

The work here may have been more laborious than is suggested by the small amount of text given. How exactly do the laborers get up that high to lay on the hides? I am only spit-balling here, but perhaps there were ladders involved, and each long sheet of fabric was added one at a time, with the leather covering placed over them after each sheet was connected and pulled tight. This strikes me as a rather labor intensive job.

Having done some construction in my life, I look at these instructions from a practical point of view. I have always wondered, *why four coverings?* Logically, if the top covering were only the one layer of fabric, then the animal skins would have been too heavy to place on the top of it. I would assume that both the goat's hair fabric and the cotton fabric were reasonably thick, in order to help support the weight of all the animal skins (which were probably not connected to one another).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Acacia Wood Framing for the Sides and Back of the Tabernacle

compare Exodus 36:20–30 39:33

So far, God has described the various coverings which will be used for the Tabernacle. However, they cannot just float in midair. There must be a structure/substructure in place for these covers to be laid upon. This fairly large tent needs to have a framework upon which it is built. Vv. 15–29 describe the frame upon which the Tabernacle is built. Just as before, the entire Tabernacle must be able to be dismantled and moved and then reassembled

in another location. So, even though the Tabernacle had to be a strong structure, relatively impervious to the elements; it also needed to be made up of component parts which could be disassembled and moved.

Portions of this made perfect sense; other portions were very difficult to understand.

And you made the boards for the Tabernacle [with] lumber of acacia wood standing, ten cubits length of the board and a cubit and a half of the cubit a width of the board the one. Ten hands to the board the one, being joined each unto another—so you will make all boards of the Tabernacle. And you made the boards for the Tabernacle [like this:] twenty a board for a side of southward [and] southward. And forty sockets of silver you will make under twenty of the board, a pair of sockets under the board the one for a pair of hands; and a pair of sockets under the board the one for a pair of hands.

Exodus
26:15–19

You will make the boards for the Tabernacle [using] acacia wood lumber [which will be set up in a] vertical [position]. [Each] board [should be] 10 cubits [in] length and the width [should be] a cubit and a half [for] each board. [There will be] 10 hands for each board, one being joined to the other. [This is how] you will make all of the boards for the Tabernacle. You will make [all] the boards of the Tabernacle [in this way]. You will make 20 boards [just like this] for the south side of the Tabernacle. You will attach [lit., *make*] 40 silver sockets below the 20 boards, 2 sockets under each board to hold [them in place] [lit., *for two hands*], and 2 sockets under [the next] board to hold [them in place] [lit., *for two hands*].

The wood for the Tabernacle will be acacia wood lumber. Each board will be 15' long and 27" wide. Altogether, there will be 10 points of contact for each pair of boards to hold the boards together. You will make 20 boards for the south side of the Tabernacle, using 40 silver sockets for 20 boards, so that there are 2 sockets under each board to grab adjacent boards in two ways.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you made the boards for the Tabernacle [with] lumber of acacia wood standing, ten cubits length of the board and a cubit and a half of the cubit a width of the board the one. Ten hands to the board the one, being joined each unto another—so you will make all boards of the Tabernacle. And you made the boards for the Tabernacle [like this:] twenty a board for a side of southward [and] southward. And forty sockets of silver you will make under twenty of the board, a pair of sockets under the board the one for a pair of hands; and a pair of sockets under the board the one for a pair of hands.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.

And thou shalt make the standing boards of the tabernacle of sittin woods. Ten cubits the length of one board, and a cubit and a half its breadth. Two tenons (shall there be) to each board, fastened over against one another; so shalt thou make all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the southern side. And forty bases of silver shalt thou make under the twenty boards; two bases under one board for its two tenons, and two bases under one board for its two tenons. And for the second side of the tabernacle, on the northern side, twenty boards and their forty sockets of silver; two sockets under one board, and two sockets under another.

Targum (Pseudo-Jonathan)

And thou shalt make the boards of the tabernacle of sittin woods; they shall stand up, after the manner of their plantation. [JERUSALEM. Slabs.] Ten cubits the length of the board, and a cubit and a half the breadth of one board. Two tenons to one

Revised Douay-Rheims	board, each in its side answering to the other: so shalt thou do for all the boards of the tabernacle. And thou shalt make the boards of the tabernacle, twenty boards towards the wind on the south side. And thou shalt make forty bases of silver [JERUSALEM. Bases of silver.] beneath the twenty boards; two bases beneath one board with its two tenons, and two bases under the other board with its two tenons. You shall make also the boards of the tabernacle standing upright of setim wood. Let every one of them be ten cubits in length, and in breadth on cubit and a half. In the sides of the boards shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared. Of which twenty shall be in the south side southward. For which you shall cast forty sockets of silver, that under every board may be put two sockets at the two corners.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "You shall make the boards for the Tabernacle of acacia wood, standing up. Ten cubits shall be the length of a board, and one and a half cubits the breadth of each board. There shall be two tenons in each board, joined to one another: thus you shall make for all the boards of the Tabernacle. You shall make the boards for the Tabernacle, twenty boards for the south side southward. You shall make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. You shall make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of each board; and a cubit and a half, the breadth of each board. There shall be two tenons to each board, set in order, one opposite the other; thus shall you make all the boards of the tabernacle. And you shall make the boards for the tabernacle, twenty boards on the south side. And you shall make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons.
Samaritan Pentateuch	And thou shalt make boards for the tabernacle [of] shittim wood standing up. Ten cubits [shall be] the length of one board, and a cubit and a half [shall be] the breadth of one board. Two tenons [shall there be] in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. Vv. 16–20 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And you shall make the posts of the tabernacle of incorruptible wood. Of ten cubits shall you make one post, and the breadth of one post of a cubit and a half. Two joints shall you make in one post, answering the one to the other: so shall you do to all the posts of the tabernacle. And you shall make posts to the tabernacle, twenty posts on the north side. And you shall make to the twenty posts forty silver sockets; two sockets to one post on both its sides, and two sockets to the other post on both its sides.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to make upright boards of hard wood for the House. Every board is to be ten cubits high and a cubit and a half wide.
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Every board is to be joined to the one nearest to it by two tongues, and so for every board in the House.

These are the boards needed for the house; twenty boards for the south side, With forty silver bases under the twenty boards, two bases under every board to take its tongues.

Easy English

Make boards out of acacia wood for the tabernacle. Each board must be 4½ metres long and ¾ of a metre wide. Make two extra pieces on each board, next to each other. Make all the boards of the tabernacle like this. Make 20 boards for the south side of the tabernacle. Then make 40 pieces of silver, with a hole in each piece. The boards will stand in the holes. There must be two holes for each board. The extra pieces on each board will fit into the holes.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

"Use acacia wood to make frames to support the Holy Tent. The frames should be 10 cubits high and 1 1/2 cubits wide. Two side poles should be joined together with cross pieces to make each frame. All the frames for the Holy Tent must be the same. Make 20 frames for the south side of the Holy Tent. And make 40 silver bases for the frames. Each frame should have two silver bases to go under it—one base for each side pole.

God's Word™

"Make a framework out of acacia wood for the inner tent. Each frame is to be 15 feet long and 27 inches wide, with two identical pegs. Make all the frames for the inner tent the same way. Make 20 frames for the south side of the inner tent. Then make 40 silver sockets at the bottom of the 20 frames, two sockets at the bottom of each frame for the two pegs.

Good News Bible (TEV)

"Make upright frames for the Tent out of acacia wood. Each frame is to be 15 feet long and 27 inches wide, with two matching projections, so that the frames can be joined together. All the frames are to have these projections. Make twenty frames for the south side and forty silver bases to go under them, two bases under each frame to hold its two projections.

The Message

"Frame The Dwelling with planks of acacia wood, each section of frame fifteen feet long and two and one-quarter feet wide, with two pegs for securing them. Make all the frames identical: twenty frames for the south side with forty silver sockets to receive the two pegs from each of the twenty frames;...

Names of God Bible
NIRV

"Make frames out of acacia wood for the holy tent. Make each frame 15 feet long and two feet three inches wide. Add two small wooden pins to each frame. Make the pins stick out so that they are even with each other. Make all the frames for the holy tent in the same way. Make 20 frames for the south side of the holy tent. And make 40 silver bases to go under them. Make two bases for each frame. Put one under each pin that sticks out.

New Simplified Bible

»A framework out of acacia wood should be built for the inner tent.
»Each frame is to be fifteen feet long and twenty-seven inches wide.
»It should have two identical pegs. Make all the frames for the inner tent the same way.
»Make twenty frames for the south side of the inner tent.
»Provide forty silver sockets at the bottom of the twenty frames, two sockets at the bottom of each frame for the two pegs.

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

Casual English Bible
College Press Bible Study
Contemporary English V.

Build a framework of acacia wood for the walls of the sacred tent. Each frame is to be fifteen feet high and twenty-seven inches wide with two wooden pegs near the bottom. Place two silver stands under each frame with sockets for the pegs, so

The Living Bible	<p>the frames can be joined together. Twenty of these frames are to be used along the south side and twenty more along the north.</p> <p>“The framework of the sacred tent shall be made from acacia wood, each frame piece being 15 feet high and 2¼ feet wide, standing upright, with grooves on each side to mortise into the next upright piece. Twenty of these frames will form the south side of the sacred tent, with forty silver bases for the frames to fit into—two bases under each piece of the frame.</p>
New Berkeley Version New Life Version	<p>.</p> <p>“Then make the standing pieces of wood for the meeting tent out of acacia wood. Each piece of wood will be as long as five long steps, and as wide as one step. Make two joint-pieces in each piece of wood for joining them together. Do this for all the pieces of wood of the meeting tent. Set up twenty pieces of wood for the south side of the meeting tent. Make forty silver bases under the twenty pieces of wood, with two holes in each one for joining the two joint-pieces on each piece of wood.</p>
New Living Translation	<p>“For the framework of the Tabernacle, construct frames of acacia wood. Each frame must be 15 feet high and 27 inches wide, [Hebrew <i>10 cubits</i> [4.6 meters] <i>high</i> and <i>1.5 cubits</i> [69 centimeters] <i>wide</i>.] with two pegs under each frame. Make all the frames identical. Make twenty of these frames to support the curtains on the south side of the Tabernacle. Also make forty silver bases—two bases under each frame, with the pegs fitting securely into the bases.</p>
Unlocked Dynamic Bible Unfolding Bible Simplified	<p>.</p> <p>Tell them to make forty-eight frames from acacia wood, frames that will be set up to hang the sacred tent covers from them. Each frame is to be four and one-half meters long and three-quarters of a meter wide. They must make two projections at the bottom of each frame. These will be to fasten the frames to the bases underneath them. They must make these projections at the bottom of each frame. Make twenty frames for the south side of the sacred tent. Tell them to make forty silver bases to go underneath them. Two bases will go under each frame. The projections at the bottom of each frame are to be made to fit into the bases.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘You must also make tent posts from durable wood.</p> <p>Each post should be seven and three-quarters feet long and two and a half feet thick.</p> <p>All the posts should have two joints for connections.</p> <p>You should make twenty posts for the north side, and forty silver sockets should be made to connect them, with a [base] socket for each of the posts.</p>
Beck’s American Translation Common English Bible	<p>.</p> <p>Make acacia-wood boards to stand upright as a frame for the dwelling. Each board will be fifteen feet long and twenty-seven inches wide. Put two pegs on each board for joining them to each other. Do this for all the dwelling’s boards. Make twenty boards for the dwelling’s southern side. Then make forty silver bases to go under the twenty boards. There will be two bases under the first board for its two pegs, two bases under the next board for its two pegs, and so on.</p>
New Advent (Knox) Bible	<p>Then make upright frames of acacia wood to support the tabernacle. Each must be ten cubits high, and a cubit and a half wide; and at the sides of it, two tenon-pieces must jut out, so that each frame can be mortised to the next; all the frames are to be made in this manner.[4] Twenty of these will be on the south, facing the midday sun, with forty silver sockets, two at the foot of each frame, close to the corners; and twenty more on the opposite side, that looks northwards; these again will have forty silver sockets, two at the foot of each frame. Vv. 20–21 are included for context.</p>

[4] The Latin version evidently thinks of the frames as mortised to one another; some interpret the Hebrew text as meaning that each frame consisted of two uprights joined together by cross-pieces.

Translation for Translators

Instructions for the framework for the Sacred Tent

“ Tell them to make 48 frames from acacia wood, frames that will be set up from which to hang the Sacred Tent covers . Each frame is to be ◀five yards/four meters▶ long and ◀27 in./66 cm.▶ wide. They must make two projections at the bottom of each frame. These will be to fasten the frames to the bases underneath them. They must make these projections at the bottom of each frame. Make twenty frames for the south side of the Sacred Tent. Tell them to make forty silver bases to go underneath them. Two bases will go under each frame. The projections at the bottom of each frame are to be made to fit into the bases.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

Make boards for the tabernacle of acacia wood, placed upright.	Literally, "hollow tapers." Thus these boards were not to be solid-core boards. Hollow-core boards would be lighter in weight.
Each board shall be ten cubits long and one and a half cubits wide.	
Each board shall have two tenons, set in order one against another: all the boards of the tabernacle shall be made this way.	Literally, "projections." A tenon is a projection, made as part of the wood itself, meant for insertion into a cavity of some kind. This cavity could be either a mortise (a hollowed-out cavity) in an adjoining piece of wood, or, as in this case, a metal socket (see below).
Make twenty boards for the tabernacle, located on the south side facing southward.	Literally, "toward the Negev," which was the southernmost part of the Promised Land.
Make forty sockets of silver under the twenty boards; two sockets for the tenons of each board's end.	Shortened. Silver is a metal of redemption and is in fact the same word used for "money." This is also true in certain modern languages, especially the Romance languages.

Ferrar-Fenton Bible

"You also make the boards of the Sanctuary of acacia wood, planed; ten cubits the length of each board, and a cubit and a half the breadth of each plank. You shall set clasps upon the first plank at the edges of each of its counterparts. You shall do the same to all the planks of the Sanctuary. And make the planks for the Sanctuary twenty planks for the face to the right; with forty sockets of silver to fix under the twenty planks. Two sockets under each plank to fix the clutches into.

God's Truth (Tyndale)

And you shall make boards for the habitation of sethim wood to stand upright: ten cubits long shall every board be, and a cubit and an half broad. Two feet shall one board have to couple them together withal, and so you shall make unto all the boards of the habitation. And you shall make twenty boards for the habitation on the south side, and you shall make forty sockets of silver and put them under the twenty boards: two sockets under every board, for their two feet.

HCSB

International Standard V

“You are to make upright boards of acacia wood for the tent. Each board is to be fifteen feet [Lit. ten cubits; or about 4.6 meters] long and 27 inches wide. [Lit. one and a half

cubits the width of each board; or about 0.7 meters] Each board is to have two pegs joined to one another, and you are to do this for all the boards of the tent. You are to make the boards for the tent: twenty boards for the south side. [Lit. toward the Negev (south), toward Teman (a city to the south)] And you are to make 40 silver sockets [Or bases; and so through chapter 27] under the twenty boards: two sockets under the one board for its two pegs and two sockets under the next [Lit. the one; and so through chapter 27] board for its two pegs.

Jubilee Bible 2000
H. C. Leupold
Lexham English Bible

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"And you will make the frames [Or "boards" or "planks"] for the tabernacle of acacia wood as uprights. [Literally "standing"]
The length of the frame [Or "board" or "plank"] will be ten cubits, and the width of the one frame [Or "board" or "plank"] will be one and a half cubits.
You will make two pegs [Literally "hands"] for the one frame [Or "board" or "plank"] for joining each to another [Literally "a woman to her sister"] and likewise for all the frames [Or "boards" or "planks"] of the tabernacle.
And you will make the frames [Or "boards" or "planks"] for the tabernacle with twenty frames [Or "boards" or "planks"] for the south [Literally "south southward"] side.
And you will make forty silver bases under the twenty frames, [Or "boards" or "planks"] with two bases under the one frame [Or "board" or "plank"] for its two pegs [Literally "hands"] and two bases under the next [Literally "one"] frame [Or "board" or "plank"] for its two pegs. [Literally "hands"]

NIV, ©2011
Peter Pett's translation
Unfolding Bible Literal Text
Unlocked Literal Bible
Urim-Thummim Version

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You will fashion a covering for the tent of red dyed rams' skins, and a covering on top of animal hides. You will make upright boards for the tabernacle of acacia wood. The length of the board will be 15 feet and its width 2 1/4 feet. Two tenons will be in one board for joining together, make these for all the boards of the tabernacle. So then you will make the boards for the tabernacle, 20 boards on the south side southward. You will make 40 sockets of silver under the 20 boards, 2 sockets under one board for its 2 tenons, and 2 sockets under another board for its 2 tenons.

Wikipedia Bible Project

And you made the planks for the dwelling, out of acacia trees, standing. Ten cubits the length of the plank, and one cubit and a half cubit the width of one plank. Two plugs will there be on one plank, intertwined, one with her sister, thus you will make for each of the planks of the dwelling. And you made the planks for the dwelling, twenty planks for the Negev-side Teiman-side (i.e south side). And forty silver sockets will you make, under the twenty planks, two supports under this plank, for its two plugs, and two supports under that plank for its two plugs.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) You are to make frames of acacia wood for the Holy Tent which will stand upright. Each board is to be ten cubits long and one and a half cubits wide. Each board shall have two arms that shall serve to fasten the boards in line; for all the frames of the Holy Tent you must do this. There will be twenty boards for the southern side of the Holy Tent. You are to make forty silver bases for putting under the twenty boards thus: two bases under the first board to receive its two matching arms, and so on for the other boards.

The Heritage Bible

And you shall make boards for the tabernacle of acacia wood standing up. The length of a board *shall be* ten cubits, and the width of one board *shall be* a cubit and a half cubit.

There shall be two hands in one board, equidistant one woman to her sister; thus you shall make for all the boards of the tabernacle. See Note 26:3

^{3 26:3} **each woman to her sister** is literally what is written. The curtains are simply referred to as feminine, and each one is like the other.

And you shall make the boards for the tabernacle, twenty boards on the Negev side southward.

And you shall make forty bases of silver under the twenty boards; two bases under one board for its two hands, and two bases under another board for its two hands.

New American Bible (2002)

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New American Bible (2011)

The Framework.

^bYou shall make frames for the tabernacle, acacia-wood uprights. The length of each frame is to be ten cubits, and its width one and a half cubits. Each frame shall have two arms* joined one to another; so you are to make all the frames of the tabernacle. Vv. 18–19 will be placed with the next passage for context.

* [26:17] Arms: lit., “hands.” According to some, they served as “tongue and groove” to mortise the structural elements; according to others, they were pegs that fitted into sockets in the pedestals.

^b. [26:15–30] Ex 36:20–34.

New English Bible–1970

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New Jerusalem Bible

'For the Dwelling you will make vertical frames of acacia wood. Each frame must be ten cubits long and one and a half cubits wide. Each frame must have twin tenons; that is how all the frames for the Dwelling must be made. You will make frames for the Dwelling: twenty frames for the south side, to the south, and make forty silver sockets under the twenty frames, two sockets under one frame for its two tenons, two sockets under the next frame for its two tenons;...

New RSV

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Revised English Bible–1989

Make for the Tabernacle frames of acacia-wood as uprights, each frame ten cubits long and one and a half cubits wide, and two tenons for each frame joined to each other. Do the same for all the frames of the Tabernacle. Arrange the frames thus: twenty frames for the south side, facing southwards, with forty silver sockets under them, two sockets under each frame for its two tenons; and for the second or northern side of the Tabernacle twenty frames with forty silver sockets, two under each frame. Vv. 20–21 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

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exeGesés companion Bible

*...and work boards for the tabernacle
of shittim timber standing up:
ten cubits the length of a board
and a cubit and a half the width of one board
- two hands in one board,
equidistant woman to sister:
thus you work for all the boards of the tabernacle:
and work the boards for the tabernacle
twenty boards on the south edge southward:
and work forty sockets of silver
under the twenty boards;
two sockets under one board for his two hands
and two sockets under one board for his two hands.*

Hebraic Roots Bible

And you shall make the boards for the tabernacle of acacia wood standing up. Ten cubits shall be the length of one board; and a cubit and a half the width of one board. Two pins shall be in one board, each connected to her sister piece. So you shall do to all the boards of the tabernacle. And you shall make the boards for the

Israeli Authorized Version
The Israel Bible (beta)
JPS (Tanakh—1985)
Kaplan Translation
The Scriptures 2009

tabernacle; twenty boards on the south side, southward. And you shall make forty sockets of silver for the twenty boards; two sockets under the one board for its two pins, and two sockets under the one board for its two pins.

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“And for the Dwelling Place you shall make the boards of acacia wood, standing up. Ten cubits is the length of a board, and a cubit and a half the width of each board, two tenons in each board for binding one to another. Do the same for all the boards of the Dwelling Place.

“And you shall make the boards for the Dwelling Place, twenty boards for the south side, and make forty sockets of silver under the twenty boards, two sockets under each of the boards for its two tenons.

Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL MAKE THE POSTS OF THE TABERNACLE OF INCORRUPTIBLE WOOD.

OF TEN CUBITS SHALL YOU MAKE ONE POST, AND THE BREADTH OF ONE POST OF A CUBIT AND A HALF.

TWO JOINTS SHALL YOU MAKE IN ONE POST, ANSWERING THE ONE TO THE OTHER: SO SHALL YOU DO TO ALL THE POSTS OF THE TABERNACLE. AND YOU SHALL MAKE POSTS TO THE TABERNACLE, TWENTY POSTS ON THE NORTH SIDE.

AND YOU SHALL MAKE TO THE TWENTY POSTS FORTY SILVER SOCKETS; TWO SOCKETS TO ONE POST ON BOTH ITS SIDES, AND TWO SOCKETS TO THE OTHER POST ON BOTH ITS SIDES.

Awful Scroll Bible

You is to have made, the boards for the dwelling place of acacia wood, standing up. Ten cubits is to be the length of a board, and a cubit and a half is to be the width of one board. Two tenons are to be in one board, attaching each to its sister, even was you to make the boards of the dwelling place. You is to have made the boards of the dwelling place, twenty boards on the south side, southward. You was to make forty sockets of silver for the twenty boards, two sockets under one board for its two tenons, and two sockets under the other board for its two tenons.

Charles Thomson OT
Concordant Literal Version

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You will make the hollow tapers for the tabernacle of standing acacia boards; ten cubits shall be the length of one hollow taper, and a cubit and a half cubit the width of one hollow taper.

Two sloping side boards shall there be to one hollow taper, being projected each to its fellow: thus shall you do for all the hollow tapers of the tabernacle.

You will make the hollow tapers for the tabernacle, twenty hollow tapers for the edge toward the Negev, southward;"

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

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

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And thou shalt make the kerashim (planks) of the Mishkan of acacia wood, standing erect.

Ten cubits shall be the length of each keresh (plank), and a cubit and a half shall be the width of each keresh (plank).

Two yadot (tenons, projections) shall there be in each keresh (plank), set in order one against another: thus shalt thou make for all the kerashim (planks) of the Mishkan.

And thou shalt make the kerashim (planks) for the Mishkan, twenty kerashim (planks) on the south side southward.

And thou shalt make arba'im sockets of kesef under the twenty kerashim (planks); two sockets under one keresh (plank) for its two yadot (tenons, projections), and two sockets under the next keresh (plank) for its two yadot.

Rotherham's *Emphasized B.* And thou shalt make a covering for the tent, of rams' skins dyed red,—and a covering of badgers' skins [above].

And thou shalt make boards for the habitation,—of acacia wood to stand up: ||ten cubits|| the length of the board,—and ||a cubit and a half cubit|| the breadth of each' board:

||two tenons|| to each' board, united one to another,—||thus|| shalt thou make for all the boards of the habitation. So then thou shalt make the boards for the habitation,—twenty boards, on the south side southwards. And <forty socketse of silver> shalt thou make under the twenty boards,—two sockets under the one' board for its two tenons, and two sockets under the next board for its two tenons.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

Boards and Sockets

“Then you shall make the boards for the tabernacle of acacia wood, standing upright [as a trellis-like frame]. The length of each board shall be ten cubits and the width of each board shall be one and a half cubits. Make two dovetails in each board for fitting [them] together; you shall do the same for all the tabernacle boards. You shall make the boards for the tabernacle [in the following quantities]: twenty boards for the south side. You shall make forty silver sockets under the twenty boards, two sockets under each board for its two dovetails, and two sockets under another board for its two dovetails; for the north side of the tabernacle there shall be twenty boards, and their forty silver sockets, two sockets under each board. For the back or west side of the tabernacle you shall make six boards. Vv. 20–21 are included for context.

The Expanded Bible

“Use acacia wood to make upright frames for the ·Holy Tent [Tabernacle]. Each frame must be ·fifteen feet [^Lten cubits] long and ·twenty-seven inches [^La cubit and a half] wide, with two pegs side by side. Every frame [^Lof the Holy Tent/Tabernacle] must be made the same way. Make twenty frames for the south side of the ·Holy Tent [Tabernacle]. Each frame must have two silver bases to go under it, a peg fitting into each base. You must make forty silver bases for the [^Ltwenty] frames.

Kretzmann's Commentary

Verses 15-30

The framework of the Tabernacle

And thou shalt make boards for the Tabernacle of shittim wood standing up, planks of acacia wood that were durable, such as could stand up under the strain of the wind and the frequent handling.

Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

Two tenons shall there be in one board, set in order one against another, each set of tenons, or small projections, fitting exactly into the corresponding sockets in the base below; thus shalt thou make for all the boards of the Tabernacle.

And thou shalt make the boards for the Tabernacle, twenty boards on the south side southward, the entire length of the Tabernacle thus being thirty cubits.

Syndein/Thieme
The Voice

And thou shalt make forty sockets of silver under the twenty boards, these silver feet, or bases, serving to hold the planks upright: two sockets under one board for his two tenons and two sockets under another board for his two tenons.

Construct the supporting frame panels for the congregation tent out of the acacia wood. Each panel should be 15 feet high and 27 inches wide. For every panel, carve two tenons so that one panel fits *perfectly* into the next. You will need 20 frame panels for the south wall of the congregation tent. Make 40 silver bases to support the 20 frame panels, two bases beneath each panel so that each fits securely into the bases *for support*.

Bible Translations with Many Footnotes:

'The Complete Tanach

"And you shall make the planks for the Mishkan of acacia wood, upright.

And you shall make the planks: It should have said, "And you shall make planks" [without the definite article], as it is said concerning each thing [i.e., each part of the Mishkan]. What is the meaning of "the planks"? Of those [particular planks] that were standing [ready] and designated for this [purpose]. Our patriarch, Jacob, planted cedars in Egypt, and when he was dying, he commanded his sons to bring them up with them when they left Egypt. He told them that the Holy One, blessed is He, was destined to command them to make a Mishkan of acacia wood in the desert. "See that they should be ready in your hands." This is what the liturgical poet composed in his liturgical poem [the beginning of the Yotzer for the first day of Passover]: "It [God's voice] flew to the planting of the quickened ones, the cedar beams of our houses," for they hurried to have them [the cedars] ready in their hands prior to this moment, [i.e., prior to the command to build the Mishkan]. — [from Mid. Tanchuma 9]

acacia wood, upright: Heb. עֲצֵי זֵאֵי, estantivs in Old French, upright, perpendicular. The length of the planks shall be perpendicular [to each other] in the walls of the Mishkan. You shall not make the walls of horizontal planks, so that the width of the planks will be along the height of the walls, one plank [lying] upon [another] plank. — [from Jonathan, Yoma 72a]

"Ten cubits [shall be] the length of each plank, and a cubit and a half [shall be] the width of each plank.

Ten cubits [shall be] the length of each plank: [From here] we learn [that] the height of the Mishkan was ten cubits. — [from Shab. 92a]

and a cubit and a half [shall be] the width: [From here] we learn [that] the length of the Mishkan, [which corresponds to the] twenty planks that were on the north[ern] and the south[ern sides] from east to west, was thirty cubits.

"Each plank shall have two square pegs, rung like, one even with the other; so shall you make all the planks of the Mishkan.

Each plank shall have two square pegs: He [Bezalel] would cut one cubit high into the plank from the bottom in its center, and leave one-fourth of its width on one side and one-fourth of its width on the other side, and these [resulting projections] are [called] the square pegs. Half the width of the plank was cut out in its center, (i.e., the plank, שַׁרְקָה, refers to what remained after he cut out from both sides; then the width of a cubit remained. The result is that half of the width of the plank in the middle is a half cubit. This is what Rashi explained explicitly on Shab. 98-[i.e.,] that in the center, the width of one-half cubit was cut out, and he [also] cut out a quarter of a cubit on each side. Every square peg was a quarter of a cubit wide, and the edge of each socket was a quarter of a cubit wide. Study this thoroughly. Then [you will see] that Ramban's complaint against Rashi will disappear, and his astonishment will no longer be valid.) and he would insert these square pegs into the sockets, which were hollow. And the sockets were one cubit high, and forty of them were placed consecutively-one next to the other-and the square pegs of the planks that were inserted into the hollow of the sockets were cut out on three of their sides. The width of the cut [was] as thick as the edge of the socket, so that the plank covered the entire top of the socket. Otherwise, there would be a space between one plank and the next plank equal to the thickness of the edge of the two sockets, which would then separate them. This is the meaning of what is said: "And they shall be matched evenly from below" (verse 24); i.e., he [Bezalel] shall cut out the sides of the square pegs so that the boards shall join, one [plank exactly] next to the other. — [from Baraitha Melecheth HaMishkan]

rung-like: Heb. תְּבִלּוֹ שֵׁם, [which means] made like the rungs of a ladder, [i.e.,] separated from one another with their ends planed off to be inserted into the openings of the sockets, like a rung that is inserted into the hole of the upright [beams] of a ladder. — [from Baraitha Melecheth HaMishkan]

one even with the other: One [square peg was] aligned opposite the other so that their cut-away parts would be even, one with the measurement of the other, so that of the two square pegs, one shall not be pulled [more] toward the inside and one pulled [more] toward the outside of the thickness of the plank, which was a cubit. The Aramaic translation of תְּבִלּוֹ is הִיטָא, hinges, because they resemble the hinges of a door, which are inserted into the holes of the threshold.

"And you shall make the planks for the Mishkan, twenty planks for the southern side.

for the southern side: Heb. הַנְּמִיתָר הַבְּגִנְתָּאֵל. [The word תָּאֵל is derived from הָאֵפ, which usually means "corner."] This [use of the word] הָאֵפ is not an expression meaning "corner," rather the whole side is referred to as הָאֵפ, as the Targum [Onkelos] renders: אֲמוֹרָד רְבִיעַ חוּרָל, to the side toward the south.

"And you shall make forty silver sockets under the twenty planks; two sockets under one plank for its two square pegs, and two sockets under one plank for its two square pegs

The Beams

Make upright beams for the tabernacle out of acacia wood.

Each beam shall be 10 cubits long, and one and a half cubits wide.

Each beam shall have two matching square pegs [carved out at the bottom]. All the beams for the tabernacle must be made in this manner.

Make 20 beams for the southern side of the tabernacle.

Place 40 silver bases under the 20 beams. There shall be two bases under each beam, one [to hold] each peg.

10 cubits...

The beams were therefore 15' x 2'3". They were one cubit thick. According to some, they were wedge-shaped, a cubit thick on the bottom, and one fingerbreadth (3/4') on top (Shabbath 98b). Other sources indicate that they were a handbreadth (3') thick (Josephus 3:6:3; cf. Abarbanel).
matching

(Rashbam), or 'parallel' (Radak, Sherashim, cf. 1 Kings 7:28), or 'tapered' (Rashi).

Others translate the verse, 'Each beam shall have two pegs, [and they shall also] be plugged into one another.' This indicates that on the sides of the beams there were pegs and holes to receive them (Ramban; Bareitha 1). These pegs were 3 3/4 cubits (5' 7 1/2") from each end of the beams (Maaseh Choshev 2:7).

square pegs

These were 1 cubit long so that they were covered by the bases (Exodus 26:19). These pegs were formed by carving around 1/3 inch (0.9 cm) all around the beam, and a notch twice as thick in the center (Ramban; see note on Exodus 26:18). According to others, each peg was 1/2 x 1/4 cubit (9" x 4 1/2"), and was made by carving out 1/4 cubit all around the beam, and 1/2 cubit in the middle (Rashi; Maaseh Choshev 4:8).

20 beams

Since each beam was 1 1/2 cubits wide, the wall was 30 cubits (45') long.

silver bases

The outer dimensions of each base were one cubit high, one cubit thick, and 3/4 wide, one half the width of a beam. It is simple to calculate that the walls of the bases could have been no more than around 1/3 inch (0.9 cm.) thick. [Each base weighed one talent (Exodus 38:27), which is 150 pounds or 68.4 kg (see note on Exodus 25:39). Since silver has a specific gravity of 10.5, each base had a volume of 6514 cc. The circumference of each base was 3 1/2 cubits or 160 cm. and its height was one cubit or 45.72 cm. By simple division, the width of a wall comes out to be 0.9 cm. thick.].

According to the opinion that the walls of the bases were 1/4 cubit thick (Rashi on Exodus 26:17), we must say that the bases were hollow. (If they were solid, each base would weigh 627 kg. or over 9 talents, in contradiction to an explicit verse stating that each one weighed only one talent).

NET Bible®

"You are to make the frames²⁵ for the tabernacle out of²⁶ acacia wood as uprights.²⁷ Each²⁸ frame is to be fifteen feet long, and each frame is to be two feet three inches wide, with two projections²⁹ per frame parallel one to another.³⁰ You are to make all the frames of the tabernacle in this way. So you are to make the frames for the tabernacle: twenty frames for the south side³¹ and you are to make forty silver bases to go under the twenty frames – two bases under the first frame for its two projections, and likewise³² two bases under the next frame for its two projections;...

^{25tn} There is debate whether the word מִשְׁרָשִׁים (haqqyrashim) means "boards" (KJV, ASV, NAB, NASB) or "frames" (NIV, NCV, NRSV, TEV) or "planks" (see Ezek 27:6) or "beams," given the size of them. The literature on this includes M. Haran, "The Priestly Image of the Tabernacle," HUCA 36 (1965): 192; B. A. Levine, "The Description of the Tabernacle Texts of the Pentateuch," JAOS 85 (1965): 307-18; J. Morgenstern, "The Ark, the Ephod, and the Tent," HUCA 17 (1942/43): 153-265; 18 (1943/44): 1-52.

^{26tn} "Wood" is an adverbial accusative.

^{27tn} The plural participle "standing" refers to how these items will be situated; they will be vertical rather than horizontal (U. Cassuto, Exodus, 354).

^{28tn} Heb "the frame."

^{29sn} Heb "hands," the reference is probably to projections that served as stays or supports. They may have been tenons, or pegs, projecting from the bottom of the frames to hold the frames in their sockets (S. R. Driver, Exodus, 286).

^{30tn} Or "being joined each to the other."

^{31tn} Heb "on the south side southward."

^{32tn} The clause is repeated to show the distributive sense; it literally says, "and two bases under the one frame for its two projections."

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) the boards (for) the dwelling of / of acacia standing up, ten forearms is the length of the board, and a forearm and a half a forearm is the width of the (one) board, two hands (for) the (one) board for being joined together, (each) to her sister, so you will (make) (for) all the boards of the dwelling, and you will (make) the boards (for) the dwelling, / boards (for) the edge unto the "Negev Parched", unto the south, and you will (make) / footings of silver under / of the boards, two footings under the (one) board (for) his two hands , and two footings under the (other) board (for) his two hands,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. **Boards and Bases**

"Then you shall make the boards for the tabernacle of acacia wood, standing upright. ^[z]Ten cubits shall be the length of ^[aa]each board and one and a half cubits the width of each board. There shall be two tenons for each board, ^[ab]fitted to one another; that is what you shall do for all the boards of the tabernacle. You shall make the boards for the tabernacle: twenty boards ^[ac]for the south side. You shall make forty bases of silver under the twenty boards, two bases under one board for its two tenons and two bases under another board for its two tenons;.

