

EXODUS 27

Written and compiled by Gary Kukis (2nd draft)

Exodus 27:1–21

The Altar and the Tabernacle Courtyard

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: The Bible continues from Exodus 26 to give instructions as to how to build the altar and how to build the courtyard. There is really nothing that separates these two chapters.

The Bible Summary of Exodus 27 (in 140 characters or less): *Make an altar of acacia wood with bronze utensils. Make a court for the tabernacle of fine linen hangings and bronze pillars.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 27, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

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

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Paragraph Divisions of Modern Translation for Exodus 27

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v.	5	The Bronze Altar (a graphic)
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v.	5	The Brazen Altar (a graphic)
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v.	16	Courtyard Doorway (a photo of a mockup)
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v.	17	Pillars and Curtain (photo of a mockup)
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v.	21	The Symbols in the Tabernacle Complex (Jim Bomkamp)

Summary

A Set of Summary Doctrines and Commentary

- Summary [Why Exodus 27 is in the Word of God](#)
- Summary [What We Learn from Exodus 27](#)
- Summary [Jesus Christ in Exodus 27](#)
- Summary [Shmoop Summary of Exodus 27](#)
- Summary [Edersheim Summarizes Exodus 27](#)

- Addendum [Josephus' History of this Time Period](#)
- Addendum [A Complete Translation of Exodus 27](#)
- Addendum [Doctrinal Teachers Who Have Taught Exodus 27](#)
- Addendum [Word Cloud from a Reasonably Literal Paraphrase of Exodus 27](#)
- Addendum [Word Cloud from Exegesis of Exodus 27](#)

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Introduction and Text	First Verse	Addendum
www.kukis.org	Exodus folder	Exegetical Studies in Exodus

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

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

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

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

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

Definition of Terms	
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).

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Exodus 27

Introduction: Exodus 27 will deal with the building of the altar and the outer court of the **tabernacle**. God is still speaking to Moses and describing to him exactly what must be built. The altar was outside of the Tabernacle. People did not see what happened in the Tabernacle; but they saw the sacrifices of the animals on the altar of God.

I think that is might be helpful to many if you understand that the Tabernacle is simply a large tent; a structure which can be constructed, but also one that might be dismantled and set up elsewhere.

Also in this chapter, we study the building of the courtyard which surrounded the Tabernacle. The people of Israel did go into the courtyard. Given its size, it could only accommodate a finite number of Israelites (what I mean here is, a relatively small number; less than 100² at a time).

² This is just a spitball estimate on my part.

Just to make certain that you understand—my intention is to teach this chapter mostly from the standpoint of the people to whom this was given. I will try to convey what I believe that they understood; and then to suggest what we, as believers in the **Church Age**, should understand from this chapter.

There are certainly some differences in the understanding of exactly how the Tabernacle and its courtyard were built. I do not intend to take any amount of time discussing such issues in depth. When translations appear to have a different idea about what is here; or when there are graphics which show some significant disagreements, then I will certainly point this out. However, because the content of this chapter is from a bygone era, becoming to exacting on these issues would probably defeat the purpose of studying and teaching this in the first place. Ideally speaking, you will understand why this chapter was written, to whom it was written, and how it connects to you in this day and age.

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. Based upon this research, I will change my reasonably literal paraphrase to reflect this information.

Titles and/or Brief Descriptions of Exodus 27 (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 27 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Fundamental Questions About Exodus 27

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It is important to understand what has gone before.

The Prequel of Exodus 27

Exodus 27 will begin with

[Chapter Outline](#)

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

The Principals of Exodus 27

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

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We need to know where this chapter takes place.

The Places of Exodus 27

Place

Description

Place	Description

[Chapter Outline](#)

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By the Numbers

Item

Duration; size

Item	Duration; size

By the Numbers

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

Timeline for Exodus 27

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

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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
			1580 B.C. (1542 B.C.)	Exodus 1:8-14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511-1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498-1485 B.C.				Thutmose II - Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

Here is what to expect from Exodus 27:

A Synopsis of Exodus 27

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 27 (Various Commentators)

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A Synopsis of Exodus 27 from the Summarized Bible

Contents: Directions about the brazen altar and the court.

Characters: God, Moses, Aaron.

Conclusion: Sinful man dare not approach God (at the ark) Heb_9:8; but God approaches man as a sinner through Christ (brazen altar). There were blood prints all the way from the ark to the altar. Redeemed on that path, the sinner is safe in the courts of God.

Key Word: Pattern, Exo_25:9.

Strong Verses: Exo_27:20.

Striking Facts: In Jesus, God comes down in grace to the sinner. In Jesus the sinner is brought up in righteousness to God. These are our only grounds of standing before God.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 27.

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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.

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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 27

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

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

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Changes—additions and subtractions (for Exodus 27): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but 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.

There are certain translations which I include with virtually every passage. Now I am putting those translations in from the very beginning of my study (the CEV, AS, ECB, OJB, Benner and Young).

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.

It has been my tradition to begin and end a chapter with quotation marks when someone is speaking. I do not insert quotation marks throughout in a new paragraph, even though that is what is generally done in the English language.

Chapter Outline

Charts, Graphics and Short Doctrines

How to Build the Altar and Its Implements

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

Kukis slavishly literal:

“And you have made the altar [of] lumber of acacia wood, five of cubits of length and five of cubits of width—being square is the altar—and three cubits of his height. And you have made his horns upon four of his corners. From him are his horns. And you have overlaid him [with] copper.

Exodus
27:1–2

Kukis moderately literal:

“You will make the altar [from] acacia wood—5 cubits long and 5 cubits wide—the altar is square—and 3 cubits high. You will make horns at each of his four corners—the horns will protrude [lit., are] from it. You will overlay the altar [lit., it] [with] copper.

Kukis not-so-literal paraphrase:

“You will make the altar out of acacia wood. It will be square—7.5' x 7.5', by 4.5' high. You will make horns protruding up as part of the altar, and then overlay the entire altar with bronze.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation³; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

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

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

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.

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

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 you have made the altar [of] lumber of acacia wood, five of cubits of length and five of cubits of width—being square is the altar—and three cubits of his height. And you have made his horns upon four of his corners. From him are his horns. And you have overlaid him [with] copper.
Dead Sea Scrolls Targum (Onkelos)	. And thou shalt make THE ALTAR of sittin woods; five cubits the length and five cubits the breadth; square shall be the altar, and three cubits its height. And thou shalt make its horns upon its four corners; of the same shall be its horns, and overlay it with brass. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And thou shalt make the Alter of woods of sitta; five cubits the length, and five cubits the breadth: square shall be the altar, and its height three cubits. And thou shalt make its horns upon its four corners: the, horns shall be of it, they shall rise upward, and thou shalt cover it with brass.
Jerusalem targum Revised Douay-Rheims ⁴	. You shall make also an altar of setim wood, which shall be five cubits long and as many broad, that is, foursquare, and three cubits high. And there shall be horns at the four corners of the same: and you shall cover it with brass.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "You shall make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and its height shall be three cubits. You shall make its horns on its four corners; its horns shall be of one piece with it; and you shall overlay it with brass.
Lamsa's Peshitta (Syriac)	AND you shall make an altar of shittim wood, five cubits long and five cubits broad; the altar shall be foursquare; and the height thereof three cubits. And you shall make the horns of it on the four corners thereof; its horns shall be of the same; and you shall overlay it with brass.
V. Alexander's Aramaic T.	.

⁴ Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

Samaritan Pentateuch	And thou shalt make for the hanging five pillars [of] shittim [wood], and overlay them with pure gold, [and] their hooks [shall be of] gold: and thou shalt cast five sockets of brass for them. And thou shalt make an altar [of] shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof [shall be] three cubits.
Updated Brenton (Greek) ⁵	And you shall make an altar of incorruptible wood, of five cubits in the length, and five cubits in the breadth; the altar shall be square, and the height of it shall be three cubits. And you shall make the horns on the four corners; the horns shall be of the same piece, and you shall overlay them with brass.

Significant differences:

Limited Vocabulary Translations:⁶

Bible in Basic English	And make an altar of hard wood, a square altar, five cubits long, five cubits wide and three cubits high. Put horns at the four angles of it, made of the same, plating it all with brass.
Easy English	The altar on which to burn animals as gifts Make an altar out of acacia wood. It must be 1¼ metres high and the top must be square, 2¼ metres long and wide. Make four horns, one at each corner. The horns and the altar must be one piece of work. Then cover it all with bronze.
Easy-to-Read Version–2001	{The Lord said to Moses,} "Use acacia wood and build an altar. The altar should be square. It must be 5 cubits long, 5 cubits wide, and 3 cubits high. Make a horn for each of the four corners of the altar. Join each horn to its corner so that everything is one piece. Then cover the altar with bronze.
<i>God's Word</i> TM	The Altar The LORD continued, "Make an altar out of acacia wood. It should be 7½ feet square, and 4½ feet high. Make a horn at each of its four corners. The four horns and the altar must be made out of one piece of wood covered with bronze.
Good News Bible (TEV)	"Make an altar out of acacia wood. It is to be square, 7 1/2 feet long and 7 1/2 feet wide, and it is to be 4 1/2 feet high. Make projections at the top of the four corners. They are to form one piece with the altar, and the whole is to be covered with bronze.
<i>The Message</i>	The Altar "Make an Altar of acacia wood. Make it seven and a half feet square and four and a half feet high. Make horns at each of the four corners. The horns are to be of one piece with the Altar and covered with a veneer of bronze.
Names of God Bible NIRV	. The Altar for Burnt Offerings "Build an altar out of acacia wood. It must be four feet six inches high and seven feet six inches square. Make a horn stick out from each of its upper four corners. The horns and the altar must be all one piece. Cover the altar with bronze.
New Simplified Bible	.

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

Contemporary English V.	Use acacia wood to build an altar seven and a half feet square and four and a half feet high, and make each of the four top corners stick up like the horn of a bull. Then cover the whole altar with bronze, including the four horns.
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⁵ I am using the Complete Apostles Bible, available through e-sword.

⁶ 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.

The Living Bible	“Using acacia wood, make a square altar 7½ feet wide, and 4½ feet high. Make horns for the four corners of the altar, attach them firmly, and overlay everything with bronze.
New Berkeley Version New Life Version	. The Altar “Make the altar of acacia wood. It will be as long and as wide as three steps, and as tall as a man’s chest. Make horns for it on its four corners. They will be of one piece and covered with brass.
New Living Translation	Plans for the Altar of Burnt Offering “Using acacia wood, construct a square altar 7 1/2 feet wide, 7 1/2 feet long, and 4 1/2 feet high.[a] Make horns for each of its four corners so that the horns and altar are all one piece. Overlay the altar with bronze.
Unlocked Dynamic Bible Unfolding Bible (simplified) ⁷	. "Tell them to make an altar from acacia wood. It is to be square, two and one-tenth meters long on each side, and make it one and one-third meters high. They must make a projection that looks like a horn on each of the top corners. The projections must be carved from the same block of wood as the altar. Tell them to cover the whole altar with bronze.

Partially literal and partially paraphrased translations:

American English Bible	‘Then you must make an Altar of durable wood that will be square, eight and a quarter feet long, eight and a quarter feet wide, and five feet high. You must also create horns for each of the four corners. They will be made of a single piece and overlaid with bronze.
Beck’s American Translation Common English Bible	. Instructions for the altar Make an acacia-wood altar. The altar should be square, seven and a half feet long and seven and a half feet wide. It should be four and a half feet high. Make horns for the altar and attach them to it, one horn on each of its four corners. Cover it with copper.
New Advent (Knox) Bible	Make an altar, too, of acacia wood, with a surface five cubits square, and a height of three cubits. It must have horns at the corners, all of a piece with it, and it must be plated with bronze.
Translation for Translators	Instructions for the altar “Tell them to make an altar from acacia wood. It is to be square, <7-1/2 feet/2.2 meters> on each side, and make it <4-1/2 feet/1.3 meters> high. They must make a projection that looks like a horn on each of the top corners. The projections must be carved from the same block of wood as the altar. Tell them to cover the whole altar with gold.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Conservapedia	. <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 5px;">Make an altar of acacia wood, five cubits long and five cubits wide. The altar must be square and three cubits high.</td> <td style="width: 30%;"></td> </tr> </table>	Make an altar of acacia wood, five cubits long and five cubits wide. The altar must be square and three cubits high.	
Make an altar of acacia wood, five cubits long and five cubits wide. The altar must be square and three cubits high.			

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

<p>Make horns for it, to be set at the corners, each of them identical. Overlay the whole construct with copper.</p>	<p>Copper is the metal of judgment. This altar has everything to do with judgment.</p> <p>Every translation of the Bible has assumed that the metal used to build this altar, and certain other parts and furnishings of the Tabernacle, was antique bronze—or brass, which is not an antique alloy. But the Temple Institute of Jerusalem insists that the metal was pure copper—exactly as the original Hebrew translates.</p>
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Ferrar-Fenton Bible	<p>Make besides an altar of acacia wood, five cubits long and five cubits broad. The altar shall be square, and its height three cubits. And make horns to it upon its four sides. The horns shall project from it. You shall also sheathe it in brass.</p>
God's Truth (Tyndale)	<p>And you shall make an altar of sethim wood: five cubits long and five cubits broad, that it be foursquare, and three cubits high. And make it horns proceeding out in the four corners of it, and cover it with brass.</p>
HCSB International Standard V	<p>.</p> <p><i>The Altar</i></p> <p>“You are to make the altar of acacia wood. It is to be seven and a half feet [Lit. five cubits; or about 2.3 meters] long, seven and a half feet [Lit. five cubits; or about 2.3 meters] wide; the altar is to be a square, and it is to be four and a half feet [Lit. three cubits; or about 1.4 meters] high. You are to make horns [Lit. its horns] on its four corners. Its corners shall be of one piece with it, and you are to overlay it with bronze.</p>
Jubilee Bible 2000 Lexham English Bible	<p>.</p> <p><i>Instructions for Making the Bronze Altar</i></p> <p>“And you will make the altar of acacia wood, five cubits long and five cubits wide; the altar will be square, and its height <i>will be</i> three cubits. And you will make its horns on its four corners; its horns will be of one piece with it, [Literally “from it”] and you will overlay it <i>with</i> bronze.</p>
NIV, ©2011 Tree of Life Version Unfolding Bible Literal Text ⁸	<p>.</p> <p>You must make the altar of acacia wood, five cubits long and five cubits wide. The altar must be square and three cubits high. You must make extensions of its four corners shaped like ox horns. The horns will be made as one piece with the altar, and you must cover them with bronze.</p>
Unlocked Literal Bible Urim-Thummim Version	<p>.</p> <p>You will make an altar of acacia wood, 7 1/2 feet long and wide, the altar is square, and its height is 4 1/2 feet. You will make horns for it at its 4 corners, the horns all being identical and you will overlay it with brass.</p>
Wikipedia Bible Project	<p>And you made the altar of acacia trees, five cubits in length and five cubits in width. The altar will be square, and its height three cubits. And you made its horns upon its four corners, one with itself will its horns be, and you plated it with copper.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>The altar of the holocaust</p> <p>You are to make an altar out of acacia wood, a square five cubits long and five cubits wide, its height to be three cubits. At its four corners you are to put horns, the horns to be of one piece with it, covering it with bronze.</p>
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⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

The Heritage Bible	And you shall make the altar of acacia wood, five cubits long, and five cubits wide; the altar shall be square, and its height shall be three cubits. And you shall make its horns upon its four corners; its horns shall be of the same, and you shall sheet it over with bronze.
New American Bible (2002) ⁹	.
New American Bible(2011) ¹⁰	The Altar for Burnt Offerings. You shall make an altar ^a of acacia wood, on a square, five cubits long and five cubits wide; it shall be three cubits high. At the four corners make horns* that are of one piece with the altar. You shall then plate it with bronze. * [27:2] Horns: the horn of a ram, goat or ox is a common Old Testament figure for strength and dignity; they represent the divine character of the altar itself or the deity worshiped there. a. [27:1–8] Ex 38:1–7.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(vi) “You are to make the altar of acacia-wood, seven-and-a-half feet long and seven-and-a-half feet wide — the altar is to be square and four-and-a-half feet high. Make horns for it on its four corners; the horns are to be of one piece with it; and you are to overlay it with bronze.
exeGesés companion Bible	<u>PATTERN FOR THE ALTAR</u> And work a sacrifice altar of shittim timber five cubits long and five cubits wide; the sacrifice altar is foursquare: and its height, three cubits: and work its horns on its four corners: his horns of the same - and overlay it with copper.
Hebraic Roots Bible	And you shall make the altar of acacia timbers; five cubits long and five cubits wide. The altar shall be square, and its height three cubits. And you shall make its horns on its four corners. Its horns shall be a part of itself. And you shall overlay it with bronze.
Israeli Authorized Version Kaplan Translation	. <i>The Altar</i> Make the altar out of acacia wood. The altar shall be square, 5 cubits by 5 cubits, and 3 cubits high. Make protrusions on all four sides as an integral part of [the altar]. Then cover it with a layer of copper. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions. 5 cubits... The dimensions of the altar were thus 7 1/2' x 7 1/2' x 4 1/2' (Rabbi Yose, Zevachim 59b; Josephus 3:6:8). According to others, the altar also had a base that was 7 cubits high, and therefore, it stood 10 cubits (15') high (Rabbi Yehudah, Ibid.; Yad, Beth HaBechirah 2:5). protrusions Literally 'horns.' These were hollow boxes, one cubit square, and 5 handbreadths high (18' x 18' x 15') (Zevachim 54a; Yad, Beth HaBechirah 2:8;

⁹ Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

¹⁰ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Maaseh Choshev 6:3). Others say that while this was true of the altar in the Temple, it may not have been true of the altar in the desert (Ralbag), and there the 'horns' may have been round and horn-shaped (Avraham ben HaRambam).

copper

Or 'brass' that shone like gold (Josephus 3:6:8)

The Scriptures 1998 .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .

Awful Scroll Bible

You is to have made an altar of acacia wood, five cubits in length and five cubits in width. The altar is being square, and its height is to be three cubits. You is to have made horns on its four corners. The horns are to have been overlaid with bronze.

Concordant Literal Version .

Darby Translation (1889) .

exeGesés companion Bible .

Orthodox Jewish Bible

And thou shalt build the Mizbe'ach of acacia wood, five cubits long, and five cubits wide; the Mizbe'ach shall be foursquare; and the height thereof shall be shalosh cubits.

And thou shalt make the karnot of it upon the four corners thereof; its karnot shall be of one piece with it; and thou shalt overlay it with nechoshet.

Rotherham's *Emphasized B.*

And thou shalt make the altar of acacia wood,— of five cubits length, and five cubits breadth, <four square> shall the altar be, and three cubits the height thereof. 2 And thou shalt make its horns upon its four corners, <of the same> shall be its horns,—and thou shalt overlay it with copper.^e

^e Or: “bronze.”

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

The Altar for the Burnt Offerings

“Make an altar of acacia wood, ·four and one-half feet [^lthree cubits] high. It should be square— ·seven and one-half feet [^lfive cubits] long and ·seven and one-half feet [^l five cubits] wide. Make each of the four corners of the altar stick out like a horn [^csignificance uncertain, but refers to rounded projections on each corner of top; 29:10–12; Lev. 4:18–21; 1 Kin. 2:28–34], in such a way that the corners with their horns are all one piece. Then ·cover [overlay] the whole altar with bronze.

Kretzmann's Commentary

Verses 1-8

The Altar

And thou shalt make an altar of shittim wood, five cubits long and five cubits broad; the altar shall be foursquare, a form which gave it great solidity; and the height thereof shall be three cubits.

And thou shalt make the horns of it upon the four corners thereof, hornlike projections which were firmly attached to the altar, as though growing out of it. They are often mentioned, and their significance appears from the fact that the blood of the sin-offering was put upon them, and that people fleeing for their life took hold of them for their protection, Leviticus 4:7; 1Kings 1:50. His horns shall be of the same, that is, made of acacia wood, like the body of the altar; and thou shalt overlay it with brass.

Syndein/Thieme .

The Voice

Eternal One: Make the altar of burnt offering from acacia wood. It should be square and measure seven and a half feet by seven and a half feet. Make it four and a half

feet high. Construct it with horns on each of the four corners so that the top forms one whole piece, and overlay it with bronze.

Bible Translations with Many Footnotes:

The Complete Tanach¹¹

And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height [shall be] three cubits.

And you shall make the altar...and its height [shall be] three cubits: The words are [to be understood] literally. These are the words of Rabbi Judah. Rabbi Jose says: It says here “square,” and concerning the inner altar, it says “square” (Exod. 30:2). Just as there, its height was twice its length [i.e, it was one cubit long and two cubits high], here too, its height was twice its length. [This method of expounding is known as *הוֹשֶׁהֲרַזָּה*, similar wording.] How then do I understand “and its height [shall be] three cubits”? [This means measuring] from the edge of the sovev [the ledge surrounding the altar] and higher. — [from Zev 60a] [According to Rabbi Judah, the altar was literally three cubits high. According to Rabbi Yose, it was ten cubits high, with the upper three cubits above the ledge mentioned in verse 5]

And you shall make its horns on its four corners; its horns shall be from it, and you shall overlay it with copper.

its horns shall be from it: [This means] that he should not make them [the horns] separately and [then] attach them to it [the altar].

and you shall overlay it with copper: to atone for brazenness, as it is said: “and your forehead is brazen (*אֲשׁוּרָה*)” (Isa. 48:4). [i.e., *אֲשׁוּרָה*, which means copper, is also used idiomatically to mean brazen or bold.]-[from Tanchuma 11]

The Geneva Bible
Kaplan Translation
NET Bible®

The Altar

“You are to make the¹ altar of acacia wood, seven feet six inches long,² and seven feet six inches wide; the altar is to be square,³ and its height is to be⁴ four feet six inches. You are to make its four horns⁵ on its four corners; its horns will be part of it,⁶ and you are to overlay it with bronze.

¹tn The article on this word identifies this as the altar, meaning the main high altar on which the sacrifices would be made.

²tn The dimensions are five cubits by five cubits by three cubits high.

³tn Heb “four”; this refers to four sides. S. R. Driver says this is an archaism that means there were four equal sides (Exodus, 291).

⁴tn Heb “and three cubits its height.”

⁵sn The horns of the altar were indispensable – they were the most sacred part. Blood was put on them; fugitives could cling to them, and the priests would grab the horns of the little altar when making intercessory prayer. They signified power, as horns on an animal did in the wild (and so the word was used for kings as well). The horns may also represent the sacrificial animals killed on the altar.

⁶sn The text, as before, uses the prepositional phrase “from it” or “part of it” to say that the horns will be part of the altar – of the same piece as the altar. They were not to be made separately and then attached, but made at the end of the boards used to build the altar (U. Cassuto, Exodus, 363).

New American Bible(2011)¹² .

Literal, almost word-for-word, renderings:

¹¹ 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](#).

¹² Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Brenner's Mechanical Trans. ...and you will (make) the altar of / of acacia, five forearms is the length and five forearms is the width, the altar will exist squared, and three forearms is his height, and you will (make) his horns upon the four of his corners, from him his horns will exist, and you will overlay him with copper,...

Charles Thomson OT .

C. Thompson LXX (updated) You will make also an Altar of incorruptible wood, five cubits long and five cubits broad. The Altar will be square and the height of it will be three cubits. And you will make the horns at the four corners. The horns will be a component part of it and you will overlay them with brass.

Context Group Version And you shall make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height shall be three cubits. And you shall make its horns on the four corners; the horns shall be of one piece with it: and you shall overlay it with bronze.

English Standard Version

The Bronze Altar

"Now you shall make the altar of acacia wood, ^[a]five cubits long and five cubits wide; the altar shall be square, and its height shall be ^[b]three cubits. You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with ^[c]bronze.

^[a] Exodus 27:1 About 7.5 ft. or 2.3 m

^[b] Exodus 27:1 About 4.5 ft. or 1.4 m

^[c] Exodus 27:2 Or copper, and so for bronze throughout the ch

Green's Literal Translation .

Modern English Version .

Modern Literal Version .

New American Standard B. .

New European Version

The Altar

You shall make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and its height shall be three cubits. You shall make its horns on its four corners; its horns shall be of one piece with it; and you shall overlay it with brass.

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.11 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

"And you have made the altar of shittim wood, five cubits the length, and five cubits the breadth—the altar is square—and three cubits its height. And you have made its horns on its four corners, its horns are of the same, and you have overlaid it with brass.

The gist of this passage:

1-2

Exodus 27:1a

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

Exodus 27:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (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
ʿêth (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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
ʿêtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shiṭṭîym/shiṭṭâh (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

Translation: You will make the altar [from] acacia wood...

The altar, upon which sacrifices would be offered, is to be made out of acacia wood.

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

Acacia wood will be referenced twice in this chapter.

Chapter Outline

Charts, Graphics and Short Doctrines



Exodus 27:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331

Exodus 27:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ammôwth (תומא) [pronounced <i>ahm-MOHTH</i>]	<i>cubits</i> (18 inches)	feminine plural construct	Strong's #520 BDB #52
'ôrek ^e (רָאֵךְ) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun	Strong's #753 BDB #73
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (שָׁמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
'ammôwth (תומא) [pronounced <i>ahm-MOHTH</i>]	<i>cubits</i> (18 inches)	feminine plural construct	Strong's #520 BDB #52
rôchab (רָחָב) [pronounced <i>ROH-khab^v</i>]	<i>breadth, width, expanse</i>	masculine singular noun	Strong's #7341 BDB #931

Translation: ...—5 cubits long and 5 cubits wide...

It will be 7.5' x 7.5'.

Exodus 27:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râba ^c (עָבַר) [pronounced <i>raw-BAHG</i>]	<i>[being] square</i>	Qal passive participle	Strong's #7251 BDB #917
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...—the altar is square—...

In other words, the altar is a square.

Exodus 27:1d			
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 27:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^o lôshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
'ammôwth (אֲמוּתָה) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural construct	Strong's #520 BDB #52
qôwmâh (קֶוֶמָהּ) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6967 BDB #879

Translation: ...and 3 cubits high.

The altar will stand 4.5' high.

Given that height, it seems like there must have been a platform and stairs to attend to it.

Exodus 27:1 "You will make the altar [from] acacia wood—5 cubits long and 5 cubits wide—the altar is square—and 3 cubits high. (Kukis mostly literal translation)

This is the brazen (or bronze; possibly copper) altar which will be outside of the tabernacle, and inside the courtyard of the Tabernacle. Obviously, this speaks of the cross and our Lord dying on our behalf on the cross.

Scofield points out that this altar is twice as high as the mercy seat (the covering of Ex. 25:10); this means that the cross not only atones for our sins, but it glorifies God and reveals his tremendous mercy and justice. Our Lord proclaimed to God, "I have glorified You on the earth, having accomplished the work which You had given Me to do." (John 17:4)

Exodus 27:2a

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
qerîym (קִרְיִם) [pronounced <i>keh-REEM</i>]	<i>horns; flashes of lightning, rays of light</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7161 BDB #901
'al (לְעַל) [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
'ar ^e ba ^c (עֶבְרָא) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral; construct form	Strong's #702 BDB #916

Exodus 27:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
phînhâh (פִּינָה) [pronounced <i>pin-NAW</i>]	<i>corner, cornerstone; figuratively for a chief, ruler, a cornerstone of a people</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #6438 BDB #819

Translation: You will make horns at each of his four corners...

At each corner, a horn will be made.

Exodus 27:2b

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 with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine plural, Qal imperfect	Strong's #1961 BDB #224
qerîym (קִרְיִם) [pronounced <i>keh-REEM</i>]	<i>horns; flashes of lightning, rays of light</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7161 BDB #901

Translation: ...—the horns will protrude [lit., are] from it.

These horns would protrude upward; they would be a part of the altar itself.

Exodus 27:2c

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
tsâphâh (צָפָה) [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
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
n ^e chôsheth (נְחֹשֶׁת) [pronounced <i>n^e-KHOH-sheth</i>]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

Both Owen and BDB seem to spell this word the same for the masculine and feminine forms. It is identified as masculine in 2Sam. 8:8 by Owen and as masculine in general by BDB. However, the *th* ending generally indicates a feminine ending, so I am somewhat perplexed here.