^[z] Exodus 26:16 About 15 ft. long and 2.2 ft. wide or 4.6 m and 68 cm

^[aa] Exodus 26:16 Lit the

^[ab] Exodus 26:17 Lit bound

^[ac] Exodus 26:18 Lit toward the side of the Negev to the south

New European Version

The Boards of the Tabernacle

You shall make the boards for the tabernacle of acacia wood, standing up. Ten cubits shall be the length of a board, and one and a half cubits the breadth of each board. There shall be two tenons in each board, joined to one another: thus you shall make for all the boards of the tabernacle. You shall make the boards for the tabernacle, twenty boards for the south side southward. You shall make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenon.

New King James Version

"And for the tabernacle you shall make the boards of acacia wood, standing upright. Ten cubits shall be the length of a board, and a cubit and a half shall be the width of each board. Two tenons [Projections for joining, lit. *hands*] shall be in each board for binding one to another. Thus you shall make for all the boards of the tabernacle. And you shall make the boards for the tabernacle, twenty boards for the south side. You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons.

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation
Young's Updated LT

“And you have made the boards for the tabernacle, of shittim wood, standing up; ten cubits is the length of the board, and a cubit and a half the breadth of the one board; two handles are to the one board, joined one unto another; so you will make for all the boards of the tabernacle; and you have made the boards of the tabernacle: twenty boards for the south side southward; and forty sockets of silver you will make under the twenty boards, two sockets under the one board for its two handles, and two sockets under the other board for its two handles.

The gist of this passage:
15-19

Exodus 26:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘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>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resH</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
‘êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּים/שִׁטָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i>]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008
‘âmad (עֹמֵד) [pronounced <i>gaw-MAHD</i>]	<i>those taking a stand, the ones standing [nearby], remaining ones; attendants; are standing, are remaining, are waiting; are enduring; standing, being upright</i>	masculine plural, Qal active participle	Strong's #5975 BDB #763

Translation: You will make the boards for the Tabernacle [using] acacia wood lumber [which will be set up in a] vertical [position].

The boards used to make the Tabernacle will be made out of acacia wood lumber.

I do not know what it means for these boards to be standing, unless the idea is, they we be placed upright when installed for the Tabernacle. The intent is that these boards are used upright.

Acacia Wood (a graphic); from **Bible Students Daily**; accessed January 19, 2021.

Acacia wood will be referenced three times in this chapter.

Exodus 26:15 You will make the boards for the Tabernacle [using] acacia wood lumber [which will be set up in a] vertical [position].

This is what the curtains will hang on and/or hang over.



Exodus 26:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘eser (עָשָׂר) [pronounced GEH-ser]	ten	masculine numeral; construct form	Strong's #6235 BDB #796
’ammôwth (אֹמָת) [pronounced ahm-MOHTH]	cubits (18 inches)	feminine plural noun	Strong's #520 BDB #52
’ôrek ^e (רָעָק) [pronounced OH-reck]	length; forbearance, self-restraint	masculine singular construct	Strong's #753 BDB #73
qeresh (קֶרֶשׁ) [pronounced KEH-resch]	board, boards; slab; plank; frame	masculine singular noun with the definite article; pausal form	Strong's #7175 BDB #903
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
’ammâh (אֹמָה) [pronounced ahm-MAW]	cubit (18 inches); often cubits in the singular	feminine singular noun	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
chätsiy (חֲצִי) [pronounced khuh-TSEE]	half, middle	masculine singular construct	Strong's #2677 BDB #345

Exodus 26:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit</i> (18 inches); often <i>cubits</i> in the singular	feminine singular noun with the definite article	Strong's #520 BDB #52
rôchab (רוֹחַב) [pronounced <i>ROH-khab</i> ʰ]	<i>breadth, width, expanse</i>	masculine singular construct	Strong's #7341 BDB #931
qeresh (קֶרֶשׁ) [pronounced <i>KEH-res</i> h]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
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: [Each] board [should be] 10 cubits [in] length and the width [should be] a cubit and a half [for] each board.

Each board will be 15' long and 27" wide (that is 2'3"). Nothing is said about the thickness of each board.

Exodus 26:16 [Each] board [should be] 10 cubits [in] length and the width [should be] a cubit and a half [for] each board. (Kukis mostly literal translation)

These boards will be about fifteen foot by a little over two feet.

Exodus 26:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿeser (עָשֶׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral; construct form	Strong's #6235 BDB #796
yâdôwth (יָדוֹת) [pronounced <i>yawd-OATH</i>]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun	Strong's #3027 BDB #388
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qeresh (קֶרֶשׁ) [pronounced <i>KEH-res</i> h]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
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: [There will be] 10 hands for each board,...

What I think this is all about is, along the side, there will be 10 *grabbers*, or connections between each pair of boards to hold them together. If these grabbers are the sockets mentioned below or something else, I do not know. Also, would there be 5 *grabbers* on each side or 10?

Exodus 26:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâlab (שָׁלַב) [pronounced shaw-LAHB]	<i>being bound, being joined; being set equidistance [from one another], those being equally distant, things set in order</i>	feminine plural, Pual participle	Strong's #7947 BDB #1016
ʾishshâh (אִשְׁשָׁה) [pronounced eesh-SHAW]	<i>each, every</i>	feminine singular pronoun	Strong's #802 BDB #61
This is the same word used for <i>woman, wife</i> .			
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâchôwth (אָחוּת) [pronounced aw-KHOWTH]	<i>another; this is the same word used to mean, sister, half-sister; relative</i>	feminine singular; pronominal use	Strong's #269 BDB #27
These words are variously translated <i>together, one against another, one [to] another, each to her sister, one to the other, each to her sister [piece], to each other</i> .			

Translation: ...one being joined to the other.

I am assuming that these boards will be standing next to one another and fastened together in some manner along the sides.

In this passage, these boards will be held in place by the sockets in which they sit and by the *grabbers* which hold the boards in place, side to side.

Exodus 26:17c

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 ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced koh]	<i>with a plural noun, it is rendered all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Exodus 26:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine plural construct	Strong's #7175 BDB #903
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: [This is how] you will make all of the boards for the Tabernacle.

This is how all of the boards will be made for the Tabernacle.

Exodus 26:17 [There will be] 10 hands for each board, one being joined to the other. [This is how] you will make all of the boards for the Tabernacle. (Kukis mostly literal translation)

We should look at this word translated *tenons* in the KJV and in Owen's translation. The Hebrew word is yâd (יָד) [pronounced yawd] and it means *hand*. It occurs over 1500 times in the Old Testament. Other translations translate this word in this context as *pegs, projections, handles*; and the idea here is that this is how the boards are fitted together. They grasp each other by shaking hands and my guess is that this was a technical builder's term which came from the idea of either shanking hands or using one's hands to grasp something.

Exodus 26:18a

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
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: You will make [all] the boards of the Tabernacle [in this way].

I believe that this begins the next thought. The idea might be not so much the individual boards, but how all of them are dealt with as a *standing* group.

Exodus 26:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿesrîym (עֶשְׂרִים) [pronounced ʿes- REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
qeresh (קֶרֶשׁ) [pronounced KEH-resʰ]	<i>board, boards; slab; plank; frame</i>	masculine singular noun	Strong's #7175 BDB #903
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פֶּאֶה) [pronounced pay-AWH]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
negeb (נֶגֶב) [pronounced ne-GHE ^B V]	<i>south, southward, toward the south; south-country; often transliterated Negev or Negeb</i>	masculine singular noun with the directional hê	Strong's #5045 BDB #616
têymân (תֵּימָן) [pronounced tay- MAWN]; also spelled without the yohd (י)	<i>south, southward, whatever is on the right (so the southern quarter); south (of territory); southern quarter (of the sky); toward the south, southward (of direction) south wind</i>	feminine singular noun; with the directional hê (it means <i>southward</i> with the directional hê)	Strong's #8486 BDB #412

Translation: You will make 20 boards [just like this] for the south side of the Tabernacle.

20 boards will be used for the south side of the Tabernacle. I do not understand why the two different nouns are used here. This would make the length of this *fence* 45'.

Exodus 26:18 You will make [all] the boards of the Tabernacle [in this way]. You will make 20 boards [just like this] for the south side of the Tabernacle. (Kukis mostly literal translation)

Apparently, this will be quite sturdy when it is finished. It will be something which can be taken apart, but it is much more substantial than tents that we are used to.

Exodus 26:19a			
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
ʿar̥bâʾîm (אַרְבָּעִים) [pronounced ar̥-BAW- GEEM]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917

Exodus 26:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿeden (אֶדֶן) [pronounced EH-dehn]	base, pedestal; foundation, socket; a basis (of a building, a column, etc	masculine singular construct	Strong's #134 BDB #10
BDB: base, pedestal, socket (strong, firm); pedestals of gold on which marble pillars were set; pedestals of the earth, foundation of the earth; pedestals, bases, or sockets on which tabernacle stood.			
keṣeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun	Strong's #3701 BDB #494
ʿāsâh (עָשָׂה) [pronounced ʿaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation	Strong's #8478 BDB #1065
ʿesrîym (עֶשְׂרִים) [pronounced ʿes-REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
qeresh (קֶרֶשׁ) [pronounced KEH-res]	board, boards; slab; plank; frame	masculine singular noun with the definite article; pausal form	Strong's #7175 BDB #903

Translation: You will attach [lit., make] 40 silver sockets below the 20 boards,...

At the bottom of each board is going to be some sort of a base to allow the board to stand up.

Exodus 26:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shenêy (שְׁנַיִם) [pronounced shen-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040
ʿeden (אֶדֶן) [pronounced EH-dehn]	base, pedestal; foundation, socket; a basis (of a building, a column, etc	masculine plural noun	Strong's #134 BDB #10
BDB: base, pedestal, socket (strong, firm); pedestals of gold on which marble pillars were set; pedestals of the earth, foundation of the earth; pedestals, bases, or sockets on which tabernacle stood.			
tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation	Strong's #8478 BDB #1065

Exodus 26:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

Translation: ...2 sockets under each board to hold [them in place] [lit., for two hands],...

Each board will have two bases, two ways for the board to grip the floor (ground).

Exodus 26:19c

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
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eden (אֵדֵן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10

BDB: *base, pedestal, socket (strong, firm); pedestals of gold on which marble pillars were set; pedestals of the earth, foundation of the earth; pedestals, bases, or sockets on which tabernacle stood.*

tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Exodus 26:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

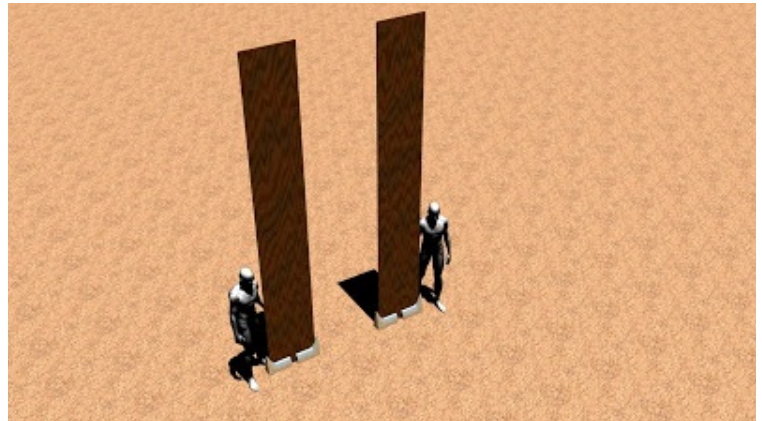
Translation: ...and 2 sockets under [the next] board to hold [them in place] [lit., for two hands].

Each board appears to have two bases which allow the board to grip the ground in two place (two hands).

Two Boards, Four Sockets (a graphic); from [the aleph tav project](#); accessed December 26, 2020.

This is supposed to give the idea of the size of these boards, each standing upon two sockets; with a person standing next to the boards for perspective. I saw several examples of the way that these boards and sockets may have looked. In

most cases, according to the graphics I looked at, it is the sockets which allow these boards to stand upright. In one case, the boards fit into the sockets as boards might sit upon a concrete deck block.



A Concrete Deck Block (a graphic); from [Lowes](#); accessed December 26, 2020.

These blocks are designed to accommodate boards sitting in them and being held in place.

Another illustration I saw had portions of the wood boards cut to fit tightly into the openings of the sockets.

Exodus 26:19 You will attach [lit., make] 40 silver sockets below the 20 boards, 2 sockets under each board to hold [them in place] [lit., for two hands], and 2 sockets under [the next] board to hold [them in place] [lit., for two hands]. (Kukis mostly literal translation)



These bases will hold the boards upright. Something which I would have never noticed had it not been pointed out to me by the NIV Bible is that the forty bases of silver here, the 40 in v. 21, the 16 in v. 25 and the 4 in v. 32 make up 100, which is the number of talents of silver which the Israelites came up with in Ex. 38:27.

Exodus 26:15–19 You will make the boards for the Tabernacle [using] acacia wood lumber [which will be set up in a] vertical [position]. [Each] board [should be] 10 cubits [in] length and the width [should be] a cubit and a half [for] each board. [There will be] 10 hands for each board, one being joined to the other. [This is how] you will make all of the boards for the Tabernacle. You will make [all] the boards of the Tabernacle [in this way]. You will make 20 boards [just like this] for the south side of the Tabernacle. You will attach [lit., make] 40 silver sockets below the 20 boards, 2 sockets under each board to hold [them in place] [lit., for two hands], and 2 sockets under [the next] board to hold [them in place] [lit., for two hands]. (Kukis mostly literal translation)

Exodus 26:15–19 The wood for the Tabernacle will be acacia wood lumber. Each board will be 15' long and 27" wide. Altogether, there will be 10 points of contact for each pair of boards to hold the boards together. You will make 20 boards for the south side of the Tabernacle, using 40 silver sockets for 20 boards, so that there are 2 sockets under each board to grab adjacent boards in two ways. (Kukis paraphrase)

And for the side of the Tabernacle, the second, to a side of north, twenty a board; and their forty sockets of silver, two of sockets under the board the one and two of sockets under the board the one.

Exodus
26:20–21

For the second side of the Tabernacle, the north side, [make] 20 boards [just like the boards on the south side]; and [for them make] 40 sockets [or, *bases*] of silver, 2 sockets under one board, and 2 sockets under the next [lit., *the one*] board.

You will also cut 20 boards for the north side, and you will make 40 bases out of silver, enough to place two bases under each board.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And for the side of the Tabernacle, the second, to a side of north, twenty a board; and their forty sockets of silver, two of sockets under the board the one and two of sockets under the board the one.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And for the second side of the tabernacle, on the northern side, twenty boards and their forty sockets of silver; two sockets under one board, and two sockets under another.
Targum (Pseudo-Jonathan)	And for the second side of the tabernacle towards the north wind twenty boards, and their forty bases of silver; two bases under one, and two bases under the other board.
Revised Douay-Rheims	In the second side also the tabernacle that looks to the north, there shall be twenty boards, Having forty sockets of silver, two sockets shall be put under each board.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	For the second side of the Tabernacle, on the north side, twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And for the other side of the tabernacle on the north side there shall be twenty boards, And their forty sockets of silver; two sockets under one board and two sockets under another board.
Samaritan Pentateuch	And for the second side of the tabernacle on the north side [there shall be] you shall make twenty boards: And their forty sockets [of] silver; two sockets under one board, and two sockets under another board. Vv. 21–22 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And for the next side, toward the south, twenty posts, and their forty silver sockets: two sockets to one post on both its sides, and two sockets to the other post on both its sides.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And twenty boards for the second side of the house on the north, With their forty silver bases, two under every board.
Easy English	Make 20 boards for the north side of the tabernacle and 40 pieces of silver, two under each board.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Make 20 more frames for the other side (the north side) of the Holy Tent. And make 40 silver bases for these frames--two bases under each frame.
God's Word™	For the north side of the inner tent make 20 frames and 40 silver sockets, two at the bottom of each frame.
Good News Bible (TEV)	.
The Message	...the same construction on the north side of The Dwelling; ...
Names of God Bible	For the north side of the inner tent make 20 frames and 40 silver sockets, two at the bottom of each frame.
NIRV	For the north side of the holy tent make 20 frames and 40 silver bases. Put two bases under each frame.
New Simplified Bible	»Prepare twenty frames for the north side of the inner tent. »Also forty silver sockets, two at the bottom of each frame.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Place two silver stands under each frame with sockets for the pegs, so the frames can be joined together. Twenty of these frames are to be used along the south side and twenty more along the north. (Vv. 18–21)
The Living Bible	On the north side there will also be twenty of these frames, with their forty silver bases, two bases for each frame, one under each edge.
New Berkeley Version	.
New Life Version	Cut twenty pieces of wood for the north side of the meeting tent. And make forty silver bases, two under each piece of wood.
New Living Translation	For the north side of the Tabernacle, make another twenty frames, with their forty silver bases, two bases under each frame.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Similarly, tell them to make twenty frames for the north side of the sacred tent. They must make forty silver bases for them also with two bases to be put under each frame.

Partially literal and partially paraphrased translations:

American English Bible	Then make twenty posts for the south side of the Tent, and forty silver sockets to connect each end of the posts.
Beck's American Translation	.
Common English Bible	For the dwelling's other side on the north, make twenty boards and their forty silver bases, two bases under the first board, two bases under the next board, and so on.
New Advent (Knox) Bible	.
Translation for Translators	Similarly, tell them to make twenty frames for the north side of the Sacred Tent. They must make forty silver bases for them also, with two bases to be put under each frame.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	On the second, or northern, side, make twenty more boards boards, and forty silver sockets for them, two sockets within the end of each board.
Ferrar-Fenton Bible	"And upon the second side of the Sanctuary, to face the north, twenty planks, and forty sockets of silver, two sockets under each plank, and two clutches under each plank.
God's Truth (Tyndale)	In like manner in the north side of the habitation there shall be twenty boards and forty sockets of silver: two sockets under every board.
HCSB	.
International Standard V	"For the second side of the tent to the north you are to make [The Heb. lacks you are to make] twenty boards and 40 silver sockets for them, two sockets under one board and two sockets under the next board.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And for the second side of the tabernacle, the north side, <i>there will be</i> twenty frames [Or "boards" or "planks"] and their forty silver bases, with two bases under the one frame [Or "board" or "plank"] and two bases under the next [Literally "one"] frame. [Or "board" or "plank"]
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	For the second side of the tabernacle, on the north side, you must make twenty frames and their forty silver bases. There must be two bases under the first frame, two bases under the next frame, and so on.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	...for the other edge of the dwelling, facing north, twenty planks. And their forty sockets will be of silver, two sockets under the one plank, and two sockets under the one plank.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The other side of the tabernacle, on the north, is to have also twenty boards 21 supported by forty silver bases, two bases under each board.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Make the frames of the tabernacle as follows: twenty frames on the south side, with forty silver pedestals under the twenty frames, two pedestals under each frame for its two arms; twenty frames on the other side of the tabernacle, the north side, with their forty silver pedestals, two pedestals under each frame. Vv. 18–19 are included for context.
New English Bible–1970	.
New Jerusalem Bible	...and for the other side of the Dwelling, the north side, twenty frames and forty silver sockets, two sockets under one frame, two sockets under the next frame.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

The Complete Tanach	"And for the second side of the Mishkan on the northern side twenty planks. "And their forty silver sockets: two sockets under one plank and two sockets under one plank.
Complete Jewish Bible	.
exeGesés companion Bible	And for the second side of the tabernacle: on the north edge, twenty boards; and their forty sockets of silver:

	two sockets under one board and two sockets under one board.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	For the second side of the tabernacle to the north, there shall [likewise] be 20 beams and 40 silver bases. [Here too] there shall be two sockets under each and every beam.
<i>The Scriptures</i> 2009	“And for the second side of the Dwelling Place, on the north side, twenty boards, and their forty sockets of silver, two sockets under each of the boards.
Tree of Life Version	Likewise, for the second side of the Tabernacle, on the north side, there are to be 20 boards, with their 40 bases of silver. Two bases go under one board and two bases under the next board.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Even so on the other side of the dwelling place, on the north side, is to be twenty boards, with their forty silver sockets, two sockets under one board, and two sockets under the other board.
Charles Thomson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And for the second wall of the Mishkan on the tzaḥon (north) side there shall be twenty kerashim (planks): And their arba'im sockets of kesef; two sockets under one keresh (plank), and two sockets under the next keresh (plank).
Rotherham's <i>Emphasized B.</i>	And <on the second side of the habitation\ towards the north> twenty boards; and their forty sockets of silver,— two sockets under the one' board, and two sockets under the next' board.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Make twenty more frames for the [¹ second side on the] north side of the ·Holy Tent [Tabernacle] and forty silver bases for them—two bases for each frame.
Kretzmann's Commentary	And for the second side of the Tabernacle on the north side there shall be twenty boards; and their forty sockets of silver: two sockets under one board and two sockets under another board, the north and the south wall of the Tabernacle thus being constructed in exactly the same manner.
Syndein/Thieme	.
The Voice	Make 20 frame panels for the north [Greek manuscripts read “south.”] wall of the tent as well, sitting on 40 silver bases—two bases beneath each of the 20 panels.

Bible Translations with Many Footnotes:

The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and (for) the second rib of the dwelling, to the north edge, is / boards, and their / footings of silver, two footings under the (one) board, and two footings under the (other) board,...
Charles Thomson OT	And for the other side towards the south, twenty pilasters with their forty bases of silver, two for each pilaster for both the ends thereof:...
C. Thompson (updated) OT Context Group Version	. And for the second side of the tabernacle, on the north side, twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	And for the second side of the tabernacle, the north side, <i>there shall be</i> twenty boards and their forty sockets of silver: two sockets under each of the boards.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"And for the second side of the tabernacle, for the north side, are twenty boards, and their forty sockets of silver, two sockets under the one board, and two sockets under another board.

The gist of this passage:

20-21

Exodus 26:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tsâlê ^c (צלע) [pronounced <i>TSAY-lawg</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854
mîsh ^e kân (משכן) [pronounced <i>mish'-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Exodus 26:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shênîyth (שֵׁנִיִּית) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another.</i> When only two items are named, it can be rendered <i>[the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פֶּֽאֱהָ) [pronounced pay-AWH]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
tsâphôwn (צָפוֹן) [pronounced tsaw-FOHN]	<i>north, northern, northward; north wind</i>	feminine singular noun	Strong's #6828 BDB #860
'es ^e rîym (עֲרִימִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
qeresh (קֶרֶשׁ) [pronounced KEH-resh]	<i>board, boards; slab; plank; frame</i>	masculine singular noun; pausal form	Strong's #7175 BDB #903

Translation: For the second side of the Tabernacle, the north side, [make] 20 boards [just like the boards on the south side];...

The word *second* applies to the *side of the Tabernacle*; not to the Tabernacle itself.

The details have already been given, so what remains for the north side is to give the basics. Moses was to oversee the making of 20 boards for the north side of the Temple.

Exodus 26:20 For the second side of the Tabernacle, the north side, [make] 20 boards [just like the boards on the south side];... (Kukis mostly literal translation)

From what I can grasp so far, these frames are for the tabernacle itself.

Exodus 26:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'îym (אַרְבָּעִים) [pronounced ar ^e -BAW-GEEM]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917

Exodus 26:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'eden (אֵדֶן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
BDB: <i>base, pedestal, socket (strong, firm); pedestals of gold on which marble pillars were set; pedestals of the earth, foundation of the earth; pedestals, bases, or sockets on which tabernacle stood.</i>			
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun; pausal form	Strong's #3701 BDB #494

Translation: ...and [for them make] 40 sockets [or, bases] of silver,...

These would be 40 sockets or 40 bases upon which each board would stand. This will match the other side exactly.

Exodus 26:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
'eden (אֵדֶן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...2 sockets under one board,...

There would be two sockets or bases under the first board.

Exodus 26:21c

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

Exodus 26:21c			
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
'eden (אֵדֵן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced KEH-resheh]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...and 2 sockets under the next [lit., the one] board.

There would be 2 sockets under each of the other boards as well.

Exodus 26:21 ...and [for them make] 40 sockets [or, bases] of silver, 2 sockets under one board, and 2 sockets under the next [lit., the one] board. (Kukis mostly literal translation)

We have exactly the same thing being built for the north side as id built for the south side.

Exodus 26:20–21 For the second side of the Tabernacle, the north side, [make] 20 boards [just like the boards on the south side]; and [for them make] 40 sockets [or, bases] of silver, 2 sockets under one board, and 2 sockets under the next [lit., the one] board. (Kukis mostly literal translation)

Exodus 26:20–21 You will also cut 20 boards for the north side, and you will make 40 bases out of silver, enough to place two bases under each board. (Kukis paraphrase)

And to a rear of the Tabernacle westward you will make six board and two of boards you will make for corners of the Tabernacle in the rear. And [there] are a doubling from to below; and together are doubled upon his head unto the ring the first. So are to both of them to both of the corners they are. And were eight boards and their sockets [of] silver—six and teen sockets, two of sockets under the board the one and two of sockets under the board the one.

Exodus
26:22–25

At the back of the Tabernacle towards the west, you will cut [lit., *make*] 6 boards; and you will cut [lit., *make*] 2 boards for the corners of the Tabernacle in the back. Below, there will be a doubling; together they are doubled over its top to the first ring. So, both of them correspond [lit., *are*] to both of the corners. [There] will be 8 boards and their silver sockets [or, *bases*]; 16 sockets [in all]. [You will make] two sockets [to place] under the first board and 2 sockets under the next [lit., *the first*] board.

At the back of the Tabernacle, you will cut 6 boards; and for each corner in the rear, you will use 2 boards. You will attach two boards together for the corners. Altogether, there will be 8 boards and their corresponding silver bases. You will make 16 bases altogether; two bases for each board.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And to a rear of the Tabernacle westward you will make six board and two of boards you will make for corners of the Tabernacle in the rear. And [there] are a doubling from to below; and together are doubled upon his head unto the ring the first. So are to both of them to both of the corners they are. And were eight boards and their sockets [of] silver—six and teen sockets, two of sockets under the board the one and two of sockets under the board the one.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
And for the side of the tabernacle westward thou shalt make six boards. And two boards thou shalt make at the corners of the tabernacle at their extremities; and they shall be united below and likewise united at head with one ring; so shall it be with both of them for the two corners. And they shall be eight boards, and their silver bases, sixteen bases; two bases under one board, and two bases under the other board.

Targum (Pseudo-Jonathan)

And for the side of the tabernacle westward thou shalt make six boards. And two boards shalt thou make at the corners of the tabernacle at their ends. And they shall be conjoined beneath, and in one manner shall be conjoined at their heads, with one ring; so shall it be with them both; for the two corners shall all they be. And there shall be eight boards and their silver bases; sixteen bases; two bases under one board, and two bases under another board.

Revised Douay-Rheims

But on the west side of the tabernacle you shall make six boards. And again other two which shall be erected in the corners at the back of the tabernacle. And they shall be joined together from beneath unto the top, and one joint shall hold them all. The like joining shall be observed for the two boards also that are to be put in the corners. And they shall be in all eight boards, and their silver sockets sixteen, reckoning two sockets for each board.

Douay-Rheims 1899 (Amer.) .
Aramaic ESV of Peshitta

For the far part of the Tabernacle westward you shall make six boards. You shall make two boards for the corners of the Tabernacle in the far part. They shall be double beneath, and in like manner they shall be entire to its top to one ring: thus shall it be for them both; they shall be for the two corners. There shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . <p>And for the sides of the tabernacle westward you shall make six boards. And two boards shall you make for the corners of the tabernacle on the two sides. And they shall be even at the bottom, and shall be coupled together above the head of it to one ring; thus it shall be for both sockets; they shall be for the two corners. And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.</p>
Samaritan Pentateuch	<p>And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.</p> <p>And they shall be eight boards, and their sockets [of] silver, sixteen sockets; two sockets under one board, two sockets under another board. Vv. 23–26 in the Samaritan Pentateuch.</p>
Updated Brenton (Greek)	<p>And on the back of the tabernacle at the part which is toward the west you shall make six posts. And you shall make two posts on the corners of the tabernacle behind. And it shall be equal below, they shall be equal toward the same part from the heads to one joining; so shall you make to both the two corners, let them be equal. And there shall be eight posts, and their sixteen silver sockets; two sockets to one post on both its sides, and two sockets to the other post.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And six boards for the back of the House on the west, With two boards for the angles of the House at the back. The two are to be joined together at the base and at the top to one ring, forming the two angles. So there are to be eight boards, with their sixteen silver bases, two bases under every board.</p>
Easy English	<p>Make six boards for the west end of the tabernacle. Then make two boards for the corners at the back of the tabernacle. You must fix them together at the lower edge and at the top. Use a ring to fix them together. Make both the corners the same. So there will be 8 boards and 16 pieces of silver, two under each board.</p>
Easy-to-Read Version–2001	<p>...for the rear of The Dwelling, which faces west, make six frames with two additional frames for the rear corners. Both of the two corner frames need to be double in thickness from top to bottom and fit into a single ring—eight frames altogether with sixteen sockets of silver, two under each frame.</p>
Easy-to-Read Version–2006 <i>God's Word</i> ™	.
Good News Bible (TEV)	<p>For the back of the Tent on the west, make six frames, and two frames for the corners. These corner frames are to be joined at the bottom and connected all the way to the top. The two frames that form the two corners are to be made in this way. So there will be eight frames with their sixteen silver bases, two under each frame.</p>
<i>The Message</i>	<p>...for the rear of The Dwelling, which faces west, make six frames with two additional frames for the rear corners. Both of the two corner frames need to be double in thickness from top to bottom and fit into a single ring—eight frames altogether with sixteen sockets of silver, two under each frame.</p>
Names of God Bible	<p>Make six frames for the far end, the west side. Make two frames for each of the corners at the far end of the inner tent. These will be held together at the bottom</p>

and held tightly at the top by a single ring. [Or “These are to be separated at the bottom but held together at the top by a single ring.”] Both corner frames will be made this way. There will be eight frames with 16 silver sockets, two at the bottom of each frame.

NIRV	Make six frames for the west end of the holy tent. Make two frames for the corners at the far end. At those two corners the frames must be double from top to bottom. They must be fitted into a single ring. Make both of them the same. There will be eight frames and 16 silver bases. There will be two bases under each frame.
New Simplified Bible	<p>»Prepare six frames for the far end, the west side.</p> <p>»There should be two frames for each of the corners at the far end of the inner tent.</p> <p>»Fasten these together at the bottom and tightly at the top by a single ring. Both corner frames will be made this way.</p> <p>»There will be eight frames with sixteen silver sockets, two at the bottom of each frame.</p>

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	For the back wall along the west side use six frames with two more at the southwest and northwest corners. Make certain that these corner frames are joined from top to bottom. Altogether, this back wall will have eight frames with two silver stands under each one.
The Living Bible	On the west side there will be six frames, and two frames at each corner. These corner frames will be connected at the bottom and top with clasps. So, in all, there will be eight frames on that end of the building with sixteen silver bases for the frames—two bases under each frame.
New Berkeley Version	.
New Life Version	Then cut six pieces of wood for the back or west side of the meeting tent. Cut two pieces of wood for the back corners. They will be apart at the bottom, and joined at the top with one ring. They will both be made the same and will make the two corners. There will be eight special pieces of wood and their silver bases with sixteen holes, two holes under each piece of wood.
New Living Translation	Make six frames for the rear—the west side of the Tabernacle— along with two additional frames to reinforce the rear corners of the Tabernacle. These corner frames will be matched at the bottom and firmly attached at the top with a single ring, forming a single corner unit. Make both of these corner units the same way. So there will be eight frames at the rear of the Tabernacle, set in sixteen silver bases—two bases under each frame.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	For the rear of the sacred tent, on the west side, tell them to make six frames. Also tell them to make two extra frames, one for each corner of the rear of the sacred tent, to provide more support. The two corner frames must be separated at the bottom but together at the top. At the top of each of the two corner frames there must be a gold ring for holding the crossbar. In that way, for the rear of the sacred tent there will be eight frames, and there will be sixteen bases, two under each frame.

Partially literal and partially paraphrased translations:

American English Bible	<p>And for the side of the Tent that faces west, you must make six posts plus two corner posts for its backside.</p> <p>They must all be the same and join at the same spots on each end, so that all the corners are equal.</p>
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There are eight posts, which need sixteen silver sockets, one for each end of each post.

Beck's American Translation
Common English Bible

or the back of the dwelling on the west, make six boards. Make two additional boards for the dwelling's rear corners. They should be spread out at the bottom but joined together at the top with one ring. In this way, these two boards will form the two corners. And so there will be eight boards with their sixteen silver bases, two bases under the first board, two bases under the next board, and so on.

New Advent (Knox) Bible

And for the western end of the tabernacle there will be six frames, and two in addition, which must be set up in the corners at the extreme end of the tabernacle.[5] All these will be joined together, from bottom to top, with a single kind of fastening to hold them all; the two frames which are to be set up in the corners will be joined in the same way as the others.[6] Thus there will be eight frames in all, with sixteen silver sockets, two to each frame.

[5] The six frames give a width of nine cubits, where ten cubits are required. It seems natural to suppose that the gap was filled by the two frames mentioned in verse 23. These may have had a width of nine inches instead of eighteen; or they may have jutted out to north and south of the building; or they may have been put in a slanting position (so as to face north-west and south-west respectively) by way of joining the west end to the north and south sides—a need for which no provision is made in the text. Some think they acted as lean-to buttresses at the west end, but (i) the mention of sockets suggests that they stood perpendicular, and (ii) it is difficult in that case to see what filled the gap in the western wall; we can hardly suppose that the frames on the north and south sides were nine inches thick.

[6] The Latin text here differs considerably from the Hebrew, which is too obscure to admit of any certain interpretation.

Translation for Translators

For the rear of the Sacred Tent, on the west side, *tell them to* make six frames. Also, *tell them to* make two extra frames, one for each corner of the rear of the Sacred Tent, *to provide extra support*. The two corner frames must be joined from the bottom to the top (OR, joined at both the bottom and the top). At the top of each of the two corner frames there must be a gold ring for holding the crossbar. In that way, *for the rear of the Sacred Tent* there will be eight frames, and there will be sixteen bases, two under each frame.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

For the western side of the tabernacle, make six boards.	Literally, seaward—back toward the Red Sea.
Also, make two boards for the corners of the tabernacle on the two sides.	
Attached them together underneath, and attach them together above its head to form one ring: do this for both corners.	
Make eight boards, each with two silver sockets, two set in the end of each board.	

Ferrar-Fenton Bible

"And to the breadth of the Sanctuary, westward, you shall make six planks, with two planks made for a corner of the Sanctuary at its lengths. And there shall be rings to fasten them: for the one shall have a ring on the top of it, to meet the ring of the other. This shall be for the two corners: that is eight planks, with their sockets of silver; sixteen sockets; two sockets for each plank.

God's Truth (Tyndale)	And for the west end of the habitation, shall you make six boards, and two boards more for the two west corners of the habitation: so that these two boards be coupled together beneath and likewise above with clamps. And so shall it be in both the corners. And so there shall be eight boards in all, and sixteen sockets of silver: two sockets under every board.
HCSB	... and make six planks for the west side of the tabernacle. Make two additional planks for the two back corners of the tabernacle. They are to be paired at the bottom, and joined together [Lit <i>and together they are to be complete</i>] at the top in a single ring. So it should be for both of them; they will serve as the two corners. There are to be eight planks with their silver bases: 16 bases; two bases under the first plank and two bases under each plank.
Jubilee Bible 2000	.
H. C. Leupold	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	For the back side of the tabernacle on the west side, you must make six frames. You must make two frames for the back corners of the tabernacle. These frames must be separate at the bottom, but joined at the top to the same ring. It must be this way for both of the back corners. There must be eight frames, together with their silver bases. There must be sixteen bases in all, two bases under the first frame, two bases under the next frame, and so on.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And for the backside of the dwelling, seaward (westward), make six planks. And two planks make for the corners of the dwelling in the back. And they will be twins below, and together they will be simply on its front. on the one ring, the will be for both, they will be for the two corners. And there will be eight planks, and their sockets of silver, sixteen sockets, two sockets under this plank, and two sockets under that plank.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And you shall make six boards for the sides of the tabernacle westward. And you shall make two boards for the corners of the tabernacle in the two sides. And they shall be completed together beneath, and they shall be completed together above its head to one ring; thus it shall be for both of them; they shall be for the two corners. And they shall be eight boards, and their bases of silver, sixteen bases; two bases under one board, and two bases under one board.
New American Bible (2002)	"You shall make boards of acacia wood as walls for the Dwelling. The length of each board is to be ten cubits, and its width one and a half cubits. ⁴ Each board shall have two arms that shall serve to fasten the boards in line. In this way all the boards of the Dwelling are to be made. Set up the boards of the Dwelling as follows: twenty boards on the south side, with forty silver pedestals under the twenty boards, so that there are two pedestals under each board, at its two arms; twenty boards on the other side of the Dwelling, the north side, with their forty silver pedestals, two under each board; six boards for the rear of the Dwelling, to the west; and two boards for the corners at the rear of the Dwelling. These two shall be double at the bottom, and likewise double at the top, to the first ring. That is how both boards in the corners are to be made. Thus, there shall be in the rear eight boards, with their sixteen silver pedestals, two pedestals under each board. Vv. 15–21 are included for context.

⁴ [17] Arms: literally, "hands." According to some, they served as "tongue and groove" to mortise the boards together; according to others, they were pegs at the bottom of the boards and fitted into sockets in the pedestals.

New American Bible (2011) .
New English Bible—1970 .

Make six planks for the far end of the Tabernacle on the west. Make two planks for the corners of the Tabernacle at the far end; at the bottom they shall be alike, and at the top, both alike, they shall fit into a single ring. Do the same for both of them; they shall be for the two corners. There shall be eight planks with their silver sockets, sixteen sockets in all, two sockets under each plank severally.

New Jerusalem Bible .
New RSV .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Complete Jewish Bible .

(iv) "Make the upright planks for the tabernacle out of acacia-wood. Each plank is to be fifteen feet long and two-and-a-quarter feet wide. There are to be two projections on each plank, and the planks are to be joined one to another. That is how you are to make all the planks for the tabernacle.

"Make the planks for the tabernacle as follows: twenty planks for the south side, facing southward. Make forty silver sockets under the twenty planks, two sockets under one plank for its two projections and two sockets under another plank for its two projections. "For the second side of the tabernacle, to the north, make twenty planks and their forty silver sockets, two sockets under one plank and two under another. "For the rear part of the tabernacle, toward the west, make six planks. For the corners of the tabernacle in the rear, make two planks; these are to be double from the bottom all the way to the top but joined at a single ring. Do the same with both of them; they are to form the two corners. Thus there will be eight planks with their silver sockets, sixteen sockets, two sockets under one plank and two under another. Vv. 14–21 are included for context.

exeGesés companion Bible

And for the flanks of the tabernacle seaward:
work six boards.
and work two boards
for the corners of the tabernacle in the flanks:
and twin them downward
and twin them above the head to one signet:
so be it for the two of them;
they become for the two corners:
and they become eight boards
and their sockets of silver, sixteen sockets:
two sockets under one board
and two sockets under one board.

Hebraic Roots Bible .
Israeli Authorized Version .
The Israel Bible (beta) .
JPS (Tanakh—1985) .
Kaplan Translation .

Make six beams for the west side of the tabernacle, and place [another] two beams at the corners.
[All the beams] must be exactly next to each other on the bottom. [Every pair] shall also be [joined] together evenly on top with a [square] ring. This shall also be done with the two [beams] on the two corners.
Thus, [on the west side] there will be [a total of] eight beams and 16 silver bases, two bases under each and every beam.

six beams

For a width of 9 cubits.

two beams...

Adding another 3 cubits, making the outside of the western wall 12 cubits (18') long. According to the opinion that the beams were tapered on top, the corner beams were special, since they came to a point on top (Shabbath 98b). According to the opinion that the beams were only a handbreadth thick, these corner beams were a cubit square (Josephus 4:6:3).

square ring

(Maaseh Choshev 2:6). These rings fitted into slots on the tops of the beams, joining each pair together (Rashi; Bareitha 1) (see figure). Some sources, however indicate that the rings here are those through which the crossbars (Exodus 26:26) passed (Bareitha 1; Ramman).

joined together evenly

According to the opinion that the beams were as wide on top as they were on the bottom. According to the opinion that the beams were wedge-shaped, this verse is translated, 'they shall be tapered on top, [with each pair joined] by a single ring' (Shabbath 98b).

The Scriptures 2009

“And for the extreme parts of the Dwelling Place, westward, make six boards, and make two boards for the two back corners of the Dwelling Place.

“And they are double beneath and similarly they are complete to the top, to the one ring. So it is for both of them, they are for the two corners.

“And they shall be eight boards, and their sockets of silver, sixteen sockets – two sockets under the one board, and two sockets under the other board.

Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND ON THE BACK OF THE TABERNACLE AT THE PART WHICH IS TOWARD THE WEST YOU SHALL MAKE SIX POSTS.

AND YOU SHALL MAKE TWO POSTS ON THE CORNERS OF THE TABERNACLE BEHIND.

AND IT SHALL BE EQUAL BELOW, THEY SHALL BE EQUAL TOWARD THE SAME PART FROM THE HEADS TO ONE JOINING; SO SHALL YOU MAKE TO BOTH THE TWO CORNERS, LET THEM BE EQUAL.

AND THERE SHALL BE EIGHT POSTS, AND THEIR SIXTEEN SILVER SOCKETS; TWO SOCKETS TO ONE POST ON BOTH ITS SIDES, AND TWO SOCKETS TO THE OTHER POST.

Awful Scroll Bible

On the side of the dwelling place seaward, you was to make six boards. Two boards was you to make for the buttress of the dwelling place, in the sides. They are to be connected from beneath, even are to be connecting together on the top to one ring. It is to be for them both, for the two corners. There are to be eight boards, and their sockets of silver, even six and ten sockets, two sockets for one board, and two sockets for the other board.

Charles Thomson OT
Concordant Literal Version

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Yet for the flanks of the tabernacle seaward shall you make six hollow tapers; And two hollow tapers shall you make for the cutout corners of the tabernacle, in the flanks.

Then couplings shall come to be below, and they shall come to be coupled together on its top by one ring. Thus shall it come to be for the two of them, for the two cutout corners shall they come to be.

There will come to be eight hollow tapers and their silver sockets, sixteen sockets, two sockets under one hollow taper, and two sockets under another hollow taper.

Darby Translation

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exeGeser's companion Bible Orthodox Jewish Bible	.
	And for the back of the Mishkan on the west, thou shalt make six kerashim (planks). And two kerashim (planks) shalt thou make for the corners of the Mishkan in the rear. And they shall be even beneath at the bottom, and they shall be joined together at the top of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be shemoneh kerashim (eight planks), and their sockets of kesef, sixteen sockets; two sockets under one keresh, two sockets under the next keresh.
Rotherham's <i>Emphasized B.</i>	And <for the hinderpart of the habitation, westward> shalt thou make six boards. 23 And <two boards> shalt thou make, for the comers of the habitation,—in the hinder part: that they may be ^a double beneath, and <at the same time> they shall be entire on the top thereof, into each' ring,— thus shall it be for them both, <for the two corners> shall they be. So shall they be eight boards, and their sockets of silver sixteen sockets,— two sockets under the one' board, and two sockets under the next' board. ^a Some cod. (w. Sam.): "and they shall be"—G.n.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For the back or west side of the tabernacle you shall make six boards. Make two boards for the corners of the tabernacle at the rear [on both sides]. They shall be joined together underneath, and joined together on top with one ring. So shall it be for both of them; they shall form the two [rear] corners. There shall be eight boards and sixteen silver sockets; two sockets under each board.
The Expanded Bible	You must make six frames for the rear or west end of the ·Holy Tent [Tabernacle] and two frames for each corner at the rear [^L of the Holy Tent/Tabernacle]. The two frames are to be doubled at the bottom and joined at the top with a metal ring. Both corner frames must be made this way. So there will be a total of eight frames at the rear of the Tent, and there will be sixteen silver bases—two bases under each frame.
Kretzmann's Commentary	And for the sides of the Tabernacle westward thou shalt make six boards, for the wall proper. And two boards shalt thou make for the corners of the Tabernacle in the two sides, in such a way as to form a right angle. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring, the two planks being dovetailed, or mortised, together at right angles. Thus shall it be for them both, in this way they should be constructed; they shall be for the two corners, forming the two rear corners. And they shall be eight boards in the west wall, and their sockets of silver, sixteen sockets: two sockets under one board and two sockets under another board.
Lexham English Bible	"And for the rear of the tabernacle on the west [Or "westward," literally "seaward," toward the Mediterranean Sea] you will make six frames. [Or "boards" or "planks"] And you will make two frames [Or "boards" or "planks"] for the tabernacle corners at the rear. They will be double at the bottom, and they will be completely together on its top to the one ring; it will be likewise for the two of them; they will be for the two corners. And there will be eight frames [Or "boards" or "planks"] and their silver bases, sixteen bases, with two bases under the one frame [Or "board" or "plank"] and two bases under the next [Literally "one"] frame. [Or "board" or "plank"]
Syndein/Thieme The Voice	.
	For the back wall of the congregation tent (the side that faces west), make six frame panels. Make two special panels for each corner on the back side of the tent. They are to come together <i>with the side panels</i> at the bottom to make a <i>strong</i> corner

and attach at the top to the first ring. This is how both corner panels should be made. So there are to be eight frame panels *on the back wall* that fit into 16 silver bases—two bases beneath each panel.

Bible Translations with Many Footnotes:

The Complete Tanach

"And for the western end of the Mishkan you shall make six planks.

And for the...end of: Heb. וְיִתְּכֶלֶוּ, a word meaning "end" [in Hebrew, סוף], as the Targum [Onkelos] renders: וְיִפְסְלוּ. Since the entrance [of the Mishkan] is in the east, [thus] the east[ern side] is called the front and the west[ern side] the back. This is the reason it is [referred to as] the end, because the front is the beginning.

you shall make six planks: Hence, nine cubits are the width [of the Mishkan, since each plank is one and one-half cubits wide].

"And you shall make two planks at the corners of the Mishkan at the end.

And you shall make two planks at the corners: One at the northwestern corner and one at the southwestern corner. All eight planks were in one row, but these two [in the corners] were not in the [interior] space of the Mishkan. Only a half cubit from here [from one plank] and a half cubit from there [from another plank] appear in the [interior] space, to complete its width to [the total of] ten [cubits]. The [extra] cubit from here and the cubit from there [i.e., of each corner plank] coincide with the cubits of the thickness of the planks of the Mishkan on the north[ern] and the south[ern sides], so that the corner would be even on the outside.

"And they shall be matched evenly from below, and together they shall match at its top, [to be put] into the one ring; so shall it be for both of them; they shall be for the two corners

And they shall be matched evenly from below: All the planks must be flush at the bottom, so that the thickness of the edges of the two sockets should not form a gap to distance them [the planks] from one another. This is what I [meant when I] explained that the hinges of the square pegs [according to Yosef Hallel: the sides of the square pegs] should be cut out around their sides, so that the width of the plank should protrude on its sides away from the square pegs of the plank, [in order] to cover the edge of the socket, and so [with] the plank next to it [as well]. Thus, the planks are found to be flush with each other. [Each] corner plank in the western row was cut away in the width, in [the part of] its thickness [aligned] opposite the cut-away portion of the northern plank's side, in order that the sockets should not separate them.

and together they shall match: Heb. מִיָּמִית, like מִיָּמוּאֵת, twins.

at its top: [The top] of the plank.

into the one ring: Every plank was cut away [a little] at the top along its width. [There were] two cuts on its two sides [to contain] the thickness of a ring. He [Moses] would insert them [the two planks] into one ring, thus it [the plank] would match the plank next to it. As for these rings, however, I do not know whether they were permanent or removable. On the corner plank, the ring was in the thickness of the southern and northern planks, (It appears that the words "the northern and the southern" belong further down, and Rashi means to say that the northern and the southern [planks] and the top of the corner plank in the western row were inserted into it [the ring]. What Rashi writes that the ring was in the thickness of the plank means in the thickness of the western plank. Give this some thought.) and the top of the [other] corner plank of the western row was inserted into it [this ring], resulting in the joining of the two walls.

so shall it be for both of them: For the two planks at the corners, for the plank at the [western] end of the north[ern side] and for the [adjacent] western plank; so too for the two corners.

"And there shall be eight planks and their silver sockets, sixteen sockets two sockets under one plank and two sockets under one plank.

And there shall be eight planks: Those are the [same] ones mentioned above: “you shall make six planks. And you shall make two planks at the corners of the Mishkan at the end” (verses 22, 23) [thereby there were eight planks on the western wall]. The following is the Mishnah concerning the making of the order of the planks in the [Baraitha] Melecheth HaMishkan (ch. 1): He made the sockets hollow and he cut out the plank from below, one-fourth from here and one-fourth from there, and the cut-away [area] was one half in the middle. He made for it [the plank] two square pegs like sort of two legs (מִיָּקוֹנָה). I believe that the reading is: like sort of two יָקוֹנָה, [which means] like sort of two rungs of a ladder which are separated from one another, and planed [in order] to be inserted into the hollow of the socket, like the rung, which is inserted into the hole of the side of the ladder. This is the word שָׁבַלְוּ, [i.e.,] made like a sort of rung. He would insert them [the square pegs] into the two sockets, as it is said: “two sockets...two sockets...” (verse 25), and he would cut away the plank on top, [the width of] a finger from one side and [the width of] a finger from the other side, and he would insert [the edges of the two planks] into one golden ring so that they would not separate from one another, as it is said: “And they shall be matched evenly from below, etc.” (verse 24). This is [the wording of] the Mishnah [in Baraitha Melecheth HaMishkan], and I presented its explanation above in the sequence of the verses.

The Geneva Bible
International Standard V

On the west you are to make six boards for the rear of the tent, and you are to make two boards for the rear corners of the tent. They shall be interlocked together [Lit. twins; perhaps designed with interlocking pieces] at the bottom and connected [Lit. complete; perhaps the tops were joined together by a metal ring] on top by one ring. Do this for the two of them, and they are to be the two corners. There shall be eight boards with their sixteen silver sockets, two sockets under one board and two sockets under the next board.

Kaplan Translation
NET Bible®

And for the back of the tabernacle on the west³³ you will make six frames. You are to make two frames for the corners³⁴ of the tabernacle on the back. At the two corners³⁵ they must be doubled at the lower end and finished together at the top in one ring. So it will be for both. So there are to be eight frames and their silver bases, sixteen bases, two bases under the first frame, and two bases under the next frame.

^{33tn} Or “westward” (toward the sea).

^{34sn} The term rendered “corners” is “an architectural term for some kind of special corner structure. Here it seems to involve two extra supports, one at each corner of the western wall” (N. M. Sarna, Exodus [JPSTC], 170).

^{35tn} Heb “they will be for the two corners.” This is the last clause of the verse, moved forward for clarity.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (for) the flanks of the dwelling, unto the sea, you will (make) six boards, and you will (make) two boards (for) the corner posts of the dwelling in the flanks, and they will exist being double beneath, and together they will exist whole upon his head (for) the (one) ring, so he will exist (for) the two of them, (for) two of the buttresses they will exist, and eight boards will exist, and their footings of silver are <sixteen> footings, two footings under the (one) board and two footings under the (other) board,...

Charles Thomson OT ...and for the end of the tabernacle which is towards the west thou shalt make six pilasters; and at the corners of the tabernacle out of the hinder ends thou shalt make two pilasters and the side on the end shall be of the same piece and as wide as the other side; both sides shall be equal from the corner to the first joint. That thou mayst do this at both corners the corner pilasters must have equal sides. So

C. Thompson (updated) OT
Context Group Version

there will be eight pilasters and their bases of silver sixteen, two for each pilaster for the two ends thereof.

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

.
And for the back part of the tabernacle westward you shall make six boards. And two boards you shall make for the corners of the tabernacle in the back part. And they shall be a pair at the bottom, but joined together at the top to one ring: thus it shall be for them both; they shall be for the two corners. And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

.
For the ^[ad]back of the tabernacle, to the west, you shall make six boards. You shall make two boards for the corners of the tabernacle at the ^[ae]back. They shall be double beneath, and together they shall be complete ^[af]to its top ^[ag]to the first ring; this is how it shall be with both of them: they shall form the two corners. And there shall be eight boards with their bases of silver, sixteen bases; two bases under one board and two bases under another board.

^[ad] Exodus 26:22 Lit *far parts*
^[ae] Exodus 26:23 Lit *far parts*
^[af] Exodus 26:24 Or *at its head*
^[ag] Exodus 26:24 Or *with reference to*

New European Version
New King James Version

.
For the far side of the tabernacle, westward, you shall make six boards. And you shall also make two boards for the two back corners of the tabernacle. They shall be coupled [Lit. *doubled*] together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners. So there shall be eight boards with their sockets of silver—sixteen sockets—two sockets under each of the boards.

Niobi Study Bible
Owen's Translation
Restored Holy Bible 6.0
Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

.
And for the sides of the tabernacle westward, you will make six boards. And two boards you will make for the corners of the tabernacle in the two sides. And they are pairs beneath, and together they are pairs above its head unto the one ring; so is it for them both, they are for the two corners. And they have been eight boards, and their sockets of silver are sixteen sockets, two sockets under the one board, and two sockets under another board.

The gist of this passage:
22-25

Exodus 26:22

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

Exodus 26:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yar ^e kâthayim (מִתְּכַרִּי) [pronounced <i>yahr-kaw-thah-YIM</i>]	<i>flanks, both sides, extreme parts, recesses, remote regions; haunches, buttocks [but always used of inanimate objects]—rear, back [of something]</i>	feminine dual construct	Strong's #3411 BDB #438
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>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
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the hê locale	Strong's #3220 BDB #410
The <i>directive hê</i> or the <i>hê locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
shishshâh (שִׁשָּׁה) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral	Strong's #8337 BDB #995
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun	Strong's #7175 BDB #903

Translation: *At the back of the Tabernacle towards the west, you will cut [lit., make] 6 boards;...*

The back portion of the Tabernacle will have a frame of 6 boards—presumably the same size as the boards previously described (15' x 27").

Exodus 26:22 *At the back of the Tabernacle towards the west, you will cut [lit., make] 6 boards;...* (Kukis mostly literal translation)

So the tabernacle will be three times longer that it is wide.

Exodus 26:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resH</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun	Strong's #7175 BDB #903
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>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
m ^e quts ^e âh (מַעֲצָוֶתָּהּ) [pronounced <i>mehk-oots-GAW</i>]	<i>place of corner structure, corner buttress, inner corner-buttress; corner post</i>	masculine plural construct	Strong's #4742 BDB #893
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
b ^e (ב) [pronounced <i>b^e</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yar ^e kâthayim (יָרֵכָאֵימָּהּ) [pronounced <i>yahr-kaw-thah-YIM</i>]	<i>flanks, both sides, extreme parts, recesses, remote regions; haunches, buttocks [but always used of inanimate objects]—rear, back [of something]</i>	feminine dual noun with the definite article	Strong's #3411 BDB #438

Owen translates this *in the rear*.

Translation: ...and you will cut [lit., *make*] 2 boards for the corners of the Tabernacle in the back.

In each corner at the back, two boards would be used.

Like contemporary building, rarely is a 4"x4" used in the walls of a house; but quite often, 2 2x4's are nailed together and used (when building a house, a large number of 2x4's are often ordered).

Exodus 26:23 ...and you will cut [lit., *make*] 2 boards for the corners of the Tabernacle in the back. (Kukis mostly literal translation)

This indicates that the corners will be slightly different. The word for *corners* also means *angles* and could refer to mitered joints at the corners.¹⁶

Exodus 26:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 plural, Qal perfect	Strong's #1961 BDB #224
tâ'am (טָאָם) [pronounced <i>taw-AHM</i>]	<i>a doubling, duplicating, being doubled; being coupled together</i>	masculine plural, Qal active participle	Strong's #8382 BDB #1060
Owen translates this <i>separate</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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
matṭâh (מַטָּה) [pronounced <i>MAHT-taw</i>]	<i>downward (s), below, beneath; under [an age]</i>	adverb of location	Strong's #4295 BDB #641
Back in v. 14, we have these two prepositions and an adverb that means <i>upward</i> .			
This is variously translated, [from] <i>beneath, below, at the bottom</i> .			

Translation: *Below, there will be a doubling;...*

It is not clear to be what is being doubled. Are these the bases upon which the boards sit? Or are these the boards themselves which are doubled, speaking specifically of the boards in the corner. As I have mentioned before, when building housing structures, 2x4's are often doubled in critical areas to provide greater support and more structural integrity.

Exodus 26:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yachad (יָחַד) [pronounced <i>YAHKH-ahd</i>]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224

¹⁶ NIV, p. 125

Exodus 26:24b

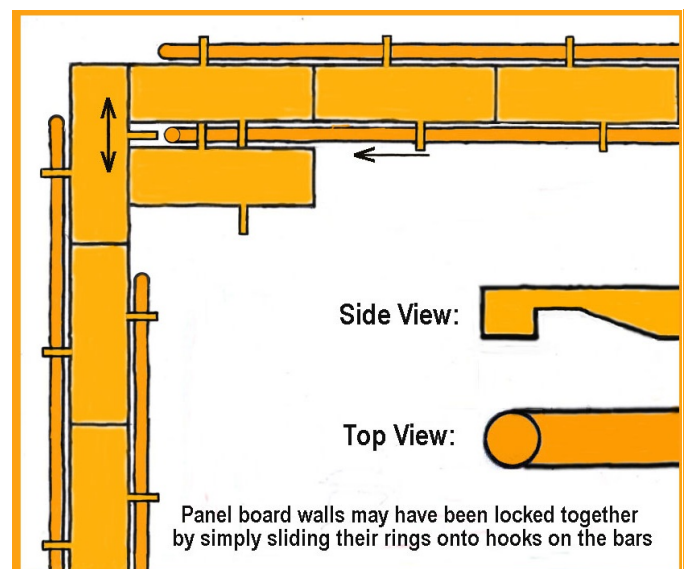
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâ'am (תָּאֵם) [pronounced <i>taw-AHM</i>]	<i>a doubling, duplicating, being doubled; being coupled together</i>	masculine plural, Qal active participle	Strong's #8382 BDB #1060
Owen translates this <i>separate</i> .			
'al (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
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
'el (עַל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ṭabba'ath (תַּבַּעֲת) [pronounced <i>tahb-BAH-gahth</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine singular noun with the definite article	Strong's #2885 BDB #371
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...together they are doubled over its top to the first ring.

Again, it is not clear what is being doubled and why it is doubled at the top, and what this has to do with the ring (which has not been mentioned in quite awhile).

Top View of Back Corner (a graphic); from [British-Israel](#); accessed December 27, 2020. This graphic includes the crossbars, which are covered in subsequent verses. But it suggests how all of these things might be put together and held together. The doubling of the corner board is illustrated.

I do not fully grasp the figures marked as the *Side View* and as the *Top View*.



Bear in mind that this Tabernacle needed to be put together in such a way that it could be disassembled and then moved and reassembled elsewhere.

Let me include the disclaimer that, when I choose an illustration, that does not mean that I am endorsing the site that it came from.

Exodus 26:24c

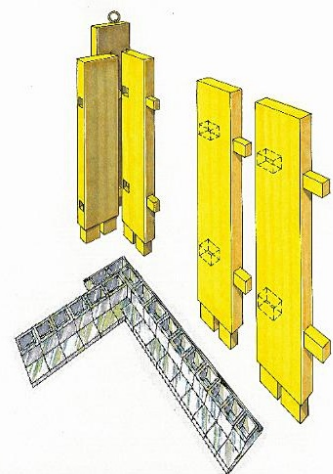
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
m ^e quts ^e âh (מַעֲצָוֶת) [pronounced meh-koots-GAW]	<i>place of corner structure, corner buttress, inner corner-buttress; corner post</i>	masculine plural noun with the definite article	Strong's #4742 BDB #893
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224

Translation: *So, both of them correspond* [lit., are] *to both of the corners.*

Again, we do not know what is corresponding to both of the corners. Are we talking about the wall (or boards) in back and the wall along the side? There must be a matching up with the corners and the boards fitted together at the back and sides.

Exodus 26:24 *Below, there will be a doubling; together they are doubled over its top to the first ring. So, both of them correspond* [lit., are] *to both of the corners.* (Kukis mostly literal translation)

The left rear corner of the tabernacle from an inside perspective (a graphic); from *sickle of truth*; accessed December 27, 2020.



I personally would have built the west and the east wall and then worried about four corners instead of two, but this is God's plan.

Exodus 26:25a

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
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 plural, Qal perfect	Strong's #1961 BDB #224
sh ^e môneh (הַנֶּמֶשׁ) [pronounced <i>sh^emoh-NEH</i>]	<i>eight</i>	masculine singular numeral	Strong's #8083 BDB #1032
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resH</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun	Strong's #7175 BDB #903
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
'eden (אֲדָנָה) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494

Translation: [There] will be 8 boards and their silver sockets [or, bases]; 16 sockets [in all].

At the back, there are 8 boards and 16 sockets or bases. I believe that these boards stood upon the sockets.

Exodus 26:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral	Strong's #8337 BDB #995
'âsâr (אֲשָׁר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
'eden (אֲדָנָה) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
sh ^e nêy (שְׁנֵי) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eden (אֲדָנָה) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10

Exodus 26:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...[You will make] two sockets [to place] under the first board...

Each board would stand upon two bases.

Exodus 26:25c			
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
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eden (אֶדֶן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun	Strong's #134 BDB #10
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
qeresh (קֶרֶשׁ) [pronounced KEH-resH]	<i>board, boards; slab; plank; frame</i>	masculine singular noun with the definite article	Strong's #7175 BDB #903
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...and 2 sockets under the next [lit., the first] board.

This pattern is continued; 2 bases or sockets underneath each board.

Exodus 26:25 [There] will be 8 boards and their silver sockets [or, bases]; 16 sockets [in all]. [You will make] two sockets [to place] under the first board and 2 sockets under the next [lit., the first] board. (Kukis mostly literal translation)

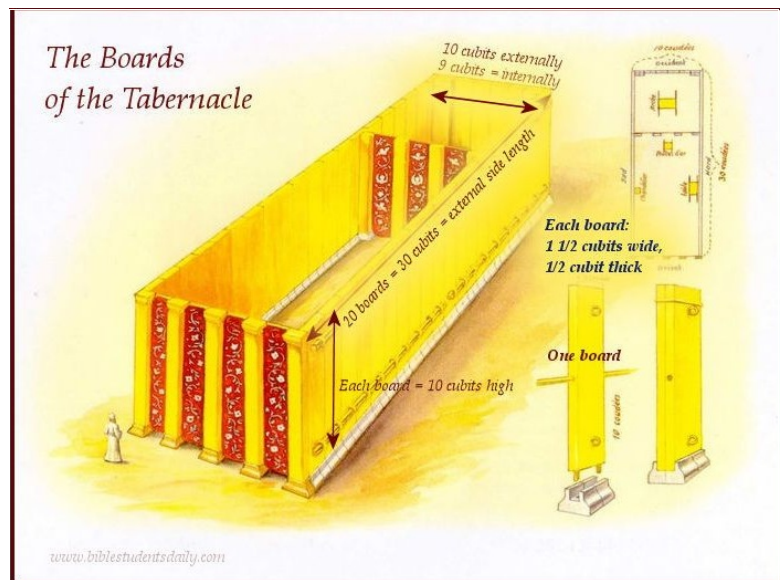
I am not sure if these eight frames include the corners or whether we are dealing with the east wall.

The Boards of the Tabernacle (a graphic); from [Bible Students](#); accessed December 27, 2020.

This is the basic structure or framing of the Tabernacle. All of this could be broken down into pieces which could be carried off to a new destination.

Exodus 26:22–25 At the back of the Tabernacle towards the west, you will cut [lit., *make*] 6 boards; and you will cut [lit., *make*] 2 boards for the corners of the Tabernacle in the back. Below, there will be a doubling; together they are doubled over its top to the first ring. So, both of them correspond [lit., *are*] to both of the corners. [There] will be 8 boards and their silver sockets [or, *bases*]; 16 sockets [in all]. [You will make] two sockets [to place] under the first board and 2 sockets under the next [lit., *the first*] board. (Kukis mostly literal translation)

Exodus 26:22–25 At the back of the Tabernacle, ou will cut 6 boardsy; and for each corner in the rear, you will use 2 boards. You will attach two boards together for the corners. Altogether, there will be 8 boards and their corresponding silver bases. You will make 16 bases altogether; two bases for each board. (Kukis paraphrase)



Chapter Outline

Charts, Graphics and Short Doctrines

The Crossbars and Gold Plaiting of the Frame

compare Exodus 36:31–34

And you have made bars [from] lumber of acacia wood, five for boards of sides of the Tabernacle the first and five bars for boards of sides of the Tabernacle the second and five bars for boards of sides of Tabernacle to the back westward. And the bar the middle in a midst of the boards passing through from end unto end.

Exodus
26:26–28

You will make bars [or, *crossbars*] from acacia wood, 5 for the boards [on] one side of the Tabernacle and 5 for the boards [on] the other [lit., *second*] side of the Tabernacle; and 5 bars for the boards [on] the back of the Tabernacle towards the west. The middle bar in the midst of the boards passes through from one end to the other.

You will make crossbars from acacia wood: 5 for the walls on each side of the Tabernacle and 5 for wall at the back of the Tabernacle. The middle bar will pass through the centers of all the boards, going the entire length of each wall.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have made bars [from] lumber of acacia wood, five for boards of sides of the Tabernacle the first and five bars for boards of sides of the Tabernacle the

	second and five bars for boards of sides of Tabernacle to the back westward. And the bar the middle in a midst of the boards passing through from end unto end.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . And thou shalt make bars of sittin woods, five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the end side of the tabernacle toward the west. And the middle bar in the midst of the boards shall pass from end to end.
Targum (Pseudo-Jonathan)	And thou shalt make bars of sittin woods, five for the boards of one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the side of the tabernacle at their extremity towards the west, [JERUSALEM. And five bars for the boards of the side of the tabernacle stretching to the west.] And the middle bar in the midst of the boards passing from end to end shall be from the tree which Abraham planted in Beara of Sheba: for when Israel had crossed the sea, the angels cut down the tree and cast it into the sea, and it floated on the face of the waters. And an angel proclaimed, and said, This is the tree which Abraham planted in Beara of Sheba, and prayed there in the name of the Word of the Lord. And the sons of Israel shall take and make thereof the middle bar, seventy cubits in length, and with it shall wondrous things be done: for when they have reared up the tabernacle, it shall go round it like a serpent among the boards of the tabernacle and when they take it down, it shall become straight as a rod. [A short trip through Crazy town.]
Revised Douay-Rheims	You shall make also five bars of setim wood, to hold together the boards on one side of the tabernacle. five others on the other side, and as many at the west side: they shall be put along by the midst of the boards from one end to the other.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "You shall make bars of acacia wood: five for the boards of the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle, for the far part westward. The middle bar in the midst of the boards shall pass through from end to end.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And you shall make bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards at the westward side of the tabernacle. And the middle bar in the midst of the boards shall reach from end to end.
Samaritan Pentateuch	And thou shalt make bars [of] shittim wood; five for the boards of the one side of the tabernacle And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end.
Updated Brenton (Greek)	And you shall make bars of incorruptible wood; five to one post on one side of the tabernacle, and five bars to one post on the second side of the tabernacle, and five bars to the hinder posts, on the side of the tabernacle toward the sea. And let the bar in the middle between the posts go through from the one side to the other side.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And make rods of the same wood, five for the boards on the one side, And five for the boards on the other side of the House, and five for the west side of the House at the back.
------------------------	--

Easy English	And the middle rod is to go through the rings of all the boards from end to end. You must also cut pieces of acacia wood to fix across the boards of the tabernacle. Cut five pieces for the boards on one side and five pieces for the boards on the other side. Cut five pieces for the boards on the west, at the far end of the tabernacle. The piece of wood in the centre must reach from one end to the other. Fix it at the middle of the boards.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Use acacia wood and make braces for the frames of the Holy Tent. There should be five braces for the first side of the Holy Tent. And there should be five braces for the frames on the other side of the Holy Tent. And there should be five braces for the frames at the back (the west side) of the Holy Tent. The middle brace should pass through the frames from one end to the other.
God's Word™	.
Good News Bible (TEV)	"Make fifteen crossbars of acacia wood, five for the frames on one side of the Tent, five for the frames on the other side, and five for the frames on the west end, at the back. The middle crossbar, set halfway up the frames, is to extend from one end of the Tent to the other.
The Message	"Now make crossbars of acacia wood, five for the frames on one side of The Dwelling, five for the other side, and five for the back side facing west. The center crossbar runs from end to end halfway up the frames.
Names of God Bible NIRV	. "Also make crossbars out of acacia wood. Make five for the frames on one side of the holy tent. Make five for the frames on the other side. And make five for the frames on the west, at the far end of the holy tent. The center crossbar must reach from end to end at the middle of the frames.
New Simplified Bible	»Prepare crossbars out of acacia wood: five for the frames on one side of the inner tent. »Also prepare five for those on the other side, and five for the frames on the far end of the inner tent, the west side. »The middle crossbar will run from one end to the other. It should be halfway up the frames.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Make five crossbars for each of the wooden frames, with the center crossbar running the full length of the wall.
The Living Bible	"Make bars of acacia wood to run across the frames, five bars on each side of the Tabernacle. Also five bars for the rear of the building, facing westward. The middle bar, halfway up the frames, runs all the way from end to end of the Tabernacle.
New Berkeley Version	.
New Life Version	"Then make cross-pieces of acacia wood, five for the pieces of wood on one side of the meeting tent, and five for the pieces of wood on the other side of the meeting tent. Then make five for the pieces of wood at the back of the meeting tent to the west side. The long, cross-piece for the center of the standing pieces of wood will go through from end to end.
New Living Translation	"Make crossbars of acacia wood to link the frames, five crossbars for the north side of the Tabernacle and five for the south side. Also make five crossbars for the rear of the Tabernacle, which will face west. The middle crossbar, attached halfway up the frames, will run all the way from one end of the Tabernacle to the other.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Tell them to make fifteen crossbars from acacia wood. Five of them will be for the frames on the north side of the sacred tent, five will be for the south side, and five

for the frames at the rear of the sacred tent, the west side. Tell them to fasten the crossbars on the north, south, and west sides of the sacred tent to the middle of the frames. The two long ones must extend from one end of the sacred tent to the other, and the crossbar on the west side must extend from one side of the sacred tent to the other.