Translation: You will overlay the altar [lit., *it*] [with] copper.

The entire altar would be overlaid with copper. Throughout this document, I have simply used the word *copper* to describe the metal used. However, this may be some mixture of copper and silver (or whatever). Since these items made from copper oxidize easily, and since the copper is used primarily outside, I would suggest it is very possible that this is another metal, perhaps bronze.

From a google search: There are many different bronze alloys, but typically modern bronze is 88% copper and 12% tin. Alpha bronze consists of the alpha solid solution of tin in copper. To this is added, Bronze is harder than copper as a result of alloying that metal with tin or other metals. Bronze is also more fusible (i.e., more readily melted) and is hence easier to cast. It is also harder than pure iron and far more resistant to corrosion.¹³

Quite frankly, I wish that I had done this search earlier; then I would have consistently translated this Hebrew word *bronze* rather than *copper*. For what is described in this portion of Exodus and based upon the fact that this metal is used outside, bronze would be a better choice than copper.

Exodus 27:2 You will make horns at each of his four corners—the horns will protrude [lit., *are*] from it. You will overlay the altar [lit., *it*] [with] copper. (Kukis mostly literal translation)

The bronze speaks of judgement. This is illustrated when one compares Num. 21:9 with John 3:14.

If I am reading this correctly, the horns will be an integral part of the altar. The horns are projections of the four corner posts. They are used to symbolize refuge (1Kings 1:50 2:28 Psalm 18:2). Although one can hold onto the projections and beg for mercy, they are holding onto the bronze, which speaks of the judgement of our Lord.

The animal blood from the sacrifices was poured out upon these horns before pouring out the rest on the base of the altar (Ex. 29:12 Lev. 4:7).

Psalm 118:27b reads: Bind the festive [animal] sacrifice with cord even to the horns of the altar. This tells us that it was customary to tie the animal sacrifice to the protrusions of the altar, just as Jesus Christ would be bound to the cross.

Exodus 27:1–2 “You will make the altar [from] acacia wood—5 cubits long and 5 cubits wide—the altar is square—and 3 cubits high. You will make horns at each of his four corners—the horns will protrude [lit., *are*] from it. You will overlay the altar [lit., *it*] [with] copper. (Kukis mostly literal translation)

Exodus 27:1–2 You will make the altar out of acacia wood. It will be square—7.5' x 7.5', by 4.5' high. You will make horns protruding up as part of the altar, and then overlay the entire altar with bronze. (Kukis paraphrase)

And you have made his pots to remove ashes and his shovels and his basins and his forks and his pans—for all his manufactured goods you have made [of] copper.

Exodus
27:3

You will make its pans [in order] to remove the ashes, along with its shovels, its basins, its forks and its fire pans. You will make [from] copper all its manufactured utensils.

For the altar, you will make containers to be used to remove the ashes. You will also make shovels, basins, forks and pans for the altar. You will manufacture these items out of bronze.

¹³ From Google's initial results (I searched oxidation levels for copper for bronze); accessed January 4, 2021 (I am assuming these quotes came from wikipedia).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	“And you have made his pots to remove ashes and his shovels and his basins and his forks and his pans—for all his manufactured goods you have made [of] copper.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And make its pots, to collect the ashes, and its fireshovels, and its basins, and its flesh hooks, and its thuribles, all its vessels make thou of brass.
Targum (Pseudo-Jonathan)	And thou shalt make its pots to carry away its ashes and its shovels, and its basins, and its thuribles; all its vessels thou shalt make of brass. [JERUSALEM. And thou shalt make its pots to carry its ashes, and its scoops and basins, and its fleshhooks, and its thuribles; all its vessels thou shalt make of brass.]
Revised Douay-Rheims	And you shall make for the uses thereof pans to receive the ashes, and tongs and fleshhooks, and firepans: all its vessels you shall make of brass.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall make its pots to take away its ashes, its shovels, its basins, its flesh hooks, and its fire pans: all its vessels you shall make of brass.
V. Alexander’s Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa’s Peshitta (Syriac)	And you shall make pots for the use thereof; and its cauldrons and its shovels and its fleshhooks and censers, all the vessels thereof you shall make of brass.
Samaritan Pentateuch	And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.
Updated Brenton (Greek)	And you shall make a rim for the altar; and its covering and its cups, and its flesh-hooks, and its fire-pan, and all its vessels shall you make of brass.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And make all its vessels, the baskets for taking away the dust of the fire, the spades and basins and meat-hooks and fire-trays, of brass.
Easy English	Make all the tools for the altar out of bronze. Make pots to remove the ashes. Make spades, dishes and forks for the meat. Make buckets out of metal to carry the fire.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Use bronze to make all the tools and dishes that will be used on the altar. Make pots, shovels, bowls, forks, and pans. These will be used for cleaning ashes from the altar.
God’s Word™	"Make all the utensils for it out of bronze: pots for taking away the altar's ashes, also shovels, bowls, forks, and incense burners.
Good News Bible (TEV)	Make pans for the greasy ashes, and make shovels, bowls, hooks, and fire pans. All this equipment is to be made of bronze.
The Message	.
Names of God Bible	.
NIRV	Make everything for the altar out of bronze. Make its pots to remove the ashes. Make its shovels, sprinkling bowls, meat forks, and pans for carrying ashes.
New Simplified Bible	»Make all the utensils for it out of copper: pots for taking away the altar’s ashes, also shovels, bowls, forks, and incense burners.

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

Casual English Bible

.

College Press Bible Study Contemporary English V.	.	All the equipment for the altar must also be made of bronze--the pans for the hot ashes, the shovels, the sprinkling bowls, the meat forks, and the fire pans.
The Living Bible	.	The ash buckets, shovels, basins, carcass hooks, and fire pans are all to be made of bronze.
New Berkeley Version	.	
New Life Version	.	Make its pails for taking away its ashes, its tools for picking up the ashes, its pots, meat-hooks and fire-holders. Make all of these out of brass.
New Living Translation	.	
Unlocked Dynamic Bible	.	
Unfolding Bible Simplified	.	They must make pans in which to put the ashes from the animal sacrifices. Also they must make shovels for cleaning out the ashes, basins, and forks for turning the meat as it cooks, and buckets for carrying hot coals. All of these things must be made from bronze.

Partially literal and partially paraphrased translations:

American English Bible	.	You must make a rim for the Altar and a covering, plus cups, meat hooks, a fire pan and all its utensils, from bronze.
Beck's American Translation	.	
Common English Bible	.	Make pails for removing its ashes and its shovels, bowls, meat forks, and trays. Make all its equipment out of copper.
New Advent (Knox) Bible Translation for Translators	.	<i>They must</i> make pans in which to put the <i>greasy</i> ashes <i>from the animal sacrifices</i> . Also <i>they must</i> make shovels for cleaning out the ashes, basins and forks for turning the meat as it cooks, and buckets for carrying hot coals/ashes. All of these things must be made from bronze.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.	Make all its utensils of bronze—the pots for removing ashes, and the shovels, basins, meat forks, and firepans.		
Conservapedia	.	<table border="1" style="width: 100%;"> <tr> <td style="width: 60%;">Make all its accessories in copper: the ash pans, the shovels, the sprinkling bowls, the flesh hooks, and the fire pans.</td> <td style="width: 40%;">More concise expression, describing the accessories for an altar where burnt offerings were made.</td> </tr> </table>	Make all its accessories in copper: the ash pans, the shovels, the sprinkling bowls, the flesh hooks, and the fire pans.	More concise expression, describing the accessories for an altar where burnt offerings were made.
Make all its accessories in copper: the ash pans, the shovels, the sprinkling bowls, the flesh hooks, and the fire pans.	More concise expression, describing the accessories for an altar where burnt offerings were made.			
Ferrar-Fenton Bible	.	And make buckets for the ashes, and shovels, and brushes, and tongs. Make all its instruments of brass.		
God's Truth (Tyndale)	.	And make his ashpans, shovels, basins, fleshhooks, firepans and all the apparel thereof, of brass and you shall make a grid iron also like a net, of brass: upon whose four corners shall be four brass rings: and the grid shall reach unto the midst of the altar. Vv. 4–5 are included for context.		
HCSB	.			
International Standard V	.			
Jubilee Bible 2000	.			
H. C. Leupold	.			
Lexham English Bible	.	And you will make its pots for removing its fat-soaked ashes and its shovels and its sprinkling bowls and its forks [1 Samuel 2:13 mentions a fork with “three teeth” used by priests] and its fire pans; you will make all its equipment with bronze.		
NIV, ©2011	.			
Peter Pett's translation	.			
Unfolding Bible Literal Text	.	You must make equipment for the altar: pots for ashes, and also shovels, basins, meat forks, and firepans. You must make all these utensils with bronze.		
Unlocked Literal Bible	.			

Urim-Thummim Version	You will fashion its pans to receive ashes and make shovels, bowls, three- pronged forks, and fire holders, and all of these vessels will be overlaid with brass.
Wikipedia Bible Project	And you made its bowls for sprinkling it, and its basins and its gutters and its carving forks and its fire pans, all its implements make of copper.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For the service of the altar you are to make pans for the ashes for burning the fat, as well as shovels, sprinkling basins, fire pans; you must make all the vessels for the altar out of bronze.
The Heritage Bible	And you shall make its pans for what is anointed, and its shovels, and its bowls, and its forks, and its firepans; you shall make all the vessels of bronze.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	And for it you will make pans for taking away the fatty ashes, and shovels, sprinkling basins, hooks and fire pans; you will make all the altar accessories of bronze.
New RSV	.
Revised English Bible—1989	Make for it pots to take away the fat and the ashes, with shovels, tossing-bowls, forks, and firepans, all of bronze.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And work his cauldrons to de-ash and his shovels and his sprinklers and his forks and his trays: work all its instruments of copper.
Hebraic Roots Bible	And you shall make its pots to remove its ashes, and its shovels and its sacrificial bowls, and its flesh forks, and its pans. You shall make all its vessels to be bronze.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Make pots to remove its greasy ashes, as well as scoops, sacrificial basins, flesh pokers, and fire pans [for the altar]. All these instruments shall be made of copper. scoops (Rashi, videl in French). These were used to scoop up the ashes. sacrificial basins To catch the blood of sacrifices and splash it on the altar (Rashi; Rashbam). flesh pokers To turn over the sacrifices on the altar. They were in the shape of curved hooks (Rashi). Others say that they were like pitchforks (Or HaAfeleh) or rakes (Ralbag). fire pans To carry fire to the inside altar (Rashi). Some say that they were like large spoons (Ralbag). According to others, they were pokers for the ashes on the altar (Rashbam; Midrash HaGadol).
The Scriptures 1998	.
The Scriptures 1998	“And you shall make its pots to receive its ashes, and its shovels and its basins and its forks and its fire holders. Make all its utensils of bronze.
Tree of Life Version	.

Weird English, ©Idē English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL MAKE A RIM FOR THE ALTAR; AND ITS COVERING AND ITS CUPS, AND ITS FLESH-HOOKS, AND ITS FIRE-PAN, AND ALL ITS VESSELS SHALL YOU MAKE OF BRASS
Awful Scroll Bible	You is to have made pots to remove the burnt fat, and shovels, basins, flesh forks, and fire pans. Even were the utensils to be made of bronze.
Charles Thomson OT Concordant Literal Version	You will make its pots for its greasy ash, and its shovels, its sprinkling bowls, its flesh-hooks, and its fire-pans; all its furnishings shall you make of copper.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt make its pots to receive its ashes, and its shovels, and its basins, and its meat forks, and its firepans; all the vessels thereof thou shalt make of nechoshet.
Rotherham's <i>Emphasized B.</i>	And thou shalt make its pans for removing its ashes, and its shovels, and its sprinkling bowls, and its flesh-hooks, ^f and its fire-pans, ^g —<all its vessels> shalt thou make of bronze. ^f Or: "forks." ^g Fire-shovels—Kalisch.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall make pots to remove its ashes, and shovels, basins [to catch the blood of the sacrificed animal], meat-forks, and firepans [to store live coals]. You shall make all its utensils of bronze.
The Expanded Bible	"Use bronze to make all the tools and dishes that will be used on the altar [^L its utensils]: the pots to remove the ashes, the shovels, the bowls for sprinkling blood [^L basins], the meat forks, and the pans for carrying the burning wood [firepans].
Kretzmann's Commentary	And thou shalt make his pans to receive his ashes, the vessels which were used in removing the ashes of the fat, and his shovels, and his basins, or bowls, used for sprinkling the blood of the sacrifices, and his flesh-hooks, the great prongs for spearing the meat, and his fire-pans, in which the live coals for the kindling of the fires were carried: all the vessels thereof thou shalt make of brass, of copper or one of its common alloys.
Syndein/Thieme	.
The Voice	Fashion buckets and shovels for the ashes, basins, forks, and fire pans out of bronze. Make a grate out of bronze, and attach four bronze rings at each of its four corners.

Bible Translations with Many Footnotes:

The Complete Tanach	And you shall make its pots to remove its ashes, and its shovels and its sprinkling basins and its flesh hooks and its scoops; you shall make all its implements of copper.
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its pots: Heb. וְיָתִירֵי, sort of kettles. — [from targumim]

to remove its ashes: Heb. וּנְשָׂדָל, to remove its ashes [and place them] into them [the kettles]. This is what Onkelos rendered: הַיִּמְטֵק יִפְסְמֵל; to remove its ashes into them. In Hebrew, some words [are used in such a manner that] one word [i.e., the same root] changes in its meaning to serve [both] as building and demolishing [i.e., it has a positive and a negative meaning], like, “it took root (שָׁרַשְׁתּוּ)” (Ps. 80:10), “a fool taking root (שִׁירָשַׁמ)” (Job 5:3), and its opposite, “and it uproots (שָׁרַשְׁת) all my grain” (Job 31:12); similar to this, “on its branches (הַיִּפְיֵעֵסֶב) when it produces fruit” (Isa. 17:6), and its opposite, “lops off (הִפְעֵסַם) the branches” (Isa. 10:33); similar to this, “and this last one broke his bones (וּמָצַעַע)” (Jer. 50:17) [וּמָצַעַע, which usually means “became boned,” here means] “broke his bones”; similar to this, “and stoned him with stones (וּמִיִּבְבָּאֵב וְהִלְקִסְיִין)” (I Kings 21:13), and its opposite, “clear it of stones (וּבָאֵמ וּלְקִס)” (Isa. 62:10), [meaning] remove its stones, and so, “and he fenced it in, and he cleared it of stones (וְהִלְקִסְיִין)” (Isa. 5:2). Here too, וּנְשָׂדָל means “to remove its ashes (וּנְשָׂדָל),” and in Old French, adeszandrre, to remove ashes.

and its shovels: Heb. וַיַּעֲוִי. [Its meaning is] as the Targum [Onkelos renders: הַיִּתְּפִרְגָּמוּ]: shovels with which he [the kohen] takes the ashes. They are [similar to] a kind of thin, metal lid of a pot, and it has a handle. In Old French [it is called] videl, vedil, vadil, [all meaning] shovel.

and its sprinkling basins: Heb. וַיִּתְּקַרְזָמוּ, with which to receive the blood of the sacrifices.

and its flesh hooks: Heb. וַיִּתְּגַלְזָמוּ. Sort of bent hooks, with which he [the kohen] would strike the [sacrificial] flesh. They [the hooks] would be imbedded into it, and with them, he would turn it over on the coals of the [altar] pyre in order to hasten its burning. In Old French [they are called] crozins, [meaning flesh] hooks, and in the language of the Sages [they are called], תַּיִרֹנִיֵּצ, (Yoma 12a).

and its scoops: Heb. וַיִּתְּחַמּוּ. They had a cavity in which to take coals from the altar and to carry them onto the inner altar for incense [which was within the Mishkan]. Because of their [function of] scooping (וַתִּיתָחַ), they are called scoops (תִּתְחַמָּה), like “to scoop (תִּתְחַל) fire from a hearth” (Isa. 30:14), an expression of raking fire from its place, and likewise, “Can a man rake (הִתְחַיָּה) embers with his clothes?” (Prov. 6:27).

all its implements: Heb. וַיִּלְכֵּל לָכֵל. Like וַיִּלְכֵּל לָכֵל.

The Geneva Bible
Kaplan Translation
NET Bible®

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You are to make its pots for the ashes,⁷ its shovels, its tossing bowls,⁸ its meat hooks, and its fire pans – you are to make all⁹ its utensils of bronze.

^{7sn} The word is literally “its fat,” but sometimes it describes “fatty ashes” (TEV “the greasy ashes”). The fat would run down and mix with the ashes, and this had to be collected and removed.

^{8sn} This was the larger bowl used in tossing the blood at the side of the altar.

^{9tn} The text has “to all its vessels.” This is the lamed (ל) of inclusion according to Gesenius, meaning “all its utensils” (GKC 458 §143.e).

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will (make) his pots (for) [removing fat residue], and his shovels, and his sprinkling basins, and his forks, and his fire pans, you will (make) all his items with copper,...

Charles Thomson OT
C. Thompson (updated) OT
Context Group Version
English Standard Version

.

You shall make pots for it to receive its ashes, and shovels and basins and forks and fire pans. You shall make all its utensils of bronze

Green's Literal Translation Holy Bible Improved Edition	.	And thou shalt make its buckets for removing its ashes, and its shovels, and its basins, and its flesh hooks, and its lire pans; all its utensils thou shalt make of bronze.
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 made its pots to remove its ashes, and its shovels, and its bowls, and its forks, and its fire-pans, even all its vessels you will make of brass.

The gist of this passage:

Exodus 27:3a			
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
çîyrîym (מִירִים) [pronounced <i>seer-EEM</i>]	<i>pots, pans; thorns, thistles, briars; thicket, scrub brush; fish hooks</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5518 BDB #696
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâshên (דָּשֵׁן) [pronounced <i>daw-SHANE</i>]	<i>to make [bones (or anything)] fat; to be [or become] prosperous; to turn to ashes; to remove ashes, to clear from ashes</i>	Piel infinitive construct	Strong's #1878 BDB #206

Translation: "You will make its pans [in order] to remove the ashes,..."

There are specific items which must be made to use with the altar. There would be many thousands of animal sacrifices offered up on this altar, and the ash must be removed before the next sacrifice is offered. So there were pans designed for the ashes as well as for the grease. The ashes would be scooped into the pans and carried away.

Exodus 27:3b			
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
yâ' (יַ) [pronounced yawg']	<i>shovel</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3257 BDB #418
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
miz ^e râq (מִזְרָק) [pronounced mihz-RAWK]	<i>a bowl, a basin, a container for wine, a container for liquid [that is sprinkled, thrown or tossed]</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4219 BDB #284

Translation: ...along with its shovels, its basins,...

I assume that these shovels would be used to shovel the ashes from the altar.

There would be basins for water and for blood. The blood from the sacrifices would go into some of the basins; and water for cleaning would be placed in other basins.

Exodus 27:3c			
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
miz ^e lâgâh/maz ^e leg (מִזְלָגָה/מִזְלָג) [pronounced mihz-law-GAW/mahz-LAYG]	<i>fork, flesh-hook, a 3-pronged fork; a sacrificial implement</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4207 BDB #272
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
mach ^e tâh (מַחְתָּה) [pronounced mahkh-TAW]	<i>a fire holder, fire pan, a tray, a censer, a snuff-dish</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #4289 BDB #367

Translation: ...its forks and its fire pans.

Forks would be used to pick up the flesh and move it about. Therefore, these forks had to be large, sturdy and able to bear a fair amount of weight.

I believe that the fire pans would be used to carry fire from one place to another. Exactly what happens here is not fully explained. Is there a place where a fire is kept going, and it is moved to wherever it is needed? Or is this to remove hot coals?

Exodus 27:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>lee</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
k ^e lîy (כְּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479
'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
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: You will make [from] copper all its manufactured utensils.

The Hebrew word here is 'âsâh, and it means to *make something out of something*. In this case, it is to construct these tools and utensils out of bronze.

Everything that was designed for the altar was to be made from copper (possibly bronze or brass).

Exodus 27:3 You will make its pans [in order] to remove the ashes, along with its shovels, its basins, its forks and its fire pans. You will make [from] copper all its manufactured utensils. (Kukis mostly literal translation)

After offering so many animals, their ashes and the ashes of the wood that was burned had to be removed. The shovels got the ashes out of the grating and the ashes from below; the pot was used to carry the ashes away. The basins were used to catch the blood of the animal and one was used to sprinkle the blood around the altar. No doubt, some basins had water for cleansing.

The forks were three-pronged which were used to move the animal if necessary while being burned; and it was also used to remove the priest's portion of the sacrifice. Finally, the firepans were used to move fire from one location to another.

Exodus 27:3 "For the altar, you will make containers to be used to remove the ashes. You will also make shovels, basins, forks and pans for the altar. You will manufacture these items out of bronze. (Kukis paraphrase)

And you have made for her a grating, a work of netting [from] copper; and you have made upon the net four of rings of copper along four of his corners. And you have set under a ledge of the altar, from to beneath [it]; and was the net as far as halfway [down] the altar.

Exodus
27:4–5

You will make a grating for it, crafted netting [made from] copper. You will also make four copper rings at the four corners. You will place it below the rim of the altar from below so that the net extends across [lit., *is as far as*] the middle of the altar.

You will make grating for the altar, a carefully crafted netting made from bronze. You will also set four bronze rings at the four corners. The net will extend across the middle of the altar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have made for her a grating, a work of netting [from] copper; and you have made upon the net four of rings of copper along four of his corners. And you have set under a ledge of the altar, from to beneath [it]; and was the net as far as halfway [down] the altar. You will note that I inserted the word <i>down</i> here. There will be some important discussion about this translation when we come to v. 5.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . And make for it a grate, a work of netting of brass, and make upon the network four rings of brass upon its four sides, and place it under the surrounding of the altar beneath, that the net may (extend) to the middle of the altar.
Targum (Pseudo-Jonathan)	And thou shalt make for it a grate of network of brass, and upon the network four brass rings upon its four corners. [JERUSALEM. A grate.] And thou shalt place it under the surroundings of the altar, beneath, that the network may be to the middle of the altar, that, if any fragment or fiery coal fall from the altar, it may fall upon the grate, and not touch the ground, and that the priests may take it from the grate, and replace it upon the altar.
Revised Douay-Rheims	And a grate of brass in manner of a net: at the four corners of which shall be four rings of brass, Which you shall put under the hearth of the altar: and the grate shall be even to the midst of the altar.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. You shall make a grating for it of network of brass: and on the net you shall make four bronze rings in its four corners. You shall put it under the ledge around the altar beneath, that the net may reach halfway up the altar.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . You shall make for it a grating of network of brass; and upon the grating you shall make four rings of brass at its four corners. And you shall put it under the ledge of the altar, that the grate may reach to the midst of the altar.
Samaritan Pentateuch	And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make [of] brass. And thou shalt make for it a grate of network [of] brass; and upon the net shalt thou make four brasen rings in the four corners thereof..
Updated Brenton (Greek)	And you shall make for it a network of bronze; and you shall make for the network four bronze rings under the four sides. And you shall put them below under the rim of the altar, and the network shall extend to the middle of the altar.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And make a network of brass, with four brass rings at its four angles. And put the network under the shelf round the altar so that the net comes half-way up the altar.
Easy English	Make a square net of bronze with a ring of bronze at each corner. Fix this net under the altar, between the top of the altar and the ground.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Make a grating for the altar. This grating will be shaped like a net. And make a bronze ring at each of the four corners of the grating. Put the grating under the ledge at the bottom of the altar. The grating will go halfway up into the altar from below.
<i>God's Word</i> TM	.
Good News Bible (TEV)	Make a bronze grating and put four bronze carrying rings on its corners. Put the grating under the rim of the altar, so that it reaches halfway up the altar.
<i>The Message</i>	Make a grate of bronze mesh and attach bronze rings at each of the four corners. Put the grate under the ledge of the Altar at the halfway point of the Altar.
Names of God Bible	.
NIRV	.
New Simplified Bible	»Make a grate for it out of copper mesh. Make a copper ring for each of the four corners of the grate. »Place the grate under the ledge of the altar so that it comes halfway up the altar.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Midway up the altar build a ledge around it, and cover the bottom half of the altar with a decorative bronze grating. Then attach a bronze ring beneath the ledge at the four corners of the altar.
The Living Bible	Make a bronze grating, with a metal ring at each corner, and fit the grating halfway down into the firebox, resting it upon the ledge built there.
New Berkeley Version	.
New Life Version	Make a net for it out of brass, with four rings of brass at its four corners. Put it under the altar so that the net comes up to the center of the altar.
New Living Translation	Make a bronze grating for it, and attach four bronze rings at its four corners. Install the grating halfway down the side of the altar, under the ledge.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Also tell them to make a bronze grating to hold the wood and burning coals. They must fasten to each of the corners of the altar a bronze ring for carrying the altar. They must put the grating under the rim that is around the altar. They must make it so that it is inside the altar, halfway down.

Partially literal and partially paraphrased translations:

American English Bible	You must also make a bronze meshed grating with four bronze rings, one for each of its four sides. Mount the rings under the grating and center it in the middle of the Altar.
Beck's American Translation	.
Common English Bible	Make for the altar a grate made of copper mesh. Make four copper rings for each of the four corners of the mesh. Slide the mesh underneath the bottom edge of the altar and then extend the mesh halfway up to the middle of the altar.
New Advent (Knox) Bible	Provide it with ash-pans, tongs, forks, and braziers, making all its appurtenances of bronze; and make a bronze grating, of network, with bronze rings at its four

corners, sunk in the hearth^[1] of the altar; this grating must reach to half the altar's height. V. 3 is included for context.

Translation for Translators ^[1] 'The hearth'; the word used here in the Hebrew is of quite uncertain significance. Also *tell them* to make a bronze grating to hold the wood and burning coals. They must fasten to each of the corners of the altar a bronze ring for carrying the altar. *They must* put the grating under the rim that is around the altar. *They must* make it so that it is *inside the altar*, halfway down.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Make a grate of copper mesh for it; and attach four copper rings to this lattice at the corners. Set it beneath the altar's top edge, so that it is centered beneath it.
Ferrar-Fenton Bible	Make also a net like a lattice of brass, and form on the network four projections of brass, on its four corners, and fix it below the fire-place of the altar by its projections, so that the grating may be in the center of the altar."
God's Truth (Tyndale) HCSB	. Construct a grate for it of bronze mesh, and make four bronze rings on the mesh at its four corners. Set it below, under the altar's ledge, ^[d] so that the mesh comes halfway up ^[e] the altar. ^[d] Exodus 27:5 Perhaps a ledge around the altar on which the priests could stand; Lv 9:22 ^[e] Exodus 27:5 Or <i>altar's rim</i> , so that the grid comes halfway down
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 for it a grated network of brass and will fashion on the grated network 4 rings of brass at its 4 corners. And you will place it under the rim of the altar beneath, so the grated network reaches to the inside center of the altar.
Wikipedia Bible Project	And you made for it a grating, worked from a net of brass, and you made on the net four rings of brass on its four corners. And you placed it under the ledge of the altar, from below. And the net will be up to half the alter.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible New American Bible (2002)	. . . ¹ Make a grating of bronze network for it; this to have four bronze rings, one at each of its four corners. Put it down around the altar, on the ground. This network is to be half as high as the altar. ¹ [4] Grating: it is not clear whether this was flush with the altar or at some small distance from it; in the latter case the space between the altar and the grating would be filled with stones and serve as a platform around the altar, which would otherwise be too high for the priest to reach conveniently.
New American Bible (2011) New English Bible—1970 New Jerusalem Bible	. . . You will also make a grating for it of bronze network, and on the four corners of the grating you will make four bronze rings. You will put it below the ledge of the altar, underneath, so that it comes halfway up the altar.
New RSV	.

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible .
 And work a screen of network of copper for it;
 and on the network
 four copper signets in the four ends:
 and give it under the rim
 of the sacrifice altar downward,
 so that the net
 becomes to the middle of the sacrifice altar.

Hebraic Roots Bible .

Israeli Authorized Version .

Kaplan Translation .

Make a screen out of copper net to go around [the altar]. Place four copper rings on the four corners of the screen.
 The screen shall be placed below the decorative border of the altar, extending downward until the middle of the altar.

screen

This was one cubit wide, covering the space directly above the middle of the altar (Maaseh Choshev 6:5). According to the opinion that the altar was 3 cubits high, it began 1 1/2 cubits (27') above the ground, and extended upward to 2 1/2 cubits above the ground. Some say that it protruded to catch any stray coals falling from the altar (Targum Yonathan on Exodus 27:5). However, the Septuagint translates mikhbar here as esxapon, a hearth or place for offerings. It was made out of heavy copper netting to provide draft for the fire (cf. Josephus 3:7:8).

decorative border

Or 'molding' (Zevachim 62a). According to those who maintained that the altar was 3 cubits high, this would be directly below the top of the altar. According to those who maintain that it was 10 cubits high, it was 3 cubits from the top of the altar.

The Septuagint translates karkov here as pureon, the place where the fire burns. Hence, the verse would then be translated, 'The [copper net] hearth shall be placed under the place where the fire burns.'

rings

The rings on the screen (Rashi). See Exodus 38:5.

The Scriptures 2009 .

“And you shall make a grating for it, a bronze network, and shall make on the network four bronze rings at its four corners, and shall put it under the rim of the slaughter-place beneath, so that the network is halfway up the slaughter-place.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .

Awful Scroll Bible .

You is to have made a grating, a work of bronze. For the net you is to have made four bronze rings, on its four corners. You is to have put it at the edge of the altar beneath it, and the net is to be up to the half of the altar.

Charles Thomson OT .

Concordant Literal Version .

You will make it for a grate, a handiwork of copper net, and make on the net four rings of copper on its four ends.
 You will put it beneath the encompassment of the altar from below so that the net comes as far as halfway up the altar.

Darby Translation .

exeGeses companion Bible
Orthodox Jewish Bible

And thou shalt build for it a mikhbar (grate), a strainer reshet (mesh, netting) of nechoshet; and upon the meshwork shalt thou make four taba'ot (rings) of nechoshet in the four corners thereof.

And thou shalt put it under the karkov ([surrounding] border, ledge) of the Mizbe'ach from below, that the meshwork may be half the height of the Mizbe'ach.

Rotherham's *Emphasized B.*

And thou shalt make to it a grating, a network of bronze,—and thou shalt make upon the network four rings of bronze, upon the four corners thereof.

And thou shalt place it under the margin of the altar beneath,—so shall the network reach unto the midst of the altar.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

“Make a large bronze screen to hold the burning wood, and put a bronze ring at each of the four corners of it. Put the screen inside the altar, under its rim [ledge], halfway up from the bottom [of the altar].

Kretzmann's Commentary

And thou shalt make for it a grate of network of brass, probably for the purpose of catching such pieces of the sacrifices as fell from the altar; and upon the net shalt thou make four brazen rings in the four corners thereof, as sockets for the poles with which the altar was carried.

And thou shalt put it under the compass of the altar beneath, the projecting ledge, or shelf, on which the priest stepped when engaged in sacrificing or when replenishing the fire, that the net may be even to the midst of the altar.

Syndein/Thieme
The Voice

Make a grate out of bronze, and attach four bronze rings at each of its four corners. Place the grate beneath the ledge of the altar, halfway up from the base.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall make for it a copper grating of netting work, and you shall make on the netting four copper rings on its four ends.

grating: Heb. הַרְבֵּקָה, a word meaning a sieve (הַרְבֵּקָה), which is called crible [in French], [meaning] a sort of garment made for the altar, made with holes like a sort of net. This verse is inverted, and this is its meaning: And you shall make for it a copper grating of netting work.

And you shall place it beneath the ledge of the altar from below, and the net shall [extend downward] until the middle of the altar.

the ledge of the altar: Heb. בִּקְרָכָה, a surrounding ledge. Anything that encircles anything else is called בִּקְרָכָה, as we learned in [the chapter entitled] Everyone May Slaughter (Chul. 25a): “The following are unfinished wooden vessels: Any [vessel] that is destined to be smoothed or banded (בִּקְרָכָה).” This [refers to the practice] of making round grooves [or bands] in the planks of the walls of wooden chests and benches. For the altar as well, he [Bezalel] made a groove around it a cubit wide. [The groove was] on its wall for decoration, and that was at the end of three (other editions: six) cubits of its height, according to the one who says that its height was twice its length and [asks] how then can I understand [the verse] “and three cubits its height”? [Three cubits] from the edge of the ledge and higher. There was, however, no surrounding ledge [i.e., walkway] on the copper altar for the kohanim to walk on, except on its top, within its horns. So we learned in Zev. (62a): What is the ledge? [The space] between one horn and the other horn which was a cubit wide. Within that there was a cubit for the kohanim to walk, and these two cubits are called בִּקְרָכָה. We [the Sages of the Gemara] questioned this: But is it not written, “beneath the ledge of the altar from below”? [Thus we learned] that the בִּקְרָכָה was on its [the altar's] wall, and the “garment” of the grating was below it [the ledge]. The one who answered [i.e., one of the

Sages of the Gemara] replied: "There were two [ledges], one for beauty and one so that the kohanim should not slip." The one on the wall was for decoration, and below it, they adorned [it with] the grating, whose width extended halfway up the altar. Thus, the grating was a cubit wide, and this was the sign of the middle of its [the altar's] height, to distinguish between the upper "bloods" and the lower "bloods" [i. e., the blood of the sacrifices required to be sprinkled on the top of the altar and the blood of the sacrifices required to be sprinkled on the bottom of the altar]. Corresponding to this, they made for the altar in the Temple a kind of red line [other editions: the "girdle" of the red line] in it [the altar's] center [point] (Middoth 3:1) and a ramp upon which they [the kohanim] would ascend it [the altar]. Although [the Torah] did not explain it in this section, we were already informed in the parsha [that begins] "An altar of earth you shall make for Me" (Exod. 20:21-23): "And you shall not ascend with steps." [I. e.,] you shall not make steps for it on its ramp, but [you shall make] a smooth ramp. [Thus] we learn that it [the altar] had a ramp. [All the above] we learned in the Mechilta (Exod. 20:23). The "altar of earth" [mentioned in Exod. 20:21] was the copper altar, which they filled with earth in [all] the places of their encampment. The ramp was to the south of the altar, separated from the altar by a hairbreadth. Its base reached [until] a cubit adjacent to the hangings of the courtyard on the Mishkan's southern [side], according to [the opinion of] those who say that it was ten cubits high. According to the opinion of those who say that the words are [to be understood] literally -"its height [shall be] three cubits" (verse 1)-the ramp was only ten cubits long. I found this in the Mishnah of Forty-Nine Middoth. [What I stated,] that it [the ramp] was separated from the altar by the width of a thread [i. e., a hairbreadth], [derives from] Tractate Zevachim (62b), [where] we learned it from the text.

The Geneva Bible
Kaplan Translation
NET Bible®

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You are to make a grating¹⁰ for it, a network of bronze, and you are to make on the network four bronze rings on its four corners. You are to put it under the ledge of the altar below, so that the network will come¹¹ halfway up the altar.¹²

¹⁰tn The noun רֶבֶבֶם (mikhbar) means "a grating"; it is related to the word that means a "sieve." This formed a vertical support for the ledge, resting on the ground and supporting its outer edge (S. R. Driver, Exodus, 292).

¹¹tn The verb is the verb "to be," here the perfect tense with vav (ו) consecutive. It is "and it will be" or "that it may be," or here "that it may come" halfway up.

¹²tn Heb "to the half of the altar."

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) (for) him a grate work of netting with copper, and you will (make) upon the netting four rings of copper upon his four extremities, and you will (place) her under the outer rim of the altar beneath, and the netting will exist <in the middle> of the altar,...

Charles Thomson OT And thou shalt make for it a brass grate of net-work; and for the grate thou shalt make four rings of brass under the four sides; and thou shalt put them under the grate of the altar below (now the grate must be half way up the height of the altar.)

C. Thompson (updated) OT
Context Group Version .
And you shall make for it a grating of network of bronze: and on the net you shall make four bronze rings in the four corners. And you shall put it under the ledge around the altar beneath, that the net may reach halfway up the altar.

English Standard Version
Green's Literal Translation
Modern Literal Version 2020

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And you will make for it a grating of lattice-work of brass and upon the lattice-work you will make four brazen rings in the four corners of it. And you will put it under the ledge round the altar beneath, that the lattice-work may reach halfway up the altar.

Modern Literal Version
Modern KJV

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New American Standard B. .
 New European Version .
 New King James Version . Midway
 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 for it a grate of network of brass, and have made on the net four rings of brass on its four extremities, and have put it under the compass of the altar beneath, and the net has been unto the middle of the altar.

The gist of this passage: More about the altar is given here.
 4-5

Exodus 27:4a

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
‘âsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 rd person masculine singular suffix	No Strong's # BDB #510
mak ^e bêr (מַכְבֵּר) [pronounced <i>mahk-BEAR</i>]	<i>a grating, lattice work; a netted cloth, a covering</i>	masculine singular noun	Strong's #4345 BDB #460
ma‘ăseh (מַעֲשֵׂה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
resheth (רֶשֶׁת) [pronounced <i>REH-sheth</i>]	<i>net, trap; a brazen net [or criss-cross design]</i>	feminine singular construct	Strong's #7568 BDB #440
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: You will make a grating for it, crafted netting [made from] copper.

There are times when it is unclear whether something is done for design or whether it has an actual purpose. It sounds to me as if this netting is mostly decorative; but I could be wrong.

Exodus 27:4b			
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 (אָשָׂה) [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
‘al (לְעַ) [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
resheth (רֶשֶׁת) [pronounced <i>REH-sheth</i>]	<i>net, trap; a brazen net [or criss-cross design]</i>	feminine singular noun with the definite article	Strong's #7568 BDB #440
‘arba‘ (עֲבָרָא) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral; construct form	Strong's #702 BDB #916
ṭabba‘ath (תַּעֲבָט) [pronounced <i>tahb-BAH-gahth</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural construct	Strong's #2885 BDB #371
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
‘al (לְעַ) [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
‘arba‘ (עֲבָרָא) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral; construct form	Strong's #702 BDB #916
q ^e tsôwth (תּוֹצִיט) [pronounced <i>kaw-TSOHTH</i>]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7098 BDB #892

Translation: You will also make four copper rings at the four corners.

At the four corners of the altar will be four copper rings. Now, when designing the Ark of the Covenant, these rings were designed so that poles might go through them to carry the Ark. There will be some specific circumstances where the Ark is carried; but the altar is going to remain in the same place unless the entire Tabernacle is moved.

Exodus 27:4 You will make a grating for it, crafted netting [made from] copper. You will also make four copper rings at the four corners. (Kukis mostly literal translation)

This network or grating is somewhat confusing. Will it be over the altar and along the sides? The text tells us that it will be along the sides of the altar. If it is over the altar, then it would have the practical task of separating the sacrifice from the burning embers and wood below. That does seem reasonable here.

Exodus 27:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 (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
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
kar ^e kôb (בְּכֶרֶךְ) [pronounced <i>kahr-KOBE</i>]	[<i>top</i>] <i>border, rim</i>	masculine singular construct	Strong's #3749 BDB #501
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
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 (לְ) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
matṭâh (מַטָּח) [pronounced <i>MAHT-taw</i>]	<i>downward (s), below, beneath; under [an age]</i>	adverb of location; pausal form	Strong's #4295 BDB #641

Back in Exodus 26:14, we have these two prepositions and an adverb that means *upward*.

This is variously translated, [*from*] *beneath, below, at the bottom*.

Translation: [You will place it below the rim of the altar from below...](#)

This netting or lattice-work appears to be decorative and place under the altar along its sides.

Others understand this to be a reference simply to the rings and where they would be mounted.

American English Bible [You must also make a bronze meshed grating with four bronze rings, one for each of its four sides. Mount the rings under the grating and center it in the middle of the Altar.](#)

Another more common interpretation is, there would be a grating or a ledge all the way around the altar, going about halfway up. We might understand that to be a ledge large enough for the priest to stand on (given that the altar is 4.5 ft. high. This would make things more manageable for the priest. Another consideration is, there would be still room, above and below this ledge, to replenish the fire below the sacrifice. Also, there would be room there to remove the ashes and spent coals.

New Jerusalem Bible You will also make a grating for it of bronze network, and on the four corners of the grating you will make four bronze rings. You will put it below the ledge of the altar, underneath, so that it comes halfway up the altar.

The Bronze Altar

The bronze altar for burnt offerings (Ex. 27:1–8; 38:1–7) stood in the outer courtyard with its poles removed. It was a hollow wooden box, overlaid with bronze, measuring 4.5 feet high and 7.5 feet long and wide (1.4 m x 2.3 m x 2.3 m). There was a bronze grating on the top and on the sides of the altar.



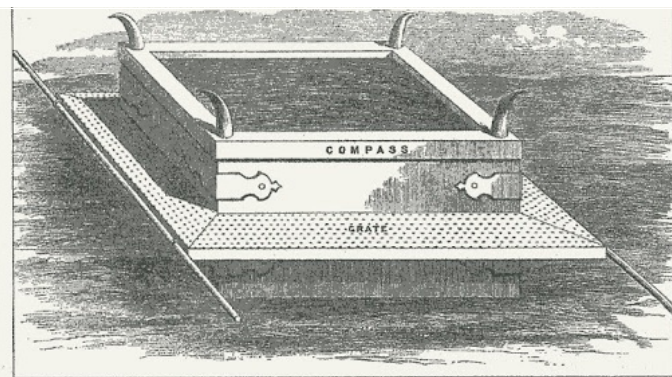
The Bronze Altar (a graphic); from [Pinterest](#); accessed December 31, 2020.

There are several interpretations as to exactly what the bronze (or copper) altar looks like. Here, the screen where the animals were placed is at the very top of the altar, which I believe is the most accurate understanding.

This graphic interpretation has no ledge.

This representation gives us no idea as to how the priests were able to place fire underneath it (unless the grating on the side could be removed); nor do we have any idea how a priest could maneuver regarding the altar and the sacrificial animal (it is 4.5' high).

Chapter Outline
Charts, Graphics and Short Doctrines



From Model. The Brazen Altar. Scale—1 inch to a cubit.

Bronze Altar with a Ledge (a graphic); from [Cathy Deaton](#); accessed December 31, 2020.

I did not find many examples of an altar with a ledge around it. There is another similar graphic on her [page](#).

Exodus 27:5b

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
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224

Exodus 27:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
resheth (רֶשֶׁת) [pronounced REH-sheth]	net, trap; a brazen net [or criss-cross design]	feminine singular noun with the definite article	Strong's #7568 BDB #440
'ad (אֲדַ) [pronounced áhd]	as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto	preposition of duration or of limits	Strong's #5704 BDB #723
chätsîy (חֲצִי) [pronounced khuh-TSEE]	half, middle	masculine singular construct	Strong's #2677 BDB #345
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...so that the net extends across [lit., is as far as] the middle of the altar.

I found two ways to translate this. In the first, I have the lattice or net extending down towards the middle of the altar. In the second, I have this lattice or net extending across the middle of the altar. I chose the latter as a matter of practicality. In both cases, I am translating towards an end (something which I generally try to avoid doing). I believe that practicality requires that this net be across the top of the altar rather than halfway down the middle of the altar.

In looking through the translations, I do not find one similar to my translation above. All of the ones which I looked at appear to have the lattice work located about halfway *down* the altar (this requires inserting the word *down* into the translation).

On the one hand, I like my translation more than the others; on the other hand, I am not completely happy with mine either. I have not done violence to the Hebrew words to get my translation; but, quite frankly, I had a picture in my mind as to what the altar *should* look like, and I made my translation to match that.

Exodus 27:5 You will place it below the rim of the altar from below so that the net extends across [lit., is as far as] the middle of the altar. (Kukis mostly literal translation)

In examining this verse, I have noticed the same construction as I have seen in two other verses. We have two prepositions together with an adverb. It makes me think that those two prepositions have a particular meaning when used together. The first is mîn (מִן) [pronounced *min*] and by itself it conveys the idea of separation and is translated *out of, from, on account of, off, on the side of, since, above, than*. The second preposition is the lâmed preposition lâmed (ל) [pronounced *l*] and it means *to, for, in regard to*; direction might be noted, so we might translate it *towards*; and when proximity is intended, we translate this *at, near*. However, we have seen this combination before in Ex. 25:21. This means that we likely have a combined meaning. BDB recognized this long before I did and noted that they occur together with certain adverbs (p. 513). Literally, we have *off and with reference to beneath* as they are compounded with the adverb *down, downwards*.



I didn't imagine that we have a great deal of agreement amongst the translators here: *beneath* (NASB, Owen, *The Emphasized Bible*, Young's, KJV) and [not translated] (NIV, NRSV, *The Amplified Bible*); however that's the most agreement that I have ever seen. I wonder if it might now be better translated *somewhat below [it]* or *somewhat beneath [it]*?

The Brazen Altar (a graphic); from [Biblical Christianity](#); accessed December 31, 2020.

You will notice how this graphical representation has the center grate being about halfway down. There is no explanation as to how the fire would be placed under the grating; and no explanation as to how the priest could easily work with the altar and the animals offered up. Again, it is too high for the priest to easily access.

The Altar with a Rampway (a graphic); from [Alamy](#); accessed December 31, 2020.

In this graphic, we are given an idea as to how a priest might approach the altar (a rampway); and the platform upon which the altar sits might allow for fire to be introduced from underneath (on the other side).



There is a rather lengthy discussion in the notes for the Complete Tanach which explain how the priests actually got to the altar, as it is 4.5' high. In the non-inspired Jewish writings, there appears to be a ramp, without steps, which is 3 cubits (4.5') high and 10 cubits (15') long. This would look similar to what we find in this photograph (I believe this to be a photograph of a model¹⁴).

Exodus 27:4–5 **You will make a grating for it, crafted netting [made from] copper. You will also make four copper rings at the four corners. You will place it below the rim of the altar from below so that the net extends across [lit., is as far as] the middle of the altar.** (Kukis mostly literal translation)

Exodus 27:4–5 **You will make grating for the altar, a carefully crafted netting made from bronze. You will also set four bronze rings at the four corners. The net will extend across the middle of the altar.** (Kukis paraphrase)

I split up v. 8 in the middle, which is something that I do not like doing. For translations which did not do that, I left them the way that they were. I may regret doing this, as the translations are probably split about half and half on this.

And you have made poles for the altar; poles of lumber of acacia wood; and you have overlaid them [with] copper. And is put the poles into the rings and were the poles along two of sides of the altar for a carrying of him. [With] hollowed out boards you will make him.

Exodus
27:6–8a

You will then make poles for the altar. [They will be constructed from] acacia wood and you will overlay them [with] copper. Then one will place the poles through the rings so that the poles are beside the two sides of the altar [in order] to carry it. You will make the altar [lit., it] open in the middle [lit., a hollowed out board].

¹⁴ No idea how large the model itself is.

You will also make two poles for the altar, constructing them out of acacia wood and overlaying them with bronze. These poles will be placed through the rings of the altar so that the poles are on opposite sides of the altar and can be used in order to carry it. You will leave the altar open in the middle.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have made poles for the altar; poles of lumber of acacia wood; and you have overlaid them [with] copper. And is put the poles into the rings and were the poles along two of sides of the altar for a carrying of him. [With] hollowed out boards you will make him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And make thou staves for the altar, staves of sittin wood, and overlay them with brass; and he shall put the staves into the rings, and the staves shall be at the two sides of the altar to carry it. Hollow (with) boards make thou it,...
Targum (Pseudo-Jonathan)	And thou shalt make staves of sittin woods, and overlay them with brass; and thou shalt place the staves within the rings, and the staves shall be on the two sides of the altar in carrying the altar, hollow: (with) boards filled with dust shalt thou make it;...
Revised Douay-Rheims	You shall make also two bars for the altar of setim wood, which you shall cover with plates of brass: And you shall draw them through rings, and they shall be on both sides of the altar to carry it. V. 8a is placed with the next section.
Aramaic ESV of Peshitta	You shall make poles for the altar, poles of acacia wood, and overlay them with brass. Its poles shall be put into the rings, and the poles shall be on the two sides of the altar, when carrying it. You shall make it with hollow planks.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make poles for the altar, poles of shittim wood, and overlay them with brass. And the poles shall be put into the rings, and they shall be on both sides of the altar, when they carry it. Hollow with boards shall you make it;...
Samaritan Pentateuch	And thou shalt make staves for the altar, staves [of] shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Vv. 7–8 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And you shall make for the altar poles of incorruptible wood, and you shall overlay them with brass. And you shall put the poles into the rings; and let the poles be on the sides of the altar to carry it. You shall make it hollow with boards.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And make rods for the altar, of hard wood, plated with brass. And put the rods through the rings at the two opposite sides of the altar, for lifting it. V. 8a is placed with the next section.
Easy English	Make sticks out of acacia wood for the altar, then cover them with bronze. You must put the sticks into the rings when you carry the altar. There will be a stick on two sides of the altar. Make the altar out of boards.
Easy-to-Read Version–2001	.

Easy-to-Read Version–2006	"Use acacia wood to make poles for the altar, and cover them with bronze. Put the poles through the rings on both sides of the altar. Use these poles for carrying the altar. Make the altar like an empty box with the sides made from boards.
<i>God's Word</i> [™]	.
Good News Bible (TEV)	Make carrying poles of acacia wood, cover them with bronze, and put them in the rings on each side of the altar when it is carried. V. 8a is placed with the next section.
<i>The Message</i>	Make acacia wood poles for the Altar and cover them with a veneer of bronze. Insert the poles through the rings on the two sides of the Altar for carrying. Use boards to make the Altar, keeping the interior hollow. There is no v. 8b in the Message.
Names of God Bible	.
NIRV	Make poles out of acacia wood for the altar. Cover them with bronze. Put the poles through the rings. They will be on two sides of the altar for carrying it. Make the altar out of boards. Leave it hollow.
New Simplified Bible	»Prepare poles out of acacia wood for the altar. Cover them with copper. »The poles should be put through the rings on both sides of the altar and used to carry it. »Make the altar out of boards so that it is hollow inside.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Cover two acacia wood poles with bronze and put them through the rings for carrying the altar. V. 8a is placed with the next section.
The Living Bible	For moving the altar, make poles from acacia wood overlaid with bronze. To carry it, put the poles into the rings at each side of the altar. V. 8a is placed with the next section.
New Berkeley Version	.
New Life Version	Make long, straight pieces of acacia wood for the altar. And cover them with brass. Put the long pieces of wood through the rings on each side of the altar when it is carried. Make the altar with pieces of wood so it is empty inside.
New Living Translation	For carrying the altar, make poles from acacia wood, and overlay them with bronze. Insert the poles through the rings on the two sides of the altar. The altar must be hollow, made from planks.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	For carrying the altar, they must make poles from acacia wood and cover them with bronze. They must put the poles through the rings on each side of the altar. The poles are for carrying the altar. The altar will be like a box, made from boards of acacia wood.

Partially literal and partially paraphrased translations:

American English Bible	'You must also make Altar staves from durable wood that are to be overlaid with bronze. Then put the staves into the rings on each side of the Altar, to carry it. V. 8a is placed with the next passage.
Beck's American Translation	.
Common English Bible	Make acacia-wood poles for the altar and cover them with copper. Put the poles through the rings so that the poles will be on the two sides of the altar when it is carried. Make the altar with planks but hollow inside.
New Advent (Knox) Bible	Then make two poles of acacia wood, plated with bronze, which can be put through the rings on either side of the altar, so as to carry it. V. 8a is placed with the next passage.

Translation for Translators For *carrying* the altar, *they must* make poles from acacia wood and cover them with bronze. *They must* put the poles through the rings on each side of the altar. The poles are for carrying the altar. 8 The altar will be like a box, made from boards of acacia wood.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .
 Ferrar-Fenton Bible Make also staves for the altar, staves of acacia wood, and plate them with brass; so that the staves may go into projections, and let the staves be upon the two sides of the altar, to carry it by. V. 8a is placed with the next passage.
 God's Truth (Tyndale) And you shall make staves for the altar of sethim wood, and cover them with brass, and let them be put in rings along by the sides of the altar, to bear it withal. V. 8a is placed with the next passage.
 HCSB .
 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 poles for the altar, poles of acacia wood, and you must cover them with bronze. The poles must be put into the rings, and the poles must be on the two sides of the altar, to carry it. You must make the altar hollow, out of planks.
 Unlocked Literal Bible .
 Urim-Thummim Version .
 Wikipedia Bible Project And you made beams for the altar, acacia wood beams, and you plated them with copper. And you brought its beams in the rings, and the beams will be on the two sides of the altar while carrying it. Of planks, hollow, will you make it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) And for the carrying of the altar you are to make poles of acacia wood and cover them with bronze. These are to be passed through the rings, so that they are on either side of the altar when it is carried. V. 8a is placed with the next passage.
 The Heritage Bible And you shall make separators for the altar, separators of acacia wood, and sheet them over with bronze. And the separators shall be brought into the rings, and the separators shall be upon the two sides of the altar to lift it. V. 8a is placed with the next passage.
 New American Bible (2002) .
 New American Bible (2011) You shall also make poles of acacia wood for the altar, and plate them with bronze. These poles are to be put through the rings, so that they are on either side of the altar when it is carried. Make the altar itself in the form of a hollow* box.
 * [27:8] Hollow: probably filled with earth or stones when in use. Cf. 20:24–25.
 New English Bible–1970 .
 New Jerusalem Bible You will make shafts for the altar, shafts of acacia wood and overlay them with bronze. The shafts will be passed through the rings in such a way that the shafts are on either side of the altar, for carrying it. V. 8a is placed with the next passage.
 New RSV .
 Revised English Bible–1989 Make poles of acacia-wood for the altar and overlay them with bronze. They are to be inserted in the rings at either side of the altar to carry it. Leave the altar hollow inside its boards.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Make poles of acacia-wood for the altar and overlay them with bronze. Its poles are to be put into the rings; the poles are to be on both sides of the altar for carrying it. The altar is to be made of planks and hollow inside.
exeGesés companion Bible	And work staves for the sacrifice altar - staves of shittim timber; and overlay them with copper: and the staves into the signets, with the staves on the two sides of the sacrifice altar to bear it: work it hollow with slabs:...
Hebraic Roots Bible	.
Israeli Authorized Version Kaplan Translation	. Make carrying poles for the altar out of acacia wood covered with a layer of copper. Place the poles in the rings so that the poles will be on the two sides of the altar when it is carried. [The altar] shall be a hollow structure made out of boards. rings The rings on the screen (Rashi). See Exodus 38:5. hollow structure... It was filled with earth when the altar was used (Exodus 20:21, Mekhilta, Rashi, ad loc.).
<i>The Scriptures</i> 2009	“And you shall make poles for the slaughter-place, poles of acacia wood, and shall overlay them with bronze. “And the poles shall be put in the rings, and the poles shall be on the two sides of the slaughter-place for lifting it. V. 8a is placed with the next passage.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	You is to have made poles for the altar, even poles of acacia wood, and is to have overlaid them with bronze. The poles are to have been brought into the rings. The poles are to be on the two sides of the altar, to bear it up. V. 8a is placed with the next passage.
Charles Thomson OT Concordant Literal Version	. You will make poles for the altar, poles of acacia wood, and overlay them with copper. Then you will insert its poles in the rings, and the poles will come to be on the two angle walls of the altar when carrying it. V. 8a is placed with the next passage.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt make badim (carrying poles) designed for the Mizbe'ach, poles of acacia wood, and overlay them with nechoshet. And the badim shall be put into the taba'ot, and the badim shall be upon the two sides of the Mizbe'ach, to carry it. V. 8a is placed with the next passage.
Rotherham's <i>Emphasized B.</i>	And thou shalt make staves _^ for the altar, staves of acacia wood,—and shalt overlay them with copper. ⁱ And the staves shall be brought into the rings,—so shall the staves be on the two sides of the altar _^ in lifting it: <Hollow _^ with boards> shalt thou make it,—<as it was showed thee in the mount> so shall they make it. V. Is included for context. ⁱ Or: “bronze.”
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

“Make poles of acacia wood for the altar, and cover [overlay] them with bronze. Put the poles through the rings on both sides of the altar to carry it. Make the altar out of boards and leave the inside hollow.