Partially literal and partially paraphrased translations:

American English Bible	<p>'And you must make rafters of durable wood.</p> <p>Make five for the posts on one side of the Tent, five for the posts on the other side of the Tent, five for the posts in the rear, and one for the side of the Tent that faces the sea.</p> <p>This center rafter should run between the posts lengthwise from end to end.</p>
Beck's American Translation	.
Common English Bible	<p>You should also make acacia-wood bars: five for the boards on one side of the dwelling, five bars for the boards on the other side of the dwelling, and five bars for the boards on the back wall of the dwelling on the west. The middle bar, halfway up the boards, should run from one end to the other.</p>
New Advent (Knox) Bible	<p>Then make five poles of acacia wood, to hold the frames together on one side of the tabernacle, and five more to hold it together on the other side, and the same number for the western end; these will be passed right along the frames from end to end.[7]</p> <p>[7] The Hebrew text appears to mean 'And the middle pole along the middle of the frames (shall be) reaching from end to end'; see the description in 36.33 below.</p>
Translation for Translators	<p><i>Tell them to make fifteen crossbars from acacia wood. 27 Five of them will be for the frames on the north side of the Sacred Tent, five will be for the south side, and five for the frames at the rear of the Sacred Tent, the west side. 28 Tell them to fasten the crossbars on the north, south, and west sides of the Sacred Tent to the middle of the frames. The two long ones must extend from one end of the Sacred Tent to the other, and the crossbar on the west side must extend from one side of the Sacred Tent to the other.</i></p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Next, make bars of acacia wood; five for the boards of one side of the tabernacle.	
	five bars for the boards of the other side, and five bars for the boards of the rearward, or westward side of the tabernacle.	The tabernacle faces to the east (toward the sun), so that is the open end. The westward end is closed.
	The middle bar of each five-board set shall reach from end to end.	
Ferrar-Fenton Bible	"Make also cross-bars of acacia wood, five to a plank at one side of the Sanctuary; and five cross-bars for the second side of the Sanctuary; and five cross-bars to the planks at the side of the Sanctuary stretching west; and fix the cross-bars in the middle of the planks, with bolts from one junction to the other junction.	
God's Truth (Tyndale)	And you shall make bars of sethim wood five for the boards of the one side of the tabernacle, and five for the other side, and five for the boards of the west end. And the middle bar shall go along through the midst of the boards and bar them together from the one end unto the other.	
HCSB	.	

International Standard V	"You are to make bars of acacia wood, five for the boards on one side of the tent, five bars for the boards on the second side of the tent, and five bars for the boards on the back side of the tent to the west. The center bar in the middle of the boards is to pass through from end to end.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	"You will make five bars of acacia wood for the frames [Or "boards" or "planks"] on the one side of the tabernacle, and five bars for the frames [Or "boards" or "planks"] on the second side of the tabernacle, and five bars for the frames [Or "boards" or "planks"] on the side of the tabernacle at the rear on the west. [Or "westward," literally "seaward," toward the Mediterranean Sea] And the bar in the middle, in the midst of the frames [Or "boards" or "planks"] will run from end to end.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And you made five beams of acacia wood for the planks of one of the sides of the dwelling, backside seaward. And the middle beam within the planks crosses from edge to edge. Vv. 26–27 in the WBP.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You are to make five crossbars of acacia wood to hold together the boards for one side of the tabernacle, and five to hold the boards that form the other side of the Holy Tent. They will run halfway up the boards, from one end to the other.
The Heritage Bible	.
New American Bible (2002)	Also make bars of acacia wood: five for the boards on one side of the Dwelling, five for those on the other side, and five for those at the rear, toward the west. The center bar, at the middle of the boards, shall reach across from end to end.
New English Bible—1970	.
New Jerusalem Bible	"You will make crossbars of acacia wood: five for the frames of the first side of the Dwelling, five crossbars for the frames of the opposite side of the Dwelling, and five crossbars for the frames which form the back of the Dwelling, to the west. The middle bar must join the frames from one end to the other, halfway up.
New RSV	.
Revised English Bible—1989	Make bars of acacia-wood: five for the frames on one side of the Tabernacle, five for the frames on the other side, and five for the frames on the far side of the Tabernacle on the west. The middle bar is to run along from end to end half-way up the frames.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Make crossbars of acacia-wood, five for the planks of the one side of the tabernacle, five crossbars for the planks of the other side of the tabernacle, and five crossbars for the planks at the side of the tabernacle at the rear toward the west. The middle crossbar, halfway up the planks, is to extend from end to end.
exeGesés companion Bible	And work bars of shittim timber: five for the boards of the one side of the tabernacle; and five bars for the boards of the second side of the tabernacle; and five bars for the boards of the side of the tabernacle

for the flanks seaward:
and spread the middle bar midst the boards
from end to end.

Hebraic Roots Bible
Israeli Authorized Version
The Israel Bible (beta)
JPS (Tanakh—1985)
Kaplan Translation

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Make crossbars out of acacia wood. There shall be five for the beams of the first side of the tabernacle [to the south].
[There shall also be] five for the beams of the second side [to the north], and five for the beams of the tabernacle on the western wall.
[Of these], the center crossbar shall go through the middle of the beams, from one end [of the tabernacle] to the other.

five

Four of these, for the top and bottom, were half the length of the wall, while the fifth, for the center (Exodus 26:28), was the entire length of the wall (Rashi; Bareitha 1). One source states that these crossbars consisted of sections 5 cubits (7 1/2') long that plugged into one another (Josephus 4:6:3). They were placed through rings, one fourth of the way from the top and bottom of the beams (Maaseh Choshev 2:3).

The Scriptures 1998

“And you shall make bars of acacia wood, five for the boards on one side of the Dwelling Place, and five bars for the boards on the other side of the Dwelling Place, and five bars for the boards of the side of the Dwelling Place, for the extreme parts westward, with the middle bar in the midst of the boards, going through from end to end.

Tree of Life Version

“Also make crossbeams of acacia wood, five for the boards on one side of the Tabernacle, five for the boards on the other side of the Tabernacle, and five for the boards on the back part of the Tabernacle to the west. The middle crossbeam in the center of the boards will pass through from end to end.

Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

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You is to have made bars of acacia wood, five for the boards on the one side of the dwelling place, five bars for the boards on the other side of the dwelling place; and five bars for the boards of the side of the dwelling place, that is the side which is seaward. The middle bar from among the boards, is to be going through from end to end.

Charles Thomson OT
Concordant Literal Version
Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

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And thou shalt make crossbars of acacia wood; five for the kerashim (planks) of the one side of the Mishkan,
And five crossbars for the kerashim (planks) of the second wall of the Mishkan, and five crossbars for the kerashim (planks) of the wall of the Mishkan at the back, westward.
And the middle crossbar inside the kerashim (planks) shall extend from end to end.

Rotherham's *Emphasized B.*

And thou shalt make bars of acacia wood,—
||five|| for the boards of the one' side of the habitation, and ||five bars|| for the boards of the other' side of the habitation, and ||five bars|| for the boards of the side of the habitation, at the hinderpart westward;
with the middle bar in the midst of the boards,—running along from end to end.

Third Millennium Bible

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Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"Then you shall make [fifteen] bars of acacia wood: five for the boards of one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the rear end of the tabernacle, for the back wall toward the west. And the middle bar in the center of the boards shall pass through [horizontally] from end to end.
The Expanded Bible	"Make crossbars of acacia wood to connect the upright frames of the ·Holy Tent [Tabernacle]. Make five crossbars to hold the frames together on one side and five to hold the frames together on the ·other [¹ second] side. Also make five crossbars to hold the frames together on the west end, at the rear. The middle crossbar is to be set halfway up the frames, and it is to run along the entire length of each side and rear.
Kretzmann's Commentary	And thou shalt make bars of shittim wood, cross-bars extending along the walls of the Tabernacle: five for the boards of the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle, for the two sides westward. So the north, the south, and the west wall were each to have five rows of connecting bars, which evidently were passed, through large rings. And the middle bar in the midst of the boards shall reach from end to end, passing through the entire length of the framework to give solidity to the structure.
Syndein/Thieme The Voice	. Make five crossbars of acacia wood to connect the frame panels on each of three sides of the tent: <i>north, south, and west</i> . Run one bar from corner to corner in the middle, <i>halfway up the panels</i> . Overlay the frame panels with gold and make gold rings to hold the crossbars.

Bible Translations with Many Footnotes:

The Complete Tanach	"And you shall make bars of acacia wood, five for the planks of one side of the Mishkan,...
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bars: Heb. מַסְבֵּי, as the Targum [Onkelos] renders: וְיִסְבְּעוּ, and in Old French espar(re)s, cross-bars.

five for the planks of one side of the Mishkan: These five [bars] were actually three, but the top and the bottom bars were made of two segments-one [part] would penetrate until half of the wall, and the other one would penetrate until half of the wall[’s length]. One [part of the bar] was inserted into a ring from this [one] side, and this [other] one was inserted into a ring on the other side until one [part of the bar] reached the other. Thus, the top one [bar] and the bottom one [bar] were two, but actually they were four. But the length of the middle one [bar] ran along the entire wall, and penetrated from one end of the wall to its other end, as it is said: "And the middle bar...shall [extend and] penetrate from one end to the other end" (verse 28). The top and bottom ones [bars] had rings on the planks in which they were to be inserted, two rings for every plank, attached in three places within the ten cubits of the height of the plank-one part from the highest ring to the top and one part from the lowest [ring] to the bottom. Each part was one-fourth of the length of the plank, and [there] were two parts between one ring and the other ring, so that all the rings would be aligned with the other. The middle bar, however, had no rings, but the planks were pierced through their thickness and it [the middle bar] was inserted into them by way of the holes, which were aligned one opposite the other. This is [the meaning of] what is said: "in the midst of the planks" (verse 28). The highest and lowest bars on the north[ern] and the south[ern sides] were each fifteen cubits long, and the middle one was thirty cubits long. This is [the meaning of] "from one end to the other end" (verse 28), from east to west. [Regarding] the five bars on the west: the top and bottom ones were six cubits long, and the middle one was twelve [cubits] long, corresponding to the width of the eight planks. It is explained this way in [the Baraita] Melecheth HaMishkan (ch. 1).

"...and five bars for the planks of the second side of the Mishkan, and five bars for the planks of the [rear] side of the Mishkan, on the westward end.

"And the middle bar in the midst of the planks shall [extend and] penetrate from one end to the other end.

The Geneva Bible
Kaplan Translation
NET Bible®

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"You are to make bars of acacia wood, five for the frames on one side of the tabernacle, and five bars for the frames on the second side of the tabernacle, and five bars for the frames on the back of the tabernacle on the west. The middle bar in the center of the frames will reach from end to end.³⁶

^{36sn} These bars served as reinforcements to hold the upright frames together. The Hebrew term for these bars is also used of crossbars on gates (Judg 16:3; Neh 3:3).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) wood bars of / of acacia, five (for) the boards of the (one) rib of the dwelling, and five wood bars (for) the boards of the second rib of the dwelling, and five wood bars (for) the boards of the rib (for) the flanks of the dwelling unto the sea, and the middlemost wood bar in the midst of the boards will [reach] from the extremity to the other end,...

Charles Thomson OT And thou shalt make bars of incorruptible wood; five for one range of pilasters on one side of the tabernacle, and five bars for the other range of pilasters on the other side of the tabernacle; and five for the end of the tabernacle facing the west. And let the bar which is along the middle of the ranges of pilasters reach from one corner to the other.

C. Thompson (updated) OT .
Context Group Version .
Holy Bible Improved Edition And thou shalt make bars of acacia wood, five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear, westward, and the middle bar^[1] between the boards reaching from end to end.

^[1] Middle bar, one in addition to the other fifteen, probably the ridge pole, or a bar from side to side to stay the boards.

Literal Standard Version And you have made bars of shittim wood: five for the boards of the first side of the Dwelling Place, and five bars for the boards of the second side of the Dwelling Place, and five bars for the boards of the side of the Dwelling Place at the two sides, westward; and one has caused the middle bar in the midst of the boards to reach from end to end; and you overlay the boards [with] gold, and you make their rings of gold [for] places for bars, and have overlaid their bars with gold; and you have raised up the Dwelling Place according to its fashion which you have been shown on the mountain. Vv. 29–30 are included for context.

Modern English Version .
Modern Literal Version .
Modern KJV .
New American Standard B.

"Then you shall make bars of acacia wood, five for the boards of one side of the tabernacle, and five bars for the boards of the ^[ah]other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the ^[ai]back side to the west. The middle bar in the ^[aj]center of the boards shall pass through from end to end.

^[ah] Exodus 26:27 Lit *second*

^[ai] Exodus 26:27 Lit *far parts*

^[aj] Exodus 26:28 Lit *midst*

New European Version .
New King James Version .

Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

“And you have made bars of shittim wood: five for the boards of the one side of the tabernacle, and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the side of the tabernacle at the two sides, westward; and one has caused the middle bar in the midst of the boards to reach from end unto end;...

The gist of this passage:

26-28

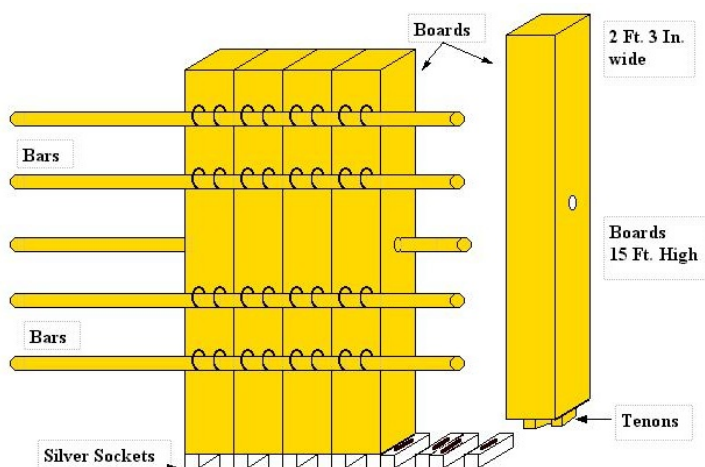
Exodus 26:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced gâw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
b ^e rîyach (בָּרִיחַ) [pronounced b ^e ree-AHKH]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine plural noun	Strong's #1280 BDB #138
‘êtsîym (עֵצִים) [pronounced gâw-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּים/שִׁטָּה) [pronounced shiht-TEEM/shiht-TAW]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

Translation: You will make bars [or, crossbars] from acacia wood,...

All around the Tabernacle there is a wood wall. These boards are attached to one another and standing upon bases which hold them up. They appear to be affixed to corner sections, which appear to be two pieces of wood attached to one another (as we might nail two 2x4's together).

To further brace these walls, there will be 15 boards made out of acacia wood. They would run cross-wise across the walls (perpendicular to the standing boards).

Location of the Crossbars (a graphic); from [the Wells Bible Study](#); accessed December 27, 2020.



This person has the center crossbar actually going through the middle of the wall boards. That appears to me to be the description of the text, although I do not know how practical that would have been to do. It is also possible that the bars could have been on opposite sides of these walls (however, the text of this passage does not appear to support that).

Exodus 26:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct form	Strong's #2568 BDB #331
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resH</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural construct	Strong's #7175 BDB #903
tsâlê' (צֹלֵ') [pronounced <i>TSAY-law'g</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854
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
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...5 for the boards [on] one side of the Tabernacle...

There will be five boards affixed perpendicular to the existing wall, which is very much like a fence. So, on one side of the Tabernacle, 5 boards will be put up, parallel to the ground, on each wall.

Exodus 26:26 You will make bars [or, crossbars] from acacia wood, 5 for the boards [on] one side of the Tabernacle... (Kukis mostly literal translation)

These are crossbars which will run parallel to the ground. They will help to further stabilize the walls.

Exodus 26:27a			
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
châmêsh (שָׁמֶשׁ) [pronounced khaw-MAYSH]	five	masculine singular numeral; construct form	Strong's #2568 BDB #331
b ^e rîyach (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	Strong's #1280 BDB #138
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
qeresh (שָׂרֵךְ) [pronounced KEH-resH]	board, boards; slab; plank; frame	masculine plural construct	Strong's #7175 BDB #903
tsâlê' (עֲלֵי) [pronounced TSAY-law'g]	rib, side; plank, board; leaves [of a door]	feminine singular construct	Strong's #6763 BDB #854
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place	masculine singular noun with the definite article	Strong's #4908 BDB #1015
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shênîyth (שֵׁנִי) [pronounced shay-NEETH]	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	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: ...and five for the boards [on] the other [lit., second] side of the Tabernacle;...

On the other side of the Tabernacle, there would be 5 cross bars—boards running parallel to the ground—set against the existing wall of boards.

Exodus 26:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חֲמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct form	Strong's #2568 BDB #331
b ^e rîyach (בָּרִיחַ) [pronounced <i>b^eree-AHKH</i>]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine plural noun	Strong's #1280 BDB #138
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resH</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural construct	Strong's #7175 BDB #903
tsâlê' (צֹלַע) [pronounced <i>TSAY-law'g</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854
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</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yar ^e kâthayim (יָרֵכָיִם) [pronounced <i>yahr-kaw-thah-YIM</i>]	<i>flanks, both sides, extreme parts, recesses, remote regions; haunches, buttocks [but always used of inanimate objects]—rear, back [of something]</i>	feminine dual noun with the definite article	Strong's #3411 BDB #438
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the hê locale	Strong's #3220 BDB #410

The *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...and five bars for the boards [on] the back of the Tabernacle towards the west.

At the very back of the Tabernacle, there will be five more crossbars or boards, perpendicular to the existing wood, parallel to the ground.

Exodus 26:27 ...and 5 for the boards [on] the other [lit., second] side of the Tabernacle; and 5 bars for the boards [on] the back of the Tabernacle towards the west. (Kukis mostly literal translation)

There will be five of these crossbars on each wall.

I occasionally build fences, and usually my fences are about 6.5' tall. The distance from the nearest cross piece and the top of the fence is often 2' (or nearly 2'). In order to keep all of the fencing aligned, I will screw in an additional cross board at the very top. This provides stability for the slats, so that they do not warp and go in opposite directions.

The designed being discussed here helps to keep all of the vertical boards aligned, as they would be out in the elements for many decades. Even though the wood is protected from the rain, they are not protected from the moisture, which can cause boards to warp. These cross-boards helped to stay any potential warping.

Exodus 26:28

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
b ^e rîyach (חִיָּב) [pronounced <i>b^eree-AHKH</i>]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine singular noun with the definite article	Strong's #1280 BDB #138
tîykôwn (וּכִית) [pronounced <i>tee-KOHN</i>]	<i>middle, central midst</i>	feminine singular adjective with the definite article	Strong's #8484 BDB #1064
b ^e (בּ) [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 (וְתֵק) [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 <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וְתֵב. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
qeresh (שָׂרֵק) [pronounced <i>KEH-resH</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903
bârach (חָרַב) [pronounced <i>baw-RAHKH</i>]	<i>passing [going] through, causing to flee; putting to flight; expelling, chasing [driving] away</i>	Hiphil participle	Strong's #1272 BDB #137
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtseh (קֶצֶה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i>	masculine singular noun with the definite article	Strong's #7097 BDB #892

Exodus 26:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֵל) [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
qâtseh (קֶצֶה) [pronounced kaw-TSEH]	end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum	masculine singular noun with the definite article	Strong's #7097 BDB #892

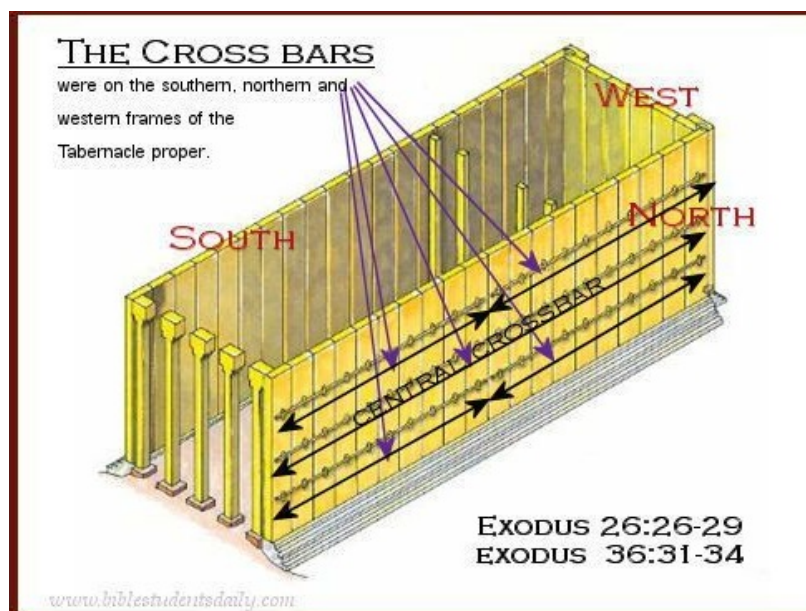
This phrase is variously translated: *from end to end, the full length of, from the one side to the other side, from one corner to the other, from one end to the other*. The first translation is the one most often found.

Translation: The middle bar in the midst of the boards passes through from one end to the other.

The middle board going across the length of the 3 walls was to extend from end to end. It is not clear about the others. Does each wall have 5 bars, with only one in the middle that extends from end to end?

Exodus 26:28 The middle bar in the midst of the boards passes through from one end to the other. (Kukis mostly literal translation)

Cross bars were cut and they ran lengthwise along the Tabernacle structure. They provided greater stability for the overall structure.



The Crossbars (a graphic); from [Pinterest](#); accessed December 27, 2020. You will notice in this graphic a reference to both Exodus 26 and 36. That is because the actual construction will take place in Exodus 36, based upon the plans in Exodus 26.

Exodus 26:26–28 You will make bars [or, crossbars] from acacia wood, 5 for the boards [on] one side of the Tabernacle and 5 for the boards [on] the other [lit., second] side of the Tabernacle; and 5 bars for the boards [on] the back of the Tabernacle towards the west. The middle bar in the midst of the boards passes through from one end to the other. (Kukis mostly literal translation)

Exodus 26:26–28 You will make crossbars from acacia wood: five for the walls on each side of the Tabernacle and five for wall at the back of the Tabernacle. The middle bar will pass through the centers of all the boards, going the entire length of each wall. (Kukis paraphrase)

At this point, this wall will no longer be a typical wall for a building. I have not yet removed the excess on each of the next two verses.

And the boards you will overlay [with] gold and their rings you will make [with] gold houses for the bars and you have overlaid the bars [with] gold.

Exodus
26:29

You will overlay the boards [with] gold; you will make their rings [with] gold, the holders for the bars; and you will overlay the bars [with] gold.

You will overlay these boards and the bars with gold. You will construct gold rings and housing for the bars as well.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the boards you will overlay [with] gold and their rings you will make [with] gold houses for the bars and you have overlaid the bars [with] gold.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the boards thou shalt overlay with gold, and the rings make thou of gold, the place for the bars, and cover the bars with gold.
Targum (Pseudo-Jonathan)	And the boards thou shalt overlay with gold, and make of gold their rings for the place of the bars, and shalt overlay the bars with gold.
Revised Douay-Rheims	The boards also themselves you shall overlay with gold, and shall cast rings of gold to be set upon them, for places for the bars to hold together boardwork: which bars you shall cover with plates of gold.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall overlay the boards with gold, and make their rings of gold for places for the bars: and you shall overlay the bars with gold.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall overlay the boards with gold, and make their rings of gold for places for the bars; and you shall overlay the bars with gold.
Samaritan Pentateuch	And thou shalt overlay the boards with gold, and make their rings [of] gold [for] places for the bars: and thou shalt overlay the bars with gold.
Updated Brenton (Greek)	And you shall overlay the posts with gold; and you shall make golden rings, into which you shall introduce the bars, and you shall overlay the bars with gold.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the boards are to be plated with gold, having gold rings for the rods to go through: and the rods are to be plated with gold
.	.
Easy English	Cover the boards with gold and make gold rings. These rings will hold the pieces of wood that you fix across the boards. Then cover the pieces of wood also with gold.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Cover the frames with gold. And make rings for the frames to hold the braces. Make these rings from gold. Also cover the braces with gold.
God's Word™	.
Good News Bible (TEV)	Cover the frames with gold and fit them with gold rings to hold the crossbars, which are also to be covered with gold.
The Message	Cover the frames with a veneer of gold and make gold rings to hold the crossbars. And cover the crossbars with a veneer of gold.
Names of God Bible	.

NIRV .
New Simplified Bible .

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

Casual English Bible .
College Press Bible Study .
Contemporary English V. Cover the frames and the crossbars with gold and attach gold rings to the frames to run the crossbars through.

The Living Bible .
New Berkeley Version .
New Life Version Cover the standing pieces of wood with gold. Make rings of gold to hold the cross-pieces and cover these pieces with gold.

New Living Translation .
Unlocked Dynamic Bible .
Unfolding Bible Simplified Tell them to cover the frames with gold, and make gold rings to fasten the crossbars to the frames. The crossbars must also be covered with gold.

Partially literal and partially paraphrased translations:

American English Bible The posts should be covered with gold and fitted with gold rings to hold the rafters, and all the rafters must be covered with gold.

Beck's American Translation .
Common English Bible .
New Advent (Knox) Bible Gild the frames themselves, and furnish them with gold rings, by which the poles can hold the frames together; these poles, too, must be plated with gold.
Translation for Translators Tell them to cover the frames with gold, and make gold rings to fasten the crossbars to the frames. The crossbars must also be covered with gold.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Overlay the frames with gold and make gold rings to hold the crossbars. Also overlay the crossbars with gold.

Conservapedia	Overlay the boards with gold, and attach golden rings as places for the bars.	The overlayment command is repeated for emphasis.
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Ferrar-Fenton Bible And overlay the planks and their rings with gold. Make also of gold, rests for the cross-bars, and plate the cross-bars with gold.
God's Truth (Tyndale) And you shall cover the boards with gold and make golden rings for them to put the bars through, and shall cover the bars with gold also.
HCSB .
International Standard V .
Jubilee Bible 2000 .
H. C. Leupold .
Lexham English Bible And you will overlay the frames [Or "boards" or "planks"] with gold, and you will make their rings of gold as holders [Literally "houses"] for the bars, and you will overlay the bars with gold.

NIV, ©2011 .
Peter Pett's translation .
Unfolding Bible Literal Text You must cover the frames with gold. You must make their rings of gold, for them to serve as holders for the crossbars, and you must cover the bars with gold.

Unlocked Literal Bible .
Urim-Thummim Version You will overlay the boards with gold and make their rings of gold as receptacles for the bars, and you will overlay the bars with gold.

Catholic Bibles (those having the imprimatur):

Jewish/Hebrew Names Bibles:

Weird English, Olde English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL GILD THE POSTS WITH GOLD; AND YOU SHALL MAKE GOLDEN RINGS, INTO WHICH YOU SHALL INTRODUCE THE BARS, AND YOU SHALL GILD THE BARS WITH GOLD.
Awful Scroll Bible	You was to overlay the boards with gold, and was to make the rings gold, even the places for the bars. also is you to have overlaid the bars with gold.
Charles Thomson OT Concordant Literal Version	. The hollow tapers shall you overlay with gold; and their rings shall you make of gold, as housings for the bars, and you will overlay the bars with gold.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt overlay the kerashim (planks) with zahav, and make their rings of zahav as housing for the crossbars: and thou shalt overlay the crossbars with zahav.
Rotherham's <i>Emphasized B.</i>	And <the boards> shalt thou overlay with gold, and <their rings> shalt thou make of gold, as receptacles for the bars,—and thou shalt overlay the bars_ with gold.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Make gold rings on the sides of the frames to hold the crossbars, and ·cover [overlay] the frames and the crossbars with gold.
Kretzmann's Commentary	.
Syndein/Thieme	.
The Voice	Overlay the crossbars with gold as well.

Bible Translations with Many Footnotes:

The Complete Tanach	"And you shall overlay the planks with gold, and their rings you shall make of gold as holders for the bars, and you shall overlay the bars with gold.
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as holders for the bars: The rings that you shall make for them shall be holders for the bars to enter [them].

and you shall overlay the bars with gold: [This does] not [mean] that the gold was attached onto the bars, for they [the bars] had no covering. But he [Bezalel] attached something onto the plank akin to two tubes of gold, something like two halves of a hollow reed, and he attached them to the rings on both sides, their length filling the [entire] width of the plank from the ring to one side and from it to the other side. The bar was inserted into it [the tube], and from it into the ring, and from the ring into the second tubes. Thus, the bars were found to be overlaid with gold when they were inserted into the planks. These bars protruded to the outside [of the Mishkan]. [Thus] the rings and the tubes were not visible within the Mishkan, but from the inside the entire wall was unadorned. — [from Baraitha Melecheth HaMishkan with Rashi's interpretation]

The Geneva Bible	.
Kaplan Translation	.
NET Bible®	You are to overlay the frames with gold and make their rings of gold to provide places for the bars, and you are to overlay the bars with gold.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

A Faithful Version	And you shall overlay the boards <i>with</i> gold, and you shall make their rings <i>of</i> gold, housings for the bars. And you shall overlay the bars with gold.
Brenner's Mechanical Trans.	...and you will overlay the boards with gold, and their rings you will (make) with gold, houses (for) the wood bars, and you will overlay the wood bars with gold,...
Charles Thomson OT	.
C. Thompson (updated) OT	And you will overlay the pilasters with gold. And you will make rings of gold into which you will put the bars; and you will overlay the bars with gold.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.

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

...and the boards you will overlay with gold, and their rings you will make of gold places for bars, and have overlaid their bars with gold;...

The gist of this passage:

Exodus 26:29a			
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>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qeresh (קֶרֶשׁ) [pronounced <i>KEH-res</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the definite article	Strong's #7175 BDB #903
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	2 nd person masculine singular, Piel perfect	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: You will overlay the boards [with] gold;...

All of the boards which would be used around the Tabernacle were to be overlaid with gold. So, quite obviously, there is a tremendous amount of gold being used in this semi-permanent tent.

Exodus 26:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ṭabba'ath (טַבַּעַת) [pronounced <i>tahb-BAH-ğath</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #2885 BDB #371
'âsâh (עָשָׂה) [pronounced <i>ğaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

Exodus 26:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced zaw-HAW ^{EV}]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
bâtîym (בֵּיתִים) [pronounced baht-TEEM]	houses, residences; buildings; households; holders, receptacles	masculine plural noun	Strong's #1004 BDB #108
lâmed (ל) [pronounced l ^E]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
b ^e rîyach (חֵיָב) [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 definite article	Strong's #1280 BDB #138

Translation: ...you will make their rings [with] gold, the holders for the bars;...

There would be gold rings which I assume might be used to attach boards to one another; or the tent to the 3 walls.

The cross bars are not simply nailed to the walls, but holders will be constructed for them to fit through. The word house is used because this is where the crossbars *would live*. I assume that these holders were made out of gold, although it does not specifically say that. We have similar language today, when we speak of the *housing* for some part. That is simply the place where that part will stay most of the time.

Exodus 26:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
tsâphâh (צָפָה) [pronounced tsaw-FAW]	to lay out [over], to cover over; to make an overlay; to plate; to stud	2 nd person masculine singular, Piel perfect	Strong's #6823 BDB #860
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e rîyach (חֵיָב) [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 definite article	Strong's #1280 BDB #138
zâhâb (זָהָב) [pronounced zaw-HAW ^{EV}]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262

Translation: ...and you will overlay the bars [with] gold.

The crossbars are also to be overlaid with gold.

Boards Overlain with Gold (a graphic); from [Jessica's Corner of Cyberspace](#); accessed December 27, 2020.

Exodus 26:29 You will overlay the boards [with] gold; you will make their rings [with] gold, the holders for the bars; and you will overlay the bars [with] gold. (Kukis mostly literal translation)

Now the gold and the wood together speak of our Lord's hypostatic union. This is a theme constant throughout the construction of the tabernacle and its furniture.

Exodus 26:29 You will overlay these boards and the bars with gold. You will construct gold rings and housing for the bars as well. (Kukis paraphrase)



Chapter Outline

Charts, Graphics and Short Doctrines

The Command to Assemble the Tabernacle

compare to Exodus 39:32–38 40:4–5, 16–19, 22–25

And you have raised up the Tabernacle as his judgment which you have been shown on the mountain.

Exodus
26:30

You will erect the Tabernacle according to its plan which you have been show [here] on the mountain.

With all of these things having been done, you will raise up the Tabernacle according to the plan which you have been shown here on the mountain.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have raised up the Tabernacle as his judgment which you have been shown on the mountain.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt erect the tabernacle after the manner of it which hath been showed thee on the mount.
Targum (Pseudo-Jonathan)	And thou shalt rear the tabernacle according to the manner showed thee in the mountain.
Revised Douay-Rheims	And you shall rear up the tabernacle according to the pattern that was shewn you in the mount.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall set up the Tabernacle according to the way that it was shown to you on the mountain.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.

Lamsa's Peshitta (Syriac)	And you shall erect the tabernacle according to the right pattern thereof which I have shown you on the mountain.
Samaritan Pentateuch	And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.
Updated Brenton (Greek)	And you shall set up the tabernacle according to the pattern shown to you on the mount.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to make the House from the design which you saw on the mountain.
Easy English	Make the tabernacle the same as the plan that I showed to you, on the mountain.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Build the Holy Tent the way I showed you on the mountain.
God's Word™	.
Good News Bible (TEV)	"Set up the inner tent according to the plans you were shown on the mountain.
The Message	Then put The Dwelling together, following the design you were shown on the mountain.
Names of God Bible	.
NIRV	"Set up the holy tent in keeping with the plan I showed you on the mountain.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Then set up the tent in the way I showed you on the mountain.
The Living Bible	Set up this Tabernacle-tent in the manner I showed you on the mountain.
New Berkeley Version	.
New Life Version	Build the meeting tent by following the plan for it that was shown to you on the mountain.
New Living Translation	.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Build the sacred tent in the way that I have shown you here on this mountain."

Partially literal and partially paraphrased translations:

American English Bible	Then you must assemble the Tent according to the pattern that I will show you on the mountain.
Beck's American Translation	.
Common English Bible	Then set up the dwelling according to the plan for it that you were shown on the mountain.
New Advent (Knox) Bible	So must thou set up the tabernacle, in conformity with the pattern that has been shewn to thee on the mountain.
Translation for Translators	Erect the Sacred Tent in the way that I have shown you <i>here</i> on <i>this</i> mountain."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	And erect the Sanctuary according to the plan I showed you in the mount.
God's Truth (Tyndale)	And rear up the habitation according to the fashion thereof that was showed you in the mount.
HCSB	.

International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	You will rear up the Tabernacle according to its blueprint that was shown you in the mountain.
Wikipedia Bible Project	And you raised the dwelling as its law, which you were shown on the mountain. V. 29 in Wikipedia.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This is how you are to set up the Holy Tent according to the model shown to you on the mountain.
The Heritage Bible	And you shall raise up the tabernacle according to the judgment which you were caused to see in the mount.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And raise the tabernacle according to the judgment thereof which you saw in the mount.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 2009	"And you shall raise up the Dwelling Place according to its pattern which you were shown on the mountain.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	You is to have established the dwelling place, in the manner it is to have been shown to you on the mountain.
Charles Thomson OT	.
Concordant Literal Version	Then you will set up the tabernacle according to its custom which you are shown on the mount.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt erect the Mishkan according to the mishpat (plan, specifications) thereof which was showed thee in HaHar.

Expanded/Embellished Bibles:

The Amplified Bible

You shall erect the tabernacle according to its plan [the direction corresponding to its meaning and purpose] which has been shown to you on the mountain.

The Expanded Bible

Set up the ·Holy Tent [Tabernacle] by the ·plan [pattern] shown to you on the mountain [25:9].

Kretzmann's Commentary

And thou shalt rear up the Tabernacle according to the fashion thereof which was showed thee in the mount. This setting up of the Tabernacle included not only an exact copying of the model which Moses had seen on the mountain, but the tent was to agree also with the object and with the significance of the dwelling as the home of God in the midst of His people. This rectangular building, thirty cubits long, ten cubits wide, and ten cubits high, was the sanctuary of Israel for more than four hundred years, and serves. as the type of the more perfect tabernacle of heaven, into which Jesus has entered as our Mediator, Heb. 9:6-10.