Kretzmann’s Commentary

And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass, with the same metal of which all the instruments and dishes of the altar were made.

And the staves shall be put into the rings, and the staves shall be put upon the two sides of the altar to bear it. V. 8a is placed with the next passage.

Syndein/Thieme
The Voice

Make poles out of acacia wood for the altar, and overlay them with bronze. Slide the poles through the rings on both sides of the altar so that it can be moved. V. 8a is placed with the next passage.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall make poles for the altar, poles of acacia wood, and you shall overlay them with copper. And its poles shall be inserted into the rings, and the poles shall be on both sides of the altar when it is carried. V. 8a is placed with the next passage.

into the rings: Into the four rings that were made for the grating.

You shall make it hollow, out of boards; as He showed you on the mountain, so shall they do. Vv. 6–8 are included for context.

hollow, out of boards: Heb. תְּחַלּ בּוֹבֵן as the Targum [Onkelos and Jonathan] renders: וְיִחַוּ לִלְיָחָה. [There should be] boards of acacia wood from all sides with a space in the middle. But all of it shall not be [made of] one piece of wood [that would measure] five cubits by five cubits, like a sort of anvil [i.e., like one solid block].

The Geneva Bible
Kaplan Translation
NET Bible®

You are to make poles for the altar, poles of acacia wood, and you are to overlay them with bronze. The poles are to be put¹³ into the rings so that the poles will be on two sides of the altar when carrying it.¹⁴ You are to make the altar hollow, out of boards.

^{13tn}The verb is a Hophal perfect with vav consecutive: אָבֹרָהוּ (v’yhuva’, “and it will be brought”). The particle תָּא (’et) here introduces the subject of the passive verb (see a similar use in 21:28, “and its flesh will not be eaten”).

^{14tn}The construction is the infinitive construct with bet (ב) preposition: “in carrying it.” Here the meaning must be that the poles are not left in the rings, but only put into the rings when they carried it.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will (make) sticks (for) the altar, sticks of / of acacia, and you will overlay them with copper, and his sticks will be [brought] in the rings, and the sticks will exist upon the acacia ribs of the altar in lifting him up, with hollowed out slabs you will (make) him,...

Charles Thomson OT
C. Thompson (updated) OT

And thou shalt make for the altar poles of incorruptible wood and overlay them with brass, and thou shalt put the poles into the rings; and let the poles be along the sides of the altar in carrying it. Hollow, and of boards thou shalt make it.

Context Group Version	And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. And the poles shall be put into the rings, and the poles shall be on the two sides of the altar, in carrying it. V. 8a is placed with the next passage.
English Standard Version	.
Green’s Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	You shall also make carrying poles for the altar, poles of acacia wood and overlay them with bronze. Its poles shall be inserted into the rings, so that the poles will be on the two sides of the altar when it is carried. V. 8a is placed with the next passage.
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 staves for the altar, staves of shittim wood, and have overlaid them with brass. And the staves have been brought into the rings, and the staves have been on the two sides of the altar in bearing it. V. 8a is placed with the next passage.

The gist of this passage:
6-8a

Exodus 27:6a			
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
‘âsâh (עָשָׂה) [pronounced gaw-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
badiym (בַּדִּימ) [pronounced bahd-EEM]	parts (e.g., limbs, shoots), bars; possibly poles, staves	masculine plural noun	Strong’s #905 BDB #94
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong’s # BDB #510
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong’s #4196 BDB #258

Translation: You will then make poles for the altar.

Often the rings were used as a way to carry something. The altar was quite large and it would have been difficult to move, the few times that it needed to be moved. So God has a plan for this.

Poles will be made for the altar.

Exodus 27:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
badiym (בִּדְיִם) [pronounced <i>bahd-EEM</i>]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural construct	Strong's #905 BDB #94
'êtsiym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shittiyim/shittâh (שִׁטִּיִּם/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

Translation: [They will be constructed from] acacia wood...

The poles would be made out of acacia wood.

Exodus 27:6c			
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
tsâphâh (צָפָה) [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
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
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: ...and you will overlay them [with] copper.

The poles were to be overlaid with copper.

Exodus 27:6 You will then make poles for the altar. [They will be constructed from] acacia wood and you will overlay them [with] copper. (Kukis mostly literal translation)

The bronze over acacia wood speaks of our Lord's humanity and of His dying for our sins.

Exodus 27:7a

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 be brought, brought in; to be introduced, be put</i>	3 rd person masculine singular, Hophal 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
badîym (מִדָּב) [pronounced <i>bahd-EEM</i>]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #905 BDB #94
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
ṭabba'ath (תַּעֲבֹת) [pronounced <i>tahb-BAH-gahth</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371

Translation: Then one will place the poles through the rings...

The poles will be placed through the rings. These were the rings which were attached to the sides of the altar (4 rings; each pair for one pole).

Exodus 27:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
badîym (מִדָּב) [pronounced <i>bahd-EEM</i>]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
'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
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
tsâlê' (עֲלֵי) [pronounced <i>TSAY-lawg</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine plural construct	Strong's #6763 BDB #854

Exodus 27:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar</i> ; possibly <i>monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
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
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i>]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...so that the poles are beside the two sides of the altar [in order] to carry it.

The poles would be on each side of the altar; they were inserted into the rings. The purpose of the poles was to carry the altar.

Exodus 27:7 Then one will place the poles through the rings so that the poles are beside the two sides of the altar [in order] to carry it. (Kukis mostly literal translation)

This is to allow the altar to be carried. The bearers of the altar have no direct contact with the altar, just as we can have no direct contact with God. "When Aaron and his sons have finished covering the sanctuary and all its furniture, as the camp sets out, after all that, the sons of Kohath will come to carry them; but they will not touch the holy thing, or they will die. These are the things of the tent of meeting which the sons of Koath are to carry." (Num. 4:15)

Exodus 27:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâbab (נָבַב) [pronounced <i>naw-BAHB</i>]	<i>hollowed out, being hollowed out</i>	Qal passive participle	Strong's #5014 BDB #612
lûwchôth (לְחֹלִים) [pronounced <i>loo-KHOHTH</i>]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural noun	Strong's #3871 BDB #531
'âsâh (עָשָׂה) [pronounced <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
'êth (אֶת) [pronounced <i>ayth</i>]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: You will make the altar [lit., *it*] open in the middle [lit., *a hollowed out board*].

The reference here is to the altar itself and not to the poles. It would make little sense to try to hollow out wood to make poles from. But the altar was not to be solid, as it would be too heavy to carry then.

Wenstrom: *Exodus 27:8 makes clear that the altar was to be lightweight and not a solid box. Rather it was to be a framework of wood overlaid with bronze as well as a bronze top grating along with a wood net/strainer/grillwork. The last part of this verse reminds the reader that there were more details with regards to this altar than have been provided here in writing.*¹⁵

Exodus 27:8a You will make the altar [lit., *it*] open in the middle [lit., *a hollowed out board*]. (Kukis mostly literal translation)

At this point, I am considering in my mind what the final product should look like, and making certain that the translation is consistent with that. I do not really understand how a *hollowed out board* is related to this project at all; so I am assuming that the idea here is, the altar itself is open in the middle; it is not built solid. This altar will have to be moved from time to time, so this cannot be an altar which is too heavy to lift.

Exodus 27:6–8a You will then make poles for the altar. [They will be constructed from] acacia wood and you will overlay them [with] copper. Then one will place the poles through the rings so that the poles are beside the two sides of the altar [in order] to carry it. You will make the altar [lit., *it*] open in the middle [lit., *a hollowed out board*]. (Kukis mostly literal translation)

Exodus 27:6–8a You will also make two poles for the altar, constructing them out of acacia wood and overlaying them with bronze. These poles will be placed through the rings of the altar so that the poles are on opposite sides of the altar and can be used in order to carry it. You will leave the altar open in the middle. (Kukis paraphrase)

For the many translations below, I included all of v. 8 if it was a complete sentence.

As which is shown you on the mountain, so they will make [it].	Exodus 27:8b	As you have been shown on the mountain, so they will make [it].
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Just as this has been shown to you on the mountain, so the people will make it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	As which is shown you on the mountain, so they will make [it].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Hollow (with) boards make thou it, according to what was showed thee in the mount, so do thou. I kept v. 8a with the rest of v. 8 for context.
Targum (Pseudo-Jonathan)	...according to what showed thee in the mountain, so shall they make.
Revised Douay-Rheims	You shall not make it solid, but empty and hollow in the inside, as it was shewn you in the mount. I kept v. 8a with the rest of v. 8 for context.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	They shall make it as it has been shown you on the mountain.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.

¹⁵From https://www.wenstrom.org/downloads/written/exposition/exodus/exodus_27.pdf accessed December 31, 2020.

Lamsa's Peshitta (Syriac)	...as I have shown you on the mountain, so shall they make it.
Samaritan Pentateuch	...as it was shewed thee in the mount, and so shall they make [it].
Updated Brenton (Greek)	According to what was shown to you on the mount, so you shall make it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The altar is to be hollow, boarded in with wood; make it from the design which you saw on the mountain. I kept v. 8a with the rest of v. 8 for context.
Easy English	You must make it like the thing that the Lord showed you on the mountain.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Make the altar just as I showed you on the mountain.
God's Word™	It must be made just as you were shown on the mountain.
Good News Bible (TEV)	Make the altar out of boards and leave it hollow, according to the plan that I showed you on the mountain. I kept v. 8a with the rest of v. 8 for context.
<i>The Message</i>	.
Names of God Bible	.
NIRV	It must look just like what I showed you on the mountain.
New Simplified Bible	It must be made just as you were shown on the mountain.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Construct the altar in the shape of an open box, just as you were shown on the mountain. I kept v. 8a with the rest of v. 8 for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	Build it just as you were shown on the mountain.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	They must make it according to these instructions that I am giving you here on this mountain.

Partially literal and partially paraphrased translations:

American English Bible	[The Altar] will be hollow and made from wood in a way that will be shown [to you] on the mountain. I kept v. 8a with the rest of v. 8 for context.
Beck's American Translation	.
Common English Bible	All these should be made just as you were shown on the mountain.
New Advent (Knox) Bible	The altar is not to be made solid, but to have a hollow space within, after the manner shewn thee on the mountain. I kept v. 8a with the rest of v. 8 for context.
Translation for Translators	<i>They must</i> make it according to these instructions that I am giving you <i>here on this</i> mountain.”.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	It is to be made just as you were shown on the mountain.
Conservapedia Translation	They are to build it exactly as I showed you on the mountain.
Ferrar-Fenton Bible	Make it with hollow panels such as were shown to you in the mountain. You shall make them the same. I kept v. 8a with the rest of v. 8 for context.
God's Truth (Tyndale)	And make the altar hollow with boards: even as it was showed you in the mount, so let them make it. I kept v. 8a with the rest of v. 8 for context.

HCSB	They are to make it just as it was shown to you on the mountain.
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 it in the way you were shown on the mountain.
Unlocked Literal Bible	.
Urim-Thummim Version	You will make the altar hollow with boards as it was shown to you in the mountain, so will you construct it that way. I kept v. 8a with the rest of v. 8 for context.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You are to make the altar of hollowed-out boards; in the same way that was shown to you on the mountain. I kept v. 8a with the rest of v. 8 for context.
The Heritage Bible	You shall make it hollow with boards; as you were caused to see in the mount, thus they shall make it. I kept v. 8a with the rest of v. 8 for context.
New American Bible (2002)	.
New American Bible (2011)	Just as it was shown you on the mountain, so it is to be made.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	...work it hollow with slabs: as you saw in the mount. - so they work it.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"Make it hollow with boards. As it was shown to you on the mountain, so they are to make it. I kept v. 8a with the rest of v. 8 for context.
Tree of Life Version	As it has been shown to you in the mountain, they are to make it just so.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Being hollowed, with boards, were they to be made; even as you is to have been shown in the mountain was it to be made. I kept v. 8a with the rest of v. 8 for context.
Charles Thomson OT	.
Concordant Literal Version	Hollow, of planks, shall you make it; just as one shows you on the mount, so shall they do. I kept v. 8a with the rest of v. 8 for context.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	Hollow, with luchot (planks, boards, panels), shalt thou make as it was showed thee on HaHar, so shall they make it. I kept v. 8a with the rest of v. 8 for context.
Rotherham's <i>Emphasized B.</i>	<Hollow with boards> shalt thou make it,—<as it was showed thee in the mount> so shall they make it. I kept v. 8a with the rest of v. 8 for context.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You are to make the altar hollow with planks; as you were shown on the mountain [of Sinai], so shall it be made. I kept v. 8a with the rest of v. 8 for context.
The Expanded Bible Kretzmann's Commentary	Make it as you were shown on the mountain [25:9]. Hollow with boards shalt thou make it; as it was showed thee in the mount, so shall they make it. It is probable that the hollow space inside the altar was always filled with earth, Exodus 20:24, the place for the fire being in the center of this square and far enough from the wooden walls to obviate the danger of setting these afire. This altar was always in plain sight before all the children of Israel, reminding them of the fact that an expiation of sins was needed. The altar of the Christians is the cross of Christ, on which He bare our sins, that we, being dead to sins, should live unto righteousness, 1Peter 2:24; Heb. 13:10. [I kept v. 8a with the rest of v. 8 for context.]
Syndein/Thieme The Voice	. Make the altar out of <i>wooden</i> planks, and make it hollow— <i>exactly like the pattern</i> you were shown on the mountain.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	Just as it was shown you ¹⁵ on the mountain, so they must make it. ¹⁶ ^{15tn} The verb is used impersonally; it reads “just as he showed you.” This form then can be made a passive in the translation. ^{16tn} Heb “thus they will make.” Here too it could be given a passive translation since the subject is not expressed. But “they” would normally refer to the people who will be making this and so can be retained in the translation. ^{sn} Nothing is said about the top of the altar. Some commentators suggest, in view of the previous instruction for making an altar out of earth and stone, that when this one was to be used it would be filled up with dirt clods and the animal burnt on the top of that. If the animal was burnt inside it, the wood would quickly burn. A number of recent scholars think this was simply an imagined plan to make a portable altar after the pattern of Solomon's – but that is an unsatisfactory suggestion. This construction must simply represent a portable frame for the altar in the courtyard, an improvement over the field altar. The purpose and function of the altar are not in question. Here worshipers would make their sacrifices to God in order to find forgiveness and atonement, and in order to celebrate in worship with him. No one could worship God apart from this; no one could approach God apart from this. So too the truths that this altar communicated form the basis and center of all Christian worship. One could word an applicable lesson this way: Believers must ensure that the foundation and center of their worship is the altar, i.e., the sacrificial atonement.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

A Faithful Version	You shall make it hollow <i>with</i> boards, as it was shown you in the mountain, so shall they make <i>it</i> . I kept v. 8a with the rest of v. 8 for context.
Brenner's Mechanical Trans.	...<just as> [shown] you in the hill, so they will do,...
Charles Thomson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	As it has been shown you on the mountain, so shall it be made.
Green's Literal Translation	.
Modern English Version	Just as it was shown you on the mountain, so shall they make it.

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	They shall make it as it has been shown you on the mountain.
Young's Literal Translation	.
Young's Updated LT	Hollow with boards you will make it, as it has been shewed you in the mount, so do they make <i>it</i> . I kept v. 8a with the rest of v. 8 for context.

The gist of this passage:

Exodus 27:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7200 BDB #906
'êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced har]	<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
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

Exodus 27:8b

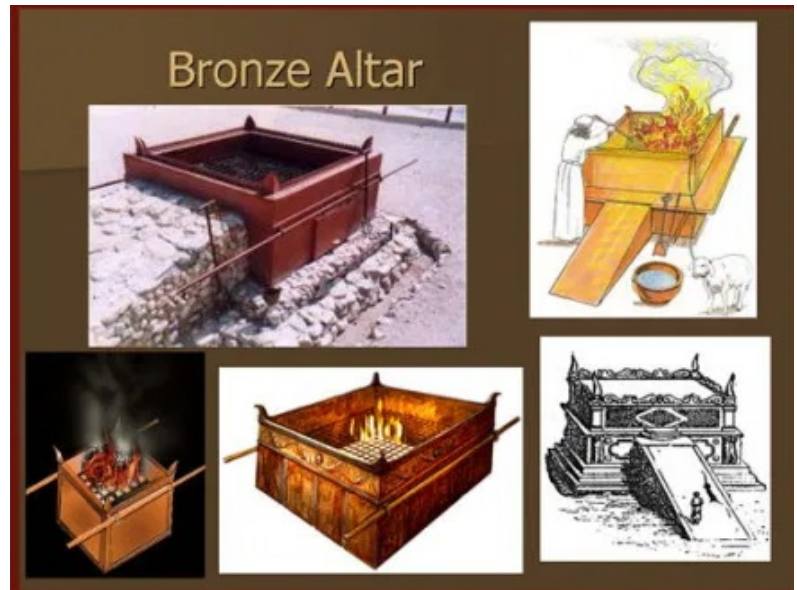
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âsâh (אָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793

Translation: *As you have been shown on the mountain, so they will make [it].*

I separated this portion of v. 8 out from the first part. This seems to be a summative type statement, and not simply related to v. 8a.

This is the second time that there has been a reference to something which Moses has seen on the mountain. Again, did he see a model? Did he see blueprints? He saw something which allowed him to be able to oversee the construction of the Tabernacle and all its furniture.

I like the idea that Moses has seen these things and knows exactly what the finished products should look like. You see, these only need be built once. Then, whenever an article of furniture is replaced, everyone knows what the first one looked like, so they will go on that as well as on the plans given in Scripture.



I have overseen the construction of a few small building projects (and I have done a few things myself), and it has been my experience that, the person who can see, in their mind's eye, what should be done, is going to end up with the best results.

Exodus 27:8b *As you have been shown on the mountain, so they will make [it].* (Kukis mostly literal translation)

Various Bronze Altars (a graphic); from [Bible Students Daily](#); accessed December 31, 2020.

Exodus 27:8b *Just as this has been shown to you on the mountain, so the people will make it.* (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Instructions for Building the Courtyard

And you have made a court of the Tabernacle to a side of a south of southward hangings to the court fine linen twisted, a hundred in the cubit long to the side the one. And his pillars twenty and their bases twenty [of] copper. Hooks of the pillars and their connecting rods [of] silver. And so to a side of north in the length hangings a hundred long; and his pillars twenty and their bases twenty [of] copper. Hooks of the pillars and their connecting rods [of] silver.

Exodus
27:9–11

You will make the court of the Tabernacle [as follows]: towards the south side [you will place] hangings for the court of fine twisted linen, a hundred cubits long on the one side. [You will construct] twenty pillars for that side [lit., *his pillars*] with their twenty copper bases. [You will attach] hooks for the pillars and connecting silver rods. So also [you will do the same thing for] the north side: the hangings will be 100 [cubits in] length, [with] twenty pillars and their twenty copper bases; [and affixed to] the pillars [there will be] hooks and their silver connecting rods.

This is how you will make the courtyard for the Tabernacle: along the south side, you will set up 20 pillars which will be placed into 20 bronze bases. You will make hooks and connecting rods for the pillars and hang 150' long tarps made from fine twisted linen on this structure. You will do the same thing for the other side.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have made a court of the Tabernacle to a side of a south of southward hangings to the court fine linen twisted, a hundred in the cubit long to the side the one. And his pillars twenty and their bases twenty [of] copper. Hooks of the pillars and their connecting rods [of] silver. And so to a side of north in the length hangings a hundred long; and his pillars twenty and their bases twenty [of] copper. Hooks of the pillars and their connecting rods [of] silver.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
And thou shalt make THE COURT of the tabernacle on the side toward the south: curtains (shall there be) for the court of fine twined linen a hundred cubits in length on one side. And its pillars twenty and their bases twenty of brass, the hooks of the pillars and their rods of silver. And so for the north side in length (there shall be) curtains of a hundred cubits long, and their columns twenty and their bases twenty of brass; the hooks of the pillars and their rods shall be of silver.

Targum (Pseudo-Jonathan)

And thou shalt make the court of the tabernacle. For the southern side shall be hangings of fine linen twined; a hundred cubits the length for one side. [JERUSALEM. Hangings.] And its pillars twenty, and their foundations twenty, of brass; the looks of the pillars, and their rods, of silver. And so for the northern side, for length, the hangings a hundred (cubits) long, and their pillars twenty, and their foundations twenty, of brass; the hooks of the pillars, and their rods, of silver.

Revised Douay-Rheims

You shall make also the court of the tabernacle, in the south side whereof southward there shall be hangings of fine twisted linen of a hundred cubits long for one side.
And twenty pillars with as many sockets of brass, the heads of which with their engraving of silver.
In like manner also on the north side there shall be hangings of a hundred cubits long, twenty pillars, and as many sockets of brass, and their heads with their engraving of silver.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta

"You shall make the court of the Tabernacle: for the south side southward there shall be hangings for the court of fine twined linen one hundred cubits long for one

side: and its pillars shall be twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets shall be of silver. Likewise for the north side in length there shall be hangings one hundred cubits long, and its pillars twenty, and their sockets twenty, of brass; the hooks of the pillars, and their fillets, of silver.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

.
.
And you shall make the court of the tabernacle; on the south side, there shall be hangings for the court of fine twined linen a hundred cubits long for one side; And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side there shall be hangings a hundred cubits long, and its twenty pillars and their twenty sockets shall be of brass; the hooks of the pillars and their fillets of silver.

Samaritan Pentateuch

Hollow with boards shalt thou make it: as it was shewed thee in the mount, and so shall they make [it].

And thou shalt make the court of the tabernacle: for the south side southward [there shall be] hangings for the court [of] fine twined linen of an hundred cubits long for one side:

And the twenty pillars thereof and their twenty sockets [shall be of] brass; the hooks of the pillars and their fillets [shall be of] silver.

Updated Brenton (Greek)

And you shall make a court for the tabernacle, curtains of the court of fine linen spun on the south side, the length of a hundred cubits for one side. And their pillars twenty, and twenty bronze sockets for them, and their rings and their clasps of silver. Thus shall there be to the side toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass, and the rings and the clasps of the pillars, and their sockets overlaid with silver.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And let there be an open space round the House, with hangings for its south side of the best linen, a hundred cubits long.

Their twenty pillars and their twenty bases are to be of brass; the hooks of the pillars and their bands are to be of silver.

And on the north side in the same way, hangings a hundred cubits long, with twenty pillars of brass on bases of brass; their hooks and their bands are to be of silver.

Easy English

The yard

Make a yard for the tabernacle. The south side must be 46 metres long. It must have curtains of special white material. Make 20 sticks for the curtains and 20 pieces of bronze with holes in them. The sticks will stand in these. Make small pieces of silver and rings of material on the sticks, to fasten the curtains. The north side of the yard must also be 46 metres long. It must also have curtains, sticks, silver pieces and rings of material.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

.
"Make a courtyard for the Holy Tent. The south side should have a wall of curtains 100 cubits long. These curtains must be made from fine linen. Use 20 posts and 20 bronze bases under the posts. The hooks for the posts and the curtain rods should be made from silver. The north side must also have a wall of curtains 100 cubits long. It must have 20 posts and 20 bronze bases. The hooks for the posts and the curtain rods must be made from silver.

God's Word™

Good News Bible (TEV)

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"For the Tent of my presence make an enclosure out of fine linen curtains. On the south side the curtains are to be 50 yards long, supported by twenty bronze posts

in twenty bronze bases, with hooks and rods made of silver. Do the same on the north side of the enclosure.

The Message

The Courtyard

“Make a Courtyard for The Dwelling. The south side is to be 150 feet long. The hangings for the Courtyard are to be woven from fine twisted linen, with their twenty posts, twenty bronze bases, and fastening hooks and bands of silver. The north side is to be exactly the same.

Names of God Bible
NIRV

The Courtyard

“Make a courtyard for the holy tent. The south side must be 150 feet long. It must have curtains that are made out of finely twisted linen. The curtains must be hung on 20 posts that have 20 bronze bases. The posts must have silver hooks and bands on them. The north side must also be about 150 feet long. It must have curtains with 20 posts that have 20 bronze bases. The posts must have silver hooks and bands on them.

New Simplified Bible

»Make a courtyard for the tent (tabernacle). The south side of the courtyard (toward the Negeb) should be one hundred and fifty feet long and have curtains made out of fine linen yarn.

»Hang on them twenty posts set in twenty copper bases. The hooks and bands on the posts should be made of silver.

»The north side should be the same one hundred fifty feet long, with curtains on twenty posts set in twenty copper bases. The hooks and bands on the posts should be made of silver.

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

Casual English Bible
College Press Bible Study
Contemporary English V.

Surround the sacred tent with a courtyard one hundred fifty feet long on the south and north and seventy-five feet wide on the east and west. Use twenty bronze posts on bronze stands for the south and north and ten for the west. Then hang a curtain of fine linen on the posts along each of these three sides by using silver hooks and rods. Place three bronze posts on each side of the entrance at the east and hang a curtain seven and a half yards wide on each set of posts. (Vv. 9–15)

The Living Bible

“Then make a courtyard for the Tabernacle, enclosed with curtains made from fine-twined linen. On the south side the curtains will stretch for 150 feet, and be held up by twenty posts, fitting into twenty bronze post holders. The curtains will be held up with silver hooks attached to silver rods, attached to the posts. It will be the same on the north side of the court—150 feet of curtains held up by twenty posts fitted into bronze sockets, with silver hooks and rods.

New Berkeley Version
New Life Version

The Open Spaces

“Make the open space of the meeting tent. On the south side there will be curtains for the open space. Make them of fine linen, as long as fifty long steps. They will hang from twenty pillars which are put on twenty bases of brass. The hooks of the pillars and their rings will be made of silver. Do the same for the north side.

New Living Translation

Plans for the Courtyard

“Then make the courtyard for the Tabernacle, enclosed with curtains made of finely woven linen. On the south side, make the curtains 150 feet long. [Hebrew *100 cubits* [46 meters]; also in 27:11.] They will be held up by twenty posts set securely in twenty bronze bases. Hang the curtains with silver hooks and rings.

Unlocked Dynamic Bible
Unfolding Bible Simplified

Around the sacred tent there is to be a courtyard. To form the courtyard, tell them to make curtains of fine linen. On the south side, the curtain is to be 44 meters long.

To support the curtain, tell them to make twenty bronze posts, and one bronze base for each post. To fasten the curtains to the posts, they must make silver hooks, and metal rods covered with silver to fasten the curtains to the hooks. They must make the same kind of curtains for the north side of the courtyard.

Partially literal and partially paraphrased translations:

American English Bible 'You must also make a courtyard for the Tent. On the south side, its curtains should be made of fine-spun linen and they will run a hundred and sixty-seven feet long. They will require twenty posts and twenty bronze sockets, as well as silver rings and clasps. The curtains on the north side will also run a hundred and sixty-seven feet long, with twenty posts, twenty bronze sockets, as well as the rings and the clasps for the posts. However, their sockets must be overlaid with silver.

Beck's American Translation .

Common English Bible **Instructions for the dwelling's courtyard**

You should also set up the dwelling's courtyard. The courtyard's south side should have drapes of fine twisted linen stretching one hundred fifty feet on that side, with twenty posts, twenty copper bases, and silver hooks and bands for the posts. Likewise along the north side the drapes should stretch one hundred fifty feet, with twenty posts, twenty copper bases, and silver hooks and bands for the posts.

New Advent (Knox) Bible

Make a court, too, round the tabernacle. At the south side of this, towards the mid-day sun, there will be hangings made of twisted linen thread, a hundred cubits long on this side, and twenty posts, each with its socket made of bronze, its engraved capital of silver.[2] So, too, on the north side, hangings a hundred feet long, twenty posts with bronze sockets and engraved silver capitals.

[2] The word given in the Latin as 'engraving', in the Hebrew text appears to mean 'plates' of metal. So in verses 11 and 17, lower down.