Syndein/Thieme

The Voice

.
Set up the congregation tent according to the pattern you were shown on the mountain.

Bible Translations with Many Footnotes:

The Complete Tanach

"And you shall erect the Mishkan according to its proper manner, as you will have been shown on the mountain.

And you shall erect the Mishkan: After it is completed, erect it.

you will have been shown on the mountain: prior to this, for I am destined to teach you and show you the order of its erection.

The Geneva Bible

Kaplan Translation

.
You will then be ready to set up the tabernacle in the proper manner, as you were shown on the mountain.

as you were shown...

This would indicate that the commandment came after the 40 days (see note on Exodus 25:1).

God spoke to Moses... [Note from Exodus 25:1]

Some say that this was said to Moses during the 40 days on the mountain (Tanna DeBei Eliahu Rabbah 17; Lekach Tov on Exodus 35:1; Ibn Ezra; Baalei Tosafot; Zohar 2:194a, 224a). According to others, it was said after the Golden Calf, when Moses went up for the second set of tablets (Exodus 34:29; Seder Olam Rabbah 6 from Exodus 34:32; Tanchuma 8; Rashi on Exodus 31:18, 33:11). See notes on Exodus 25:16, 26:30.

NET Bible®

You are to set up the tabernacle according to the plan³⁷ that you were shown on the mountain.

³⁷tn The noun is מִשְׁפָּט (mishpat), often translated "judgment" or "decision" in other contexts. In those settings it may reflect its basic idea of custom, which here would be reflected with a rendering of "prescribed norm" or "plan."

Rotherham's *Emphasized B.*

So shalt thou rear up the habitation, according to the fashion^b thereof, which thou wast caused to see in the mount.

^b Or: "regulation."

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and you will make the dwelling rise, like his decision , which you were [shown] in the hill,...

Charles Thomson OT

And thou shalt rear up the tabernacle according to the pattern shewn thee on this mount.

C. Thompson (updated) OT Context Group Version	.
English Standard Version	And you shall set up the tabernacle according to the form which has been shown to you in the mountain.
Green's Literal Translation	Then you shall erect the tabernacle according to the plan for it that you were shown on the mountain.
Modern English Version	And you shall set up the tabernacle according to the decree which you were shown in the mountain.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	And you will rear up the tabernacle according to the fashion of it which has been shown to you in the mount.
A Voice in the Wilderness	And you shall erect the tabernacle according to the ordinance which you were shown on the mountain.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	...and you have raised up the tabernacle according to its fashion which you have been shown in the mount.

The gist of this passage:

30

Exodus 26:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	2 nd person masculine singular, Hiphil perfect	Strong's #6965 BDB #877
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Exodus 26:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4941 BDB #1048

Gesenius organizes the meanings as follows:

(1) *a judgement*; including:

(a) *the act of judging*; (b) *the place of judgment*; (c) *a forensic cause, the setting forth of a cause, to appeal a judgment*; (d) *the sentence of a judge*; (e) *the fault or crime one is judged for*;

(2) *a right, that which is just, lawful according to law*; which set of meanings would include:

(a) *a law, a statute; a body of laws*; (b) *that which is lawfully due a person, a privilege, a legal privilege, the right of redemption, the right of primogeniture*; (c) *a manner, a custom*; (d) *a fashion, a kind, a plan*.

Translation: You will erect the Tabernacle according to its plan...

The word used here is mîsh^epâṭ (מִשְׁפָּט) [pronounced *mish^e-PAWT*], which primarily has a number of legal meanings: *judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court*. However, it can also mean: *manner, a custom; a fashion, a kind, a plan*. Strong's #4941 BDB #1048. I would assume that one from the set of latter meanings is applicable; that is the most logical approach. The plan comes from God and my original assumption is, it is the words of this chapter. However, notice what v. 30b says:

Exodus 26:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to be caused to see, to be caused to look, to be caused to view, to be shown; to be exhibited to</i>	2 nd person masculine singular, Hophal perfect	Strong's #7200 BDB #906
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
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...which you have been show [here] on the mountain.

Here, whatever God is speaking about in the v. 30a, it is that which Moses has been shown on the mountain. This makes me wonder—did God have some sort of blueprints made up as well? Was there a scale model for Moses to see. I have struggled with translating this chapter; and I have no doubts that men far more knowledgeable than I struggled as well translating this chapter, for the same reasons. So, is it possible that Moses himself had more than words on paper to go by? Has he seen a blueprint? Has he seen a scale model. That seems to be more of what God is saying here.

God does not say, "You just heard My description of what you are going to build; now go out and build it." God did not say, "...which you have heard from my voice when on the mountain."

Here we have the Hophal perfect of *râ'âh* (רָאָה) [pronounced *raw-AWH*], which means, *to be caused to see, to be caused to look, to be caused to view, to be shown; to be exhibited to*. Strong's #7200 BDB #906. What we have been reading goes in the *ear-gate*, so to speak. But what God says here is, Moses knows something by what has gone in the *eye-gate*. Therefore, I believe that more was taking place on the mountain beyond a simple explanation of what God wanted Moses to do. I believe that there is a reasonable possibility that Moses saw, in some form, a model of what the Tabernacle should look like (perhaps an actual model; perhaps an image; even perhaps a photograph or drawing).

Exodus 26:30 **You will erect the Tabernacle according to its plan which you have been show [here] on the mountain.** (Kukis mostly literal translation)

Part of the problem is that many of these terms are builder's terms, which Moses was aware of as were those who did construction; however, the exact meaning of these terms may have been lost to us over the years.

Exodus 26:30 **With all of these things having been done, you will raise up the Tabernacle according to the plan which you have been shown here on the mountain.** (Kukis paraphrase)

When Moses completes this step, the Tabernacle, albeit empty, will have been constructed. However, Moses must continue to oversee work which will be done for the interior of the Tabernacle. The work is described in the remainder of this chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

The Veil for the Holy of Holies

And you have made a veil [of] violet and purple and dye of scarlet; and fine linen twisted a work of planning. He will make her cherubim. And you have hung her upon four pillars of acacia wood overlaid [with] gold and their hooks [of] gold upon four bases of silver.

Exodus
26:31–32

You will make a veil [using the colors] violet, purple and scarlet dye, [utilizing] fine twisted linen fabric, [employing] skilled craftsmen. One will make cherubim for it. You will hang it upon four pillars of acacia wood [which have been] overlaid [with] gold, [having] golden hooks [and being set] upon four silver bases.

You will oversee the making of the veil, using the royal colors violet, purple and scarlet, using heavy linen fabric, and employing skilled craftsmen for this project. Someone will make the cherubim for it as well. Then you will hang this veil on four pillars of gold-plated acacia wood, which has golden hooks and which sits upon four silver bases.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have made a veil [of] violet and purple and dye of scarlet; and fine linen twisted a work of planning. He will make her cherubim. And you have hung her upon four pillars of acacia wood overlaid [with] gold and their hooks [of] gold upon four bases of silver.

Dead Sea Scrolls
Jerusalem targum

.
.

Targum (Onkelos)	And thou shalt make A VEIL, of hyacinth, and purple, and vermillion, and fine linen twined with the work of the artificer, it shall be made, figured with kerubin. And thou shalt set it upon four pillars of sittin covered with gold, and their hooks shall be of gold upon four bases of silver.
Targum (Pseudo-Jonathan)	And thou shalt make a veil of hyacinth, and purple, and crimson, and fine linen entwined; the work of the artificer shalt thou make it, with figures of kerubin. And thou shalt range it upon four pillars of sittin, covered with gold, their hooks of gold, upon four bases of silver. [JERUSALEM. And their hooks of gold.].
Revised Douay-Rheims	You shall make also a veil of violet and purple, and scarlet twice dyed, and fine twisted linen, wrought with embroidered work, and goodly variety: And you shall hang it up before four pillars of setim wood, which themselves also shall be overlaid with gold, and shall have heads of gold, but sockets of silver.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall make a veil of blue, and purple, and scarlet, and fine twined linen, with cherubim. The work of the skilful workman shall it be made. You shall hang it on four pillars of acacia overlaid with gold; their hooks shall be of gold, on four sockets of silver.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make a veil of blue, purple, and scarlet material, and fine twined linen, the work of a craftsman; with cherubim shall it be made; And you shall hang it upon four pillars of shittim wood overlaid with gold; with their hooks of gold, upon the four sockets of silver.
Samaritan Pentateuch	And thou shalt make a veil [of] blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim [wood] overlaid with gold: their hooks [shall be of] gold, upon the four sockets of silver. Vv. 32–33 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And you shall make a veil of blue and purple and scarlet woven, and fine linen spun: you shall make it cherubim in woven work. And you shall set it upon four posts of incorruptible wood overlaid with gold; and their tops shall be of gold, and their four sockets shall be of silver.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to make a veil of the best linen, blue and purple and red, worked with designs of winged ones by a good workman: Hanging it by gold hooks from four pillars of wood, plated with gold and fixed in silver bases.
Easy English	Make a curtain out of blue, purple, red material and good linen. A clever man must put into it a picture of angels. Hang it up with gold rings from four sticks of acacia wood. Cover these sticks with gold. Then fix them on four pieces of silver that have holes in the centre.
Easy-to-Read Version–2001	"Use fine linen and make a special curtain {to divide the inside of the Holy Tent}. Use blue, purple, and red yarn and sew pictures of Cherub angels into the curtain. Make four posts from acacia wood, and cover the posts with gold. Put hooks made from gold on the four posts. Put four silver bases under the posts. Then hang the curtain on the gold hooks.
Easy-to-Read Version–2006	"Use fine linen and make a special curtain for the inside of the Holy Tent. Use blue, purple, and red yarn and sew pictures of Cherub angels into the curtain. Make four posts from acacia wood, and cover the posts with gold. Put hooks made from gold

	on the four posts. Put four silver bases under the posts. Then hang the curtain on the gold hooks.
God's Word™ Good News Bible (TEV)	.
The Message	"Make a curtain of fine linen woven with blue, purple, and red wool. Embroider it with figures of winged creatures. Hang it on four posts of acacia wood covered with gold, fitted with hooks, and set in four silver bases.
Names of God Bible	"Make a canopy of violet, purple, and bright red yarn. Creatively work an angel design into fine linen yarn. Use gold hooks to hang it on four posts of acacia wood covered with gold, standing in four silver sockets.
NIRV	"Make a curtain out of blue, purple and bright red yarn and finely twisted linen. Have a skilled worker sew cherubim into the pattern. Hang the curtain with gold hooks on four posts that are made out of acacia wood. Cover the posts with gold. Stand them on four silver bases.
New Simplified Bible	»Build a canopy of violet, purple, and bright red yarn. Creatively work an angel design of cherubim into fine linen yarn. »Hang it on four pillars of acacia overlaid with gold. Their hooks should also be of gold, on four sockets of silver.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Make a curtain to separate the holy place from the most holy place. Use fine linen woven with blue, purple, and red wool, and embroidered with figures of winged creatures. Cover four acacia wood posts with gold and set them each on a silver stand. Then fasten gold hooks to the posts and hang the curtain there. (Vv. 31–33 in the CEV)
The Living Bible	"Inside the Tabernacle, [<i>Inside the Tabernacle</i> , implied.] make a curtain from fine linen, with blue, purple, and scarlet Guardian Angels embroidered into the cloth. Hang this curtain on gold hooks set into four pillars made from acacia wood overlaid with gold. The pillars are to be set in silver bases.
New Berkeley Version	.
New Life Version	"Make a curtain of blue and purple and red cloth and fine linen. It will be made with cherubim sewed into it by an able workman. Hang it on four strong pillars of acacia wood covered with gold. Their hooks will be made of gold also. And the pillars will stand on four silver bases.
New Living Translation	"For the inside of the Tabernacle, make a special curtain of finely woven linen. Decorate it with blue, purple, and scarlet thread and with skillfully embroidered cherubim. Hang this curtain on gold hooks attached to four posts of acacia wood. Overlay the posts with gold, and set them in four silver bases.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	"Tell them to make a curtain from fine linen. A skilled craftsman must embroider it with blue, purple, and red yarn making designs to represent the winged creatures that are above the chest. Tell them to suspend the curtain from four posts made from acacia wood and covered with gold. Set each post in a silver base.

Partially literal and partially paraphrased translations:

American English Bible	'Thereafter, you must make a veil of spun blue [thread], purple [yarn], scarlet [cloth], and fine-spun linen that will have cherubs woven into it.
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You must mount it on four posts of durable wood that are overlaid with gold and with gold covering each of their caps, as well as silver sockets for the base of each one.

Beck's American Translation
Common English Bible

Make a veil of blue, purple, and deep red yarns and of fine twisted linen. Work figures of winged heavenly creatures into its design. Hang it on four acacia-wood posts covered in gold. They should have gold hooks and stand on four silver bases.

New Advent (Knox) Bible

Make a veil, too, out of twisted linen thread, worked in threads of blue and purple and scarlet twice-dyed, with all the embroiderer's art, and let it hang down from four posts of acacia wood, gilded and with gilt capitals,[8] but set in silver sockets.

[8] The rare word used in the Hebrew text is thought to mean 'hooks'.

Translation for Translators

Instructions for the Very Holy Place and the curtain

" *Tell them to make a curtain from fine linen. A skilled craftsman must embroider it with blue, purple, and red yarn/thread, making designs to represent the winged creatures that are above the chest. Tell them to suspend/hang the curtain from four posts made from acacia wood and covered with gold. Set each post in a silver base.*

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

Next, make an inner curtain of violet, purple, and crimson double-dipped cambric, skillfully decorated with cherubim.

Hang it on four pillars of acacia wood overlaid with gold. Each pillar must have golden hooks, and the pillars set on four silver sockets.

Royalty and redemption meet again, as they do in the joining of the tabernacle boards.

Ferrar-Fenton Bible

"Make besides a veil of azure, and purple and blue, and red, and twisted linen. Ornament it with an embroidery of cherubim, and place it upon four supports of acacia, overlaid with gold, with pins of gold, upon four sockets of silver.

God's Truth (Tyndale)

And you shall make a veil of Jacinth, of scarlet, purple and twined byss, and shall make it of broidered work and full of cherubins. And hang it upon four pillars of sethim wood covered with gold and that their knobs be covered with gold also, and stand upon four sockets of silver.

HCSB

International Standard V

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible

Urim-Thummim Version

You will make a veil of blue, purple and scarlet. This will be finely twisted linen of skilled workmanship and it will be fashioned with cherubim. You will hang it on 4 pillars of acacia wood overlaid with gold (their hooks made of gold also) upon the 4 sockets of silver.

Wikipedia Bible Project

And you placed it on the four acacia columns plated gold, and their hooks of gold on four silver sockets. And you placed the curtain under the clasps, and you brought it there within the enclosure of the curtain the crate of the testimony. And the curtain will for you distinguish between the holy and the holiest of holies.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You are to make a veil of purple wool, violet shade and red, of crimson wool, and of fine twined linen; you are to have it finely embroidered with Cherubim. You are to hang it on four posts of acacia wood covered with gold and furnished with gold hooks and set in four silver bases. Mt 27:51; Heb 6:19; 10:19...
The Heritage Bible	And you shall make a veil of blue, and purple, and bright crimson, and fine twisted linen of calculated work; it shall be made with cherubs; And you shall give it upon four columns of acacia wood sheeted over with gold; their hooks <i>shall be</i> of gold, upon the four bases of silver.
New American Bible (2002)	.
New American Bible (2011)	The Veils. You shall make a veil woven of violet, purple, and scarlet yarn, ^c and of fine linen twined, with cherubim embroidered on it. ^d It is to be hung on four gold-plated columns of acacia wood, which shall have gold hooks* and shall rest on four silver pedestals. * [26:32] Hooks: probably placed near the tops of the columns, to hold the rope from which the veils and curtains hung. c. [26:31] 2 Chr 3:14. d. [26:31] Ex 36:35–38.
New English Bible—1970	.
New Jerusalem Bible	'You will make a curtain of finely woven linen, dyed violet-purple, red-purple and crimson, and embroidered with great winged creatures, and put it on four poles of acacia wood overlaid with gold, with golden hooks for them, set in four sockets of silver.
New RSV	.
Revised English Bible—1989	Make a curtain of finely woven linen and violet, purple, and scarlet yarn, with cherubim worked on it, all made by a teamster. Fasten it with hooks of gold to four posts of acacia-wood overlaid with gold, standing in four silver sockets.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(v) "You are to make a curtain of blue, purple and scarlet yarn and finely woven linen. Make it with <i>k'ruvim</i> worked in, that have been crafted by a skilled artisan. Hang it with gold hooks on four acacia-wood posts overlaid with gold and standing in four silver sockets. Hang the curtain below the fasteners. V. 33 is included for context.
exeGesés companion Bible	And work a veil of blue and purple and scarlet and white twined linen - the work of a fabricator: make it with cherubim: and give it on four pillars of shittim overlaid with gold: their hooks of gold on the four sockets of silver:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	The Cloth Partition Make a cloth partition out of sky-blue, dark red and crimson [wool, woven together] with twined linen. Cherubs shall be woven into it [so that they can be seen on both sides]. Place it on four gold-covered acacia pillars having gold hooks. [The pillars shall be] set in four silver sockets. <i>cloth partition</i>

Parocheth in Hebrew. The same word is now used for the covering of the Torah ark.

pillars

These were one cubit by 3/4 cubit (18' x 13 1/2'), half the width of the pillars on the outside, and the exact size to fit a single base (Maaseh Choshev 3:1). Others say that these pillars were the same as the ones on the outside (Abarbanel).

The Scriptures 2009

“And you shall make a veil of blue and purple and scarlet material, and fine woven linen, the work of a skilled workman, made with kerubim.

“And you shall put it on the four columns of acacia wood overlaid with gold, their hooks of gold, upon four sockets of silver.

Tree of Life Version

“Make a fine woven linen curtain of blue, purple and scarlet, with cheruvim. It is to be the work of a skillful craftsman. You are to hang it on four pillars of acacia overlaid with gold, their hooks being made of gold, atop four bases of silver.

Weird English, 19th English, Anachronistic English Translations:

Alpha & Omega Bible

Awful Scroll Bible

.
You is to have made a veil of violet, magenta, crimson, scarlet, and being twined linen; a being assessed work, with cherubs were they to be made. You is to have set it on four pillars of acacia wood, being overlaid with gold. Their hooks are to be of gold on the four sockets of silver.

Charles Thomson OT

Concordant Literal Version

Darby Translation

exeGesés companion Bible

Orthodox Jewish Bible

.
And thou shalt make a Parochet of turquoise, purple, and scarlet wool, and twisted linen of ma'aseh choshev (artistic craftwork) with keruvim shall it be made:
And thou shalt hang it upon four amudim of acacia wood overlaid with zahav: their hooks shall be of zahav, upon the four sockets of kesef.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible

The Veil and Screen

“You shall make a veil [to divide the two rooms] of blue, purple, and scarlet fabric and fine twisted linen, skillfully worked with cherubim on it. You shall hang it on four pillars (support poles) of acacia wood overlaid with gold, with gold hooks, on four silver socket.

The Expanded Bible

“Make a curtain of fine linen and blue, purple, and red [scarlet] thread, and have a skilled craftsman sew designs of creatures with wings [cherubim; 37:7] on it. Hang [Place] the curtain by gold hooks [clasps] on four posts of acacia wood that are covered [overlaid] with gold, and set them in four silver bases.

Kretzmann's Commentary

Verses 31-37

The Veil and the position of the Appointments

And thou shalt make a veil of blue and purple and scarlet, and fine twined linen of cunning work, tapestry, or damask, made according to the highest skill of the weaver's art, of byssus and the other costly materials named here; with cherubim shall it be made, showing figures of cherubim.

And thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks, to which the veil should be fastened, shall be of gold, upon the four sockets of silver. These were four single upright posts inside the Tabernacle, held in an upright position by their heavy silver bases.

Syndein/Thieme

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The Voice

As for the interior of the congregation tent, have your skilled workers take the blue, purple, and scarlet threads, as well as the finest woven linens, and make a veil that is richly decorated with images of winged guardians. Erect four posts made of acacia wood overlaid with gold onto four silver bases.

Bible Translations with Many Footnotes:

The Complete Tanach

"And you shall make a dividing curtain of blue, purple, and crimson wool, and twisted fine linen; the work of a master weaver he shall make it, in a [woven] cherubim design.

a dividing curtain: Heb. תִּכְרֶכֶּף. [This is] a word denoting a dividing curtain. In the language of the Sages [it is called] דִּוְגָרֶכֶּף (Chag. 15a), something that separates between the king and the people.

blue, purple: Each type was doubled in each thread with six strands. — [from Yoma 71b]

the work of a master weaver: Heb. בְּשֹׁחַשְׁעָם I have already explained (verse 1) that this is weaving of two walls, and the designs on both sides of it are unlike one another.

cherubim: He shall make designs of creatures.

"And you shall place it on four pillars of acacia wood, overlaid with gold, their hooks [shall be] gold, on four silver sockets.

four pillars: inserted into four sockets, with hooks attached to them [the pillars], bent on the top [in order] to place upon them a pole around which the top of the dividing curtain was wound. These hooks are the וָיָו [mentioned in the next verse, given this name] because they are made in the shape of [the letter] "vav" (ו). The dividing curtain was ten cubits long, corresponding to the width of the Mishkan [from north to south], and ten cubits wide, like the height of the planks. [It was] spread out at the one-third [point] of the Mishkan [from east to west], so that from it [the dividing curtain] toward the [Mishkan's] interior were ten cubits, and from it [the dividing curtain] toward the exterior were twenty cubits. Hence, the Holy of Holies was ten [cubits] by ten [cubits], as it is said: "And you shall place the dividing curtain beneath the clasps" (verse 33), which join the two sets of the curtains of the Mishkan, the width of the set being twenty cubits. When he [Moses] spread them on the roof the Mishkan from the entrance [all the way] to the west, it [the first set of curtains] ended after two-thirds of the [way into the] Mishkan. The second set covered [the remaining] third of the Mishkan with the remainder [of the curtains] hanging over its rear to cover the planks.

The Geneva Bible
Kaplan Translation
NET Bible®

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"You are to make a special curtain³⁸ of blue, purple, and scarlet yarn and fine twisted linen; it is to be made³⁹ with cherubim, the work of an artistic designer. You are to hang it⁴⁰ with gold hooks⁴¹ on four posts of acacia wood overlaid with gold, set in⁴² four silver bases.

^{38tn} Although translated "curtain" (traditionally "veil," so ASV, NAB, NASB) this is a different word from the one used earlier of the tent curtains, so "special curtain" is used. The word תִּכְרֶכֶּף (farokhet) seems to be connected with a verb that means "to shut off" and was used with a shrine. This curtain would form a barrier in the approach to God (see S. R. Driver, Exodus, 289).

^{39tn} The verb is the third masculine singular form, but no subject is expressed. It could be translated "one will make" or as a passive. The verb means "to make," but probably has the sense of embroidering both here and in v. 1.

^{40tn} Heb "put it."

^{41tn} This clause simply says "and their hooks gold," but is taken as a circumstantial clause telling how the veil will be hung.

^{42tn} Heb "on four silver bases."

New American Bible (2011)

Rotherham's *Emphasized B.* And thou shalt make a veil, of blue and purple and crimson and fine-twined linen,—<of the work of a skilful weaver> shall it be made,^c ||with cherubim||; and thou shalt hang it upon four pillars of acacia overlaid with gold, with their hooks of gold,—upon four sockets of silver.

^cA sp. v.r. (sevir), (w. MSS. and Sam., Sep., Syr., Vul.): "shalt thou make it"—G.n. and G. Intro. 191.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) a tent curtain of blue and purple and kermes of scarlet and [twisted] linen, a work of a thinking, he will (make) her with keruvs, and you will (place) her upon the four pillars of acacia, being overlaid with gold, their pegs of gold, upon the four footings of silver,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version

"And you shall make a veil of blue and purple and scarlet yarns and fine twined linen. It shall be made with cherubim skillfully worked into it. And you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold, on four bases of silver.

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

The Veil and Curtain

"You shall also make a veil of violet, purple, and scarlet *material*, and fine twisted linen; it shall be made with cherubim, the work of a skilled embroiderer. Then you shall ^[ak]hang it on four pillars of acacia overlaid with gold, their hooks *also of* gold, on four bases of silver.

^[ak] Exodus 26:32 Lit *put*

New European Version

The Veil

You shall make a veil of blue, and purple, and scarlet, and fine twined linen, with cherubim. The work of the skilful workman shall it be made. You shall hang it on four pillars of acacia overlaid with gold; their hooks shall be of gold, on four sockets of silver.

New King James Version . artistic design

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness

You shall make a veil of violet, purple, and scarlet thread, and fine twisted linen. It shall be done with cherubim of quality workmanship. You shall hang it upon four pillars of acacia wood overlaid with gold. Their hooks shall be gold, upon four sockets of silver.

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

"And you have made a vail of blue, and purple, and scarlet, and twined linen, work of a designer; he makes it with cherubs; and you have put it on four pillars of shittim wood, overlaid with gold, their pegs are of gold, on four sockets of silver.

The gist of this passage:

21-32

Exodus 26:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
pôreketh (תְּכַרֵּץ) [pronounced <i>poh-REH-keith</i>]	<i>curtain, veil</i>	feminine singular noun	Strong's #6532 BDB #827

This is the first occurrence of this word in the Bible, but it will be found 24 times in the Law and once in 2Chronicles.

tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-lehth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 (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</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: You will make a veil [using the colors] violet, purple and scarlet dye,...

This is the great veil which would hang between the Tabernacle and the Holy of Holies. This separated the two rooms from one another.

The veil was to be made with the royal colors of violet, purple and scarlet.

Exodus 26:31b

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

Exodus 26:31b

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

We find almost the exact same verbiage back in v. 1.

Translation: ...[utilizing] fine twisted linen fabric, [employing] skilled craftsmen.

I do not know exactly what it means for fabric to be twisted, but this veil would have been made from some of the finest cloth in Israel. Expert craftsmen were to be employed for this.

The Meanings of These Symbols (from Opening the Seals)

Symbol	What it means
Linen	The veil was made of linen. Those who serve God are always represented as wearing linen. It represents righteous deeds.
Blue	<p>The order of the colors in the Tabernacle, Temple or Veil, by importance never change. There is a hierarchy of the blue, purple, and scarlet; the blue always ranking first. Another way to look at the order is the substitutionary death comes first, the authority to pardon, and then the ransom.</p> <p>In the Hebrew, the blue that binds the curtains is tekelet. It is the same blue that is in the priests garments, and the binding thread of the tzitzi or tassels, and is used to connect or bind the curtains to the gold clasps, and the golden ephod. It is the blue that holds all the holy things together.</p>

The Meanings of These Symbols (from Opening the Seals)

Symbol	What it means
The author (I could not discover a name) believes this to be the blue found in Israel's flag today. My research suggested that this is more of a violet color.	
Purple	In ancient times, purple was one of the hardest and therefore the most expensive dyes to obtain. It came from a sea snails (<i>Bolinus brandaris</i>) that only lived in a few areas of the Mediterranean. The dye was prized for its non-fading properties. The more a garment was exposed to sunlight, the darker the purple became.
Scarlet	<p>The Hebrew word for scarlet is <i>tola'ah</i> and its' root comes from the word for worm, <i>tola</i>. It is actually a specific scale insect. In the English language it is the Crimson Worm (Latin, <i>Coccus Ilicus</i>), from which red dye is extracted.</p> <p>The adult lays its eggs on the branch of tree, as a dying act, covering them with red dye to hide them from predators. The crushed Crimson Worm contains an anti-bacterial agent, and was used in the purification compounds of the Law, where there has been plague (Lev 14:52) and in the ashes of the red heifer (Lev 19:6). So, the literal <i>tola</i> represents the spiritual cleansing blood of Messiah.</p>
Cherubim	<p>Cherubim are used extensively to decorate the tabernacle and even more so in Solomon's temple. (See Also: Eagles and Eagles Wings) As a decoration on the veil, they are said to be made of cunning work. The Hebrew is <i>cheshev</i>, which roots from word "to think, devise or plan." Much thought was to be given to these decorations.</p> <p>Cherubim are very curious creatures. This is the only time they are mentioned in historical narrative. They are usually in poetry or symbolic literature. They are described as having four heads and six wings. Their heads are made up of a lion, an ox, a vulture, and a man.</p> <p>The cherubim are described as God's chariot or holding up God's Throne. [Gen 3:24; 2Sam. 22:11; Psa. 18:10; Psa. 80:1; Psa. 99:1; Is. 37:16; Ezek 1; Ezek 10; Rev. 4:7 ff]</p> <p>As a decoration, they were to represent the body of the coming Redeemer. A shadow of the coming Redeemer who by type was not just a man, but Deity. For He too, is symbolically held up by the cherubim.</p>
Cherubim are important, as these creatures were made before man; and our function in this life is to resolve the angelic conflict .	
The Veil	<p>The glory was hid from view by the veil. Just as our Lord's true nature was hid in a fleshly body. He veiled that glory, taking the form of a man.</p> <p>After the crucifixion, His friends were rushing to get Messiah's body into the tomb. The veil having fulfilled its purpose, was torn. Because of the death of Messiah, all can now approach the real, or antitypical, Throne of God.</p>

From <http://openingtheseals.com/2016/08/30/the-veil/> accessed December 28, 2020.

There are a number of problems with this website; but chiefly alleging dispensationalists to have a *caral minded literal interpretation*. Nevertheless, most of these symbols are reasonable.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 26:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
'êth (אֵת) [pronounced <i>ayth</i>]	<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
k ^e rûwbîym (כְּרוּבִים) [pronounced <i>k^eroo^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500

Translation: One will make cherubim for it.

I am assuming here that cherubim would be made of cloth and added to the curtain (or veil). I do not believe that this refers to the golden cherubim described in an earlier chapter.

The Veil and the Cherubim (a photo of a model); from [Opening the Seals](#); accessed December 28, 2020.

Exodus 26:31 You will make a veil [using the colors] violet, purple and scarlet dye, [utilizing] fine wisted linent fabric, [employing] skilled craftsmen. One will make cherubim for it. (Kukis mostly literal translation)

These are the curtains which will separate the tabernacle into two rooms; the holy of holies, wherein was the ark of the covenant, and the outer area, the holy place, still enclosed, which had the lampstand and the table and the altar of incense. Veil literally means *separation*. These curtains were also called the *shielding curtain* in Ex. 39:34 40:21 and Num. 4:5. NIV claims this shielded the ark, but it actually shields the people and the priest from the ark. No one could go to the ark of the covenant except for the high priest and he went in there only once a year on the Day of Atonement (Lev. 16:1–19). He would take in with him the blood of a bull for his own sins and for the sins of the other priests (because they were men all with old sin natures) and the blood of a goat for the people.



The Holy Place (a graphic); from [Nina Paley](#); accessed December 28, 2020. By comparing these graphics, it is clear that people have wildly difference conceptions of what these original curtains looked like.

What we see in both graphics is the main room, the sanctuary, where there would be 3 pieces of furniture; and this is one of the places where the priests did their

work (no one else entered into the Tabernacle; the inner sanctum could not be seen by any outsiders).

The second graphic has the curtain as sort of a wraparound; and it was not made like that. The curtain was simply straight across the room, dividing off about a third of the Tabernacle behind it, wherein was the Holy of Holies. Behind the curtain was the Ark of God and the Mercy Seat (which sat upon the Ark of God).

Because the Tabernacle was not open to the public, the people of God understood what took place behind the opening to the Tabernacle based upon the Scriptures. They never saw these things, but they believed that they were there (they were) and believed that all of this was by God's design (it was). I should hope the parallels are obvious. In the **Church Age**, we do not know all that is going on around us—neither the Angelic Conflict nor of the protections of God. These things are going on all around us, but we do not see them. The plan of God moves life forward to God's glory, which is true. We only know these things by faith.

There are a few incidents which took place during Israel's history, where men would come in and seize the Ark of God and use it for a military operation (sometimes legitimate and sometimes not¹⁷), and a very small number of people, apart from the priests, saw what the interior of the Tabernacle looked like. Some of those men died simply from touching the Ark. My point being, there were men who had been inside of the Tabernacle and even inside of the Holy of Holies, but these were very rare occurrences.

Exodus 26:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set</i> ; 1a) (Qal); 1a1) <i>to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend</i> ; 1a2) <i>to put, set, put on, put upon, set, appoint, assign, designate</i> ; 1a3) <i>to make, constitute</i> .			
'êth (אֵת) [pronounced <i>ayth</i>]	<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
'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
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
'ammûwd (אֹמֶד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural construct	Strong's #5982 BDB #765
shittîym/shittâh (שִׁטִּים/שִׁטָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i>]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

¹⁷ God required the army of Israel to bring the Ark when battling against the city of Jericho. However, hundreds of years later, the army seized the Ark to do battle against the Philistines—which God has not called for—and the end result was a mess.

Exodus 26:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâphâh (תִּפְחָ) [pronounced tsaw-FAW]	<i>being laid out [over], being covered over; being overlain; being plated</i>	masculine plural, Pual participle	Strong's #6823 BDB #860
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: You will hang it upon four pillars of acacia wood [which have been] overlaid [with] gold,...

Four pillars of acacia wood overlaid with gold would be set up between the Holy of Holies and the main room of the Tabernacle. The veil would be hung upon these pillars.

Exodus 26:32b

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

This word is found 13 times, only in the book of Exodus.

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
‘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
‘arêbâ‘âh (אַרְבַּעַת) [pronounced ahr ^e -baw-GAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
‘eden (עֵדֶן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine singular construct	Strong's #134 BDB #10

BDB: base, pedestal, socket (strong, firm); pedestals of gold on which marble pillars were set; pedestals of the earth, foundation of the earth; pedestals, bases, or sockets on which tabernacle stood.

keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun; pausal form	Strong's #3701 BDB #494
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Translation: ...[having] golden hooks [and being set] upon four silver bases.

There are golden hooks here—something which would be used to hold onto the veil. This is a great deal of weight here.

The pillars sat upon silver bases (4 pillars and 4 bases).

The Four Pillars and the Veil (a graphic); from [Kid Man Street](#); accessed December 28, 2020. This so-so representation gives us a rough idea of what is being discussed in this passage. We see the pillars and the curtain hanging from them. In most graphic representations, the pillars are shown as being behind the veil.



Exodus 26:32 You will hang it upon four pillars of acacia wood [which have been] overlaid [with] gold, [having] golden hooks [and being set] upon four silver bases. (Kukis mostly literal translation)

Exodus 26:31–32 You will make a veil [using the colors] violet, purple and scarlet dye, [utilizing] fine twisted linen fabric, [employing] skilled craftsmen. One will make cherubim for it. You will hang it upon four pillars of acacia wood [which have been] overlaid [with] gold, [having] golden hooks [and being set] upon four silver bases. (Kukis mostly literal translation)

Exodus 26:31–32 You will oversee the making of the veil, using the royal colors violet, purple and scarlet, using heavy linen fabric, and employing skilled craftsmen for this project. Someone will make the cherubim for it as well. Then you will hang this veil on four pillars of gold-plated acacia wood, which has golden hooks and which sits upon four silver bases. (Kukis paraphrase)

The next verse will tell us how to hang this:

I may want to affix this verse to vv. 31–32.

And you have given the veil under the clasps and you have brought there from a house to the veil an Ark of the Testimony. And has separated the veil for you [all] between the holy [place] and between a holy of the holies.

Exodus
26:33

You will hang [lit., give] the veil below the clasps and you will bring there the Ark of Testimony, [taking it] from the house to [behind] the veil. The veil separates for [all of] you the holy place from the Holy of Holies.