Translation for Translators

Instructions for the courtyard

"Around the Sacred Tent there is to be a courtyard. To form the courtyard, *tell them to make curtains of fine linen. On the south side, the curtain is to be <50 yards/44 meters> long. To support/hang the curtain, tell them to make twenty bronze posts, and one bronze base for each post. To fasten the curtains to the posts, they must make silver hooks, and metal rods covered with silver to fasten the curtains to the hooks. They must make the same kind of curtains for the north side of the courtyard.*

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

<p>Make the border of the tabernacle courtyard. For the southern side, make hangings four the court made of corded cambric sheen, one hundred cubits long.</p>	
<p>Make twenty columns for this hanging, and twenty sockets to hold them, all in copper. The hooks and moldings of these columns are to be made of silver..</p>	<p>Fillets are molding, in the architectural context. The literal Hebrew translates as "connections."</p>

Likewise for the north side, make hangings of one hundred cubits in length, supported by twenty columns and sockets formed of copper, with hooks and molding made of silver.	
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Ferrar-Fenton Bible

Form of the Sanctuary.

"Make the court of the Sanctuary to face towards the south. The curtains of the court of spun linen, one hundred cubits in length on one face, with twenty standards, and twenty sockets, of brass, with spikes to the standards, and hooks of silver.

"And then on the length of the north side one hundred cubits of curtains, and twenty standards, with their twenty sockets of brass, with spikes for the standards, and hooks of silver.

God's Truth (Tyndale)

And you shall make a court unto the habitation, which shall have in the south side hangings of twined byss, being an hundred cubits long, and twenty pillars thereof, with their twenty sockets of brass: but the knobs of the pillars and their hoops shall be silver. In like wise on the north side there shall be hangings of an hundred cubits long and twenty pillars with their sockets of brass, and the knobs and the hoops of silver.

HCSB

The Courtyard

"You are to make the courtyard for the tabernacle. Make the hangings on the south of the courtyard out of finely spun linen, 150 feet^[f] long on that side. There are to be 20 posts and 20 bronze bases. The hooks and bands^[g] of the posts must be silver. Then make the hangings on the north side 150 feet^[h] long. There are to be 20 posts and 20 bronze bases. The hooks and bands^[i] of the posts must be silver.

^[f] Exodus 27:9 Lit 100 cubits

^[g] Exodus 27:10 Or connecting rods

^[h] Exodus 27:11 Lit 100 [cubits]

^[i] Exodus 27:11 Or connecting rods

International Standard V

The Court of the Tent

"You are to make the court of the tent. On the south [Lit. toward the Negev, southward] side there shall be hangings of fine woven linen for the court, 150 feet [Lit. 100 cubits; or about 45.7 meters] long on one side. It is to have twenty pillars, with twenty bronze sockets, and the hooks of the pillars and their bands [Perhaps a kind of connecting rod joining the pillars together] shall be of silver. Likewise for the length of the north side there shall be hangings 150 feet [Lit. a hundred; i.e. a hundred cubits; or about 45.7 meters; the Heb. lacks cubits] long, and it is to have twenty pillars with twenty bronze sockets, and the hooks of the pillars and their bands [Perhaps a kind of connecting rod joining the pillars together] shall be of silver.

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

Instructions for Making the Courtyard

"You will make the courtyard of the tabernacle; for the south [Literally "south southward"] side *will be* hangings for the courtyard of finely twisted linen, one hundred cubits long for the one side. And its twenty pillars and their twenty bases *will be* bronze; the hooks of the pillars and their bands *will be* silver. And likewise for the north side along the length *will be* hangings one hundred cubits long; and its twenty pillars and their bases *will be* bronze; the hooks of the pillars and their bands *will be* silver.

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

You must make a courtyard for the tabernacle. There must be hangings on the south side of the courtyard, hangings of fine twined linen one hundred cubits long. The hangings must have twenty posts, with twenty bronze bases. There must also be hooks attached to the posts, as well as silver rods. Likewise along the north side,

Unlocked Literal Bible .
 Urim-Thummim Version .
 Wikipedia Bible Project .

there must be hangings one hundred cubits long with twenty posts, twenty bronze bases, hooks attached to the posts, and silver rods.

And you made the courtyard of the dwelling facing negev-teiman (south). Hanging borders for the garden from sixfold wrought cloth, one hundred cubits in length, for one hanging border. And it's columns will be twenty, and their sockets twenty, of copper. The hooks of the columns and silver leafed. And thus for the northern face on its length, hanging border length one hundred, and its height twenty, and its sockets twenty of copper, the hooks of the pillars and their faces silver.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .

And you shall make the court of the tabernacle: for the Negev side southward there *shall be* veils for the court of fine twisted linen of a hundred cubits long for one side; And the twenty columns, and their twenty foundations *shall be* of bronze; the hooks of the columns, and their rods *shall be* of silver.

And likewise for the north side in length *there shall be* veils of a hundred *cubits* long, and its twenty columns, and their twenty foundations of bronze; the hooks of the columns, and their rods of silver.

New American Bible (2002) .
 New American Bible (2011) .

Court of the Tabernacle.
^bYou shall also make a court for the tabernacle. On the south side the court shall have hangings, of fine linen twined, a hundred cubits long, with twenty columns and twenty pedestals of bronze; the hooks and bands on the columns shall be of silver. On the north side there shall be similar hangings, a hundred cubits long, with twenty columns and twenty pedestals of bronze; the hooks and bands on the columns shall be of silver.
 b. [27:9–19] Ex 38:9–20.

New English Bible–1970 .
 New Jerusalem Bible .

'Then you will make the court of the Dwelling. On the south side, the curtaining of the court must be of finely woven linen, one hundred cubits long (for the first side), its twenty poles and their twenty sockets being of bronze, and the poles' hooks and rods of silver. So too for the north side, there must be a hundred cubits of curtaining, its twenty poles and their twenty sockets being of bronze, and the poles' hooks and rods of silver.

New RSV .
 Revised English Bible–1989 .

Make the court of the Tabernacle. On the south side facing southwards, the court is to have hangings of finely woven linen a hundred cubits long, with twenty posts and twenty bronze sockets; the hooks and bands on the posts will be of silver. Similarly along the north side there will be hangings of a hundred cubits, with twenty posts and twenty bronze sockets; the hooks and bands on the posts will be of silver.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(vii) "Here is how you are to make the courtyard of the tabernacle. On the south side, facing southward, are to be tapestries for the courtyard made of finely woven linen, 150 feet for one side, supported on twenty posts in twenty bronze sockets; the hooks on the posts and the attached rings for hanging are to be of silver. Likewise, along the north side are to be tapestries 150 feet long, hung on twenty posts in twenty bronze sockets, with silver hooks and rings for the posts.

exeGeses companion Bible **PATTERN FOR THE COURT**
 And work the court of the tabernacle:

for the south edge southward,
hangings for the court of white twined linen
of a hundred cubits long for one edge:
and the twenty pillars
and their twenty sockets of copper;
the hooks of the pillars and their attachments
of silver.

And likewise for the north edge in length,
hangings of a hundred long
and his twenty pillars and their twenty sockets
of copper;
the hooks of the pillars and their attachments
of silver.

Hebraic Roots Bible
Israeli Authorized Version
Kaplan Translation

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The Enclosure

Make the enclosure for the tabernacle in this manner:

On the south side, there shall be hangings made of twined linen. [Like all the other] sides, it shall be 100 cubits long.

It shall have 20 pillars and 20 copper bases. The hooks and bands for the pillars shall be made of silver.

The same shall be done on the north side. The hangings shall be 100 cubits long, with 20 pillars and 20 copper bases, with silver hooks and bands for the pillars.

hangings

Woven like fine netting (Rashi).

pillars

These pillars had a cross section one cubit (18') square, and may have been round (Maaseh Choshev 5:4,5). Some say that they were covered with copper (Ibid.; Yalkut Shimoni 425). Others say that they were copper poles (Josephus 3:6:2).

bases

Some say that these were imbedded in the ground like spears (Josephus 3:6:2).

bands

Decorative bands going around the pillars (Rashi; Sforno). Some say that these bands held the hooks to the poles (Ibn Ezra). Others translate chashuk here as 'decorations' (Septuagint; Ibn Janach) or 'melted inlays' (Saadia). Besides these, the poles also had silver caps (Exodus 38:17; Maaseh Choshev 5:4; Josephus 3:6:2).

The Scriptures 2009

“And you shall make the courtyard of the Dwelling Place: for the south side screens for the courtyard made of fine woven linen, one hundred cubits long for one side, and its twenty columns and their twenty sockets of bronze, the hooks of the columns and their bands of silver, and so for the north side in length, screens one hundred cubits long, with its twenty columns and their twenty sockets of bronze, and the hooks of the columns and their bands of silver.

Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

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You is to have made the court of the dwelling place; for the south side southward, drapes for the court of being twined linen, a hundred cubits in length, for the one side. With twenty pillars and twenty sockets of bronze; and the hooks of the pillars and bands of silver. The north side's length, its draping is a hundred in length; with

Charles Thomson OT Concordant Literal Version	<p>twenty pillars and twenty sockets of bronze; and the hooks of the pillars and bands of silver.</p> <p>. You will make the court of the tabernacle: for the edge of the Negev southward the slung-sheets for the court shall be of corded cambric, a hundred cubits length for the one edge, with its twenty columns and their twenty copper sockets, the hooks of the columns and their connections of silver;" and so for the north edge, in the length of the court the slung-sheets shall be a hundred cubits long with its twenty columns and their twenty copper sockets, the hooks of the columns and their connections of silver.</p>
Darby Translation exeGeseges companion Bible Orthodox Jewish Bible	<p>. And thou shalt make the Khatzer (Courtyard) of the Mishkan; for the south side southward there shall be kela'im (curtains, hangings) for the Khatzer (Courtyard) of twisted linen of a hundred cubits long for one side; And the twenty amrudim thereof and their twenty sockets shall be of nechoshet; the hooks of the amrudim and their bands shall be of kesef. And likewise for the north side in length there shall be kela'im (curtains, hangings) of a hundred cubits long, and its twenty amrudim and their twenty sockets of nechoshet; the hooks of the amrudim and their bands of kesef.</p>
Third Millennium Bible	<p>.</p>

Expanded/Embellished Bibles:

The Amplified Bible The Expanded Bible	<p>. The Courtyard of the Holy Tent "Make a wall of curtains to form a courtyard around the Holy Tent [^Lthe court of the Tabernacle]. The south side should have a wall of fine linen curtains one hundred fifty feet [^Lone hundred cubits] long. Hang the curtains with silver hooks and bands on twenty bronze posts [pillars] with twenty bronze bases. The north side must also be one hundred fifty feet [^Lone hundred cubits] long. Hang its curtains on silver hooks and bands on twenty bronze posts [pillars] with twenty bronze bases.</p>
Kretzmann's Commentary	<p>Verses 9-21 The Court of the Tabernacle And thou shalt make the court of the Tabernacle, an enclosed yard to mark the space set aside for formal worship; for the south side southward there shall be hangings for the court of fine twined linen, curtains made of byssus, of an hundred cubits long for one side; and the twenty pillars thereof, the posts between which the curtains were suspended, and their twenty sockets shall be of brass; the hooks of the pillars and their fillets, the rods connecting the several posts, shall be of silver. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver, corresponding exactly to the enclosure on the south side of the court.</p>
Syndein/Thieme The Voice	<p>. Then enclose the courtyard in front of the congregation tent with large fabric panels made of finely woven linen on the south side that run 150 feet on silver hooks and rings supported by 20 bronze posts set <i>securely</i> into 20 bronze bases. The north side is to be made the same way: hang <i>a series of</i> panels for 150 feet on silver hooks and rings supported by 20 bronze posts set <i>securely</i> into 20 bronze bases.</p>

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall make the courtyard of the Mishkan on the southern side [there shall be] hangings for the courtyard of twisted fine linen, one hundred cubits long on one side.

hangings: Heb. מִיעֵלֶק. Made like the sails of a ship, with many holes, braided, and not the work of a weaver. Its Aramaic translation is נִידְרָס [a sieve], like the Aramaic translation of הַבְּכָמָה, which is אֲדָרָס, because they were [both] perforated like a sieve.

on one side: Heb. תְּחָאָה הָאֶפֶל. The entire side is called הָאֶפֶל. — [from targumim] [Although אֶפֶל usually means a corner, in this case it refers to the entire side.]

And its pillars [shall be] twenty and their sockets twenty of copper; the hooks of the pillars and their bands [shall be of] silver.

And its pillars [shall be] twenty: Five cubits between [one] pillar and [another] pillar.

and their sockets: [I.e., the sockets] of the pillars were copper. The sockets rested on the ground and the pillars were inserted into them. He [Bezalel] made a sort of rod, called pals in Old French. [It was] six handbreadths long and three [handbreadths] wide, with a copper ring affixed to it [each rod] in the middle. He would wrap the edge of the hanging around it [the rod] with cords [placed] opposite every pillar. He would hang [each] rod by its ring from the hook that was on [each] pillar. [The hook was] made resembling a sort of “vav” (ו) its end upright and one end inserted into the pillar, like those [hooks] made to hold up doors, which are called gons, hinges in Old French. The width of the hanging hung below [the hooks], and this was the height of the partitions of the courtyard. — [from Baraitha Melecheth HaMishkan, ch. 5]

the hooks of the pillars: Heb. מִידְמַעָה יָוּ. They are the hooks.

and their bands: Heb. סְהִיקְשָׁחוּ. The pillars were encircled all around with silver threads. I do not know whether [they were encircled] on their entire surface, [or only] at their top or in their middle, but I do know that שָׁחַ וְקוֹ is an expression of girding [or belting], for so we find in [the episode of] the concubine in Gibeah: “And with him was a team of saddled [מִישׁוֹבָח] donkeys” (Jud. 19:10), which is translated into Aramaic [by Jonathan] as וְקִישָׁחוּ.

And so for the northern end in the length hangings one hundred [cubits] long, its pillars twenty, and their sockets twenty of copper; the hooks of the pillars and their bands of silver.

The Geneva Bible
Kaplan Translation
NET Bible®

The Courtyard

“You are to make the courtyard¹⁷ of the tabernacle. For the south side¹⁸ there are to be hangings¹⁹ for the courtyard of fine twisted linen, one hundred fifty feet long for one side,²⁰ with²¹ twenty posts and their twenty bronze bases, with the hooks of the posts and their bands of silver. Likewise²² for its length on the north side, there are to be²³ hangings for one hundred fifty feet, with twenty posts and their twenty bronze bases, with silver hooks and bands²⁴ on the posts.

¹⁷tn Or “enclosure” (TEV).

¹⁸tn Heb “south side southward.”

¹⁹tn Or “curtains.”

²⁰sn The entire courtyard of 150 feet by 75 feet was to be enclosed by a curtain wall held up with posts in bases. All these hangings were kept in place by a cord and tent pegs.

²¹tn Heb “and.”

²²tn Heb “and thus.”

²³tn Here the phrase “there will be” has been supplied.

²⁴sn These bands have been thought by some to refer to connecting rods joining the tops of the posts. But it is more likely that they are bands or bind rings surrounding the posts at the base of the capitals (see 38:17).

Rotherham’s *Emphasized B.* And thou shalt make the court of the habitation,—<on the south side southward> hangings for the court of fine-twined linen, a hundred cubits in length to the one side; and the pillars thereof twenty, with their sockets twenty of bronze,—and the

hooks^a of the pillars and their cross-rods^b of silver. And ||so|| for the north side, in length, hangings, a hundred cubits,^c—and the pillars thereof twenty, and their sockets twenty, of bronze, and the hooks of the pillars and their cross-rods of silver.

^a Or: “pegs,” “nails”—Kalisch; “pins” or “pegs”—O.G.

^b Or: “fillets” or “rings”—O.G.

^c So it shd be (w. Sam., Sep.)—G.n. [M.C.T.=“a hundred long.”]

New American Bible (2011) .

Literal, almost word-for-word, renderings:

A Faithful Version	And you shall make the court of the tabernacle; for the south side, southward, there shall be hangings for the court of fine-twined bleached linen of a hundred cubits long for one side. And the twenty pillars of it, and their twenty sockets, <i>shall be of bronze</i> . The hooks of the pillars and their bands shall be <i>of silver</i> . And likewise for the north side in length there shall be hangings of a hundred cubits long. And its twenty pillars and their twenty sockets <i>shall be of bronze</i> , the hooks of the pillars and their bands <i>of silver</i> .
Brenner’s Mechanical Trans.	...and you will (make) a yard of the dwelling to the edge unto the "Negev Parched" , slings (for) the yard of [twisted] linen, a hundred (by) the forearm is the length (for) the (one) edge, and his / pillars, and their / footings are of copper, the pegs of the pillars and their binders are of silver, and so, (for) the edge of the north in the length, the slings are a hundred in length, and his / pillars and their / footings of copper, the pegs of the pillars and their binders of silver,...
Charles Thomson OT	Thou shalt also make a court for the tabernacle. For the south side, the hangings of the court shall be of cotton thread; the length for that side one hundred cubits and their pillars twenty. And the twenty bases of these pillars shall be of brass and their links and their fillets of silver. So for the north side there shall be hangings a hundred cubits long with their twenty pillars; and the twenty bases of them shall be of brass, and the links and the fillets of these pillars and their bases shall be overlaid with silver..
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.	Courtyard of the Tabernacle “Now you shall make the courtyard of the ^[e] tabernacle. ^[f] On the south side there shall be hangings for the courtyard of fine twisted linen, a ^[g] hundred cubits long for one side; and its pillars shall be twenty, with their twenty bases of bronze; the hooks of the pillars and their ^[h] bands shall be of silver. ^[e] Exodus 27:9 Or <i>dwelling place</i> ^[f] Exodus 27:9 Lit <i>For the side of the Negev to the south</i> ^[g] Exodus 27:9 About 150 ft. or 46 m ^[h] Exodus 27:10 Or <i>rings</i>
New European Version	
New King James Version	
Niobi Study Bible	
Owen’s Translation	
Restored Holy Bible 6.0	
Updated Bible Version 2.17	
A Voice in the Wilderness	

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

“And you have made the court of the tabernacle: for the south side southward, hangings for the court of twined linen, a hundred by the cubit is the length for the one side, and its twenty pillars and their twenty sockets are of brass, the pegs of the pillars and their fillets are of silver; and so for the north side in length, hangings of a hundred cubits in length, and its twenty pillars and their twenty sockets are of brass, the pegs of the pillars and their fillets are of silver.

The gist of this passage:
 9-11

Exodus 27:9a			
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
’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
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular construct	Strong's #2691 & #2699 BDB #346
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	Strong's #4908 BDB #1015

Translation: You will make the court of the Tabernacle [as follows]:...

What follows in vv. 9–19 will be a description of how the court of the Tabernacle is to be built.

Although we sometimes think of the Tabernacle as being the Old Testament church, *it was not!* What took place in the Tabernacle was not seen by the outside world. Only a handful of priests actually went inside of the Tabernacle to do what God required. The people *never* went into the Tabernacle (or into the **Temple**).¹⁶

Believers during the Age of Israel knew what was going on only through hearing the reading of the Scriptures (or, for awhile, they could read it for themselves on the rocks where the Law was written).

¹⁶ There are some passages in the New Testament where it sounds as if people are gathered in the Temple, but they are gathered into one of the outside court areas, and not into the Temple proper. Some of the courtyard areas around the Temple were partially or fully covered with a roof.

As an aside, the Tabernacle is a semi-permanent tent designed by God that the sons of Israel would be able to disassemble and move when necessary. The Tabernacle would be moved a number of times—particularly *after* the Israelites take the land of Canaan. See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Temple was a permanent structure, conceived by King David. He thought that, now that Israel fully occupied the land and he had this marvelous palace, how it is right for the dwelling place of God to be a tent? So he proposed to build the Temple. God told David no, but told him that his son Solomon could build the Temple.

David spent much of the final years of his life designing the Temple (with Solomon) and gathering the raw materials needed for the building of the Temple. Much of this can be found at the end of 1Chronicles.

Exodus 27:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פֶּאֵה) [pronounced pay-AWH]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
Negeb (נֶגֶב) [pronounced ne-GHE ^{BV}]	<i>south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb</i>	masculine singular construct	Strong's #5045 BDB #616
têymân (תֵּימָן) [pronounced tay-MAWN]; also spelled without the yoht (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
qela' (עֵלָק) [pronounced KEH-lahg']	<i>a sling; sling stones; curtain, drape, hanging</i>	masculine plural noun	Strong's #7050 BDB #887
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châtsêr (חֲצֵר) [pronounced khaw-TZAR]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
sheshîy/shêsh (שֵׁשׁ/שֵׁשִׁי) [pronounced shesh-EE/shaysh]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
shâzar (שָׂזַר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004

Exodus 27:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mê'âh (מאה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
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
'ammôwth (אמה) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
'ôrek ^e (ארך) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun	Strong's #753 BDB #73
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פאה) [pronounced <i>pay-AWH</i>]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular noun with the definite article	Strong's #6285 & #6311 BDB #802
'echâd (אחד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...towards the south side [you will place] hangings for the court of fine twisted linen, a hundred cubits long on the one side.

We have the oft used word negev (נגב) [pronounced *NEH-ghev*] comes from the root *parched*, and it is used in relationship to Judah as the land south of Judah, the desert area; and sometimes of Egypt. Here, it also refers to the desert area more to the south of them. For the reason of this verse, the Negev, or desert area being clearly delineated as being south of them (it is actually in a southeasterly direction), taking in much of Saudi Arabia. The two descriptions possibly modify one another. One of them alone would mean due south or toward the desert; and together they could mean southeast or southwest.

There is going to be a large rectangular area enclosed by curtains (or tarps, hangings). These are going to be walls made from fabric—a thick, durable fabric.

The court would be 150' x 75'. On the south side, there would be 150' of hanging linen. V. 10 tells us what this curtain was hung upon.

Exodus 27:9 You will make the court of the Tabernacle [as follows]: towards the south side [you will place] hangings for the court of fine twisted linen, a hundred cubits long on the one side. (Kukis mostly literal translation)

Scofield had an interesting take on this verse. The fine white linen suggests personal righteousness. Anyone who chooses to be saved by personal righteousness has the Law guide him into all of the things that they must do. These hangings in the court condemn the righteous man as well as the sinner. God demands perfect righteousness and because these demands cannot be met, there are no colors.

Figuratively speaking, Christ hung out the fine white linen before a lawyer in Luke 10:25–28. The only way to approach God is through the one gate, Jesus Christ. "I am the door; if anyone enters through Me, will be saved and shall go in and out and find pasture." (John 10:9) When we go through the gate, as in Ex. 27:16, the colors reappear—those colors which represent Jesus Christ (see Ex. 26:31 and 27:16).

This was misplaced in e-sword.

Peter Pett on Exodus 27:9–19

The Courtyard of The Tabernacle (Exodus 27:9-19).

Before and around the sanctuary was a large courtyard into which the people themselves could come. They could not enter the sanctuary, only the chosen priests would be able to do that, but they (usually the heads of households except where individual offerings were to be offered) could come before it with their offerings and their prayers knowing that He was there to hear. And here they could offer their worship and their thanksgiving to God.

But it must be appreciated that many would not even enter this court except through their representatives, the fathers of their houses. It was a sacred place and not to be entered lightly. To the vast majority of Israel the area around the courtyard would be the place where they came to meet with Y^ehowah. This may well be why in Deuteronomy, when speaking to the people as a whole, Moses spoke of 'the place' (maqom) which Y^ehowah had chosen which incorporated the whole. They were not, however forbidden entry when it was necessary, especially for judgment before the door of the Tent (e.g. Num. 5:16; Num. 5:18; Num. 5:25).

We may analyse this passage as follows:

- a They were to make the court of the Dwellingplace, and along the south side were to be hangings of fine twined linen one hundred cubits long suspended on twenty pillars seated in twenty sockets of brazen copper. The hooks and connecting rods were to be made of silver (Exodus 27:9-10).
- b Along the north side were to be hangings of fine twined linen one hundred cubits long suspended on twenty pillars seated in twenty sockets of brazen copper. The hooks and connecting rods were to be made of silver (Exodus 27:11).
- c Along the west side (the rear) there were to be hangings stretching for fifty cubits, with ten pillars and sockets (Exodus 27:12).
- d Along the breadth of the court on the East side was to be fifty cubits, but as the entrance had to be there the hangings each side of the entrance on each side were to be fifteen cubits, leaving a gap of twenty cubits for the entrance. Each fifteen cubit hanging would be supported on three pillars and three sockets. (Exodus 27:13-15)
- d For the entrance of the court there was to be a screen of twenty cubits, of blue and purple and scarlet, and fine twined linen, the work of the embroiderer, with four pillars and four sockets (Exodus 27:16).
- c All the pillars of the court round about were to be filleted with silver (or 'joined by silver rods'), their hooks of silver and their sockets of brazen copper (Exodus 27:17).
- b The length of the court was to be one hundred cubits and the breadth fifty everywhere, and the height five cubits, of fine twined linen, with sockets of brazen copper (Exodus 27:18).
- a All the instruments of the Dwellingplace in all its service, and all its pegs and all the pegs of the court were to be of brazen copper (Exodus 27:19).

The patterning must have been difficult in this particular case and yet it was to some extent achieved. In 'a' the making of the courtyard of the Dwellingplace is called for and the length of the south side of it described, while in the parallel the instruments to be used in that courtyard are to be of brazen copper. In 'b' the north side is one hundred cubits and in the parallel the court is to be one hundred cubits. In 'c' the west side (the rear) is to have hangings stretching for fifty cubits, with ten pillars and sockets, while in the parallel the pillars were to be connected with silver rods and to have silver hooks and sockets of brazen copper. In 'd' we have the hangings on each side of the entrance, and in the parallel details about the entrance.

Peter Pett on Exodus 27:9–19

Exodus 27:9-11 “And you shall make the court of the Dwellingplace. From the south side southwards (or ‘on the south side on the right’) there shall be hangings for the court of fine twined linen, a hundred cubits long for one side. And its pillars will be twenty, and their sockets twenty of brazen copper. The hooks of the pillars and their fillets (or connecting rods) will be of silver. And in the same way for the north side in length there will be hangings a hundred cubits long, and its pillars twenty, and their sockets twenty, of brazen copper. The hooks of the pillars and their fillets (or connecting rods) of silver.”

The two sides of the courtyard were to be one hundred cubits in length and to be formed by fine twined linen on twenty pillars whose hooks and fillets were of silver. The fillets may in fact have been connecting rods connecting the pillars and supporting the curtains, although some see them as a band running round the base of the pillars.

The twined linen separated the court from the outside world and may well have depicted the idea of purity and righteousness in contrast with the sinfulness of the outside world. Those who would come before God must do so in purity and righteousness. Leaving their sins behind they must enter to obtain atonement and enjoy time in God’s presence. While the pillars could be of brazen copper the actual fittings that held the curtain material must be of silver.

So as we go along we see that gold is used in the sanctuary itself, although silver is used where contact has to be made of the holy with the marginal ground. Silver is also used to connect the holy with what is earthy, such as here, connecting the twined linen with the pillars, and mainly brazen copper for what is outside the sanctuary, again denoting the movement from the most holy to the less holy. The silver hooks on the brazen copper pillars may therefore here depict the linen curtain as being of a holy nature, and therefore not to be treated lightly (but not most holy). But there may also have been another practical purpose in all this. Gold easily available may have been seen by God as too great a temptation to place before men where it could be accessed too easily. They were not likely to enter the sanctuary, but they might well have been prepared to despoil the fencing of the outer court for gold. He knew the hearts of men.

“Southwards.” Directions were determined by facing the rising of the sun, so the East was before, the West behind, the South to the right and the North to the left (see Job 23:8-9).

Exodus 27:12-13 “And for the breadth of the court on the west side shall be hangings of fifty cubits. Their pillars ten and their sockets ten. And the breadth of the court on the East side eastwards (or ‘in front’) shall be fifty cubits.”

Looking from the front, the courtyard was fifty cubits wide and thus only required half the number of pillars. The court was thus one hundred cubits by fifty cubits, in proper proportion but without the perfection of the perfect square of the Holy of Holies.

Exodus 27:14-16 “The hangings for the one side shall be fifteen cubits. Their pillars three and their sockets three, and for the other side will be hangings of fifteen cubits. Their pillars three and their sockets three. And for the entrance of the court will be a screen of twenty cubits, of blue and purple and scarlet, and fine twined linen, the work of the embroiderer, their pillar four and their sockets four.”