You will use the clasps to hang the veil. Then you bring the Ark of Testimony into there, taking it through the sanctuary and placing it on the other side of the veil. The veil will separate the sanctuary from the Holy of Holies.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have given the veil under the clasps and you have brought there from a house to the veil an Ark of the Testimony. And has separated the veil for you [all] between the holy [place] and between a holy of the holies.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
And thou shalt put the veil under the taches, and shalt bring in thither within the veil the Ark of the Testament; and the veil shall separate to you between the Holy and the Holy of Holies.

Targum (Pseudo-Jonathan)	And thou shalt place the veil under the taches, and bring in thither within the veil the ark of the testament: and thou shalt spread the veil for you between the Holy and the Holy of Holies.
Revised Douay-Rheims	And the veils shall be hanged on with rings, and within it you shall put the ark of the testimony, and the sanctuary, and the holy of holies shall be divided with it.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall hang up the veil under the clasps, and shall bring the ark of the testimony in there within the veil: and the veil shall separate the holy place from the most holy for you.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall hang up the veil under the taches, and then bring in thither within the veil the ark of the testimony; and you shall spread the veil between the holy place and the most holy.
Samaritan Pentateuch	And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy [place] and the most holy.
Updated Brenton (Greek)	And you shall put the veil on the posts, and you shall carry the ark of the Testimony in there within the veil; and the veil shall make a separation for you between the holy <i>place</i> , and the Most Holy.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to put up the veil under the hooks, and put inside it the ark of the law: the veil is to be a division between the holy place and the most holy.
Easy English	Hang up the curtain and put the Covenant Box behind the curtain. So the Holy Place will be separate from the Most Holy Place. The curtain will hang between them.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Put the curtain under the gold rings. Then put the Box of the Agreement behind the curtain. This curtain will separate the Holy Place from the Most Holy Place.
God's Word™	Hang the canopy from the fasteners in the ceiling, and put the ark containing the words of my promise under it. The canopy will mark off the most holy place from the holy place.
Good News Bible (TEV)	Place the curtain under the row of hooks in the roof of the Tent, and put behind the curtain the Covenant Box containing the two stone tablets. The curtain will separate the Holy Place from the Most Holy Place.
The Message	After hanging the curtain from the clasps, bring the Chest of The Testimony in behind the curtain. The curtain will separate the Holy Place from the Holy-of-Holies.
Names of God Bible	.
NIRV	Hang the curtain from the hooks. Place the ark of the covenant law behind the curtain. The curtain will separate the Holy Room from the Most Holy Room. Put the cover on the ark of the covenant law in the Most Holy Room.
New Simplified Bible	»Hang up the veil under the clasps. Bring in the Ark of the Covenant there within the veil. The veil shall serve for you as a partition between the holy place and the holy of holies.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Then fasten gold hooks to the posts and hang the curtain there.

The Living Bible	Hang this curtain on gold hooks set into four pillars made from acacia wood overlaid with gold. The pillars are to be set in silver bases. Behind this curtain place the Ark containing the stone tablets engraved with God's laws.
New Berkeley Version	.
New Life Version	Hang the top of the curtain from the hooks. Then bring the box of the Law within the curtain. This curtain will divide the holy place from the Holiest Place of All.
New Living Translation	Hang the inner curtain from clasps, and put the Ark of the Covenant [Or <i>Ark of the Testimony</i> ; also in 26:34.] in the room behind it. This curtain will separate the Holy Place from the Most Holy Place.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	They must hang the top of the curtain by hooks that are fastened to the roof of the sacred tent. Behind the curtain, in the room called the very holy place, they must put the chest containing the two stone slabs on which I have written my commandments. That curtain will separate the holy place from the very holy place.

Partially literal and partially paraphrased translations:

American English Bible	Then mount the veil on the posts and carry it inside to serve as a veil for the Chest of Proofs. This veil will form the separation between the Holy Place and the Holiest of Holies.
Beck's American Translation	.
Common English Bible	Hang the veil under the clasps, and put the chest containing the covenant there behind the veil. The veil will separate for you the holy from the holiest space.
New Advent (Knox) Bible	This veil will be held up by rings. The ark is to be set down behind it, and thus it will be a division between the sanctuary and the inner sanctuary.
Translation for Translators	<i>They must suspend/hang the top of the curtain by hooks that are fastened to the roof of the Sacred Tent. Behind the curtain, in the room called the Very Holy Place, they must put the chest containing the two stone slabs on which I have written my commandments. That curtain will separate the Holy Place from the Very Holy Place.</i>

Mostly literal renderings (with)

Conservapedia	Hang the inner curtain under the clasps, so that you may bring the Ark of the Covenant inside this curtain. This curtain will serve as the boundary between the holy place, and the Holy of Holies.	The Holy of Holies would be a perfect cube, ten cubits on an edge.
Ferrar-Fenton Bible	And hang the veil below the hooks, and bring there, within the veil to the Holy of Holies, the Ark of the Witnesses..	
God's Truth (Tyndale)	And you shall hang up the veil with rings, and shall bring in within the veil, the ark of witness. And the veil shall divide the holy from the most holy.	
HCSB	Hang the veil under the clasps [The clasps that join the 10 curtains of the tabernacle; Ex 26:6] and bring the ark of the testimony there behind the veil, so the veil will make a separation for you between the holy place and the most holy place.	
International Standard V	You are to hang the curtain from [Or under] the clasps and bring the Ark of the Testimony there inside the curtain. The curtain is to separate for you the Holy Place from the Most Holy Place.	
Jubilee Bible 2000	.	
H. C. Leupold	.	
Lexham English Bible	And you will put the curtain under the clasps, and you will bring the ark of the testimony there inside the curtain, and the curtain will separate for you between the holy and the most holy place. [Literally "holy place of the holiness"].	
NIV, ©2011	.	
Peter Pett's translation	.	

Unfolding Bible Literal Text	.
Unlocked Literal Bible	You must hang up the curtain under the clasps, and you must bring in the ark of the testimony. The curtain is to separate the holy place from the most holy place.
Urim-Thummim Version	And you will set up the veil on the hooks and will bring in (within the veiled area) the Ark of the Testimony, and the veil has made a separation for you between the Holy place and the Holy of Holies.
Wikipedia Bible Project	And you placed the curtain on the crate of the testimony in the holiest of holies.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You must hang the veil from the clasps and there behind the veil you must place the Ark of the Covenant and the veil will serve to separate the Holy Place from the Holy of Holies.
The Heritage Bible	And you shall give the veil under the hooks, that you may bring the ark of the testimony there inside the veil, and the veil shall divide to you between the holy <i>place</i> , and the holy of holies.
New American Bible (2002)	.
New American Bible (2011)	Hang the veil from clasps. The ark of the covenant you shall bring inside, behind this veil which divides the holy place from the holy of holies.
New English Bible—1970	Hang the Veil below the fasteners and bring the Ark of the Tokens inside the Veil. Thus the Veil will make a clear separation for you between the Holy Place and the Holy of Holies.
New Jerusalem Bible	You will put the curtain below the clasps, so that inside behind the curtain, you can place the ark of the Testimony, and the curtain will mark the division for you between the Holy Place and the Holy of Holies.
New RSV	.
Revised English Bible—1989	Hang the curtain below the fasteners and bring the Ark of the Testimony inside the curtain. Thus the curtain will make a clear separation for you between the Holy Place and the Holy of Holies.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Hang the curtain below the fasteners. Then bring the ark for the testimony inside the curtain; the curtain will be the divider for you between the Holy Place and the Especially Holy Place.
The Complete Tanach	"And you shall place the dividing curtain beneath the clasps. You shall bring there on the inner side of the dividing curtain the Ark of the Testimony, and the dividing curtain shall separate for you between the Holy and the Holy of Holies.
exeGesés companion Bible	...and give the veil under the hooks, to bring in the ark of the witness within the veil: and the veil separates to you between the holies and between the holy of holies.
Hebraic Roots Bible	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"And you shall hang the veil from the hooks, and shall bring the ark of the Witness there, behind the veil. And the veil shall make a separation for you between the Set-apart and the Most Set-apart Place.
Tree of Life Version	You are to hang the curtain under the clasps, and bring the Ark within the curtain of the Testimony. The parokhet will divide for you between the Holy Place and the Holy of Holies..

Weird English, 𐤇𐤁𐤏𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	· AND YOU SHALL PUT THE VEIL ON THE POSTS, AND YOU SHALL CARRY IN THITHER WITHIN THE VEIL THE ARK OF THE TESTIMONY; AND THE VEIL SHALL MAKE A SEPARATION FOR YOU BETWEEN THE HOLY AND THE HOLY OF HOLIES
Awful Scroll Bible	You is to have set the veil on the hooks. Even is you to have brought in within the veil the ark of the testimony. The veil is to have separated the set apart place, and the set apart set apart place.
Charles Thomson OT Concordant Literal Version	...and you will put the curtain under the links. Then you will bring there, inside the curtain, the coffer of the testimony. The curtain will separate for you between the holy place and the holy of holies;"...
Darby Translation	.
exeGesés companion Bible	.
Israeli Authorized Version	And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.
Orthodox Jewish Bible	And thou shalt hang up the Parochet under the hooks, that thou mayest bring in there behind the Parochet, the Aron HaEdut: and the Parochet shall separate unto you between HaKodesh and the Kodesh HaKodashim.
Rotherham's <i>Emphasized B.</i>	And thou shalt hang up the veil under the clasps,—and shalt bring in thither, within the veil, the ark of the testimony; and the veil shall make a division for you, between the holy [place] and the most holy.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall hang the veil from the hooks [that connect the curtains together], and you shall bring the ark of the Testimony there within the veil. The veil shall separate for you the Holy Place and the Holy of Holies.
The Expanded Bible	·Hang [Place] the curtain from the ·hooks [clasps] in the roof, and put the Ark of the ·Agreement [Covenant; Treaty; ^L Testimony; 25:10] containing the two stone tablets [24:12] behind it. This curtain will separate the ·Holy Place [Tabernacle] from the ·Most Holy Place [^T Holy of Holies; ^C the back third, the throne room of God].
Kretzmann's Commentary	And thou shalt hang up the veil under the taches, that is, directly under the seams where the couplings of the goats' hair coverings came together, ten cubits from the west wall, that thou mayest bring in thither within the veil the Ark of the Testimony, the only piece of furniture which was permitted in this part of the Tabernacle; and the veil shall divide unto you between the Holy Place, the eastern end of the Tabernacle, and the Most Holy, its western end.
Syndein/Thieme	.
The Voice	<i>When the veil is complete</i> , hang it on the four posts using gold hooks suspended beneath the clasps <i>that hold together the curtains</i> ; and place the covenant chest, <i>which holds the sacred tablets</i> , behind the veil. The veil will separate the two rooms and serve to divide the holy place from the most holy place.

At the very center of Israel's camp is the congregation tent. It is the heart of the nation, a place of unique revelation, and a constant reminder of God's presence and actions which create and form His people. Everything must be portable because this is not a settled population but a people on the move. God describes exactly how this large tent and its furnishings are to be constructed. Each layer covering the tent and the detailed work on the covenant chest, the seat of mercy, the table of presence, the lampstand, and all the utensils are physical reminders of deep, spiritual realities. The building, assembling, disassembling, and reassembling of the tent are labor-intensive; yet it is a work of obedience and devotion calling Israel to remember

their special relationship with God. These are signs—located right in the center of the camp—that point to the fact that His graciousness is ever before them.

Bible Translations with Many Footnotes:

The Geneva Bible Kaplan Translation	. Place the cloth partition directly under the fastenings [holding the tapestries together]. Into the space behind this curtain you will bring the Ark of Testimony. This curtain will thus divide between the Sanctuary and the Holy of Holies. under the fastenings This was 10 cubits from the inner wall. The Holy of Holies was therefore 10 x 10 cubits (15' x 15'). It was perfectly cubical in shape. (Bareitha 4).
NET Bible®	You are to hang this curtain under the clasps and bring the ark of the testimony in there behind the curtain. ⁴³ The curtain will make a division for you between the Holy Place and the Most Holy Place. ⁴⁴ ^{43tn} The traditional expression is “within the veil,” literally “into the house (or area) of the (special) curtain.” ^{44tn} Or “the Holy of Holies.”
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and you will (place) the tent curtain under the hooks, and you will [bring] unto there, (inside) the tent curtain, the box of the evidence, and the tent curtain will make a separation (for) you, between the special place and the special place of special places,...
Charles Thomson OT	And having hung up the veil upon the pillars, thou shalt bring in there within the veil the ark of the testimony. And the veil shall make a division for you, between the Holy and the Holy of Holies.
C. Thompson (updated) OT Context Group Version	. And you shall hang up the veil under the clasps, and shall bring in there inside the veil the ark of the testimony: and the veil shall separate to you (pl) between the special place and the most special.
English Standard Version	And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy.
Green’s Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	You shall ^[al] hang up the veil under the clasps, and bring in the ark of the testimony there within the veil; and the veil shall ^[am] serve as a partition for you between the Holy Place and the Most Holy Place. ^[al] Exodus 26:33 Lit <i>put</i> ^[am] Exodus 26:33 Lit <i>separate for you between</i>
New European Version	.
New King James Version	And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy <i>place</i> and the Most Holy.
Niobi Study Bible	.
Owen’s Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.

A Voice in the Wilderness
Webster's Bible Translation

.
And thou shalt hang the veil under the buttons, that thou mayst bring in thither within the veil the ark of the testimony: and the veil shall divide to you between the holy place and the most holy.

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

.
"And you have put the veil under the hooks, and have brought in there within the veil the ark of the testimony; and the veil has made a separation for you between the holy and the holy of holies.

The gist of this passage:

Exodus 26:33a			
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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 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>			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pôreketh (תְּכָרֶפֶת) [pronounced <i>poh-REH-keith</i>]	<i>curtain, veil</i>	feminine singular noun with the definite article	Strong's #6532 BDB #827
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
kereç (כִּרְכָּךְ) [pronounced <i>KEH-rehç</i>]	<i>hook, on edge of curtains, clasp; knob</i>	masculine plural noun with the definite article	Strong's #7165 BDB #902



Translation: You will hang [lit., give] the veil below the clasps...

The Veil Hung by the Clasps (a graphic); from [Traveling His Trailways](#); accessed December 28, 2020. This, like all other artistic representations, just gives us a rough idea as to what was done.

So far, to this point, the Tabernacle has been built (bear in mind that God is still speaking to Moses and no one has actually done anything). But at this part in Moses' instructions, the Tabernacle has been built. Then the veil is to be hung, apparently the clasps will be used to secure it (or perhaps this is something else).

In any case, the very ornate and very massive veil is now between the two compartments in the Tabernacle.

Exodus 26:33b			
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
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
shâm (שָׁמ) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027
This simply means <i>there</i> ; hê acts almost like a demonstrative. Owens calls this a locational hê.			
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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Possibly, <i>a holder, a receptacle</i> .			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pôreketh (פֶּרֶקֶת) [pronounced <i>poh-REH-keith</i>]	<i>curtain, veil</i>	feminine singular noun with the definite article	Strong's #6532 BDB #827
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'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: ...and you will bring there the Ark of Testimony, [taking it] from the house to [behind] the veil.

While all of this was being done, the Ark of the Covenant has been built (along with the Mercy Seat and the cherubim).

The Ark is to be brought into the Tabernacle (the house) and then placed behind the veil.

The Ark of the Covenant was God's Presence. The things found within the ark were never seen by the people and the Ark was never seen by the people, just as when Jesus Christ went and stood before God the Father in the throne room of God, none of us witnessed that, although God bestowed upon Him the highest honors for His

work on our behalf. Man could not go into the holy of holies and behold the ark without dying because man could not come into the presence of God. When Christ had died upon the cross, the curtain which hung between the outer area and the holy of holies was torn in half, giving us access to the holy of holies because the work of our Lord was no longer just a promise, but a reality (Matt. 27:51 Mark 15:38 Heb. 6:19–20 10:19–22). **But when Christ appeared a high priest of the good things that have come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. And for this reason, He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were under the first covenant, those who have been called may receive the promise of the eternal inheritance. For Christ did not enter a holy place made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God for us; nor was it that He should offer Himself often, as the high priest enters the holy place year by year with the blood not his own. Otherwise, He would have need to suffer often, since the foundation of the world; but now, once at the consummation of the ages, He has been manifested to put away sin by the sacrifice of Himself (inasmuch as it is appointed for men once to die and then the judgement; so Christ also having been offered once to bear the sins of many) (Heb. 9:11–12, 15, 24–28a). By this we have been sanctified through the offering of the body of Jesus Christ once for all...He, having offered one sacrifice for sins for all time, sat down at the right hand of God (Heb. 10:10, 12).**

Exodus 26:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâdal (לָדַב) [pronounced <i>baw-DAHL</i>]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	3 rd person feminine singular, Hiphil perfect	Strong's #914 BDB #95
pôreketh (תָּכַרֵּף) [pronounced <i>poh-REH-keith</i>]	<i>curtain, veil</i>	feminine singular noun with the definite article	Strong's #6532 BDB #827
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
bêyn (בֵּינ) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
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
In the singular, it often means <i>sacred dwelling place, sanctuary, inner room [reserved for spiritual things]</i> .			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 26:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness,</i> <i>that which is holy, a most holy</i> <i>thing; possibly, a sacred [holy,</i> <i>set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
qôdâshîym (קֹדֶשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness,</i> <i>that which is holy, holy things</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871

Translation: The veil separates for [all of] you the holy place from the Holy of Holies.

It is the veil which separates the sanctuary of the Tabernacle (where the priests will function) and the Holy of Holies, a place where one man—the High Priest—will go into once a year.

The Glen Cairn Museum Tabernacle (a photo of a model); from [Bible Students Daily](#); accessed December 28, 2020. The section on the far left is the Holy of Holies. No one will ever go into that room except for the High Priest, once a year, to sprinkle blood on the Mercy Seat.



Exodus 26:33 You will hang [lit., give] the veil below the clasps and you will bring there the Ark of Testimony, [taking it] from the house to [behind] the veil. The veil separates for [all of] you the holy place from the Holy of Holies. (Kukis mostly literal translation)

This veil of blue, purple and scarlet, made from fine linen, will separate the holy tabernacle from the holy of holies which is within the tabernacle. The Hebrew language lacks a superlative, so this is expressed when a noun is followed by itself in the genitive plural (for instance, Gen. 9:25 and Deut. 10:27). We could translate this *the Holiest of Holies, the Holy of Holies, the Most Holy*.



The Torn Veil (a graphic); from [Cross Buddy](#); accessed December 29, 2020.

Perhaps 600 years into the future, the Tabernacle would be replaced by the Temple (a permanent worship center, but with the same sort of regulations as were applied to the Tabernacle. That is, the Temple was *not* a church. People did not ever go inside the Temple in order to worship God.

In the Temple, at the back, was the room where the Ark of God and the Mercy Seat were kept, behind a veil, in what was known as the Holy of Holies. After Jesus had died on the cross, this veil was torn from top to bottom (the veil was extremely thick).

Matt. 27:50–51a **And Jesus cried out again with a loud voice and yielded up His spirit. And behold, the curtain of the temple was torn in two, from top to bottom.** (ESV; capitalized)

Man was always kept separate from the Ark of God (which represented the Hypostatic Union); because it was set apart. Any person who even touched this article of furniture died. However, because Jesus died for our sins, there is now no barrier between man and God. Most importantly, because our sins have been forgiven, we are allowed contact with a holy God.

Exodus 26:33 **You will use the clasps to hang the veil. Then you bring the Ark of Testimony into there, taking it through the sanctuary and placing it on the other side of the veil. The veil will separate the sanctuary from the Holy of Holies.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Placement of Furniture in the Tabernacle

compare Exodus 39:35–38 40:3–5

It is my natural inclination to connect vv. 33 and 34. For whatever reason, Young treats these as separate paragraphs, as does at least one other translator.

And you have given the Mercy Seat [lit., lid, covering] over an Ark of the Testimony in a holy of the holies.	Exodus 26:34	You will place the Mercy Seat over the Ark of Testimony [which is] in the Holy of Holies.
You will also place the Mercy Seat on top of the Ark of Testimony, which is now in the Holy of Holies.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have given the Mercy Seat [lit., lid, covering] over an Ark of the Testimony in a holy of the holies.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt set the Mercy Seat upon the ark of the Testament in the Holy of Holies.
Targum (Pseudo-Jonathan)	And thou shalt place the mercy-seat with the kerubaia produced of beaten work for it in the Holy of Holies.
Revised Douay-Rheims	And you shall set the propitiatory upon the ark of the testimony in the holy of holies.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall put the mercy seat on the ark of the testimony in the most holy place.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall put the mercy seat upon the ark of the testimony in the most holy place.
Samaritan Pentateuch	And thou shalt put the mercy seat upon the ark of the testimony in the most holy [place]. [V. 35 in the Samaritan Pentateuch.]
Updated Brenton (Greek)	And you shall screen with the veil the ark of the testimony in the Most Holy.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You are to put the cover on the ark of the law, inside the most holy place.
Easy English	Put the special lid on the Covenant Box, in the most Holy Place.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Put the mercy-cover on the Box of the Agreement in the Most Holy Place.
God's Word™	Put the throne of mercy that is on the ark in the most holy place.
Good News Bible (TEV)	Put the lid on the Covenant Box.
The Message	Now place the Atonement-Cover lid on the Chest of The Testimony in the Holy-of-Holies.
Names of God Bible	.
NIRV	Put the cover on the ark of the covenant law in the Most Holy Room. The cover will be the place where sin is paid for.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Inside the most holy place, you must put the sacred chest that has the place of mercy on its lid.
The Living Bible	"Now install the mercy place—the golden lid of the Ark—in the Most Holy Place.
New Berkeley Version	.
New Life Version	Then bring the box of the Law within the curtain.
New Living Translation	Hang the inner curtain from clasps, and put the Ark of the Covenant[g] in the room behind it. This includes a portion of v. 33 for context.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	On top of the chest in the very holy place they must put the lid.

Partially literal and partially paraphrased translations:

American English Bible	Use the veil as a screen for the Chest of Proofs in the Holiest of Holies.
Beck's American Translation	.
Common English Bible	Place the gold cover on the chest containing the covenant in the holiest space.
New Advent (Knox) Bible	The throne, too, which rests above the ark and its records, will be in the inner sanctuary;...
Translation for Translators	On top of the chest in the Very Holy Place <i>they</i> must put the lid which will be the place where <i>blood will be sprinkled</i> to forgive people's sins.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Then put the covers upon the ark in the Holy of Holies.
God's Truth (Tyndale)	And you shall put the mercy seat upon the ark of witness in the holiest place.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And you will put the atonement cover on the ark of the testimony in the most holy place. [Literally "holy place of the holiness"].
NIV, ©2011	Put the atonement cover on the ark of the covenant law in the Most Holy Place.
Peter Pett's translation	.

Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will set the Covering-Lid on the Ark of the Testimony in the Holy of Holies.
Wikipedia Bible Project	And you placed the curtain on the crate of the testimony in the holiest of holies. V. 33 in Wikipedia.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The mercy Seat you must place on top of the Ark inside the Holy of Holies.
The Heritage Bible	.
New American Bible (2002)	Set the propitiatory on the ark of the commandments in the holy of holies.
New American Bible (2011)	Set the cover on the ark of the covenant in the holy of holies.
New English Bible—1970	Place the cover over the Ark of the Tokens in the Holy of Holie.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are to put the ark-cover on the ark for the testimony in the Especially Holy Place.
exeGesés companion Bible	And give the kapporeth on the ark of the witness in the holy of holies.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	“And you shall put the lid of atonement upon the ark of the Witness in the Most Set-apart Place.
Tree of Life Version	Then you are to put the atonement cover on the Ark of the Testimony in the Holy of Holies.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL SCREEN WITH THE VEIL THE ARK OF THE TESTIMONY IN THE HOLY OF HOLIES.
Awful Scroll Bible	You is to have placed the cover on the ark of the testimony, in the set apart set apart place.
Charles Thomson OT	.
Concordant Literal Version	...and you will put the propitiatory shelter on the coffer of the testimony in the holy of holies.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt put the Kapporet upon the Aron HaEdut in the Kodesh HaKodashim.
Rotherham's <i>Emphasized B.</i>	And thou shalt place the propitiatory upon the ark of the testimony,—in the most holy [place].
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The veil shall separate for you the Holy Place and the Holy of Holies. You shall put the mercy seat [See note 25:17.] on the ark of the Testimony in the Holy of Holies.
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The Expanded Bible	Put the [·] lid [mercy seat; atonement cover; 25:13–22] on the Ark of the [·] Agreement [Covenant; Treaty; ^L Testimony; 25:10] in the Most Holy Place.
Kretzmann's Commentary	And thou shalt put the mercy-seat, Exodus 25:17, upon the Ark of the Testimony in the Most Holy Place.
Syndein/Thieme	.
The Voice	Place the seat of mercy— <i>where sins are atoned</i> —on top of the covenant chest in the most holy place.

Bible Translations with Many Footnotes:

The Complete Tanach	"And you shall place the ark cover over the Ark of the Testimony in the Holy of Holies.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	You are to put the atonement lid on the ark of the testimony in the Most Holy Place.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

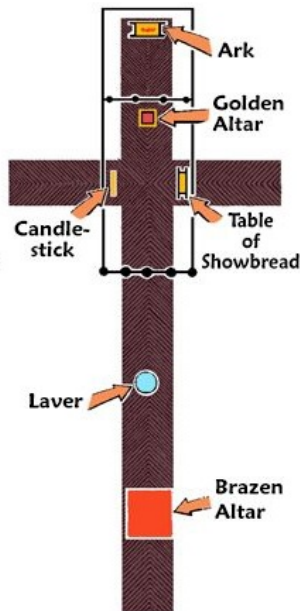
A Faithful Version	And you shall put the mercy seat upon the top of the ark of the testimony in the Holy of Holies.
Brenner's Mechanical Trans.	...and you will (place) the lid upon the box of the evidence in the special place of special places,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	And you shall put the generosity-seat on the ark of the testimony in the most special place.
English Standard Version	You shall put the mercy seat on the ark of the testimony in the Most Holy Place.
Green's Literal Translation	.
Literal Standard Version	And you have put the propitiatory covering on the Ark of the Testimony in the Holy of Holies.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	You shall put the ^[an] atoning cover on the ark of the testimony in the Most Holy Place. ^[an] Exodus 26:34 Also called <i>mercy seat</i> ; i.e., where blood was sprinkled on the Day of Atonement
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"And you have put the mercy-seat on the ark of the testimony, in the holy of holies.

The gist of this passage:

Exodus 26:34			
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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kappôreth (כַּפֹּרֶת) [pronounced <i>kap-POH-reth</i>]	<i>cover, 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
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'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
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
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
qôdâshîym (קֹדְשִׁים) [pronounced <i>koh-daw-SHEEM</i>]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871

Translation: You will place the Mercy Seat over the Ark of Testimony [which is] in the Holy of Holies.

The Ark is box that is open at the top. Designed for that open box is a cover or a lid, known as the Mercy Seat. This was made from acacia wood and covered with gold. It would be placed on top of the Ark of Testimony.



The Ark of Testimony has already been placed into the Holy of Holies.

The description of how the Ark was to be built is found in Exodus 25:10–16. The description for the building of the Mercy Seat is found in Exodus 25:17–20. That these two items were to be put together as one is found in Exodus 25:21–22.

The wooden Ark plated with gold speak to the humanity and Deity of Jesus Christ. The Mercy Seat, where the High Priest would sprinkle blood, represents the spiritual death by Jesus Christ for our sins. God's love, righteousness and justice all meet right there at the Mercy Seat. That God grants us mercy is His love and grace. That God condemns us from our birth is applying His perfect righteousness to us as fallen creatures and determining that we deserve eternity separated from Him (that condemnation is His justice). That God accepts the payment by His Son Jesus for our sins is the application of His justice.

The Placement of the Ark Furniture (a graphic); from [Pinterest](#); accessed December 28, 2020. The Laver and the Brazen Altar are both outside of the Tent, in the Courtyard. Every person must stop at these places (which represent salvation and temporal cleansing) in order to enter into Tabernacle (which represents acceptance by God). The candlestick represents the light of the Word of God; we are able to see the truth because we have His light. The Table of Showbread represents the daily provision that God makes for us (our logistical grace). The golden altar of incense represents our temporal blessings from God. The Ark represents the Lord Jesus Christ Who has died for our sins. The person who has attained to the Ark (not physically, but spiritually), has entered into the supergrace life (or, using another vocabulary, has built the edification complex structure).

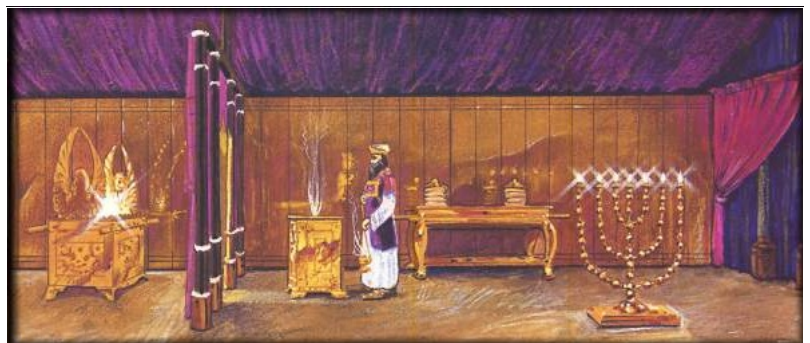
The Two Rooms of the Tabernacle (a graphic); from [Bible Students Daily](#); accessed December 28, 2020. It has been my experience that rarely are the pieces of furniture set up properly in these graphical representations. Sometimes the proportions are out of whack, as we see in this drawing—the ceiling is far too low.

When all of the furniture, inside and outside of the Tabernacle, are seen from above, they make the shape of a cross.

Exodus 26:34 You will place the Mercy Seat over the Ark of Testimony [which is] in the Holy of Holies. (Kukis mostly literal translation)

The items which were built in the previous chapter are all taken into the sanctuary or into the Holy of Holies.

Exodus 26:34 You will also place the Mercy Seat on top of the Ark of Testimony, which is now in the Holy of Holies. (Kukis paraphrase)



And you have placed the table from the outside to the veil. And [you have placed] the menorah opposite the table besides the side of the Tabernacle southward. And the table you have given beside the side of the north.

Exodus
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You will place the table outside from the veil [in the sanctuary]. [You will also place] the menorah opposite the table next to the south side of the Tabernacle. The table you will put on the north side [of the Tabernacle].

You will place the table and the menorah into the sanctuary, outside the veil, opposite one another. The menorah will be placed on the south side of the Tabernacle and the table on the north side.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have placed the table from the outside to the veil. And [you have placed] the menorah opposite the table besides the side of the Tabernacle southward. And the table you have given beside the side of the north.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And place thou the table without the veil, and the candelabrum over against the table at the south side of the tabernacle, and the table place thou at the north side.
Targum (Pseudo-Jonathan)	And thou shalt set the Table outside of the veil, and the Candelabrum over against the table on the southern side of the tabernacle; but the table thou shalt arrange on the northern side.
Revised Douay-Rheims	And the table without the veil: and over against the table the candlestick in the south side of the tabernacle; for the table shall stand in the north side.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall set the table outside the veil, and the menorah over against the table on the side of the Tabernacle toward the south: and you shall put the table on the north side.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall set the table outside the veil, and the candlestick opposite the table on the side of the tabernacle toward the south; and you shall put the table on the north side.
Samaritan Pentateuch	And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. This is the very first part of a very long v. 36.
Updated Brenton (Greek)	And you shall set the table outside the veil, and the lampstand opposite the table on the south side of the tabernacle; and you shall put the table on the north side of the tabernacle.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And outside the veil you are to put the table, and the support for the lights opposite the table on the south side of the House; and the table is to be on the north side.
Easy English	Put the table outside the curtain on the north side of the tabernacle. Put the lampstand on the opposite side of the tabernacle, on the south side.
Easy-to-Read Version—2001	"[In the Holy Place] on the other side of the curtain put the special table you made. The table should be on the north side of the Holy Tent. Then put the lampstand on the south side. This will be across from the table.

Easy-to-Read Version–2006	"Put the special table you made outside of the curtain. The table should be on the north side of the Holy Tent. Then put the lampstand on the south side, across from the table.
God's Word™	"Place the table outside the canopy on the north side of the inner tent, and put the lamp stand opposite the table on the south side.
Good News Bible (TEV)	Outside the Most Holy Place put the table against the north side of the Tent and the lampstand against the south side.
The Message	Place the Table and the Lampstand outside the curtain, the Lampstand on the south side of The Dwelling and the Table opposite it on the north side.
Names of God Bible NIRV	. Place the table outside the curtain on the north side of the holy tent. And put the lampstand across from it on the south side.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Outside the curtain put the table for the sacred bread on the right side and the gold lampstand on the left.
The Living Bible	Place the table and lampstand across the room from each other on the outer side of the veil, the lampstand on the south and the table on the north.
New Berkeley Version	.
New Life Version	Set the table outside the curtain. Put the lamp-stand on the south side of the meeting tent. And put the table on the north side.
New Living Translation	Place the table outside the inner curtain on the north side of the Tabernacle, and place the lampstand across the room on the south side.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	In the room that is outside of the very holy place, they must put the table for the sacred bread on the north side, and put the lampstand on the south side.

Partially literal and partially paraphrased translations:

American English Bible	'Next, put a table outside of the veiled area, on the north side of the Tent, and put the lampstand opposite the table on the south side of the Tent.
Beck's American Translation	.
Common English Bible	Place the table outside the veil, and set the lampstand opposite the table by the south wall of the dwelling. Place the table by the north wall.
New Advent (Knox) Bible	The throne, too, which rests above the ark and its records, will be in the inner sanctuary; on the outer side of the veil, the table will stand on the north, and the lamp-stand on the south side of the tabernacle, opposite the table. V. 34 is included for context.
Translation for Translators	<i>In the room that is</i> outside of the Very Holy Place, <i>they</i> must put the table <i>for the sacred</i> bread on the north side, and put the lampstand on the south side.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Set the Table of Showbread outside this inner curtain, and the lampstand on the other side of the table. Set the lampstand on the south side and the table on the north side.
Ferrar-Fenton Bible	And place the table outside the veil, and put the lamp upon the table at the south side of the Sanctuary, and place the table towards the north side."
God's Truth (Tyndale)	And you shall put the table without the veil and candlestick over against the table, upon the south side of the habitation. And put the table on the north side.

HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	You must place the table outside the curtain. You must place the lampstand opposite the table on the south side of the tabernacle. The table must be on the north side.
Urim-Thummim Version	You will set the table outside the veiled area, and the lamp stand opposite the table on the side of the tabernacle toward the south, and you will put the table on the north side.
Wikipedia Bible Project	And you put the table outside the curtain, and the lamp abutting the table, on the edge of the dwelling Teiman-ward (southwards). And the table you will place on the north edge. V. 34 in Wikipedia.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And you shall put the table outside the veil, and the lamp over against the table on the side of the tabernacle toward the south; and you shall give the table on the north side.
New American Bible (2002)	.
New American Bible (2011)	Outside the veil you shall place the table and the menorah, the latter on the south side of the tabernacle, opposite the table, which is to be put on the north side.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	Put the table outside the curtain and the lampstand at the south side of the Tabernacle, opposite the table which you are to put at the north side.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And set the table outside the veil and the menorah over against the table on the side of the tabernacle southward: and give the table on the north side.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	“And you shall set the table outside the veil, and the lampstand opposite the table on the side of the Dwelling Place toward the south, and put the table on the north side.
Tree of Life Version	You shall set the table outside the curtain, and the menorah opposite the table on the side of the Tabernacle toward the south. You are to put the table on the north side.

Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	You is to have put the table without the veil, and the lamp stand in front of the table, on the side of the dwelling place being southward, and you was to put the table on the north side.
Charles Thomson OT	.
Concordant Literal Version	Yet you will place the table outside the curtain, and the lampstand opposite the table at the angle wall of the tabernacle southward; the table you shall put at the north angle wall.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt place the Shulchan michutz (outside) the Parochet, and the Menorah opposite the Shulchan on the south side of the Mishkan: and thou shalt place the Shulchan on the north side.
Rotherham's <i>Emphasized B.</i>	And thou shalt set the table outside the veil, and the lampstand over against the table, on the side of the habitation southward,—and <the table> shalt thou place on the north side.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall set the table [for the bread] outside the veil [in the Holy Place] on the north side, and the lampstand opposite the table on the south side of the tabernacle.
The Expanded Bible	"Outside the curtain, put the table [25:23–30] on the north side of the ·Holy Tent [Tabernacle]. Put the lampstand [25:31–40] on the south side of the ·Holy Tent [Tabernacle] across from the table.
Kretzmann's Commentary	And thou shalt set the table for the showbread, the so-called table of prothesis, without the veil, on its east side, and the candlestick over against, opposite, the table on the side of the Tabernacle toward the south; and thou shalt put the table on the north side of the tent.
Syndein/Thieme	.
The Voice	Put the table outside the veil on the north side of the tent, and set the lampstand facing it on the south side.

Bible Translations with Many Footnotes:

The Complete Tanach	"And you shall place the table on the outer side of the dividing curtain and the menorah opposite the table, on the southern side of the Mishkan, and you shall place the table on the northern side.
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And you shall place the table: The table was in the north, drawn away from the northern wall [of the Mishkan by] two and one-half cubits. The menorah was [placed] in the south, drawn away from the southern wall [by] two and one-half cubits. The golden altar was placed opposite the space between the table and the menorah, drawn a short distance toward the east. They [the table, menorah, and golden altar] were all situated in the inner half of the Mishkan. How was this? The length of the Mishkan from the entrance to the dividing curtain was twenty cubits. The altar, the table, and the menorah were drawn away from the entrance toward the western side ten cubits. — [from Yoma 33b]

The Geneva Bible	.
Kaplan Translation	Place the table outside the curtain, toward the northern wall of the tabernacle. The menorah shall be opposite the table, toward the southern wall of the tabernacle.
NET Bible®	.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will place the table outside the tent curtain, and the lampstand in front of the table upon the rib of the dwelling unto the south, and the table you will (place) upon the rib of the north,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	And you shall set the table outside the veil, and the candlestick across from the table on the side of the tabernacle toward the south: and you shall put the table on the north side.
English Standard Version	And you shall set the table outside the veil, and the lampstand on the south side of the tabernacle opposite the table, and you shall put the table on the north side.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"And you have set the table at the outside of the vail, and the candlestick over-against the table on the side of the tabernacle southward, and the table you will put on the north side.

The gist of this passage: The table and the menorah are to be placed inside of the Tabernacle; the menorah (lampstand) being placed on the south side of the Tabernacle and the table on the north side.

Exodus 26:35a			
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
sîym (שִׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shul ^e chân (שֻׁלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020

Exodus 26:35a			
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
chûts (חוּץ) (חִיצוֹ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pôreketh (פֶּתִיחַ) [pronounced <i>poh-REH-keith</i>]	<i>curtain, veil</i>	feminine singular noun with the definite article	Strong's #6532 BDB #827

Translation: You will place the table outside from the veil [in the sanctuary].

The table, which is described in Exodus 25:23–30, will be placed into the sanctuary, but outside of the veil (that is, outside of the Holy of Holies). This is the Table of Showbread. It represents logistical grace for the believer in the Revealed God.

Exodus 26:35b			
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>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
m ^e nôwrâh/m ^e nôrâh (מִנְרָתָהּ/מִנְרָתָהּ) [pronounced <i>m^e-noh-RAW</i>]	<i>lampstand, candlestick; transliterated menorah</i>	feminine plural noun with the definite article	Strong's #4501 BDB #633
nôkach (נֹכַח) [pronounced <i>NOH-kakh</i>]	<i>front, in front of, towards the front of, before, in the sight of, opposite to; on behalf of</i>	substantive (preposition/adverb)	Strong's #5227 BDB #647
shul ^e chân (שֻׁלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsâlê' (עֲלֵי) [pronounced <i>TSAY-lawg</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854

Exodus 26:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
têymân (תֵּימָן) [pronounced <i>tay-MAWN</i>]; also spelled without the yohd (י) [pronounced <i>tay-MAWN</i>]	<i>south, southward, whatever is on the right (so the southern quarter); south (of territory); southern quarter (of the sky); toward the south, southward (of direction) south wind</i>	feminine singular noun; with the directional hê (it means <i>southward</i> with the directional hê)	Strong's #8486 BDB #412

Translation: [You will also place] the menorah opposite the table next to the south side of the Tabernacle.

The menorah (or lampstand) will also be placed inside the sanctuary of the Tabernacle, opposite the table, nearer to the south wall. The lampstand provides light within the Tabernacle sanctuary; and represents the light of God; and, more particularly, the light of Christ Jesus.

Exodus 26:35c

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
shul ^e chân (שֻׁלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsâlê ^c (צַלַּע) [pronounced <i>TSAY-lawg</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular construct	Strong's #6763 BDB #854
tsâphôwn (צָפוֹן) [pronounced <i>tsaw-FOHN</i>]	<i>north, northern, northward; north wind</i>	feminine singular noun	Strong's #6828 BDB #860

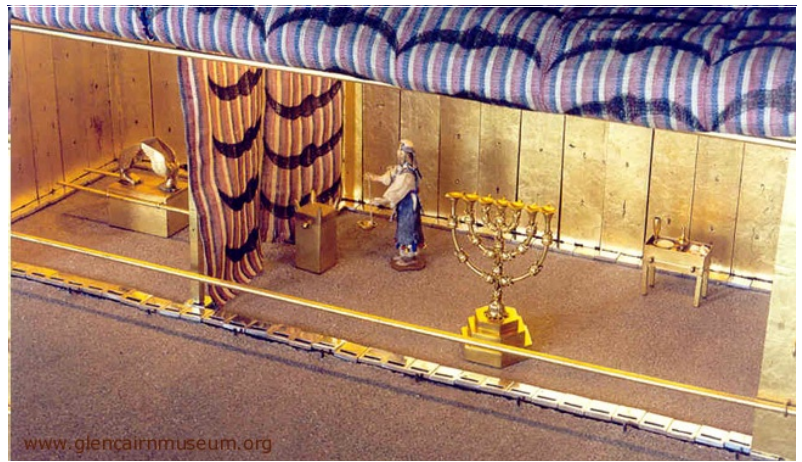
Translation: The table you will put on the north side [of the Tabernacle].

The table will be placed nearer to the north wall of the Tabernacle, in the sanctuary.

Exodus 26:35 You will place the table outside from the veil [in the sanctuary]. [You will also place] the menorah opposite the table next to the south side of the Tabernacle. The table you will put on the north side [of the Tabernacle]. (Kukis mostly literal translation)

Right outside the table we have the lampstand on one side and the table on the other (this is the table of showbread).

A View of the Inside of the Tabernacle (a model); from **Yashua ha Mashiach**; accessed December 27, 2020. Although there are some problems with the placement of the Tabernacle furniture, this gives a good idea as to what the Tabernacle looked like on the inside. I believe that this is a model from inside the **Glen Cairn Museum**.



At first I questioned the sight of the framing boards from the inside, but they were covered in gold. Therefore, it is likely that they were seen by the priest on the inside (they would not be seen on the outside). There was one inner covering which would have been seen overhead as a ceiling. There is a possibility that more of this sheet was seen than simply over one's head.

No one other than the priests ever went into the Tabernacle.

Exodus 26:35 You will place the table and the menorah into the sanctuary, outside the veil, opposite one another. The menorah will be placed on the south side of the Tabernacle and the table on the north side. (Kukis paraphrase)

The priests would come into the Tabernacle daily and replace the showbread on the table and light the menorah. For whatever reason, the altar in incense is not mentioned in this context.

Chapter Outline

Charts, Graphics and Short Doctrines

The Fabric Cover for the Front of the Tabernacle and Its Support

And you have made a covering [or, veil] for an opening of the tent, violet and purple and scarlet dye, and fine linen twisted, a work of embroidery. And you have made for the covering [or, veil] five pillars of acacia wood; and you have overlaid them [with] gold and their hooks [with] gold. And you have cast for them five bases of copper.

Exodus
26:36–37

You will make a veil for the opening of the tent, [using the colors] violet, purple and scarlet, [utilizing] fine twisted linen, a [fine] work of embroidery. You will make for [this] covering five pillars of acacia wood, [which] you will overlay [with] gold and [you will overlay] their hooks [with] gold. Also, you will cast for them five copper bases.

You will make a veil for the tent entrance, using the colors of violet, purple and scarlet, from fine twisted linen, a skilled work of embroidery. This covering will be supported by five pillars of acacia wood overlaid with gold (and their hooks will be made from gold as well). These pillars will sit upon copper bases.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have made a covering [or, <i>veil</i>] for an opening of the tent, violet and purple and scarlet dye, and fine linen twisted, a work of embroidery. And you have made for the covering [or, <i>veil</i>] five pillars of acacia wood; and you have overlaid them [with] gold and their hooks [with] gold. And you have cast for them five bases of copper.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt make a curtain for the door of the tabernacle of hyacinth, and purple, and vermillion, and fine linen twined, the work of the embroiderer; and make for the curtain five pillars of sittin, and overlay them with gold, and their hooks shall be of gold; and shalt set them upon five bases of brass.
Targum (Pseudo-Jonathan)	And thou shalt make a curtain for the door of the tabernacle, of hyacinth, purple, and crimson, and fine linen twined, the work of the embroiderer. And thou shalt make for the curtain five pillars of sitta, and cover them with gold, and their nails shall be of gold; and thou shalt cast for them five bases of brass.
Revised Douay-Rheims	You shall make also a hanging in the entrance of the tabernacle of violet and purple, and scarlet twice dyed, and fine twisted linen with embroidered work. And you shall overlay with gold five pillars of setim wood, before which the hanging shall be drawn: their heads shall be of gold, and the sockets of brass.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. You shall make for the screen five pillars of acacia, and overlay them with gold: their hooks shall be of gold: and you shall cast five sockets of brass for them.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make a curtain for the door of the tent, of blue, and purple, and scarlet material and fine twined linen made of embroidered work. And you shall make for the curtain five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold; and you shall make five sockets of brass for them.
Samaritan Pentateuch	And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an altar to burn incense upon: [of] shittim wood shalt thou make it. A cubit [shall be] the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits [shall be] the height thereof: the horns thereof [shall be] of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make [it]; and they shall be for places for the staves to bear it withal. And thou shalt make the staves [of] shittim wood, and overlay them with gold. And thou shalt put it before the veil that [is] by the ark of the testimony, where I shall appoint my name. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it [is] most holy unto the LORD. And thou shalt make an hanging for the door of the tent, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework. [Obviously, v. 36 is a

monster verse. Nevertheless, v. 37 in the Samaritan Pentateuch matches with v. 36 in the MT.]

Updated Brenton (Greek) And you shall make a screen for the door of the tabernacle of blue, purple, and spun scarlet and fine linen spun, the work of the embroiderer. And you shall make for the veil five posts, and you shall overlay them with gold; and their hooks shall be gold; and you shall cast for them five bronze sockets.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to make a curtain for the doorway of the Tent, of the best linen with needlework of blue and purple and red. And make five pillars for the curtain, of hard wood plated with gold; their hooks are to be of gold and their bases of brass.
Easy English	Make a curtain for the door of the tent. Make it out of blue, purple and red material and out of special white material. Someone who can do wise work with material must make the curtain. 37 Make gold rings for this curtain and make five sticks out of acacia wood. Cover the sticks with gold and make five pieces of bronze to hold them.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Then make a curtain to cover the entrance to the Holy Tent. Use blue, purple, and red yarn and fine linen to make this curtain. Weave pictures into it. Make gold hooks for this curtain. Make five posts using acacia wood covered with gold and make five bronze bases for the five posts.
God's Word™	.
Good News Bible (TEV)	"For the entrance of the Tent make a curtain of fine linen woven with blue, purple, and red wool and decorated with embroidery. For this curtain make five posts of acacia wood covered with gold and fitted with gold hooks; make five bronze bases for these posts.
The Message	"Make a screen for the door of the tent. Weave it from blue, purple, and scarlet material and fine twisted linen. Frame the weaving with five poles of acacia wood covered with a veneer of gold and make gold hooks to hang the weaving. Cast five bronze bases for the poles."
Names of God Bible	"For the entrance of the outer tent, make a screen out of fine linen yarn, embroidered with violet, purple, and bright red yarn. Make five posts of acacia wood for the screen and cover them with gold. Make gold hooks for this screen. Cast five bronze bases for the posts."
NIRV	"Make a curtain for the entrance to the tent. Make it out of blue, purple and bright red yarn and finely twisted linen. Have a person who sews skillfully make it. Make gold hooks for the curtain. Make five posts out of acacia wood. Cover them with gold. And make five bronze bases for them.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	For the entrance to the tent, use a piece of fine linen woven with blue, purple, and red wool and embroidered with fancy needlework. Cover five acacia wood posts with gold and set them each on a bronze stand. Then put gold hooks on the posts and hang the curtain there.
The Living Bible	"As a screen for the door of the sacred tent, make another curtain from fine linen, skillfully embroidered in blue, purple, and scarlet. Hang this curtain on gold hooks

	set into posts made from acacia wood overlaid with gold. The posts are to rest on bronze bases.
New Berkeley Version	.
New Life Version	“Make another curtain of fine linen for the door of the tent. It will be made of blue and purple and red cloth by an able workman. Hang it on five pillars of acacia wood covered with gold. Make their hooks of gold. And make five brass bases for them.
New Living Translation	“Make another curtain for the entrance to the sacred tent. Make it of finely woven linen and embroider it with exquisite designs, using blue, purple, and scarlet thread. Craft five posts from acacia wood. Overlay them with gold, and hang the curtain from them with gold hooks. Cast five bronze bases for the posts.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Tell them to make a curtain to cover the entrance of the sacred tent. They must make it from fine linen, and a skilled weaver must embroider it with blue, purple, and red yarn. To hold up this curtain, they must make five posts from acacia wood. They must cover them with gold and fasten gold clasps to them. Also they must make a bronze base for each of these posts.

Partially literal and partially paraphrased translations:

American English Bible	‘Then make a veil as a door for the Tent out of blue [thread], purple [yarn], scarlet [cloth], and embroidered fine-spun linen. You must make five posts for the veil that are capped at the top and covered with gold, and bronze sockets for the base of each one.
Beck’s American Translation	.
Common English Bible	Make a screen for the tent’s entrance of blue, purple, and deep red yarns and of fine twisted linen, decorated with needlework. Make five acacia-wood posts for the screen. Cover the posts with gold. Their hooks should be gold. Cast five copper bases for the posts.
New Advent (Knox) Bible	Make a screen, too, out of twisted linen thread, embroidered with threads of blue and purple and scarlet twice-dyed, for the entrance of the tabernacle; it must hang from five gilded posts of acacia wood, with gilt capitals and sockets of bronze.
Translation for Translators	<i>Tell them</i> to make a curtain to cover the entrance of the Sacred Tent. They must make it from fine linen, and a skilled weaver must embroider it with blue, purple, and red yarn/thread. To hold up this curtain, they must make five posts from acacia wood. <i>They</i> must cover them with gold, and fasten gold clasps/fasteners to them. Also <i>they</i> must make a bronze base for each of these posts.”.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Make a doorway curtain for the door of the tent, of violet, deep purple, and crimson double-dipped cambric, covered with embroidery.	Such a curtain is called a <i>portiere</i> in French. All that is meant here is a curtain serving to guard an entrance.
	Make five pillars of acacia wood for this doorway curtain, and overlay them with gold, and fashion golden hooks for them. Cast five copper sockets for them.	The entryway pillars rest on sockets of judgment, but the pillars to the Holy of Holies have sockets representing redemption.
Ferrar-Fenton Bible	Then make a skreen for the door of the tent; of azure and purple, and blue, and have it embroidered with spun flax. Also make five standards of acacia for the skreen, and plate them with gold, and have pins of gold, and cast for them five sockets of brass.	

God's Truth (Tyndale)	And you shall make an hanging for the door of the tabernacle: of Jacinth, of scarlet, of purple and of twined byss, wrought with needle work. And you shall make for the hanging, five pillars of sethim wood, and cover both them and their knobs with gold, and shall cast five sockets of brass for them.
HCSB	"For the entrance to the tent you are to make a screen embroidered with blue, purple, and scarlet yarn, and finely spun linen. Make five posts of acacia wood for the screen and overlay them with gold; their hooks are to be gold, and you are to cast five bronze bases for them.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	You must make a hanging for the tent entrance. You must make it out of blue, purple, and scarlet material and fine twined linen, the work of an embroiderer. For the hanging, you must make five pillars of acacia and cover them with gold. Their hooks must be of gold, and you must cast five bronze bases for them.
Urim-Thummim Version	.
Wikipedia Bible Project	And you put a screen to the opening of the tent, cyan and magenta and second-weave, and sixfold-wrought cloth, the work of a color-weaver. And for the screen you made five acacia columns, and you plated them gold, their hooks gold, and you molded for them five golden sockets.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Finally, for the entrance to the Tent you are to make a curtain of purple wool, violet shade and red, and of crimson stuffs and fine twined linen, the work of a skilled embroiderer. And you shall have for this curtain five posts of acacia wood covered with gold, with gold hooks; for these you are to cast five bronze bases.
The Heritage Bible	And you shall make a veil for the door of the tent, of blue, and purple, and bright crimson, and fine twisted linen, worked with embroidery. And you shall make for the veil five columns of acacia wood, and sheet them over with gold, and their hooks shall be of gold; and you shall pour five bases of bronze for them.
New American Bible (2002)	.
New American Bible (2011)	For the entrance of the tent make a variegated* curtain of violet, purple, and scarlet yarn and of fine linen twined. Make five columns of acacia wood for this curtain; plate them with gold, with their hooks of gold; and cast five bronze pedestals for them. * [26:36] Variegated: without definite designs such as the cherubim on the inner veil.
New English Bible—1970	.
New Jerusalem Bible	For the entrance to the tent you will make a screen of finely woven linen embroidered with violet-purple, red-purple and crimson, and for the screen you will make five poles of acacia wood and overlay them with gold, with golden hooks, and for them you will cast five sockets of bronze.'
New RSV	.
Revised English Bible—1989	For the entrance of the tent make a screen of finely woven linen, embroidered with violet, purple, and scarlet. Make five posts of acacia-wood for the screen and overlay them with gold; make golden hooks for them and cast five bronze sockets for them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"For the entrance to the tent, make a screen of blue, purple and scarlet yarn and finely woven linen; it should be in colors, the work of a weaver. For the screen, make five posts of acacia-wood; overlay them with gold; and cast for them five sockets of bronze.
exeGesés companion Bible	And work a covering for the opening of the tent, of blue and purple and scarlet and white twined linen, wrought with embroidery work: and for the covering work five pillars of shittim and overlay them with gold and their hooks of gold: and pour five sockets of copper for them.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Make a drape for the entrance of the tent, out of sky-blue, dark red and crimson wool, and twined linen. It shall be embroidered work. Make five acacia pillars to hold the drape. Cover them with a layer of gold and place golden hooks on them. Cast five copper bases for [the pillars]. embroidered (Yoma 72a). pillars These pillars had a cross section of one cubit square (Bareitha of 49 Middoth in Yalkut Shimoni 422; Maaseh Choshev 3:3)
The Scriptures 2009	And you shall make a screen for the door of the tent of blue, and of purple and crimson, and twined bleached linen, the work of an embroiderer. And you shall make five pillars of acacia wood for the screen. And you shall overlay them with gold, their nails gold. And you shall cast for them five sockets of bronze.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL MAKE A SCREEN FOR THE DOOR OF THE TABERNACLE OF BLUE, AND PURPLE, AND SPUN SCARLET AND FINE LINEN SPUN, THE WORK OF THE EMBROIDERER. AND YOU SHALL MAKE FOR THE VEIL FIVE POSTS, AND YOU SHALL GILD THEM WITH GOLD; AND THEIR CHAPTERS SHALL BE GOLD; AND YOU SHALL CAST FOR THEM FIVE BRAZEN SOCKETS.
Awful Scroll Bible	You is to have made the screen for the opening of the tent, of violet, magenta, scarlet, crimson, and being twined linen; the work of he being an embroiderer. You is to have made for the screen, five pillars of acacia wood, and is to have overlaid them with gold, also the hooks are to be of gold. Even is you to have cast five sockets of bronze.
Charles Thomson OT Concordant Literal Version	. You will make a portiere for the portal of the tent of blue, purple, double-dipped crimson and corded cambric, a handiwork of embroidery. You will make for the portiere five columns of acacia, and overlay them with gold, and their hooks with gold; and you will cast for them five sockets of copper.
Darby Translation	.
exeGesés companion Bible	.

Orthodox Jewish Bible	And thou shalt make a Masach (Screen, Curtain) for the petach (entrance) of the Ohel, of turquoise, purple, and scarlet wool, and twisted linen, wrought with ma'aseh rokem (embroidering craft). And thou shalt make for the Masach five amnudim of acacia wood, and overlay them with zahav, and their hooks shall be of zahav; and thou shalt cast five sockets of nechoshet for them.
Rotherham's <i>Emphasized B.</i>	And thou shalt make a screen for the opening of the tent, of blue and purple and crimson, and fine-twined linen,—the work of an embroiderer. And thou shalt make for the screen five pillars of acacia, and shalt overlay them with gold, and their hooks ^d [shall be] of gold,—and thou shalt cast for them five sockets of bronze. ^d Or: “pegs,” “nails”—Kalisch; “pins” or “pegs”—O.G.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“You shall make a screen [to provide a covering] for the doorway of the tent of blue, purple, and scarlet fabric and finely woven [embroidered] linen, the work of an embroiderer. You shall make five pillars (support poles) of acacia wood to support the hanging curtain and overlay them with gold. Their hooks shall be of gold, and you shall cast five [base] sockets of bronze for them.
The Expanded Bible	The Entrance of the Holy Tent “Then, for the entrance of the Tent, make a curtain [^L screen] with fine linen and blue, purple, and red [scarlet] thread. Someone who can sew well is to sew designs on it [^L ...embroidered with needlework]. Make five posts of acacia wood covered [overlaid] with gold. Make gold hooks [clasps] for them on which to hang the curtain [^L screen], and make five bronze bases for them.
Kretzmann's Commentary	And thou shalt make an hanging, a heavy curtain, for the door of the tent, the entrance to the Holy Place, of blue, and purple, and scarlet, and fine twined linen, the fine materials which were used throughout, wrought with needlework, that is, woven in stripes or squares and in various geometrical figures formed by them. And thou shalt make for the hanging five pillars of shittim wood, acacia posts from which the door-curtain might be suspended, and overlay them with gold, and their hooks shall be of gold; and thou shalt cast five sockets of brass, or bronze, for them, these bases being heavy enough to hold the pillars upright. The double curtain of the Tabernacle indicated that there was as yet no free access to God's throne of grace. But Christ, having entered into the Most Holy Place of heaven through the veil of His flesh, has found an eternal redemption for us, by virtue of which we may now freely enter into the presence of God, assured in advance of His mercy. Heb. 10:20; Heb. 9:11 ff.
Syndein/Thieme The Voice	. As for the entrance to the <i>congregation</i> tent, have your skilled workers take the blue, purple, and scarlet threads, as well as the finest woven linens, and make another richly embroidered curtain. Erect five posts made of acacia overlaid with gold onto five bases cast in bronze. Hang the <i>richly embroidered</i> curtain on the five posts using gold hooks.

Bible Translations with Many Footnotes:

The Complete Tanach	"And you shall make a screen for the entrance of the tent, of blue, purple, and crimson wool, and twisted fine linen the work of an embroiderer. And you shall make a screen: Heb. מָסַךְ, a curtain that is a protector opposite the entrance, like “You made a hedge (מִסְכָּה) around him” (Job 1:10), an expression of protection. [Note that the “samech” and the “sin” are interchangeable.]
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the work of an embroiderer: The figures [on the screen] are produced on it with needlework-just as the face [was] on one side, so was the face on that [other] side. — [from Yoma 72b, Baraitha Melecheth HaMishkan, ch. 4]

an embroiderer: Heb. מִקְרָה, the name of the craftsman, not the name of the craft. Its Aramaic translation is רִיזֵיז דְּבוּעָה, work of an artist, but not רִיזֵיז דְּבוּעָה, work of artistry. The measurements of the screen were the same as the measurements of the dividing curtain, [namely] ten cubits by ten cubits. — [from Baraitha Melecheth HaMishkan, ch. 4]

"You shall make for the screen five pillars of acacia and overlay them with gold, their hooks [shall be] gold, and you shall cast for them five copper sockets.

.

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"You are to make a hanging⁴⁵ for the entrance of the tent of blue, purple, and scarlet yarn and fine twined linen, the work of an embroiderer.⁴⁶ You are to make for the hanging five posts of acacia wood and overlay them with gold, and their hooks will be⁴⁷ gold, and you are to cast five bronze bases for them.⁴⁸

^{45sn} This was another curtain, serving as a screen in the entrance way. Since it was far away from the special curtain screening the Most Holy Place, it was less elaborate. It was not the work of the master designer, but of the "embroiderer," and it did not have the cherubim on it.

^{46tn} The word מִקְרָה (roqem) refers to someone who made cloth with colors. It is not certain, however, whether the colors were woven into the fabric on the loom or applied with a needle; so "embroiderer" should be understood as an approximation (cf. HALOT 1290-91 s.v. מִקְרָה).

^{47tn} "will be" has been supplied.

^{48sn} In all the details of this chapter the expositor should pay attention to the overall message rather than engage in speculation concerning the symbolism of the details. It is, after all, the divine instruction for the preparation of the dwelling place for Yahweh. The point could be said this way: The dwelling place of Yahweh must be prepared in accordance with, and by the power of, his divine word. If God was to fellowship with his people, then the center of worship had to be made to his specifications, which were in harmony with his nature. Everything was functional for the approach to God through the ritual by divine provisions. But everything also reflected the nature of God, the symmetry, the order, the pure wood, the gold overlay, or (closer to God) the solid gold. And the symbolism of the light, the table, the veil, the cherubim – all of it was revelatory. All of it reflected the reality in heaven. Churches today do not retain the pattern and furnishings of the old tabernacle. However, they would do well to learn what God was requiring of Israel, so that their structures are planned in accordance with the theology of worship and the theology of access to God. Function is a big part, but symbolism and revelation instruct the planning of everything to be used. Christians live in the light of the fulfillment of Christ, and so they know the realities that the old foreshadowed. While a building is not necessary for worship (just as Israel worshiped in places other than the sanctuary), it is practical, and if there is going to be one, then the most should be made of it in the teaching and worshiping of the assembly. This chapter, then, provides an inspiration for believers on preparing a functional, symbolical, ordered place of worship that is in harmony with the word of God. And there is much to be said for making it as beautiful and uplifting as is possible – as a gift of freewill offering to God. Of course, the most important part of preparing a place of worship is the preparing of the heart. Worship, to be acceptable to God, must be in Christ. He said that when the temple was destroyed he would raise it up in three days. While he referred to his own body, he also alluded to the temple by the figure. When they put Jesus to death, they were destroying the temple; at his resurrection he would indeed begin a new form of worship. He is the tent, the curtain, the atonement, that the sanctuary foreshadowed. And then, believers also (when they receive Christ) become the temple of the Lord. So the NT will take the imagery and teaching of this chapter in a number of useful ways that call for more study. This does not, however, involve allegorization of the individual tabernacle parts.

The Geneva Bible
Kaplan Translation
NET Bible®

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will (make) a canopy (for) an opening of the tent of blue and purple and kermes of scarlet and [twisted] linen, a work of embroidering , and you will (make) (for) the canopy five pillars of acacia, and you will overlay them with gold, their pegs of gold, and you will pour down (for) them five footings of copper...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Literal Standard Version	And you have made a covering for the opening of the tent of blue, and purple, and scarlet, and twined linen, the work of an embroiderer; and you have made five pillars of shittim [wood] for the covering, and have overlaid them [with] gold, their pegs [are] of gold, and you have cast five sockets of bronze for them.”.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	“You shall also make a curtain for the doorway of the tent of violet, purple, and scarlet material and fine twisted linen, the work of a ^[ao] weaver. And you shall make five pillars of acacia for the curtain and overlay them with gold, their hooks also of gold; and you shall cast five bases of ^[ap] bronze for them. ^[ao] Exodus 26:36 Lit variegator; i.e., a weaver in colors ^[ap] Exodus 26:37 Or copper
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	“And you have made a covering for the opening of the tent, blue, and purple, and scarlet, and twined linen, work of an embroiderer; and you have made for the covering five pillars of shittim wood , and have overlaid them with gold, their pegs are of gold, and you have cast for them five sockets of brass.

The gist of this passage:

36-37

Exodus 26:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
mâçâk ^e (מָכָה) [pronounced maw-SAWK ^E]	a covering; a screen; a veil; a hanging	masculine singular noun	Strong's #4539 BDB #697

Exodus 26:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This word will occur 25 times in Scripture, mostly in the Torah (it is found outside of the Torah only 3 times). This is its first occurrence.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13

Translation: You will make a veil for the opening of the tent,...

The entire Tabernacle, as described so far, is open at the front. There is nothing there. So, a veil, similar to the one made for the Holy of Holies, will be made for the front of the Tabernacle. It will go across the entire front. This is not a veil over a small doorway.

Exodus 26:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (וּ, 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
tôlâ'/tôlê'âh/tôla'ath (תֵּלַת/תֵּלֵת/תֵּלַת) [pronounced to-LAW, to-lay-AW, to-LAH-ath]	<i>maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]</i>	feminine singular construct	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced shaw-NEE]	<i>crimson, scarlet; scarlet clothing</i>	masculine singular noun	Strong's #8144 BDB #1040

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.

This exact same wording occurs several times in this chapter.

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
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Exodus 26:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheshîy/shêsh (שֶׁשׁ־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
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
râqam (רָקַם) [pronounced raw-KAM]	<i>variegating, embroidering, doing needlework, weaving with colors</i>	Qal active participle	Strong's #7551 BDB #955

Translation: ...[using the colors] violet, purple and scarlet, [utilizing] fine twisted linen, a [fine] work of embroidery.

Fine twisted linen will be used and it will be professionally done, using the royal colors of violet, purple and scarlet.

All of the colors related to Tabernacle and to the priesthood are typically royal colors.

Exodus 26:36 You will make a veil for the opening of the tent, [using the colors] violet, purple and scarlet, [utilizing] fine twisted linen, a [fine] work of embroidery.

There will be this screen which separates all of man from the holy place and the Holy of Holies. Only the high priest will be able to enter into the Holy of Holies just as only Jesus Christ will be able to enter into the throne room of God and make intercession for us.

The light outside the Holy of Holies guides us to there. Jesus said, "I am the door, if anyone enters through Me, he will be saved and he will go in and out and find pasture." (John 10:19)

Exodus 26:37a

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
ʿāsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 26:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâçâkê (מָכָה) [pronounced maw-SAWK ^E]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular noun with the definite article	Strong's #4539 BDB #697
chămishshâh (חֲמִשָּׁה) [pronounced khuh-mish-SHAW]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
‘ammûwd (עֲמֻד) [pronounced ġahm-MOOD]	<i>pillar, column; platform, scaffold</i>	masculine plural construct	Strong's #5982 BDB #765
shittîym/shittâh (שִׁטִּימ/שִׁטָּה) [pronounced shiht-TEEM/shiht-TAW]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

Translation: You will make for [this] covering five pillars of acacia wood,...

At the front, there will be five pillars made from acacia wood.

Exodus 26:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsâphâh (צָפָה) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	2 nd person masculine singular, Piel perfect	Strong's #6823 BDB #860
’êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
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
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
wâw (וּ) [pronounced vawv/wow]	<i>hook, nail, pin, peg</i>	masculine plural noun (this is the name of the 6 th Hebrew letter); with the 3 rd person masculine plural suffix	Strong's #2053 BDB #255
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: ...[which] you will overlay [with] gold and [you will overlay] their hooks [with] gold.

These pillars will be overlaid with gold. There will be hooks which likely affix the curtain to the pillars, and these hooks will be made from gold.

Exodus 26:37c			
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
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i>]	<i>to pour (out), to cast, to flow (out), to empty</i>	2 nd person masculine singular, Qal perfect	Strong's #3332 BDB #427
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
chămishshâh (חֲמִשָּׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
'eden (אֵדֵן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural construct	Strong's #134 BDB #10
n ^e chôsheth (נְחֹשֶׁת) [pronounced <i>n^e-KHOH-sheth</i>]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

Translation: Also, you will cast for them five copper bases.

There will be copper bases made for each of the pillars. These bases had to be quite substantial in order to hold the pillars up.

Exodus 26:37 You will make for [this] covering five pillars of acacia wood, [which] you will overlay [with] gold and [you will overlay] their hooks [with] gold. Also, you will cast for them five copper bases.

We have changed from silver bases, silver speaking of redemption; to bronze bases, which speaks of judgement. It would be reasonable to not have a good understanding of the gospel, other than to know that you have been redeemed. Once you learn the gospel and you move cloer and closer to the Holy of Holies, then you realize what is involved is judgement and the penalty for our sins must be paid by someone. Furthermore, whereas gold was used inside the Holy of Holies and in the outer room, bronze would be found in the outer area.



**The Entrance Had Five Pillars
(Five is the number of GRACE)
No one can enter God's dwelling place except by
God's GRACE**

Exodus 26:36–37 You will make a veil for the opening of the tent, [using the colors] violet, purple and scarlet, [utilizing] fine twisted linen, a [fine] work of embroidery. You will make for [this] covering five pillars of acacia wood, [which] you will overlay [with] gold and [you will overlay] their hooks [with] gold. Also, you will cast for them five copper bases. (Kukis mostly literal translation)

Exodus 26:36–37 You will make a veil for the tent entrance, using the colors of violet, purple and scarlet, from fine twisted linen, a skilled work of embroidery. This covering will be supported by five pillars of acacia wood overlaid with gold (and their hooks will be made from gold as well). These pillars will sit upon copper bases. (Kukis paraphrase)

The Five Pillar Entrance (a graphic); from [Slide Player](#); accessed December 29, 2020. This shows us the five pillars and the royal colors used for the veil. One would enter in through this veil.



The Two Veils (picture of a model); from the [Albany Missionary Baptist Church](#); accessed December 29, 2020.

This is a view of the Tabernacle from above, with the covers removed. Therefore, this is a view that no person would ever see. There is an artistic rendition of what these two veils may have looked like and what the pillars and their bases may have looked like.

I do find it interesting that God required the inner veil to be decorated with the visage of angels (cherubim). This would appear to be in conflict with making an image of anything in heaven above. Perhaps the idea is making an image of something which is worshiped or used as good luck in some way (like a person might have a little statue of Mary or a picture of Jesus).

I should point out that no one saw the inner veil, once the Tabernacle was assembled, other than a handful of priests who ministered in the Tabernacle.