The entrance to the courtyard was to be on the east side, with the actual entrance twenty cubits wide, with fences of fifteen cubits either side. The entrance curtain was to be multicoloured, and very carefully wrought, in distinction from the fine twined linen of the outer screen, a reminder that they were entering the courtyard of the king.

Here again there are ten (three + four + three) pillars as with the west side. Whether the end pillars of the north and south sides were also utilised for these screens, or doubled up, is an unanswered question.

Peter Pett on Exodus 27:9–19

Various attempts have been made to construct the Tabernacle as described. Some have found difficulty because they have made assumptions that were not stated such as that the pillars were always the same distance apart, or that the entrance screen was necessarily continuous with the other screens on the eastern side, rather than set in a little in order to provide entrances at the side of the entrance screen. Others have been more successful. But all we can say is that this is how it might have been, not that this is how it was. Anyone who has tried to construct something by use of only written guidance will know how difficult it often is to know exactly what was meant. Fortunately Moses had been shown the pattern on the Mount, and much, such as the shape of the Cherubim, might then have been something that was well known.

Exodus 27:17-18 “All the pillars of the court round about shall be filleted with silver (or ‘joined by silver rods’), their hooks of silver and their sockets of brazen copper. The length of the court shall be a hundred cubits and the breadth fifty everywhere, and the height five cubits, of fine twined linen, and their sockets of brazen copper.”

The actual size of the court is now stated with the added information that the white linen screen will be five cubits high. It will be noted how all is, where practicable, in multiples of five, the covenant number. This is the Dwellingplace of their covenant God, and entering it they enter, as it were, within the covenant blessing, and sacrifice at the covenant altar.

Exodus 27:19 “All the instruments of the Dwellingplace in all its service, and all its pegs and all the pegs of the court will be brazen copper.”

All that is used in the outer court will be brazen copper. Inferior to the gold of the sanctuary, and indicative of the fact that the courtyard is not most holy, but still valuable as a metal and indicating its genuine holiness. Such would include the laver of brazen copper, the tent pegs, and many other accoutrements. It was a useful and pliable metal.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Gen. 27:9–19 (all of this section was misplaced in e-sword).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 27:10a

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
‘ammûwd (עַמֻּד) [pronounced <i>‘ahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5982 BDB #765
‘es ^e rîym (עֶשְׂרִים) [pronounced <i>‘es-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797

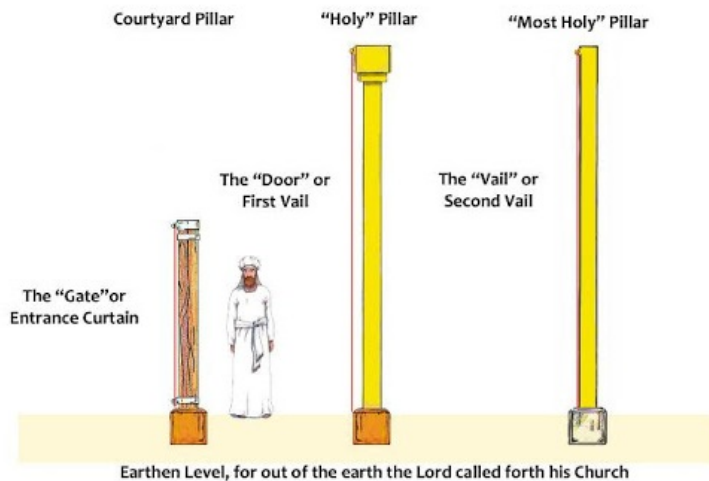
Translation: [You will construct] twenty pillars for that side [lit., his pillars]...

There would be 20 pillars/posts/columns set up along the south side.

Side-by-side Comparison of Pillars (a graphic); from **Sickle of Truth**; accessed January 2, 2021.

There is a slight different design for each pillar used in the Tabernacle and its courtyard. Those directly related to the Tabernacle itself are taller. Those holding up the curtains to demarcate the courtyard are shorter.

This graphic does a nice job, as it includes a man standing next to them.



Exodus 27:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eden (אֲדָמָה) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc)</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
'es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
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: ...with their twenty copper bases.

There would be a base of copper for each pillar. I would assume that the copper base is sufficiently large enough to hold the columns in place.

Exodus 27:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wâw (וּ) [pronounced <i>vawv/wow</i>]	<i>hook, nail, pin, peg</i>	masculine plural construct (this is the name of the 6 th Hebrew letter)	Strong's #2053 BDB #255
'ammûwd (עַמֻּוֹד) [pronounced <i>gâhm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765

Exodus 27:10c

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
châshûwq/châshuq (חֲשֻׁבֹת/חֲשֻׁבֹת) [pronounced <i>khaw-SHOOK</i>]	<i>fillet, ring clasp, ring binding; rings clasp a pillar of the tabernacle or silver rods between the pillars; a fence rail or rod connecting the posts or pillars</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #2838 BDB #366
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun; pausal form	Strong's #3701 BDB #494

Translation: [You will attach] hooks for the pillars and connecting silver rods.

So that there would be a superstructure upon which the curtains are hung, there would be hooks connected to the pillars and that there were some kind of silver connecting rods going from one pillar to the next (this is how I understand this to be constructed).

The curtain or hangings would be stretched out across these connecting rods.

Exodus 27:10 [You will construct] twenty pillars for that side [lit., *his pillars*] with their twenty copper bases. [You will attach] hooks for the pillars and connecting silver rods. (Kukis mostly literal translation)



Fillets are probably connecting rods, or hooks or something which allows connecting rods to connect one pillar to another. Not every translation and not every model has these connecting rods. To me, it would be logical to have a strong rod running from post to post, upon which to hang the curtains/fabric walls/tarps.

Outside Pillars (a photo of a model); from [Facebook](#); accessed January 2, 2021. This model suggests that the hooks were used in order to stabilize the posts as well as to provide a place for the curtain hangings to hook onto.

Exodus 27:11a

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

Exodus 27:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פְּאַה) [pronounced <i>pay-AWH</i>]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
tsâphôwn (צָפוֹן) [pronounced <i>tsaw-FOHN</i>]	<i>north, northern, northward; north wind</i>	feminine singular noun	Strong's #6828 BDB #860
bê (ב) [pronounced <i>b^{eth}</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 (אֶרֶךְ) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the definite article	Strong's #753 BDB #73
qela' (קֵלָעַ) [pronounced <i>KEH-lahg'</i>]	<i>a sling; sling stones; curtain, drape, hanging</i>	masculine plural noun	Strong's #7050 BDB #887
mê'âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
'ôrek ^e (אֶרֶךְ) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun	Strong's #753 BDB #73

Translation: So also [you will do the same thing for] the north side: the hangings will be 100 [cubits in] length,...

The same thing would be done on the north side. There would be curtains or hangings 150' long.

Exodus 27:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ammûwd (אֲמוּדִים) [pronounced <i>gâhm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5982 BDB #765
'es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797

Exodus 27:11b			
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
'eden (אֲדָן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
'es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
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: ...[with] twenty pillars and their twenty copper bases;...

There would be a matching set of pillars on the north side with their copper bases.

Exodus 27:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wâw (וּ) [pronounced <i>vawv/wow</i>]	<i>hook, nail, pin, peg</i>	masculine plural construct (this is the name of the 6 th Hebrew letter)	Strong's #2053 BDB #255
'ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the definite article	Strong's #5982 BDB #765
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châshûwq/châshuq (חֹשֶׁבֶת/חֹשֶׁבֶת) [pronounced <i>khaw-SHOOK</i>]	<i>fillet, ring clasping, ring binding; rings clasping a pillar of the tabernacle or silver rods between the pillars; a fence rail or rod connecting the posts or pillars</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #2838 BDB #366
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun; pausal form	Strong's #3701 BDB #494

V. 10c = 11c.

Translation: ...[and affixed to] the pillars [there will be] hooks and their silver connecting rods.

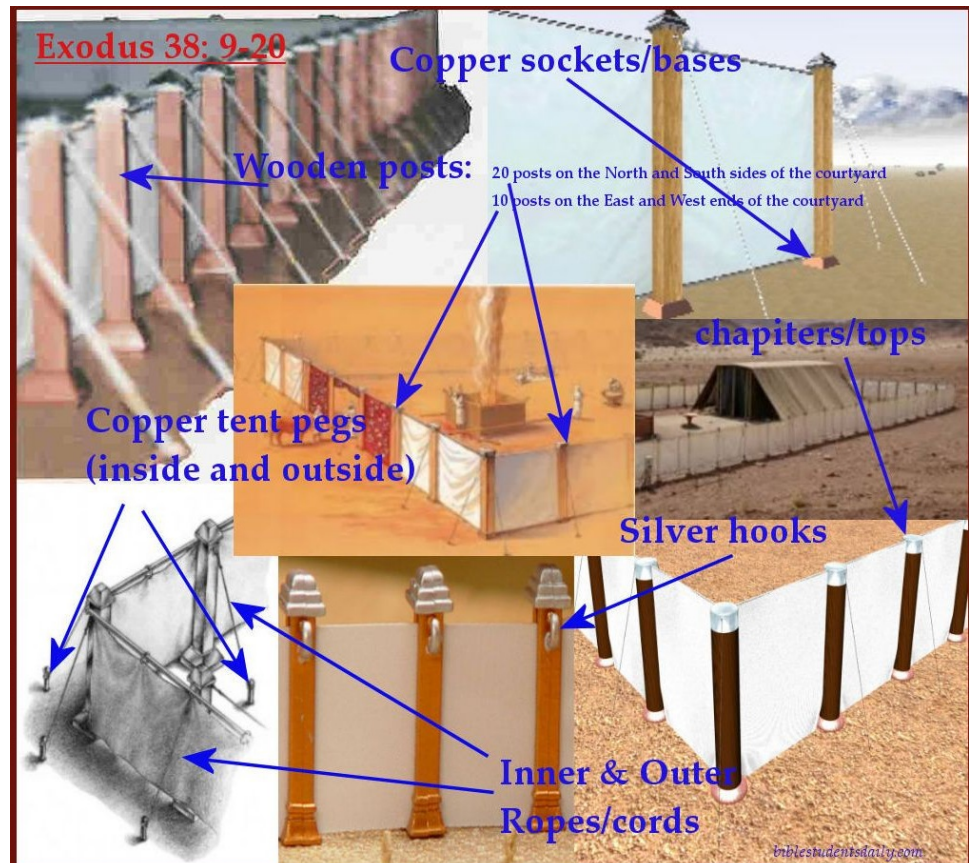
There may have been a pair of hooks at the top of each pillar and some connecting rods running between the pillars. 20 pillars over a distance of 150' would place these pillars about 7.5' apart (I am not sure exactly yet how the corners were handled).

Exodus 27:11 So also [you will do the same thing for] the north side: the hangings will be 100 [cubits in] length, [with] twenty pillars and their twenty copper bases; [and affixed to] the pillars [there will be] hooks and their silver connecting rods. (Kukis mostly literal translation)

We do the other side of the court the same way. The hooks here are pegs, nails or pins to interlock with the fillets (or rings).

Exodus 27:9–11 You will make the court of the Tabernacle [as follows]: towards the south side [you will place] hangings for the court of fine twisted linen, a hundred cubits long on the one side. [You will construct] twenty pillars for that side [lit., *his pillars*] with their twenty copper bases. [You will attach] hooks for the pillars and connecting silver rods. So also [you will do the same thing for] the north side: the hangings will be 100 [cubits in] length, [with] twenty pillars and their twenty copper bases; [and affixed to] the pillars [there will be] hooks and their silver connecting rods. (Kukis mostly literal translation)

Exodus 27:9–11 This is how you will make the courtyard for the Tabernacle: along the south side, you will set up 20 pillars which will be placed into 20 bronze bases. You will make hooks and connecting rods for the pillars and hang 150' long tarps made from fine twisted linen on this structure. You will do the same thing for the other side. (Kukis paraphrase)



The Outside Posts and Curtains (a graphic); from Pinterest; accessed January 2, 2021.

This graphic gives an excellent view of the different aspects of the barrier placed around the Tabernacle. People did not enter into the Tabernacle, but they did come into the courtyard.

What appears to have been left out of many of these drawings/models are the silver connecting rods (or curtain rods). It appears that they would stretch out between the posts and hold up the curtains. They would be somehow connected to the hooks (or fillets) affixed to the posts.

And a width of the court to a side of the west hangings fifty a cubit; their pillars ten and their bases ten. And a width of the court to a side of eastward to [the] east fifty a cubit. And five-teen a cubit hangings for the side the one [of the gate], their pillars three and their bases three. And to the side the second five-teen hangings their pillars three and their bases three.

Exodus
27:12–15

The width of the court on the west side [is to be] 50 cubits [with] ten pillars and ten bases. The width of the court on the east side [is to be] 50 cubits. On one side [of the gate there will be] 15 cubit [long] tarps [hung upon] three pillars and three bases; and on the other side, 15 cubit [long] tarps [with] three pillars and three bases [for them to be draped upon].

The width of the court is 75'. On the west side, there will be ten pillars and ten bases upon which the tarp for that side will be placed. On east side, there will be a gate, with 22.5' run of tarps on each side hung upon 3 pillars on 3 bases on each side.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a width of the court to a side of the west hangings fifty a cubit; their pillars ten and their bases ten. And a width of the court to a side of eastward to [the] east fifty a cubit. And five-teen a cubit hangings for the side the one [of the gate], their pillars three and their bases three. And to the side the second five-teen hangings their pillars three and their bases three.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . <p>And on the side of the court toward the west curtains of fifty cubits, their columns ten and their bases ten. And the breadth of the court toward the east side eastward, fifty cubits, and fifteen cubits the curtains on a side, their columns three and their bases three. And on the second side fifteen curtains, their pillars three, and their bases three.</p>
Targum (Pseudo-Jonathan)	And for the breadth of the court on the western side, the hangings shall be fifty cubits; their columns ten and their foundations ten. And for the breadth of the eastern side eastward fifty cubits; and fifteen cubits the hangings of the side, their pillars three and the their foundations three.
Revised Douay-Rheims	But in the breadth of the court, that looks to the west, there shall be hangings of fifty cubits, and ten pillars, and as many sockets. In that breadth also of the court, which looks to the east, there shall be fifty cubits. In which there shall be for one side hangings of fifteen cubits, and three pillars and as many sockets. And in the other side there shall be hangings of fifteen cubits, with three pillars and as many sockets.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. For the breadth of the court on the west side shall be hangings of fifty cubits; their pillars ten, and their sockets ten. The breadth of the court on the east side eastward shall be fifty cubits. The hangings for the one side of the gate shall be fifteen cubits; their pillars three, and their sockets three. For the other side shall be hangings of fifteen cubits; their pillars three, and their sockets three.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . <p>And for the breadth of the court on the west side there shall be hangings of fifty cubits, their pillars ten and their sockets ten. And the breadth of the court on the east side shall be fifty cubits. The hangings for one side of the gate shall be fifteen cubits, their pillars three and their sockets three. And on the other side shall be fifteen hangings, their pillars three and their sockets three.</p>

Samaritan Pentateuch	And likewise for the north side in length [there shall be] hangings of an hundred cubits long, and his twenty pillars and their twenty sockets [of] brass; the hooks of the pillars and their fillets [of] silver. And [for] the breadth of the court on the west side [shall be] hangings of fifty cubits: their pillars ten, and their copper sockets ten. And the breadth of the court on the east side eastward [shall be] fifty cubits. The hangings of one side [of the gate shall be] fifteen cubits: their pillars three, and their copper sockets three.
Updated Brenton (Greek)	And in the breadth of the tabernacle toward the west curtains of fifty cubits, their pillars ten and their sockets ten. And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten, and their sockets ten. And the height of the curtains shall be of fifty cubits for the one side of the gate; their pillars three, and their sockets three. And for the second side the height of the curtains shall be of fifteen cubits; their pillars three, and their sockets three.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And for the open space on the west side, the hangings are to be fifty cubits wide, with ten pillars and ten bases; And on the east side the space is to be fifty cubits wide. On the one side of the doorway will be hangings fifteen cubits long, with three pillars and three bases; And on the other side, hangings fifteen cubits long, with three pillars and three bases.
Easy English	The west end of the yard must be 23 metres wide. Make curtains for it and 10 sticks to stand on 10 pieces of bronze. The east end of the yard looks towards the sunrise. It must also be 23 metres wide. Make curtains 7 metres long on one side of the open space where you go in. Make three sticks that stand on three pieces of bronze, for the curtains. Make the same things for the other side.
Easy-to-Read Version–2001	"On the west side of the courtyard there must be a wall of curtains 50 cubits[488] long. There must be ten posts and ten bases. The east side of the courtyard must also be 50 cubits long. {This east side is the entrance to the courtyard.} One side of the entrance must have curtains 15 cubits long. There must be three posts and three bases on this side. The other side must also have curtains 15 cubits long. There must be three posts and three bases on that side.
<i>God's Word</i> [™] Good News Bible (TEV)	.
<i>The Message</i>	On the west side there are to be curtains 25 yards long, with ten posts and ten bases. On the east side, where the entrance is, the enclosure is also to be 25 yards wide. On each side of the entrance there are to be 7 1/2 yards of curtains, with three posts and three bases. There is no v. 15 in the GNB. "For the west end of the Courtyard you will need seventy-five feet of hangings with their ten posts and bases. Across the seventy-five feet at the front, or east end, you will need twenty-two and a half feet of hangings, with their three posts and bases on one side and the same for the other side.
Names of God Bible	"The courtyard on the west end should be 75 feet wide and have curtains hung on ten posts set in ten bases. On the east end, facing the rising sun, the courtyard should also be 75 feet wide. Each side of the entrance will be 22½ feet wide with curtains hung on three posts set in three bases.
NIRV	"The west end of the courtyard must be 75 feet wide. It must have curtains with ten posts that have ten bases. The east end of the courtyard, toward the sunrise, must also be 75 feet wide. On one side of the entrance you must put curtains that are 22

feet six inches long. Hang them on three posts. Each post must have a base. On the other side you must also put curtains that are 22 feet six inches long. Hang them on three posts. Each post must have a base.

New Simplified Bible

»The courtyard on the west side should be seventy-five wide and have curtains hung on ten posts set in ten bases.

»On the east end, facing the rising sun, the courtyard should also be seventy-five feet wide.

»One side of the entrance will be twenty-two and one half feet wide with curtains hung on three posts set in three bases.

»The other side will be the same.

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

Casual English Bible

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College Press Bible Study

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Contemporary English V.

Surround the sacred tent with a courtyard one hundred fifty feet long on the south and north and seventy-five feet wide on the east and west. Use twenty bronze posts on bronze stands for the south and north and ten for the west. Then hang a curtain of fine linen on the posts along each of these three sides by using silver hooks and rods. Place three bronze posts on each side of the entrance at the east and hang a curtain seven and a half yards wide on each set of posts. (Vv. 9–15)

The Living Bible

The west side of the court will be 75 feet wide, with ten posts and ten sockets. The east side will also be 75 feet. On each side of the entrance there will be 22½ feet of curtain, held up by three posts imbedded in three sockets.

New Berkeley Version

.

New Life Version

On the west side of the open space there will be curtains as long as twenty-five long steps. They will have ten pillars with ten bases. And the east side of the open space will be as wide as twenty-five long steps.

“The curtains for one side of the gate will be as long as seven steps. They will have three pillars with three bases. On the other side there will be curtains as long as seven steps, with three pillars and three bases.

New Living Translation

The curtains on the west end of the courtyard will be 75 feet long,[c] supported by ten posts set into ten bases. The east end of the courtyard, the front, will also be 75 feet long. The courtyard entrance will be on the east end, flanked by two curtains. The curtain on the right side will be 22 1/2 feet long,[d] supported by three posts set into three bases. The curtain on the left side will also be 22 1/2 feet long, supported by three posts set into three bases.

Unlocked Dynamic Bible

.

Unfolding Bible Simplified

On the west side of the courtyard they must make a curtain twenty-two meters long. The curtains are to be supported by ten posts, with a base under each post. On the east side, where the entrance is, the courtyard must also be twenty-two meters wide. Tell them to make a curtain seven meters wide with three posts and three bases for each side of the entrance to the courtyard. There is no v. 15 in the UBS.

Partially literal and partially paraphrased translations:

American English Bible

The curtains on the west side of the [courtyard] must run eighty-four feet with ten posts and ten sockets. And along the width of the [courtyard], on the south side, there should also be curtains that run eighty-four feet long, with ten posts and ten sockets.

‘There must be a twenty-five foot [awning] on one side of the [courtyard entrance], which is to be [supported by] three posts and three sockets.

And on the other side, there must be an [awning] that runs twenty-five feet, with three posts and three sockets.

Beck's American Translation Common English Bible	The courtyard's width on the west side should consist of seventy-five feet of drapes with their ten posts and their ten bases. The courtyard's width on the front, facing east, should be seventy-five feet. There should be twenty-two and a half feet of drapes on one side with three posts and three bases for them. There should be twenty-two and a half feet of drapes on the other side with three posts and three bases for them.
New Advent (Knox) Bible	On the short side, westwards, the line of hangings will be only fifty cubits long, and there will be only ten posts in ten sockets. The side which looks eastward will also be fifty cubits in length; of these, fifteen at one end will be protected by a line of hangings fifteen cubits long, with three posts and as many sockets, and there will be fifteen cubits' length of hangings, with three posts and as many sockets, at the other end too;...
Translation for Translators	On the west side of the courtyard they must make a curtain <25 yards/22 meters> long. The curtains are to be supported by ten posts, with a base under each post. On the east side, where the entrance is, the courtyard must also be <25 yards/22 meters> wide. Tell them to make a curtain <22-1/2 feet/6.6 meters> wide for each side of the entrance to the courtyard.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	For the span of the court's west side, make hangings of fifty cubits in length, supported by ten columns and sockets. The width of the courtyard on the east side shall be fifty cubits. The hangings for one side of the gate must be fifteen cubits long, supported by three columns and sockets. On the other side, make hangings fifteen cubits in length, supported by three columns and sockets.
Ferrari-Fenton Bible	"Let the breadth of the court to face the west be fifty cubits of curtains, ten standards, and ten sockets. "And the breadth of the court to face the east, towards the sun-rise, fifty cubits, with fifteen cubits of curtains to the gateway, with three standards, and three sockets. And from the other shoulder fifteen cubits with three standards, and three sockets.
God's Truth (Tyndale)	And in the breadth of the court westward, there shall be hangings of fifty cubits long, and ten pillars with their ten sockets. And in the breadth of the court eastward toward the rising of the *son, shall be hangings of fifty cubits. Hangings of fifteen cubits in the one side of it with three pillars, and three sockets: and likewise on the other side shall be hangings of fifteen cubits with three pillars and three sockets. *son: again this is no typo, yet see how this word ³ son ² opens Jesus to us plainly in the Hebrew texts. RN
HCSB International Standard V	. "The width of the court on the west side is to have hangings 75 feet [Lit. 50 cubits; or about 22.9 meters] long with ten pillars and ten sockets. The width of the court on the east side [Lit. on the east side toward the rising (of the sun)] is to be 75 feet. [Lit. 50 cubits; or about 22.9 meters] The hangings for the one section [Lit. the shoulder] shall be twenty-two and a half feet, [Lit. 15 cubits; or about 6.9 meters] with their three pillars and three sockets. "For the second section there shall be hangings of twenty-two and a half feet [Lit. 15 cubits; or about 6.9 meters] with their three pillars and three sockets.
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. And the width of the courtyard for the west [Or "sea"] side will be hangings of fifty cubits, their ten pillars and their ten bases. And the width of the courtyard for the east side, toward sunrise, will be fifty cubits. And hangings for the shoulder [Or "side," referring to the span on one side of the courtyard's entry] will be fifteen cubits with their three pillars and their three bases. And fifteen cubits of hangings will be for the

	second shoulder [Or "side," referring to the span on one side of the courtyard's entry] with their three pillars and their three bases.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	Along the courtyard on the west side there must be a curtain fifty cubits long. There must be ten posts and ten bases. The courtyard must also be fifty cubits long on the east side. The hangings for one side of the entrance must be fifteen cubits long. They must have three posts with three bases. The other side must also have hangings fifteen cubits long. They must have their three posts and three bases.
Urim-Thummim Version	For the width of the court on its westward side there will be curtains 75 feet long with 10 pillars and 10 sockets. The width of the court on the eastern side east will be 75 feet. The curtains on one side of the gate will be 22 1/2 feet, with 3 pillars and 3 sockets. And the other side will be 22 1/2 feet, with 3 pillars and 3 sockets also.
Wikipedia Bible Project	And the courtyard width sea-facing (westward) hanging border fifty cubits, their columns ten, and their sockets ten. And the width of the courtyard facing westward and eastward--- fifty cubits. And fifteen cubits hanging border for the shoulder, their columns three and their sockets three. And for the other shoulder-- fifteen hanging border, their columns three and their sockets three.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Across the width of the court, on the western side, there are to be fifty cubits of hangings, carried on ten posts set in ten bases. The width of the court on the eastern side facing the sunrise is to be fifty cubits. On one side of the gateway there are to be fifteen cubits of hangings, carried on three posts set in three bases. On the other side of the gateway there are also to be fifteen cubits of hangings, carried on three posts set in three bases.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	On the west side, across the width of the court, there shall be hangings, fifty cubits long, with ten columns and ten pedestals. The width of the court on the east side shall be fifty cubits. On one side there shall be hangings to the extent of fifteen cubits, with three columns and three pedestals; on the other side there shall be hangings to the extent of fifteen cubits, with three columns and three pedestals.
New English Bible--1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible--1989	For the breadth of the court, on the west side, there are to be hangings fifty cubits long, with ten posts and ten sockets. On the east side, towards the sunrise, which will be fifty cubits, hangings will extend fifteen cubits from one corner, with three posts and three sockets, and hangings will extend fifteen cubits from the other corner, with three posts and three sockets.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Across the width of the courtyard on the west side are to be tapestries seventy-five feet long, hung on ten posts in ten sockets. The width of the courtyard on the east side, facing east, will be seventy-five feet. The tapestries for one side [of the gateway] will be twenty-two-and-a-half feet long, hung on three posts in three sockets; for the other side there will be tapestries twenty-two-and-a-half feet long on three posts in three sockets.
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exeGesés companion Bible	And for the width of the court on the seaward edge, hangings of fifty cubits: their pillars ten and their sockets ten. And for the width of the court on the east edge toward the rising, fifty cubits: the hangings of one shoulder, fifteen cubits: their pillars three and their sockets three: and on the second shoulder, hangings of fifteen: their pillars three and their sockets three.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	The width of the hangings at the western end of the enclosure shall be 50 cubits, and it shall have 10 pillars and 10 bases. The width of the enclosure at its eastern end shall [also] be 50 cubits. [Of this,] the hangings on one side of [the entrance] shall be 15 cubits long, with 3 pillars and 3 bases. On the other side, the hangings shall [also] be 15 [cubits long], with 3 pillars and 3 bases.
<i>The Scriptures</i> 2009	“And the width of the courtyard on the west side screens of fifty cubits, with their ten columns and their ten sockets. “And the width of the courtyard on the east side fifty cubits. “And the screens on one side of the gate fifteen cubits, with their three columns and their three sockets. “And on the other side screens of fifteen cubits, with their three columns and their three sockets.
Tree of Life Version	.
Weird English, ©ldē English, Anachronistic English Translations:	
Alpha & Omega Bible	.
Awful Scroll Bible	The width of the court on the west side, are to be drapes for fifty cubits, with their pillars ten and sockets ten. The width of the court on the east side eastward, fifty cubits; and the drapes to the side, five and ten cubits; their pillars three and their sockets three. The other side's drapes, five and ten pillars; their pillars three and their sockets three.
Charles Thomson OT	.
Concordant Literal Version	For the width of the court for the seaward edge, the slung-sheets shall be fifty cubits with their ten columns and their ten sockets. The width of the court for the eastward edge toward the sunrise shall be fifty cubits. Fifteen cubits of slung-sheets shall be for one flank, with their three columns and their three sockets, and for the second flank fifteen cubits of slung-sheets with their three columns and their three sockets.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And for the width of the Khatzer (Courtyard) on the west side shall be kela'im (curtains, hangings) of fifty cubits; their ammodim ten, and their sockets ten. And the width of the Khatzer (Courtyard) on the east side mizrachah (eastward, toward sunrise) shall be fifty cubits. The kela'im (curtains, hangings) of one shoulder [of the entrance] shall be fifteen cubits; their ammodim shloshah, and their sockets shloshah. And on the other shoulder [of the entrance] shall be hangings fifteen cubits; their ammodim shloshah, and their sockets shloshah.
Rotherham's <i>Emphasized B.</i>	And <the breadth of the court_ on the west side> hangings_ fifty cubits,—their pillars ten, and their sockets ten. And <the breadth of the court_ on the east side

eastward> fifty cubits; and fifteen cubits, the hangings for the side-piece,—their pillars three, and their sockets three; and <for the second side-piece> fifteen hangings,— their pillars three, and their sockets three.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

“The west end of the courtyard must have a wall of curtains ·seventy-five feet [^L fifty cubits] long, with ten ·posts [pillars] and ten bases on that wall. The [^L front on the] east end of the courtyard must also be ·seventy-five feet [^L fifty cubits] long. On one side of the entry, there is to be a wall of curtains ·twenty-two and one-half feet [^L fifteen cubits] long, held up by three ·posts [pillars] on three bases. On the other side of the entry, there is also to be a wall of curtains ·twenty-two and one-half feet [^L fifteen cubits] long, held up by three ·posts [pillars] on three bases.

Kretzmann’s Commentary

And for the breadth of the court on the west side shall be hangings of fifty cubits; their pillars ten and their sockets ten. This was on the side of the court in the rear of the Tabernacle, behind the Most Holy Place.

And the breadth of the court on the east side eastward, where the entrance was, shall be fifty cubits.

The hangings of one side of the gate shall be fifteen cubits; their pillars three and their sockets three.

And on the other side shall be hangings fifteen cubits; their pillars three and their sockets three. The entire length of the byssus curtains, which formed the enclosure of the court, thus amounted to one hundred and eighty cubits.

Syndein/Thieme

The Voice

The fabric panels on the west end of the court are to run 75 feet (10 posts set into 10 bases). The east end of the court facing the sunrise is to be 75 feet wide. *Fabric* panels, measuring 22½ feet wide, are to be hung on each end of the *east* entrance, held up by three posts set into three bases.

Bible Translations with Many Footnotes:

The Complete Tanach

The width of the courtyard on the western side, hangings fifty cubits, their pillars ten and their sockets ten.

The width of the courtyard on the eastern side, fifty cubits.

on the eastern side: Heb. הַחֲרֹמַת הַמִּדְבָּרִית אֶפְרַיִם. The eastern side is called סָדֵק, a word meaning the face [or front], and רֹחַק signifies the back. Therefore, the east is called סָדֵק, which is the face, and the west is called רֹחַק, as it is said: “the back (וּרְחֹקָה) sea” (Deut. 11:24, 34:2), [which is translated into Aramaic as] אַבְרַעֵם אֲמִי, the western sea.

fifty cubits: These fifty cubits were not all closed off with hangings, because the entrance was there, but [there were] fifteen cubits of hangings for [one] shoulder of the entrance from here [from one side] and similarly for the second shoulder. There remained the width of the space of the entrance in between, [which was] twenty cubits. This is what is said [in verse 16]: “And at the gate of the courtyard shall be a screen of twenty cubits,” [i. e.,] a screen for protection opposite the entrance, twenty cubits long, which equaled the width of the entrance.

The hangings on the shoulder [shall be] fifteen cubits, their pillars three and their sockets three.

their pillars three: Five cubits between [one] pillar and [another] pillar. Between the pillar that is at the beginning of the south, which stands at the southeastern corner, until the pillar that is [one] of the three in the east, there were five cubits. And from it [this pillar] to the second one [there was a space of] five cubits, and from the second to the third [were] five cubits, and likewise for the second [i.e., the northeastern] shoulder, and four pillars for the screen. Thus, there were ten pillars on the east, corresponding to the ten pillars on the west.

And on the second shoulder [there shall be] fifteen hangings, their pillars three and their sockets three.

.

.

The width of the court on the west side is to be seventy-five feet with hangings, with their ten posts and their ten bases. The width of the court on the east side, toward the sunrise, is to be seventy-five feet. The hangings on one side²⁵ of the gate are to be²⁶ twenty-two and a half feet long, with their three posts and their three bases. On the second side²⁷ there are to be²⁸ hangings twenty-two and a half feet long, with their three posts and their three bases.

^{25tn} The word literally means "shoulder." The next words, "of the gate," have been supplied here and in v. 15. The east end would contain the courtyard's entry with a wall of curtains on each side of the entry (see v. 16).

^{26tn} Here "will be" has been supplied.

^{27tn} Heb "shoulder."

^{28tn} Here the phrase "there will be" has been supplied.

The Geneva Bible
Kaplan Translation
NET Bible®

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the width of the yard (for) the edge of the sea are the slings of / forearms, their ten pillars and their ten footings, and the width of the yard (for) unto the edge of the east, unto the sunrise, is / forearms, and <fifteen> forearms are the slings (for) the shoulder piece, their three pillars and their three footings, and (for) the second shoulder piece are <fifteen> slings, their three pillars and their three footings,...

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.

For the width of the courtyard on the west side shall be hangings of ^[j]fifty cubits, with their ten pillars and their ten bases. The width of the courtyard on the ^[k]east side shall be fifty cubits. The hangings for the one ^[l]side of the gate shall be ^[m]fifteen cubits, with their three pillars and their three bases. And for the ^[n]other ^[o]side there shall be hangings of fifteen cubits, with their three pillars and their three bases.

^[j] Exodus 27:12 About 75 ft. or 23 m

^[k] Exodus 27:13 Lit *east side eastward*

^[l] Exodus 27:14 Lit *shoulder*

^[m] Exodus 27:14 About 23 ft. or 6.8 m

^[n] Exodus 27:15 Lit *second*

^[o] Exodus 27:15 Lit *shoulder*

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 *for* the breadth of the court at the west side *are* hangings of fifty cubits, their pillars ten, and their sockets ten. And *for* the breadth of the court at the east side, eastward, *are* fifty cubits. And the hangings at the side *are* fifteen cubits, their pillars three, and their sockets three. And at the second side *are* hangings fifteen cubits , their pillars three, and their sockets three.

The gist of this passage:
 12-15

Exodus 27:12a			
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
rôchab (בְּרוֹחַב) [pronounced <i>ROH-khab</i> ^v]	<i>breadth, width, expanse</i>	masculine singular construct	Strong's #7341 BDB #931
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פְּאַה) [pronounced <i>pay-AWH</i>]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
qela' (עֲלֵקָה) [pronounced <i>KEH-lahg</i>]	<i>a sling; sling stones; curtain, drape, hanging</i>	masculine plural noun	Strong's #7050 BDB #887
châmishîym (חֲמִישִׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
'ammôwth (אֲמוֹת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine singular noun	Strong's #520 BDB #52

Translation: The width of the court on the west side [is to be] 50 cubits...

The west side of the courtyard is 75' long.

Exodus 27:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ammûwd (דומע) [pronounced <i>gáhm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765
‘asârâh (הַרְשָׁע) [pronounced <i>gáh-saw-RAW</i>]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘eden (אֲדָן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc)</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
‘asârâh (הַרְשָׁע) [pronounced <i>gáh-saw-RAW</i>]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796

Translation: ...[with] ten pillars and ten bases.

There will be 10 pillars and 10 bases along the west wall of the courtyard.

Exodus 27:12 The width of the court on the west side [is to be] 50 cubits [with] ten pillars and ten bases. (Kukis mostly literal translation)

This reads more like a parts list rather than directions; the last verb was found at the beginning of v. 9.

The Tabernacle and Courtyard (a graphic); from [The 3D Bible Project](#); accessed January 2, 2021. The west wall is the one furthest from us, behind the Tabernacle.



Exodus 27:13			
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
rôchab (בְּחָר) [pronounced <i>ROH-khab</i>]	<i>breadth, width, expanse</i>	masculine singular construct	Strong's #7341 BDB #931
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346

Exodus 27:13			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pê'âh (פּאָה) [pronounced <i>pay-AWH</i>]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
qêdem (קֵדָם) [pronounced <i>KAY-dem</i>]	<i>east, antiquity, front, that which is before, aforeside; in front, mount of the East; ancient time, aforeside, ancient, from of old, earliest time; anciently, of old; beginning, a commencement; eastward, to or toward the east</i>	noun/adverb	Strong's #6924 BDB #869 & #870
miz ^e râch (מִזְרָח) [pronounced <i>miz^e-RAHKH</i>]	<i>eastward, towards the east, to the place of sun rising</i>	masculine singular noun with the hê locale	Strong's #4217 BDB #280
chămishîym (חֲמִשִּׁיִּם) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
'ammôwth (אֹמָת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine singular noun	Strong's #520 BDB #52

Translation: The width of the court on the east side [is to be] 50 cubits.

We have two different words translated east here and they are completely different words. Before even consulting a lexicon, my guess would be one refers to the rising of the sun and the other is the word for east. We have the word for *side* and the word qêdem (קֵדָם) [pronounced *KAY-dem*], which means *to the front*, and is commonly translated *east, eastward, east wind*. Together with the lâmed preposition, we would translate them *on the east side; or with reference to the east side*.

This is followed by the locative *he* [pronounced *hay*] meaning *toward* (directions are involved here). Then we have the noun miz^erâch (מִזְרָח) [pronounced *miz^e-RAHKH*] and it means *place of sunrise*.

Exodus 27:13 The width of the court on the east side [is to be] 50 cubits. (Kukis mostly literal translation)

On the east side, the corresponding length is the same. However, there is a gate on the east side (not mentioned specifically, but implied).

Exodus 27:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 27:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châmêsh (חַמֵּשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
‘âsar (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
‘ammôwth (אֲמוּתָה) [pronounced <i>ahm-MOHTH</i>]	<i>cubits</i> (18 inches)	feminine singular noun	Strong's #520 BDB #52
qela' (עֲלָה) [pronounced <i>KEH-lahg'</i>]	<i>a sling; sling stones; curtain, drape, hanging</i>	masculine plural noun	Strong's #7050 BDB #887
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâthêph (כַּתְּפָה) [pronounced <i>kaw-THAFE</i>]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine singular noun with the definite article	Strong's #3802 BDB #509

Many translations, at this point, insert the words *of the gate*.

Translation: On one side [of the gate there will be] 15 cubit [long] tarps...

The only thing which makes sense here is to insert the words *of the gate*; so we have an entry way, with hangings on both sides of it.

On one side of the gate, it is 22.5' and the same on the other side. That would make the opening (or gate) 45'.

Exodus 27:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ammûwd (אֲמוּדֵי) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765
sh ^o lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘eden (אֲדָנִים) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc)</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
sh ^o lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025

Translation: ...[hung upon] three pillars and three bases;...

3 pillars would hold up the curtains or hangings on one side of the gate.

Exodus 27:14 On one side [of the gate there will be] 15 cubit [long] tarps [hung upon] three pillars and three bases;... (Kukis mostly literal translation)

We are looking at both sides of the entrance; the word *shoulder* implies there are two of them. In between will be the gate or the entrance. Then entrance of the tabernacle, of Solomn's temple and Herod's temple all faced east.

Exodus 27:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâthêph (כַּתָּף) [pronounced <i>kaw-THAFE</i>]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	feminine singular noun with the definite article	Strong's #3802 BDB #509
shênîyth (שֵׁנִית) [pronounced <i>shay-NEETH</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
‘âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
qela' (עֲלָה) [pronounced <i>KEH-lahg'</i>]	<i>a sling; sling stones; curtain, drape, hanging</i>	masculine plural noun	Strong's #7050 BDB #887

Translation: ...and on the other side, 15 cubit [long] tarps...

We have 22.5' of curtains or hangings on the other side of the opening.

Exodus 27:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765

Exodus 27:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e lôshâh (שלשה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eden (אֵדֵן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
sh ^e lôshâh (שלשה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025

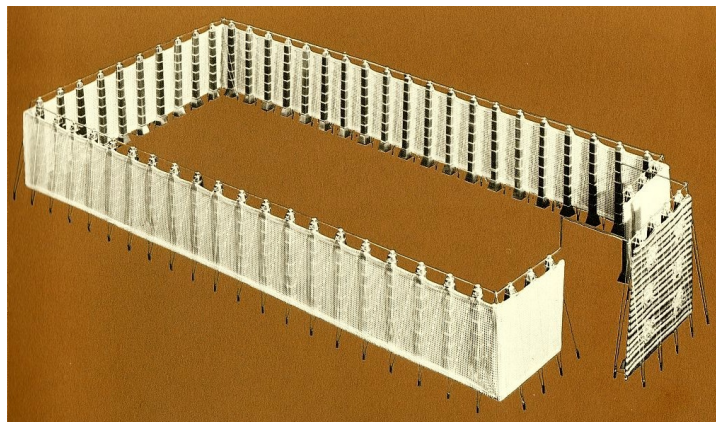
V. 14b = v. 15b.

Translation: ...[with] three pillars and three bases [for them to be draped upon].

Three pillars will hold those up.

Exodus 27:15 ...and on the other side, 15 cubit [long] tarps [with] three pillars and three bases [for them to be draped upon]. (Kukis mostly literal translation)

In the English, we would have put an entirely different structure on this portion of God's Word in order to convey what is occurring:



The Courtyard (a graphic); from [the Messianic Revolution](#); accessed January 2, 2021.

In the picture, the corner closest to us is the southeast corner; the northwest corner is the furthest from us. You can see that on each side of the opening, there are 3 pillars.

The Breadth of the Court [vv. 12–15]			
On the West Side:		On the East Side (Toward the Sun Rising):	
50 Cubits [in length]		50 cubits [in length]	
Pillars	10	15 cubits of hangings on one shoulder	15 cubits of hangings on the other shoulder
Bases	10	Pillars	3
		Bases	3

In this way, we keep with the brevity of the Hebrew, the lack of verbs. With a chart like this, we can be almost entirely literal and keep to the intention of the directions. I would love to see a translation where the bulk of the previous chapters are given in a chart form as above.

Exodus 27:12–15 The width of the court on the west side [is to be] 50 cubits [with] ten pillars and ten bases. The width of the court on the east side [is to be] 50 cubits. On one side [of the gate there will be] 15 cubit [long] tarps [hung upon] three pillars and three bases; and on the other side, 15 cubit [long] tarps [with] three pillars and three bases [for them to be draped upon]. (Kukis mostly literal translation)

Exodus 27:12–15 The width of the court is 75'. On the west side, there will be ten pillars and ten bases upon which the tarp for that side will be placed. On east side, there will be a gate, with 22.5' run of tarps on each side hung upon 3 pillars on 3 bases on each side. (Kukis paraphrase)

And for a gate of the courtyard a hanging, twenty cubits; violet and purple and dye of scarlet and fine linen twisted, a work of embroidery; their pillars four and their bases four.

Exodus
27:16

[There will be] a tarp for the gate of the courtyard, twenty cubits [in length], [using the colors] violet, purple and a dye of scarlet [for] the fine twisted linen [that you will use], the work of a [skilled] embroiderer. Four pillars and four bases [will be required for the opening].

The 30' gate will be a tarp made from fine linen fabric, with skilled embroidery using the colors of violet, purple and scarlet. Four pillars supported by four bases will hold up the tarp.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And for a gate of the courtyard a hanging, twenty cubits; violet and purple and dye of scarlet and fine linen twisted, a work of embroidery; their pillars four and their bases four.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And for the door of the court shall be an hanging of twenty cubits, of hyacinth, and purple, and vermillion, and fine linen twined, the work of the embroiderer; their pillars four and their bases four.
Targum (Pseudo-Jonathan)	And for the door of the court shall be a veil of ten cubits of hyacinth, and purple, and crimson, and fine linen twined, of embroidered work; their pillars four, and their foundations four.
Revised Douay-Rheims	And in the entrance of the court there shall be made a hanging of twenty cubits of violet and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work: it shall have four pillars with as many sockets.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	For the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; their pillars four, and their sockets four.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And for the gate of the court there shall be a hanging of twenty cubits of blue and purple and scarlet material and fine twined linen made of embroidered work; and their pillars shall be four and their sockets four.
Samaritan Pentateuch	And for the gate of the court [shall be] an hanging of twenty cubits, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework: [and] their pillars [shall be] four, and their copper sockets four. [v. 17 in the Samaritan Pentateuch.

Updated Brenton (Greek) And a veil for the door of the court, the height of it twenty cubits of blue linen, and of purple, and spun scarlet, and of fine linen spun with the art of the embroiderer; their pillars four, and their sockets four.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And across the doorway, a veil of twenty cubits of the best linen, made of needlework of blue and purple and red, with four pillars and four bases.
Easy English	Make a curtain, 9 metres long, for the open space where you go into the yard. Make it out of blue, purple and red material together with special white material. Choose a clever worker to make the curtain. Make four sticks that stand on four pieces of bronze for the curtain.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Make a curtain 20 cubits long to cover the entrance to the courtyard. Make that curtain from fine linen and blue, purple, and red yarn. Weave designs into that curtain. There must be four posts and four bases for that curtain.
God's Word™	"The entrance to the courtyard must have a 30-foot screen made from fine linen yarn, embroidered with violet, purple, and bright red yarn, hung on four posts set in four bases.
Good News Bible (TEV)	For the entrance itself there is to be a curtain 10 yards long made of fine linen woven with blue, purple, and red wool, and decorated with embroidery. It is to be supported by four posts in four bases.
The Message	At the door of the Courtyard make a screen thirty feet long woven from blue, purple, and scarlet stuff, with fine twisted linen, embroidered by a craftsman, and hung on its four posts and bases.
Names of God Bible	.
NIRV	"For the entrance to the courtyard, provide a curtain 30 feet long. Make it out of blue, purple and bright red yarn and finely twisted linen. Have someone who sews skillfully make it. Hang it on four posts. Each post must have a base.
New Simplified Bible	»Use four more of these posts for the entrance. Hang on them an embroidered curtain of fine linen ten yards long and woven with blue, purple, and red wool.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Use four more of these posts for the entrance way, then hang on them an embroidered curtain of fine linen ten yards long and woven with blue, purple, and red wool.
The Living Bible	"The entrance to the court will be a 30-foot-wide curtain, made of beautifully embroidered blue, purple, and scarlet fine-twined linen, and attached to four posts imbedded in their four sockets.
New Berkeley Version	.
New Life Version	Have an able workman make a curtain out of fine linen for the gate of the open space. It will be blue, purple and red, and as long as ten long steps. It will have four pillars with four bases.
New Living Translation	"For the entrance to the courtyard, make a curtain that is 30 feet long. [Hebrew 20 cubits [9.2 meters].] Make it from finely woven linen, and decorate it with beautiful embroidery in blue, purple, and scarlet thread. Support it with four posts, each securely set in its own base.
Unlocked Dynamic Bible	.

Unfolding Bible Simplified They must make a curtain from finely twined linen nine meters long for the entrance. A skilled weaver must embroider it with blue, purple, and red yarn. It must be supported by four posts, each one with a base under it.

Partially literal and partially paraphrased translations:

American English Bible 'The courtyard entrance must be a thirty-three-foot-high veil of blue [thread], purple [yarn], scarlet [cloth], and fine-spun embroidered linen. It should have four posts and four sockets.

Beck's American Translation .

Common English Bible For the gate into the courtyard there will be a screen thirty feet long, made of blue, purple, and deep red yarns and of fine twisted linen, decorated with needlework. It will have four posts with their four bases.

New Advent (Knox) Bible ...in between, at the gateway of the court, there will be hangings of twisted linen thread, embroidered with threads of blue and purple and scarlet twice-dyed, twenty cubits in length; these will have four posts, and as many sockets.

Translation for Translators They must make a curtain «30 feet/9 meters» long for the entrance. A skilled weaver must embroider it with blue, purple, and red yarn/thread. It must be «supported by/hung from» four posts, each one with a base under it.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible The gate of the courtyard shall be twenty cubits long, with a curtain embroidered with blue, purple, and scarlet yarn, and finely spun linen. It shall have four posts and four bases.

Conservapedia Translation For the gate of the court, make a gateway hanging twenty cubits long, made of corded cambric-sheen in violet, deep purple, and crimson, and covered with embroidery. Support this with four columns and socket.

Ferrar-Fenton Bible But for the gate of the court let there be a mask of twenty cubits, made of azure, and purple, and crimson, and blue, and red, and embroidered spun linen, with four standards and four sockets.

God's Truth (Tyndale) And in the gate of the court shall be a veil of twenty cubits: of jacinth, scarlet, purple and twined byss wrought with needle work, and four pillars with their four sockets.

HCSB .

International Standard V There is to be a screen of 30 feet [Lit. 20 cubits; or about 9.1 meters] of blue, purple, and scarlet material and fine woven linen, the work of an embroiderer, for the gate of the court, and it is to have four pillars and four sockets.

Jubilee Bible 2000 .

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Peter Pett's translation .

Unfolding Bible Literal Text The courtyard gate must be a curtain twenty cubits long. The curtain must be made of blue, purple, and scarlet material and fine twined linen, the work of an embroiderer. It must have four posts with four bases.

Unlocked Literal Bible .

Urim-Thummim Version And for the gate of the court will be a screen covering of 30 feet, made of blue, purple, scarlet, and finely twisted linen, skillfully woven with mixed colored needlework. There will be 4 pillars and 4 sockets.

Wikipedia Bible Project And for the gate of the courtyard a screen twenty cubits, cyan and magenta and second-weave wrought cloth, color-weaver's work, their columns four and their sockets four.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The gateway to the court is to consist of a curtain twenty cubits wide made of purple wool, violet shade and red, of crimson wool and fine twined linen, the work of a skilled embroiderer, carried on four posts set in their four bases.
The Heritage Bible	And a veil of twenty cubits <i>shall be</i> for the gate of the court, of blue, and purple, and bright crimson, and fine twisted linen, worked with embroidery, and their columns shall be four, and their foundations four.
New American Bible (2002)	.
New American Bible (2011)	At the gate of the court there shall be a variegated curtain, twenty cubits long, woven of violet, purple, and scarlet yarn and of fine linen twined. It shall have four columns and four pedestals.
New English Bible–1970	.
New Jerusalem Bible	Across the width of the court, on the west side, there must be fifty cubits of curtaining, with its ten poles and their ten sockets. The width of the court on the east side, facing the sunrise, must be fifty cubits, with fifteen cubits of curtaining on one side of the entrance, with its three poles and their three sockets, and on the other side of the entrance, fifteen cubits of curtaining, with its three poles and their three sockets; and for the gateway to the court there must be a twenty-cubit screen of finely woven linen embroidered with violet-purple, red-purple and crimson, with its four poles and their four socket. Vv. 12–14 are included for context.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“For the gateway of the courtyard there is to be a screen thirty feet made of blue, purple and scarlet yarn and finely woven linen. It should be in colors, the work of a weaver. It is to be on four posts in four sockets.
exeGesés companion Bible	And for the portal of the court, a covering of twenty cubits of blue and purple and scarlet and white twined linen, wrought with embroidery work: and their pillars four and their sockets four.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	“For the gate of the courtyard there is to be a 20 cubit curtain of blue, purple, scarlet and finely twisted linen, the work of a color weaver, along with their four pillars and their four bases.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	· AND A VEIL FOR THE DOOR OF THE COURT, THE HEIGHT OF IT OF TWENTY CUBITS OF BLUE LINEN, AND OF PURPLE, AND SPUN SCARLET, AND OF FINE LINEN SPUN WITH THE ARM OF THE EMBROIDERER; THEIR PILLARS FOUR, AND THEIR SOCKETS FOUR.
Awful Scroll Bible	The gate of the court drapes, twenty cubits; of violet, magenta, crimson, and scarlet, of being twined linen; the work of he being an embroiderer; their pillars four, and their sockets four.
Charles Thomson OT	.
Concordant Literal Version	For the gate of the court shall be a portiere of twenty cubits of blue, purple, double-dipped crimson and corded cambric, a handiwork of embroidery with their four columns and their four sockets.

Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And for the sha'ar (gate) of the Khatzer (Courtyard) shall be a Masach (Screen) of twenty cubits, of turquoise, and purple, and scarlet, and twisted linen, wrought with ma'aseh rokem (craft or work of embroidering); and their ammodim shall be four, and their sockets four.
Rotherham's <i>Emphasized B.</i>	And <for the gate of the court> a screen of twenty cubits, of blue, and purple, and crimson, and fine-twined linen, the work of an embroiderer,—their pillars four, and their sockets four.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	"The entry [^L gate] to the courtyard is to be a curtain [screen] thirty feet [^L twenty cubits] wide, made of fine linen with blue, purple, and red [scarlet] thread. Someone who can sew well is to sew designs on it [^L ...embroidered with needlework]. It is to be held up by four posts [pillars] on four bases.
Kretzmann's Commentary	And for the gate of the court, the great and only entrance, toward the east, shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework, the same material and workmanship as that used for the door-curtain of the Holy Place; and their pillars shall be four and their sockets four.
Syndein/Thieme The Voice	. The entrance to the court is to be a 30-foot fabric screen, made out of finely woven linen richly embroidered with blue, purple, and scarlet thread. It is to be held up by four posts set into four bases.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	The entrance of the enclosure shall [be covered] with a 20 cubit embroidered drape made of sky-blue, dark red, and crimson wool together with twisted linen. It shall have 4 pillars and 4 base. embroidered With pictures of animals (Josephus). pillars Some say that these were like all the others (Maaseh Choshev 5:8). Other sources state that they were covered with silver (Josephus).
NET Bible®	.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

A Faithful Version	And for the gate of the court <i>shall be</i> a screen of twenty cubits of blue and purple and scarlet, and fine-twined bleached <i>linen</i> worked with needlework, their pillars four and their sockets four.
Brenner's Mechanical Trans.	...and (for) the gate of the yard is a canopy of / forearms of blue and purple and kermes of scarlet and [twisted] linen, a work of embroidering, their four pillars and their four footings,...
Charles Thomson OT	And for the breadth of the court westward there shall be hangings of fifty cubits, their pillars ten and their bases ten. And for the breadth of the court eastward there shall be hangings of fifty cubits, their pillars ten and their bases ten. But on one side of the gateway, the length of the hangings shall be fifteen cubits, their pillars three

and their bases three; and for the other side of the gateway, the length of the hangings shall be fifteen cubits; their pillars three and their bases three: and for the gate of the court there shall be a curtain of twenty cubits long, made of blue and purple and scarlet yarn and cotton thread woven with a variety of embroidery; the pillars four and their bases four. Vv.12–15 are included for context.

C. Thompson (updated) OT Context Group Version English Standard Version

For the gate of the court there shall be a screen twenty cubits long, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework. It shall have four pillars and with them four bases.

Green’s Literal Translation Modern English Version Modern Literal Version Modern KJV

New American Standard B.

And for the gate of the courtyard there shall be a curtain of ^[p]twenty cubits, of ^[q]violet, purple, and scarlet material and fine twisted linen, the work of a ^[r]weaver, with their four pillars and their four bases.

[p] Exodus 27:16 About 30 ft. or 9 m

[q] Exodus 27:16 Or *bluish*; LXX *hyacinth* in color

[r] Exodus 27:16 Lit *variegator*, i.e., a *weaver in colors*

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

And for the gate of the court a covering of twenty cubits, blue, and purple, and scarlet, and twined linen, work of an embroiderer; their pillars four, their sockets four.

The gist of this passage:
16-17

Exodus 27:16a			
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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
sha’ar (שַׁעַר) [pronounced <i>SHAH-gahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong’s #8179 BDB #1044
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong’s #2691 & #2699 BDB #346

Exodus 27:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâçâk ^e (מָצָק) [pronounced <i>maw-SAWK^e</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular noun	Strong's #4539 BDB #697
'es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
'ammôwth (אֲמֹת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine singular noun	Strong's #520 BDB #52

Translation: [There will be] a tarp for the gate of the courtyard, twenty cubits [in length],...

This is the *gate* or the *entryway* to get into the courtyard. It will also be a hanging or a curtain, 30' long.