God's Symbolism for the Tabernacle

Symbol	What the Symbol Stands For
The Tabernacle	This speaks of Jesus coming and walking among us.
Gold	Kingdom, Eternal, Perfection
Silver	Redemption
Copper	Man, Judgment, Suffering
Blue	Heaven
Purple	Royalty
Red	Blood, Atonement, Sacrifice

God's Symbolology for the Tabernacle	
Symbol	What the Symbol Stands For
Crimson worm	Blood, Atonement, Sacrifice
Violet, Purple and Scarlet	Royal colors
Fine linen	Righteousness; purity.
Goat's Hair	Prophecy
Ram's Skins	Sacrificial
Antelope's Skins	Sacrificial
Shittim or Acacia Wood	Humanity, also could be Scourging and Piercing and Lashing
Oil	Spirit
Spices/Incense	Worship; the temporary covering of man's repulsiveness to God.
Onyx Stone/Stones	Purity
Fifty	The Jubilee Year/hwhy's Fifty Year Cycle
The four rings on the four corners of the Ark.	The four corners of the earth
The Ark	The Man, Yeshua.
The acacia wood	The humanity of Jesus Christ.
The gold plaiting.	The Deity of Jesus Christ.
Gold	Kingdom, Eternal, Perfection
Cherubim	The watchful eyes of the angels, both fallen and elect
The Table of Showbread and its crown (or wreath border)	Representations of the dual crownship of Yeshua being King of the Heavens and the Earth

This chart came from [the Aleph-Tav Project](#); accessed February 2, 2020 and edited and appended.

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You will note that, even though the construction of this Tabernacle is complex, it is made up of pieces that could be broken down and moved. It was not an easy job to move the Tabernacle, but it could be done.

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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 26 is in the Word of God

1. The people of Israel had to have a description/plans/blueprint for the building of the Tabernacle. This would be where they worshiped for the next 500 years.
- 2.

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These are things which we learn while studying this particular chapter.

What We Learn from Exodus 26

1. We find that the symbols of this chapter are not very difficult to unearth.
2. The relationship between the things in this chapter and Jesus Christ are quite remarkable.
- 3.

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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).

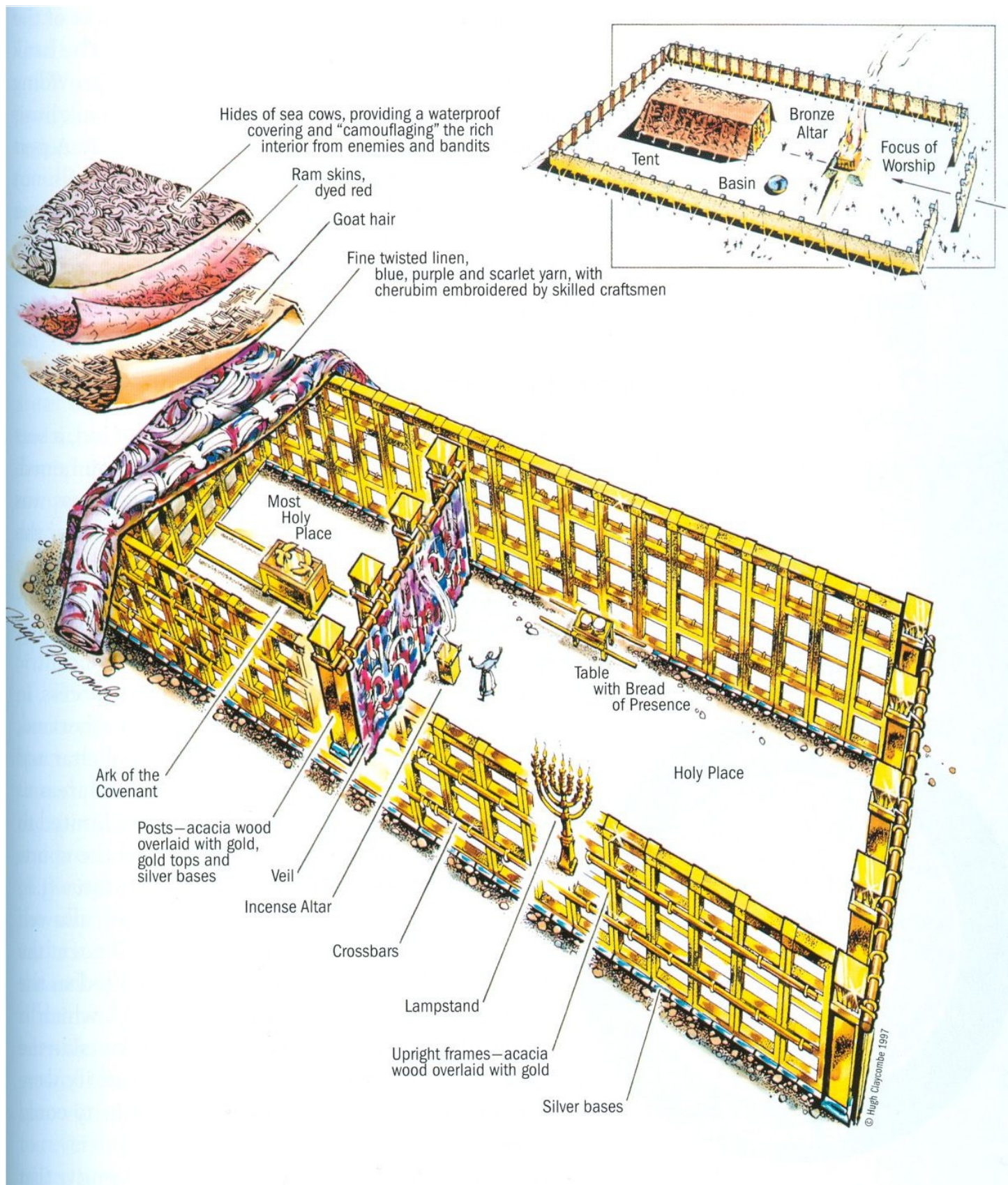
Jesus Christ in Exodus 26

1. Virtually everything in the Ark represents the Lord Jesus Christ and/or His work on the cross for us.
- 2.

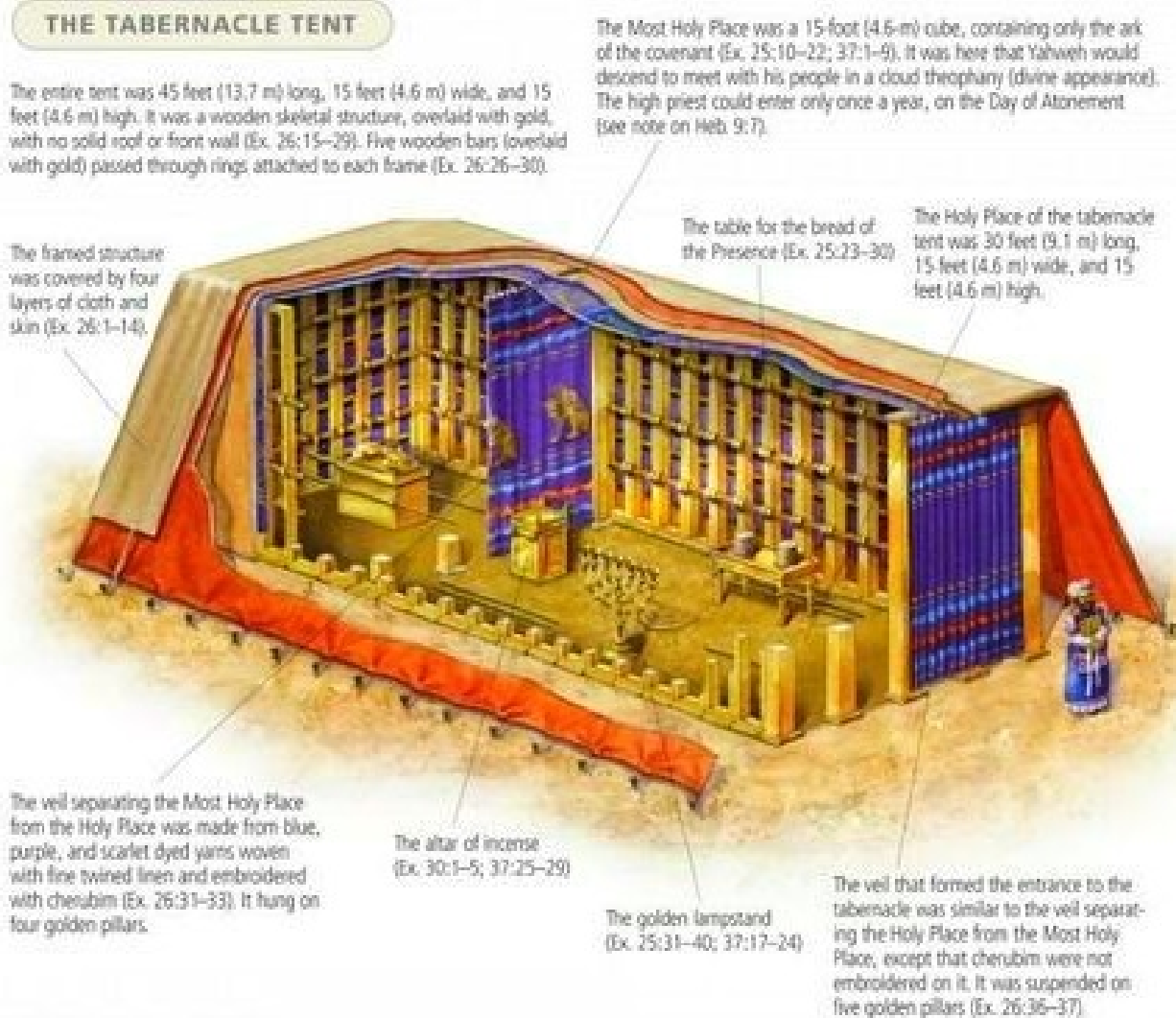
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An Overall View of the Design and Construction of the Ark (a graphic); from [Pinterest](#); accessed December 27, 2020.



The Tabernacle Tent (a graphic); from [Pinterest](#); accessed December 28, 2020. *Tabernacle* means *tent*. This is what we have been studying to this point.



Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 26

The Priestly Shopping List

- Okay, Shmoopers. We're going to be completely straight with you. This whole section has some important pieces, but to be frank, it's very long and very boring.
- Talk about a letdown. We just saw God engulf Moses in a cloud of divine stormfire, and now we get this huge section on ritual. Whoop-dee-doo. It's a total Buzz Killington.
- We'll give you the rundown here, but check out the "Symbols" and "Themes" sections for some more, um, fun thoughts on these chapters.
- A brief introduction before we deal with all of this. Why would an author go from fire and brimstone to legal jargon almost immediately? It breaks the tension, bores the casual reader, and isn't very helpful unless you're a priest.
- So let's assume that these passages don't come from the time the Israelites were in the desert. The whole section's tone, purpose, and writing style are completely different than what comes before it—and after

Shmoop Summary of Exodus 26

it, for that matter.

- But even if they weren't stuck in the desert, how is the average Israelite supposed to get all the stuff mentioned here, like gold, silver, opals, iron, and jewels? This stuff doesn't exactly grow on cacti in the desert or even on your local organic Israelite farmer's land.
- The point is that this piece of text has a distinct purpose from the rest of the Exodus story. It wasn't written by or for an average worshipper. More likely, it was written by someone who had a vested interest in the priesthood. Think about it: would a doctor write a memo full of industrial jargon? Of course not. You write what you know, and this passage is no exception.
- And who wants to read lines and lines and lines of specific instructions for how to meld gold? Only people who meld gold every day. This section of Exodus was written by priests, for priests.
- Okay, let's dive in...
- **Chapter 26: The Tabernacle's Structure**
- The Tabernacle is a little more low-profile in our pop culture than the Ark, and we actually have no archaeological dirt on the thing. It is a tent, after all.
- In a nutshell, the idea of the Tabernacle is to make a place for God on earth—it's his home in the desert. It holds the Ark of the Covenant, the Altar of Burnt Offering, and the Altar of Incense.
- Fancy.

From <https://www.shmoop.com/exodus/chapter-25-31-verse-18-summary.html> accessed August 5, 2019.

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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 12, entitled *The Pattern Seen On The Mountain - The Tabernacle*.

Edersheim Summarizes Exodus 26

CHAPTER 12

The Pattern Seen On The Mountain - The Tabernacle, The Priesthood, And The Services In Their Arrangement And **Typical** Meaning - The Sin Of The Golden Calf - The Divine Judgment - The Plea Of Moses - God's Gracious Forgiveness - The Vision Of The Glory Of The Lord Vouchsafed To Moses
Exodus 24:12; 25-33

NEVER assuredly have we stronger proof of the Divine origin of what we call grace, and of the weakness and unprofitableness of human nature, than in the reaction which so often follows seasons of religious privilege. Readers of the New Testament will recall many instances of this in the Gospel-history, and will remember how our Lord, ever and again, at such times took His disciples aside into some desert place for quietness and prayer. But perhaps the saddest instance of how near the great enemy lingers to our seasons of spiritual enjoyment, and how great our danger of giddiness, when standing on such heights, is furnished by the history of Israel, immediately after the solemn covenant had been ratified.

Now that God had set apart His reconciled people unto Himself, it was necessary to have some definite place where He would meet with, and dwell among them, as also to appoint the means by which they should approach Him, and the manner in which he would manifest Himself to them. To reveal all this, as well as to give those "tables of stone," on which the commandments were graven, God now called Moses once more "up into the mount." Accompanied by "Joshua, his minister," he obeyed the Divine behest, leaving the rule of the people to Aaron and Hur. For six days he had to wait, while "the glory of Jehovah abode upon the mount" On the seventh, Moses was summoned within the bright cloud, which, to the children of Israel beneath, seemed "like a devouring fire", Joshua probably remaining near, but not actually with him. "Forty days and forty nights" "Moses was in the mount," without either eating bread or drinking water. (Deuteronomy 9:9) The new revelation which he now

Edersheim Summarizes Exodus 26

received concerned the Tabernacle which was to be erected, the priesthood which was to serve in it, and the services which were to be celebrated. Nay, it extended to every detail of furniture, dress, and observance. And for what was needful for this service, the free-will offerings of Israel were to be invited. (Exodus 25:1-8)

We have it upon the highest authority, that, not only in its grand outlines, but in all minutest details, everything was to be made "after the pattern" which God showed to Moses on the mount. (Exodus 25:9) And so we also read in Acts 7:44, and Hebrews 8:5; 9:23, teaching us, that Moses was shown by God an actual pattern or model of all that he was to make in and for the sanctuary. This can convey only one meaning. It taught far more than the general truth, that only that approach to God is lawful or acceptable which He has indicated. For, God showed Moses every detail to indicate that every detail had its special meaning, and hence could not be altered in any, even the minutest, particular, without destroying that meaning, and losing that significance which alone made it of importance. Nothing here was intended as a mere ornament or ceremony, all was symbol and type. As symbol, it indicated a present truth; as type, it pointed forward (a prophecy by deed) to future spiritual realities, while, at the same time, it already conveyed to the worshipper the firstfruits, and the earnest of their final accomplishment in "the fullness of time." We repeat, everything here had a spiritual meaning - the material of which the ark, the dresses of the priesthood, and all else was made; colors, measurements, numbers, vessels, dresses, services, and the priesthood itself - and all proclaimed the same spiritual truth, and pointed forward to the same spiritual reality, viz., God in Christ in the midst of His Church. The Tabernacle was "the tent of meeting" (Ohel Moed) where God held intercourse with His people, and whence He dispensed blessing unto them. The priesthood, culminating in the high-priest, was the God-appointed mediatorial agency through which God was approached and by which He bestowed His gifts; the sacrifices were the means of such approach to God, and either intended to restore fellowship with God when it had been dimmed or interrupted, or else to express and manifest that fellowship. But alike the priesthood, the sacrifices, and the altar pointed to the Person and the work of the Lord Jesus Christ. So far as the Tabernacle itself was concerned, the court with the altar of burnt-offering was the place by which Israel approached God; the Holy Place that in which they held communion with God; and the Most Holy Place that in which the Lord Himself visibly dwelt among them in the Shechinah, as the covenant-God, His Presence resting on the mercy-seat which covered the Ark.

It is most instructive to mark the order in which the various ordinances about the Tabernacle and its furniture were given to Moses. First, we have the directions about the Ark, as the most holy thing in the Most Holy Place; (Exodus 25:10-22) then, similarly, those about the table of shewbread and the golden candlestick (25:23-40), not only as belonging to the furniture of the Holy Place, but because spiritually the truths which they symbolized - life and light in the Lord - were the outcome of God's Presence between the cherubim. After that, the dwelling itself is described, and the position in it of Ark, table, and candlestick. (Exodus 26)

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html accessed 8:46 PM.

Chapter Outline

Charts, Graphics and Short Doctrines

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Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 6.

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.

2. Now when all things were prepared, the gold, and the silver, and the brass, and what was woven, Moses, when he had appointed beforehand that there should be a festival, and that sacrifices should be offered according to every one's ability, reared up the tabernacle ⁽¹²⁾ and when he had measured the open court, fifty cubits broad and a hundred long, he set up brazen pillars, five cubits high, twenty on each of the longer sides, and ten pillars for the breadth behind; every one of the pillars also had a ring. Their chapiters were of silver, but their bases were of brass: they resembled the sharp ends of spears, and were of brass, fixed into the ground. Cords were also put through the rings, and were tied at their farther ends to brass nails of a cubit long, which, at every pillar, were driven into the floor, and would keep the tabernacle from being shaken by the violence of winds; but a curtain of fine soft linen went round all the pillars, and hung down in a flowing and loose manner from their chapiters, and enclosed the whole space, and seemed not at all unlike to a wall about it. And this was the structure of three of the sides of this enclosure; but as for the fourth side, which was fifty cubits in extent, and was the front of the whole, twenty cubits of it were for the opening of the gates, wherein stood two pillars on each side, after the resemblance of open gates. These were made wholly of silver, and polished, and that all over, excepting the bases, which were of brass. Now on each side of the gates there stood three pillars, which were inserted into the concave bases of the gates, and were suited to them; and round them was drawn a curtain of fine linen; but to the gates themselves, which were twenty cubits in extent, and five in height, the curtain was composed of purple, and scarlet, and blue, and fine linen, and embroidered with many and divers sorts of figures, excepting the figures of animals. Within these gates was the brazen laver for purification, having a basin beneath of the like matter, whence the priests might wash their hands and sprinkle their feet; and this was the ornamental construction of the enclosure about the court of the tabernacle, which was exposed to the open air.

3. As to the tabernacle itself, Moses placed it in the middle of that court, with its front to the east, that, when the sun arose, it might send its first rays upon it. Its length, when it was set up, was thirty cubits, and its breadth was twelve [ten] cubits. The one of its walls was on the south, and the other was exposed to the north, and on the

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back part of it remained the west. It was necessary that its height should be equal to its breadth [ten cubits]. There were also pillars made of wood, twenty on each side; they were wrought into a quadrangular figure, in breadth a cubit and a half, but the thickness was four fingers: they had thin plates of gold affixed to them on both sides, inwardly and outwardly: they had each of them two tenons belonging to them, inserted into their bases, and these were of silver, in each of which bases there was a socket to receive the tenon; but the pillars on the west wall were six. Now all these tenons and sockets accurately fitted one another, insomuch that the joints were invisible, and both seemed to be one entire and united wall. It was also covered with gold, both within and without. The number of pillars was equal on the opposite sides, and there were on each part twenty, and every one of them had the third part of a span in thickness; so that the number of thirty cubits were fully made up between them; but as to the wall behind, where the six pillars made up together only nine cubits, they made two other pillars, and cut them out of one cubit, which they placed in the corners, and made them equally fine with the other. Now every one of the pillars had rings of gold affixed to their fronts outward, as if they had taken root in the pillars, and stood one row over against another round about, through which were inserted bars gilt over with gold, each of them five cubits long, and these bound together the pillars, the head of one bar running into another, after the nature of one tenon inserted into another; but for the wall behind, there was but one row of bars that went through all the pillars, into which row ran the ends of the bars on each side of the longer walls; the male with its female being so fastened in their joints, that they held the whole firmly together; and for this reason was all this joined so fast together, that the tabernacle might not be shaken, either by the winds, or by any other means, but that it might preserve itself quiet and immovable continually.

4. As for the inside, Moses parted its length into three partitions. At the distance of ten cubits from the most secret end, Moses placed four pillars, the workmanship of which was the very same with that of the rest; and they stood upon the like bases with them, each a small matter distant from his fellow. Now the room within those pillars was the most holy place; but the rest of the room was the tabernacle, which was open for the priests. However, this proportion of the measures of the tabernacle proved to be an imitation of the system of the world; for that third part thereof which was within the four pillars, to which the priests were not admitted, is, as it were, a heaven peculiar to God. But the space of the twenty cubits, is, as it were, sea and land, on which men live, and so this part is peculiar to the priests only. But at the front, where the entrance was made, they placed pillars of gold, that stood on bases of brass, in number seven; but then they spread over the tabernacle veils of fine linen and purple, and blue, and scarlet colors, embroidered. The first veil was ten cubits every way, and this they spread over the pillars which parted the temple, and kept the most holy place concealed within; and this veil was that which made this part not visible to any. Now the whole temple was called The Holy Place: but that part which was within the four pillars, and to which none were admitted, was called The Holy of Holies. This veil was very ornamental, and embroidered with all sorts of flowers which the earth produces; and there were interwoven into it all sorts of variety that might be an ornament, excepting the forms of animals. Another veil there was which covered the five pillars that were at the entrance. It was like the former in its magnitude, and texture, and color; and at the corner of every pillar a ring retained it from the top downwards half the depth of the pillars, the other half affording an entrance for the priests, who crept under it. Over this there was a veil of linen, of the same largeness with the former: it was to be drawn this way or that way by cords, the rings of which, fixed to the texture of the veil, and to the cords also, were subservient to the drawing and undrawing of the veil, and to the fastening it at the corner, that then it might be no hinderance to the view of the sanctuary, especially on solemn days; but that on other days, and especially when the weather was inclined to snow, it might be expanded, and afford a covering to the veil of divers colors. Whence that custom of ours is derived, of having a fine linen veil, after the temple has been built, to be drawn over the entrances. But the ten other curtains were four cubits in breadth, and twenty-eight in length; and had golden clasps, in order to join the one curtain to the other, which was done so exactly that they seemed to be one entire curtain. These were spread over the temple, and covered all the top and parts of the walls, on the sides and behind, so far as within one cubit of the ground. There were other curtains of the same breadth with these, but one more in number, and longer, for they were thirty cubits long; but these were woven of hair, with the like subtilty as those of wool were made, and were extended loosely down to the ground, appearing like a triangular front and elevation at the gates, the eleventh curtain being used for this very purpose. There were also other curtains made of skins above these, which afforded covering and protection to those that were woven both in hot weather and when it rained. And great

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was the surprise of those who viewed these curtains at a distance, for they seemed not at all to differ from the color of the sky. But those that were made of hair and of skins, reached down in the same manner as did the veil at the gates, and kept off the heat of the sun, and what injury the rains might do. And after this manner was the tabernacle reared.

5. There was also an ark made, sacred to God, of wood that was naturally strong, and could not be corrupted. This was called Eron in our own language. Its construction was thus: its length was five spans, but its breadth and height was each of them three spans. It was covered all over with gold, both within and without, so that the wooden part was not seen. It had also a cover united to it, by golden hinges, after a wonderful manner; which cover was every way evenly fitted to it, and had no eminences to hinder its exact conjunction. There were also two golden rings belonging to each of the longer boards, and passing through the entire wood, and through them gilt bars passed along each board, that it might thereby be moved and carried about, as occasion should require; for it was not drawn in a cart by beasts of burden, but borne on the shoulders of the priests. Upon this its cover were two images, which the Hebrews call Cherubims; they are flying creatures, but their form is not like to that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God. In this ark he put the two tables whereon the ten commandments were written, five upon each table, and two and a half upon each side of them; and this ark he placed in the most holy place.

6. But in the holy place he placed a table, like those at Delphi. Its length was two cubits, and its breadth one cubit, and its height three spans. It had feet also, the lower half of which were complete feet, resembling those which the Dorians put to their bedsteads; but the upper parts towards the table were wrought into a square form. The table had a hollow towards every side, having a ledge of four fingers' depth, that went round about like a spiral, both on the upper and lower part of the body of the work. Upon every one of the feet was there also inserted a ring, not far from the cover, through which went bars of wood beneath, but gilded, to be taken out upon occasion, there being a cavity where it was joined to the rings; for they were not entire rings; but before they came quite round they ended in acute points, the one of which was inserted into the prominent part of the table, and the other into the foot; and by these it was carried when they journeyed: Upon this table, which was placed on the north side of the temple, not far from the most holy place, were laid twelve unleavened loaves of bread, six upon each heap, one above another: they were made of two tenth-deals of the purest flour, which tenth-deal [an omer] is a measure of the Hebrews, containing seven Athenian cotyloe; and above those loaves were put two vials full of frankincense. Now after seven days other loaves were brought in their stead, on the day which is by us called the Sabbath; for we call the seventh day the Sabbath. But for the occasion of this intention of placing loaves here, we will speak to it in another place.

7. Over against this table, near the southern wall, was set a candlestick of cast gold, hollow within, being of the weight of one hundred pounds, which the Hebrews call Chinchares, . if it be turned into the Greek language, it denotes a talent. It was made with its knops, and lilies, and pomegranates, and bowls (which ornaments amounted to seventy in all); by which means the shaft elevated itself on high from a single base, and spread itself into as many branches as there are planets, including the sun among them. It terminated in seven heads, in one row, all standing parallel to one another; and these branches carried seven lamps, one by one, in imitation of the number of the planets. These lamps looked to the east and to the south, the candlestick being situate obliquely.

8. Now between this candlestick and the table, which, as we said, were within the sanctuary, was the altar of incense, made of wood indeed, but of the same wood of which the foregoing vessels were made, such as was not liable to corruption; it was entirely crusted over with a golden plate. Its breadth on each side was a cubit, but the altitude double. Upon it was a grate of gold, that was extant above the altar, which had a golden crown encompassing it round about, whereto belonged rings and bars, by which the priests carried it when they journeyed. Before this tabernacle there was reared a brazen altar, but it was within made of wood, five cubits by measure on each side, but its height was but three, in like manner adorned with brass plates as bright as gold. It had also a brazen hearth of network; for the ground underneath received the fire from the hearth, because it had no basis to receive it. Hard by this altar lay the basins, and the vials, and the censers, and the

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caldrons, made of gold; but the other vessels, made for the use of the sacrifices, were all of brass. And such was the construction of the tabernacle; and these were the vessels thereto belonging.

⁽¹²⁾ Of this tabernacle of Moses, with its several parts and furniture, see my description at large, chap. 6. 7. 8. 9. 10. 11. 12. hereto belonging.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed August 5, 2019. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 26

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Two large tarps are made to go over the Tabernacle

You will construct the Tabernacle [as follows]: [you will make] ten tarps [of] white linen, twisted; [using] violet, purple and scarlet dyes. You will make the angels [for this tarp], the handiwork of a skillful [craftsman].

You will design and make the Tabernacle as follows: you will begin with ten white linen tarps, twisted, and you will dye them with violets, purples and scarlet. The angels for the Ark will be designed and made by a skilled craftsman.

The length of each tarp [will be] 28 cubits; and the width of each tarp [will be] four cubits [that is, 42' x 6']. [This will be] the same measure for all of the tarps. Five tarps [will be] joined each [one] to the other; and five tarps join each [one] to the other.

Each tarp will be 42' x 6'. One set of five tarps will be joined together at the ends; and the other set of tarps will be joined together at the ends.

You will make loops of violet along one edge of the tarp along the edge [where they will be] coupled. You will make [loops] along the border of the outer tarp where it joins the second [one]. You will make 50 loops for the one tarp and you will make 50 loops for the edge of the [first] tarp which [will be] joined to the second [one], the loops being opposite to one another. So you have made 50 gold clasps and you have connected the tarps each to the other with the hooks. [As a result, the covering for] the Tabernacle will be one [very large tarp].

You will make loops of violet along one edge of each tarp, 50 loops for each set of tarps where the tarps will be joined. You will also make 50 gold clasps so that each pair of tarps may be joined by using these loops and clasps. All of these tarps when joined together will become a single covering for the Tabernacle.

You will also make (large) tarps of goat's hair for the tent [covering] for the Tabernacle. You will make 11 tarps, 30 cubits in length and 4 cubits in width for each tarp [that is, 45' x 6' for each one]. [There will be] one measure for [each of the] 11 tarps. Then you will connect 5 of the tarps by themselves and 6 of the tarps by themselves. You will fold over the sixth tarp at the front of the tent.

You will make 11 large tarps from goat's hair for the tent covering for the Tabernacle. Each tarp will measure 45' x 6'. You will connect 5 of the tarps together and set them aside; and then join 6 of the tarps and set them aside. This will be a second covering over the Tabernacle. The sixth tarp will be folded over the front of the Tabernacle.

A Complete Translation of Exodus 26

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>You will make 50 loops along the edge of the one outer tarp at the seam and [you will make] 50 loops along the edge of the second tarp [at] the seam. Also you will make 50 hooks [out] of copper. And you will put the clasps into the loops and you will connect [it to] the tent; it will be one [piece].</p>	<p>You will make 50 loops along the edge of the first outer tarp at the seam; and you will make 50 loops along the edge of the second tarp at the seam. Also, you will make 50 hooks out of copper. Then you will put the clasps into the looks and connect the outer tarp to the tent so that it is one piece.</p>
<p>The excess of what remains in [these] tarps for the tent—half of the tarp [that] remains—it will hang over the back part of the Tabernacle. A cubit from this [side] and a cubit from that [side] in what remains of the length of the tarps of the tent—they will hang over the sides of the Tabernacle, on this [side] and on that [side], to cover it.</p>	<p>The excess of what remains of these tarps for the top of the tent will hang over the back part of the Tabernacle. There will be a cubit overhang on both sides of the Tabernacle.</p>
Animal skins are used as a covering for the Tabernacle	
<p>You will also make a covering for the tent [from] ram skins dyed red and from antelope skins [stretching them over the tarps] from above.</p>	<p>You will use ram skins which have been dyed red and antelope skins to cover the tent.</p>
Framing out the Tabernacle	
<p>You will make the boards for the Tabernacle [using] acacia wood lumber [which will be set up in a] vertical [position]. [Each] board [should be] 10 cubits [in] length and the width [should be] a cubit and a half [for] each board. [There will be] 10 hands for each board, one being joined to the other. [This is how] you will make all of the boards for the Tabernacle. You will make [all] the boards of the Tabernacle [in this way]. You will make 20 boards [just like this] for the south side of the Tabernacle. You will attach [lit., <i>make</i>] 40 silver sockets below the 20 boards, 2 sockets under each board to hold [them in place] [lit., <i>for two hands</i>], and 2 sockets under [the next] board to hold [them in place] [lit., <i>for two hands</i>].</p>	<p>The wood for the Tabernacle will be acacia wood lumber. Each board will be 15' long and 27" wide. Altogether, there will be 10 points of contact for each pair of boards to hold the boards together. You will make 20 boards for the south side of the Tabernacle, using 40 silver sockets for 20 boards, so that there are 2 sockets under each board to grab adjacent boards in two ways.</p>
<p>For the second side of the Tabernacle, the north side, [make] 20 boards [just like the boards on the south side]; and [for them make] 40 sockets [or, <i>bases</i>] of silver, 2 sockets under one board, and 2 sockets under the next [lit., <i>the one</i>] board.</p>	<p>You will also cut 20 boards for the north side, and you will make 40 bases out of silver, enough to place two bases under each board.</p>
<p>At the back of the Tabernacle towards the west, you will cut [lit., <i>make</i>] 6 boards; and you will cut [lit., <i>make</i>] 2 boards for the corners of the Tabernacle in the back. Below, there will be a doubling; together they are doubled over its top to the first ring. So, both of them correspond [lit., <i>are</i>] to both of the corners.</p>	<p>At the back of the Tabernacle, you will cut 6 boards; and for each corner in the rear, you will use 2 boards. You will attach two boards together for the corners.</p>

A Complete Translation of Exodus 26	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[There] will be 8 boards and their silver sockets [or, <i>bases</i>]; 16 sockets [in all]. [You will make] two sockets [to place] under the first board and 2 sockets under the next [lit., <i>the first</i>] board.	Altogether, there will be 8 boards and their corresponding silver bases. You will make 16 bases altogether; two bases for each board.
The crossbars and overlaying all of the boards with gold	
You will make bars [or, <i>crossbars</i>] from acacia wood, 5 for the boards [on] one side of the Tabernacle and 5 for the boards [on] the other [lit., <i>second</i>] side of the Tabernacle; and 5 bars for the boards [on] the back of the Tabernacle towards the west.	You will make crossbars from acacia wood: 5 for the walls on each side of the Tabernacle and 5 for wall at the back of the Tabernacle.
The middle bar in the midst of the boards passes through from one end to the other.	The middle bar will pass through the centers of all the boards, going the entire length of each wall.
You will overlay the boards [with] gold; you will make their rings [with] gold, the holders for the bars; and you will overlay the bars [with] gold.	You will overlay these boards and the bars with gold. You will construct gold rings and housing for the bars as well.
Command to raise up the Tabernacle	
You will erect the Tabernacle according to its plan which you have been show [here] on the mountain.	With all of these things having been done, you will raise up the Tabernacle according to the plan which you have been shown here on the mountain.
The inner veil for the Holy of Holies	
You will make a veil [using the colors] violet, purple and scarlet dye, [utilizing] fine twisted linen fabric, [employing] skilled craftsmen. One will make cherubim for it.	You will oversee the making of the veil, using the royal colors violet, purple and scarlet, using heavy linen fabric, and employing skilled craftsmen for this project. Someone will make the cherubim for it as well.
You will hang it upon four pillars of acacia wood [which have been] overlaid [with] gold, [having] golden hooks [and being set] upon four silver bases.	Then you will hang this veil on four pillars of gold-plated acacia wood, which has golden hooks and which sits upon four silver bases.
You will hang [lit., <i>give</i>] the veil below the clasps and you will bring there the Ark of Testimony, [taking it] from the house to [behind] the veil.	You will use the clasps to hang the veil. Then you bring the Ark of Testimony into there, taking it through the sanctuary and placing it on the other side of the veil.
The veil separates for [all of] you the holy place from the Holy of Holies.	The veil will separate the sanctuary from the Holy of Holies.
Locating the Mercy Seat and other furniture in the Tabernacle	
You will place the Mercy Seat over the Ark of Testimony [which is] in the Holy of Holies.	You will also place the Mercy Seat on top of the Ark of Testimony, which is now in the Holy of Holies.

A Complete Translation of Exodus 26	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will place the table outside from the veil [in the sanctuary]. [You will also place] the menorah opposite the table next to the south side of the Tabernacle. The table you will put on the north side [of the Tabernacle].	You will place the table and the menorah into the sanctuary, outside the veil, opposite one another. The menorah will be placed on the south side of the Tabernacle and the table on the north side.
The outside veil for the entrance into the Tabernacle	
You will make a veil for the opening of the tent, [using the colors] violet, purple and scarlet, [utilizing] fine twisted linen, a [fine] work of embroidery.	You will make a veil for the tent entrance, using the colors of violet, purple and scarlet, from fine twisted linen, a skilled work of embroidery.
You will make for [this] covering five pillars of acacia wood, [which] you will overlay [with] gold and [you will overlay] their hooks [with] gold. Also, you will cast for them five copper bases.	This covering will be supported by five pillars of acacia wood overlaid with gold (and their hooks will be made from gold as well). These pillars will sit upon copper bases.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 26			
Series	Lesson (s)	Passage	
R. B. Thieme, Jr. taught this	1972 Hebrews (#419)	91, 96	Exodus 26 (the Tabernacle)
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, III has not taught this chapter on any available lesson.

[illegible]

These two graphics should be very similar; this means that the exegesis of Exodus 26 has stayed on topic and has covered the information found in this chapter of the Word of God.

¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.