Exodus 27:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tekêleth (תְּלֵת) [pronounced <i>tek-AY-lehth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
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 (תֵּלַת/תֵּלַת/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 noun	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.

w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sheshîy/shêsh (שֵׁשׁ/שֵׁשׁ) [pronounced <i>shesh-EE/shaysh</i>]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)

Exodus 27:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâzar (שָׂזַר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
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 as a substantive	Strong's #7551 BDB #955

Translation: ...[using the colors] violet, purple and a dye of scarlet [for] the fine twisted linen [that you will use], the work of a [skilled] embroiderer.

Like many of the things associated with the Tabernacle, the colors violet, purple and scarlet will be used. The curtain will be made from a fine, twisted linen—still not sure what *twisted* means.

Whatever the design or the curtain, it is to be a skilled work of embroidery.

Courtyard Doorway (a photo of a mockup); from [Seeking Jesus](#); accessed January 3, 2021.

There was no design specified, interestingly enough. So the entryway is going to be very much the design of of an artisan. I find this interesting. So many things regarding the Tabernacle and its furniture are exacting; but there seems to be some room for human design. I am not certain exactly how to interpret this beyond the idea that God is creative; and since we are made in His image, we are creative as well.

Illustration: I have a friend of mine who worked for a taxing entity and, at least one time that I know of, he was tasked with the design and production of a tax form, and my recollection is, he was pretty jazzed by that. I was a math teacher, and I liked to write and design my own tests; and I liked to determine my own curriculum and my own way of teaching a thing, as well as the order of topics. This may not sound like much, but there were others who wanted all of us on the same page at the same time, religiously following whatever book we had chosen, good or bad. My point is, man has a creative side—some more than others—and this wants to break out.



Exodus 27:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ammûwd (דֹּמֶעַ) [pronounced <i>gahm- MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5982 BDB #765
’ar ^e bâ’âh (הָעֵבְרָא) [pronounced <i>ahr^e-baw- GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’eden (אֲדָנִי) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
’ar ^e bâ’âh (הָעֵבְרָא) [pronounced <i>ahr^e-baw- GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916

Translation: Four pillars and four bases [will be required for the opening].

This curtain is to be held up by four pillars sitting upon four bases.

Exodus 27:16 [There will be] a tarp for the gate of the courtyard, twenty cubits [in length], [using the colors] violet, purple and a dye of scarlet [for] the fine twisted linen [that you will use], the work of a [skilled] embroiderer. Four pillars and four bases [will be required for the opening]. (Kukis mostly literal translation)

I don't know exactly how the front was going to be, whether these will be curtains that will be drawn to one side or what. In any case, as we saw in v. 9, these colors represent our Lord Jesus Christ, His royalty, His deity and His death on our behalf. This is the only entryway. The color *blue* here might possibly be *violet*.

The Door to the Courtyard (a picture of a model); from [Albany Missionary Baptist Church](#); accessed January 3, 2021.

As you can see, the design varies dramatically from model to model.

Most of the graphics which I looked at lifted up one of those curtains so that people might enter into the courtyard.



Exodus 27:16 The 30' gate will be a tarp made from fine linen fabric, with skilled embroidery using the colors of violet, purple and scarlet. Four pillars supported by four bases will hold up the tarp. (Kukis paraphrase)

These two verses represent different thoughts, but I placed them together anyway.

All pillars of the courtyard around have an adding of connectors silver; their hooks silver and their bases copper.

Exodus
27:17

All of the pillars around the courtyard [will have] silver connecting rods; their hooks [will be made of] silver and their bases [made of] copper.

All of the pillars in the courtyard will have been connected with silver rods. The hooks on the posts will be made of silver and the bases made out of bronze.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	All pillars of the courtyard around have an adding of connectors silver; their hooks silver and their bases copper.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	All the pillars round about the court shall be (united) with rods of silver, their hooks shall be of silver and their bases of brass.
Targum (Pseudo-Jonathan)	All the pillars of the court round about shall be united with silver rods; their hooks of silver, and their foundations of brass.
Revised Douay-Rheims	All the pillars of the court round about shall be garnished with plates of silver, silver heads and sockets of brass.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	All the pillars of the court around shall be filleted with silver; their hooks of silver, and their sockets of brass.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	All the pillars round about the court shall be filleted with silver; their hooks shall be of silver and their sockets of brass.
Samaritan Pentateuch	All the pillars round about the court [shall be] filleted with silver; their hooks [shall be of] silver, and their sockets [of] brass.
Updated Brenton (Greek)	All the pillars of the court round about overlaid with silver, and their hooks silver and their brass sockets.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	All the pillars round the open space are to have silver bands, with hooks of silver and bases of brass.
Easy English	Make small pieces of silver to fix the curtains on all the sticks round the yard. Every stick must stand in a small piece of bronze.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	All the posts around the courtyard must be joined with silver curtain rods. The hooks on the posts must be made from silver, and the bases for the posts must be bronze.
God's Word™	All the posts around the courtyard should have silver bands, silver hooks, and bronze bases.
Good News Bible (TEV)	All the posts around the enclosure are to be connected with silver rods, and their hooks are to be made of silver and their bases of bronze.
The Message	All the posts around the Courtyard are to be banded with silver, with hooks of silver and bases of bronze..
Names of God Bible	.
NIRV	All the posts that are around the courtyard must have silver bands and hooks. They must also have bronze bases.

New Simplified Bible .

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Use four more of these posts for the entrance way, then hang on them an embroidered curtain of fine linen ten yards long and woven with blue, purple, and red wool. The curtains that surround the courtyard must be two and a half yards high and are to be hung from the bronze posts with silver hooks and rods. (Vv. 17–19)
The Living Bible	All the posts around the court are to be connected by silver rods, using silver hooks, the posts being imbedded in solid bronze bases.
New Berkeley Version	.
New Life Version	All the pillars around the open space will have silver hooks, silver rings, and their bases of brass.
New Living Translation	All the posts around the courtyard must have silver rings and hooks and bronze bases.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	All the posts around the courtyard must have bands of silver around them. The clasps must be made of silver, and the bases must be made of bronze.

Partially literal and partially paraphrased translations:

American English Bible	All the courtyard posts are to be overlaid with silver, with silver caps and bronze sockets.
Beck's American Translation	.
Common English Bible	All the posts around the courtyard will have silver bands, silver hooks, and copper bases.
New Advent (Knox) Bible	All the posts of the court must be plated with silver, and have capitals of silver, and sockets of bronze.
Translation for Translators	All the posts around the courtyard must be connected with metal rods covered with silver. The clasps/fasteners must be made of silver, and the bases must be made of bronze.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	All the posts around the courtyard shall have silver bands, silver hooks, and bronze bases.
Conservapedia Translation	All the columns surrounding the court shall have silver molding; their hooks shall be made of silver, and their sockets made of copper.
Ferrar-Fenton Bible	All the standards around the court shall have silver connecting rods and pins of silver, and sockets of brass.
God's Truth (Tyndale)	All the pillars round about the court shall be hooped with silver, and their knobs of silver, and their sockets of brass.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	All the courtyard posts must have silver rods, silver hooks, and bronze bases.
Unlocked Literal Bible	.

Urim-Thummim Version .
 Wikipedia Bible Project All the columns of the courtyard around leafed with silver, their hooks silver, and their sockets copper.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) All the posts enclosing the court are to be connected by silver rods; their hooks are to be of silver, their bases of bronze.
 The Heritage Bible All the columns all around the court *shall be* banded with silver; their hooks *shall be* of silver, and their foundations bronze.
 New American Bible (2002) "All the columns around the court shall have bands and hooks of silver, and pedestals of bronze.
 New American Bible (2011) .
 New English Bible—1970 .
 New Jerusalem Bible All the poles round the court must be connected by silver rods; their hooks must be of silver and their sockets of bronze.
 New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible (*Maftir*) All the posts all the way around the courtyard are to be banded with silver and to stand in sockets of bronze.
 exeGesés companion Bible All the pillars around the court attach with silver; their hooks of silver and their sockets of copper.
 Hebraic Roots Bible .
 Israeli Authorized Version .
 Kaplan Translation All the pillars of the outer enclosure shall have silver hoops, silver hooks, and copper bases.
 The Scriptures 1998 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible ALL THE PILLARS OF THE COURT ROUND ABOUT OVERLAID WITH SILVER, AND THEIR CHAPTERS SILVER AND THEIR BRASS SOCKETS.
 Awful Scroll Bible The pillars of the circuit of the court, are to be attached to silver, their hooks silver and their sockets bronze.
 Charles Thomson OT .
 Concordant Literal Version On all the columns around the court the connections shall be of silver, their hooks of silver, and their sockets of copper.
 Darby Translation .
 exeGesés companion Bible .
 Orthodox Jewish Bible All the amudim around the Khatzer (Courtyard) shall be banded with kesef; their hooks shall be of kesef, and their sockets of nechoshet.
 Rotherham's *Emphasized B.* ||All the pillars of the court round about|| to be joined with cross-rods of silver, and their hooks of silver,—and their sockets of bronze.
 Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible All the pillars (support poles) around the court shall be joined together with silver rods; their hooks shall be of silver and their sockets of bronze.

Young's Literal Translation All the pillars of the court round about are filleted with silver, their pegs are silver, and their sockets brass.

The gist of this passage:

Exodus 27:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
‘ammûwd (עַמּוּד) [pronounced <i>‘ahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural construct	Strong's #5982 BDB #765
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
çâbîyb (בִּיב) [pronounced <i>saw^p-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
châshaq (חֲשֵׁק) [pronounced <i>khaw-SHAK</i>]	<i>being join together; adding silver connectors</i>	masculine plural, Pual participle	Strong's #2836 BDB #365
What appears to be the meaning is, silver hooks or connectors are added to the thing (here, in Exodus 27:17, to the poles).			
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: All of the pillars around the courtyard [will have] silver connecting rods;...

It appears that the pillars will have some sort of connectors—I am assuming at the top—which allows for them to be connected to one another. Some understand these to be silver rods, running from post to post. Others seem to understand these to be more like a silver chain, stretched tight.

Exodus 27:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wâw (וּ) [pronounced <i>vawv/wow</i>]	<i>hook, nail, pin, peg</i>	masculine plural noun (this is the name of the 6 th Hebrew letter); with the 3 rd person masculine plural suffix	Strong's #2053 BDB #255
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun; pausal form	Strong's #3701 BDB #494

Exodus 27:17b			
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
'eden (עֵדֵן) [pronounced EH-dehn]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #134 BDB #10
n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

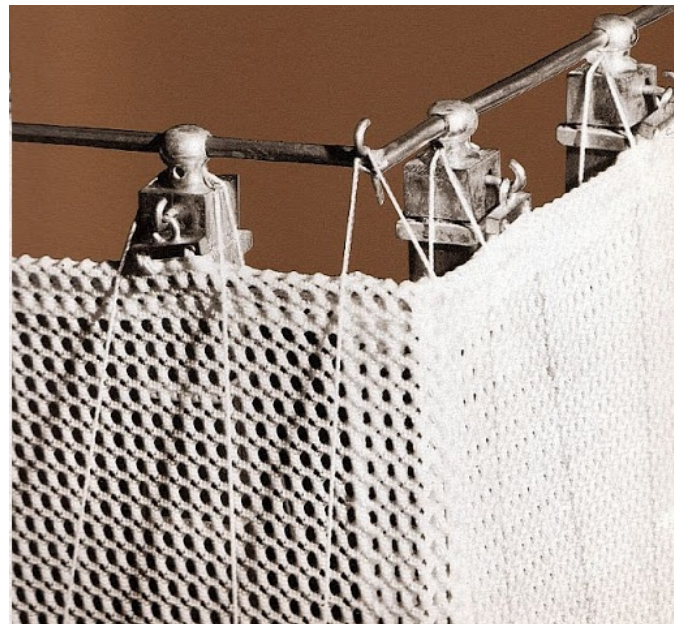
Translation: ...their hooks [will be made of] silver and their bases [made of] copper.

The are silver hooks or pegs; and the bases are all made of copper.

Exodus 27:17 All of the pillars around the courtyard [will have] silver connecting rods; their hooks [will be made of] silver and their bases [made of] copper. (Kukis mostly literal translation)

Pillars and Curtain (photo of a mockup); from [the Scriptures](#); accessed January 3, 2021. This is one of the few illustrations to show silver curtain rods running between the posts.

These rods and hooks which hold up the hangings, are made of silver; silver represents redemption and the colored hangings are the perfect righteousness of Jesus Christ. The fine white linen hangings represent the righteousness which is expected of us.



The support or the base for the court is bronze—judgement laid upon Jesus Christ. The **foundation** for our redemption is His death upon the cross.

Exodus 27:17 All of the pillars in the courtyard will have been connected with silver rods. The hooks on the posts will be made of silver and the bases made out of bronze. (Kukis paraphrase)

Exodus 27:16–17 The 30' gate will be a tarp made from fine linen fabric, with skilled embroidery using the colors of violet, purple and scarlet. Four pillars supported by four bases will hold up the tarp. All of the pillars in the courtyard will have been connected with silver rods. The hooks on the posts will be made of silver and the bases made out of bronze. (Kukis paraphrase)

A length of the courtyard a hundred in the cubit, and width fifty in the fifties, and height five cubits. Fine linen twisted and their bases [are made of] copper. All utensils of the Tabernacle for every work of his and all his pegs and all pegs of the courtyard [are] copper.

Exodus
27:18–19

The courtyard [measures] 100 cubits long by fifty [cubits] wide by five cubits high. [You will use] fine twisted linen fabric [for the walls] as well as copper bases. All the utensils of the Tabernacle [are designed for] its every function. All its pegs and all the pegs of the courtyard [are to be made of] copper.

The courtyard is to measure 150' x 75' x 22.5'. Throughout, you will use fine twisted linen for the fabric walls as well as bronze for the various bases. All of the utensils for the Tabernacle are designed with a specific purpose. The pegs used throughout will be made of bronze.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A length of the courtyard a hundred in the cubit, and width fifty in the fifties, and height five cubits. Fine linen twisted and their bases [are made of] copper. All utensils of the Tabernacle for every work of his and all his pegs and all pegs of the courtyard [are] copper.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	The length of the court, one hundred cubits, and the breadth fifty, and the height five cubits, of fine linen twined, and their bases of brass. All the vessels of the tabernacle, and all its service, and all its utensils, and all the pins of the court shall be of brass.
Targum (Pseudo-Jonathan)	The length of the court one hundred cubits, and the breadth fifty on the west and fifty on the east, and the height five cubits, of fine linen twined, and their foundations of brass. All the vessels of the tabernacle in all its service, and all the pins of the court around, of brass.
Revised Douay-Rheims	In length the court shall take up a hundred cubits, in breadth fifty, the height shall be of five cubits, and it shall be made of fine twisted linen, and shall have sockets of brass. All the vessels of the tabernacle for all uses and ceremonies, and the pins both of it, and of the court, you shall make of brass.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	The length of the court shall be one hundred cubits, and the breadth fifty every where, and the height five cubits, of fine twined linen, and their sockets of brass. All the instruments of the Tabernacle in all its service, and all its pins, and all the pins of the court, shall be of brass.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	The length of the court shall be a hundred cubits, the breadth fifty everywhere, and the height five cubits of fine twined linen and their sockets of brass. All the vessels of the tabernacle in all the service thereof and all the pins thereof and all the tent-pins of the court shall be of brass.
Samaritan Pentateuch	The length of the court [shall be] an hundred cubits, and the breadth fifty cubits, and the height five cubits [of] fine twined linen, and their sockets [of] brass you make. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, [shall be of] brass. And you make coverings of blue and purple and crimson twined, to cover in them holiness. Vv. 19–20 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And the length of the court <i>shall be</i> a hundred <i>cubits</i> on each side, and the breadth fifty on each side, and the height five cubits of fine linen spun, and their sockets of

brass. And all the furniture and all the instruments and the pins of the court *shall be* of brass.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The open space is to be a hundred cubits long, fifty cubits wide, with sides five cubits high, curtained with the best linen, with bases of brass. All the instruments for the work of the House, and all its nails, and the nails of the open space are to be of brass.
Easy English	The yard must be 46 metres long and 23 metres wide. Make the curtains out of good linen, 2¼ metres long and with pieces of bronze to stand on. Make everything of bronze that you will use in the tabernacle. This includes the small sharp sticks that fix the tent and the yard to the ground.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The courtyard should be 100 cubits long and 50 cubits wide. The wall of curtains around the courtyard should be 5 cubits high. The curtains must be made from fine linen. The bases under the posts must be bronze. All the tools, tent pegs, and other things used in the Holy Tent must be made from bronze. And all the pegs for the curtains around the courtyard must be made from bronze.
God's Word™	.
Good News Bible (TEV)	The enclosure is to be 50 yards long, 25 yards wide, and 2 1/2 yards high. The curtains are to be made of fine linen and the bases of bronze. All the equipment that is used in the Tent and all the pegs for the Tent and for the enclosure are to be made of bronze.
The Message	The Courtyard is to be 150 feet long and seventy-five feet wide. The hangings of fine twisted linen set on their bronze bases are to be seven and a half feet high. All the tools used for setting up The Holy Dwelling, including all the pegs in it and the Courtyard, are to be made of bronze.
Names of God Bible	The courtyard should be 150 feet long, 75 feet wide, and 7½ feet high, with curtains made of fine linen yarn and with bronze bases. "All the things for the tent, no matter how they're used, including all the pegs for the tent and the courtyard, must be made of bronze.
NIRV	The courtyard must be 150 feet long and 75 feet wide. It must have curtains that are made out of finely twisted linen. They must be seven feet six inches high. The posts must have bronze bases. Make out of bronze all the other things used for any purpose in the holy tent. That includes all the tent stakes for the tent and the courtyard.
New Simplified Bible	»The courtyard should be one hundred and fifty feet long, seventy-five feet wide, and seven and one half feet high. The curtains should be made of fine linen yarn and with copper bases. »Regardless of how they are used all the things for the tent must be made of copper. Even the pegs for the tent and the courtyard must be made of copper.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Use four more of these posts for the entrance way, then hang on them an embroidered curtain of fine linen ten yards long and woven with blue, purple, and red wool. The curtains that surround the courtyard must be two and a half yards high and are to be hung from the bronze posts with silver hooks and rods. The rest

The Living Bible	<p>of the equipment for the sacred tent must be made of bronze, including the pegs for the tent and for the curtain surrounding the courtyard. (Vv. 16–19)</p> <p>So the entire court will be 150 feet long and 75 feet wide, with curtain walls 7½ feet high, made from fine-twined linen.</p> <p>“All utensils used in the work of the Tabernacle, including all the pins and pegs for hanging the utensils on the walls, will be made of bronze.</p>
New Berkeley Version New Life Version	<p>.</p> <p>The open space will be as long as fifty long steps, as wide as twenty-five long steps, and as high as a man raises his hand. It will have curtains of fine linen and the bases will be brass. All the tools used in the meeting tent, all its nails, and all the nails for the open space will be made of brass.</p>
New Living Translation	<p>So the entire courtyard will be 150 feet long and 75 feet wide, with curtain walls 7½ feet high, [Hebrew <i>100 cubits</i> [46 meters] <i>long and 50 by 50</i> [23 meters] <i>wide and 5 cubits</i> [2.3 meters] <i>high.</i>] made from finely woven linen. The bases for the posts will be made of bronze.</p> <p>“All the articles used in the rituals of the Tabernacle, including all the tent pegs used to support the Tabernacle and the courtyard curtains, must be made of bronze.</p>
Unlocked Dynamic Bible Unfolding Bible Simplified	<p>.</p> <p>The whole courtyard, from the east entrance to the west end, must be forty-six meters long and twenty-three meters wide, and the curtains that enclose it must be two and one-third meters high. All the curtains must be made of fine linen, and all the bases under the posts must be made of bronze. All the things that are not made of gold that are to be used inside the sacred tent and in the courtyard, and all the tent pegs to support the sacred tent and the curtains, must be made of bronze.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘So the length of the courtyard will be a hundred and sixty-three feet, its width should be eighty-two feet, and its height must be eight feet... all of fine spun linen mounted on sockets of bronze.</p> <p>And all the furnishings, instruments, and pins for the courtyard are [to be made of] bronze.</p>
Beck’s American Translation Common English Bible	<p>.</p> <p>The courtyard will be one hundred fifty feet long and seventy-five feet wide. Its walls’ height will be seven and a half feet of fine twisted linen and its copper bases. All the dwelling’s equipment for any use and all its tent pegs and all the courtyard’s tent pegs will be made of copper.</p>
New Advent (Knox) Bible	<p>Thus the court will occupy a space a hundred cubits long and fifty wide, and the enclosure, of twisted linen thread with bronze sockets underneath, will be five cubits in height.</p> <p>All the appurtenances the tabernacle needs for its various purposes and ceremonies, and all the pegs for making the enclosure and the tabernacle itself fast, must be made of bronze.</p>
Translation for Translators	<p>The whole courtyard, <i>from the east entrance to the west end</i>, must be «50 yards/44 meters» long, and the curtains that enclose it must be «7-1/2 feet/2.3 meters» high. All the curtains must be made of fine linen, and all the bases <i>under the posts</i> must be made of bronze. All the things <i>that are not made of gold</i> that are to be used inside the Sacred Tent and in the courtyard, and all the tent pegs to support the Sacred Tent and the curtains, must be made of bronze.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>The length of the court shall be a hundred cubits, and the width fifty, and the height five cubits, to be covered with corded cambric-sheen, supported on copper sockets.</p>
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	All the vessels used in service for this tabernacle, including all of the pegs inside, and all pegs used in the court, shall be made of copper.
Ferrar-Fenton Bible	The length of the court a hundred cubits, and the breadth fifty by fifty: and the height five cubits of spun linen with standards of brass; with all the furniture of the Sanctuary, and all the service, and all its nails, and all the nails of the court of brass.
God's Truth (Tyndale)	The length of the court, shall be an hundred cubits, and the breadth fifty, and the height five, and the hangings shall be of twined byss and the sockets of brass. And all the vessels of the habitation to all manner service and the pins thereof: yea and the pins also of the court, shall be brass.
HCSB	The length of the courtyard is to be 150 feet, the width 75 feet at each end, and the height 7½ feet, ^[o] all of it made of finely spun linen. The bases of the posts must be bronze. All the tools of the tabernacle for every use and all its tent pegs as well as all the tent pegs of the courtyard are to be made of bronze. ^[o] Exodus 27:18 Lit be 100 by the cubit, and the width 50 by 50, and the height five cubits
International Standard V	The length of the court is to be 150 feet, [Lit. 100 cubits; or about 45.7 meters] the width 75 feet, [Lit. the width 50 by 50 (I.e. 50 cubits on the east side and 50 cubits on the west side)] and the height seven and a half feet, [Lit. five cubits; or about 2.3 meters] with the hangings [The Heb. lacks with the hangings] of fine woven linen, and the sockets of bronze. All the utensils of the tent for its service, all its pegs, and all the pegs for the court shall be of bronze.”
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	The length of the courtyard will be one hundred cubits and the width fifty cubits [Or “fifty with fifty.” Some suggest that the word for cubits has been accidentally omitted and the number fifty repeated in the Hebrew text. Others suggest that repetition of the number is original and indicates that the two ends of the courtyard are the same size] and the height five cubits, of finely twisted linen, with their bronze bases. Bronze will be for all the equipment of the tabernacle in all its service and all its pegs [Literally “hands”] and all the pegs [Literally “hands”] of the courtyard.
NIV, ©2011	The courtyard shall be a hundred cubits long and fifty cubits wide, ^[g] with curtains of finely twisted linen five cubits ^[h] high, and with bronze bases. All the other articles used in the service of the tabernacle, whatever their function, including all the tent pegs for it and those for the courtyard, are to be of bronze. ^[g] Exodus 27:18 That is, about 150 feet long and 75 feet wide or about 45 meters long and 23 meters wide ^[h] Exodus 27:18 That is, about 7 1/2 feet or about 2.3 meters
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	The length of the court will be 150 feet by 75 feet wide and the finely twisted linen curtains will be 7 1/2 feet high, and their base sockets will be made of brass. All the vessels of the Tabernacle in all its service and all the tent pegs (besides all the tent pegs of the court) will be made of brass.
Wikipedia Bible Project	And the length of the courtyard is one hundred cubits and width fifty and fifty, and its height five cubits-- sixfold wrought cloth, and their sockets copper. For all the implements of the dwelling, in all its workings, and all its pegs and all the pegs of the courtyard, copper.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The length of the court is to be one hundred cubits, its width fifty cubits, its height five cubits. All the hangings are to be made of fine twined linen, and their bases of bronze. All the furnishings for whatever use in the tabernacle, all the pegs of it and of the court, must be of bronze. Rev 21:19; Ezk 40:5
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The Heritage Bible	.
New American Bible (2002)	The enclosure of the court is to be one hundred cubits long, fifty cubits wide, and five cubits high. Fine linen twined must be used, and the pedestals must be of bronze. All the fittings of the Dwelling, whatever be their use, as well as all its tent pegs and all the tent pegs of the court, must be of bronze.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	The length of the court must be one hundred cubits, its width fifty cubits and its height five cubits. All the curtaining must be made of finely woven linen, and their sockets of bronze. All the accessories for general use in the Dwelling, all its pegs and all the pegs of the court, must be of bronze.
New RSV	.
Revised English Bible–1989	The length of the court is to be a hundred cubits, and the breadth fifty, and the height five cubits, with hangings of finely woven linen and with bronze sockets throughout. All the equipment needed for serving the Tabernacle, all its pegs and those of the court, will be of bronze.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The length of the courtyard is to be 150 feet and the width seventy-five feet everywhere; with the height seven-and-a-half feet. The tapestries and screen are to be of finely woven linen, and the sockets are to be of bronze. "All the equipment needed for every kind of service in the tabernacle, as well as the tent pegs for the tabernacle and for the courtyard, are to be of bronze.
exeGesés companion Bible	The length of the court, a hundred cubits and the width, fifty everywhere and the height, five cubits of white twined linen and their sockets of copper. All the instruments of the tabernacle in all their service; and all the stakes - all the stakes of the court, of copper.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	The length of the enclosure shall be 100 cubits, and its width shall be 50 cubits. [The pillars holding the hangings] of twined linen shall be 5 cubits high, and their bases shall be made of copper. All the equipment used to make the tabernacle shall be made out of copper. The stakes [for the tabernacle itself], and all the stakes for the enclosure shall also be made of copper.
	50 cubits Literally, '50 x 50 cubits.' Some say that this indicates that the open space in front of the Tabernacle was 50 x 50 cubits (Rashi).
	5 cubits 7 1/2 feet. This was the width of the hangings, and the height of the poles holding them (Rashi; Josephus). There is another opinion that they were 5 cubits taller than the tabernacle, and therefore a total of 15 cubits (22 1/2') high (Zevachim 59b, 60a; Maaseh Choshev 5:2; see Exodus 38:14).
	stakes The bottoms of the curtains were tied to these stakes with ropes so that they would not blow in the wind (Bareitha 5; Rashi; Rashbam; Chizzkuni). Other sources indicate that ropes were attached to these pegs or stakes, and tied to the upper ends of the beams to prevent them from swaying in the wind (Josephus 3:6:2).

The Scriptures 1998 .
Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .
Awful Scroll Bible . The length of the court is to be a hundred cubits, and the breadth fifty by fifty, and the height five cubits, of being twined linen, and their sockets bronze. The utensils of the dwelling place, for the service, and their pins and the pins of the court, are to be bronze.

Charles Thomson OT .
Concordant Literal Version . The length of the court shall be a hundred cubits, and the width fifty by fifty, and its rise five cubits, of corded cambric, and their copper sockets.
All the furnishings of the tabernacle for all its service and all its pegs, and all the pegs of the court shall be of copper.

Darby Translation .
exeGeser's companion Bible .
Orthodox Jewish Bible . The length of the Khatzer (Courtyard) shall be a hundred cubits, and the width fifty by fifty, and the height five cubits of twisted linen, and their sockets of nechoshet. All the vessels of the Mishkan in all the avodah (service) thereof, and all the pegs thereof, and all the pegs of the Khatzer (Courtyard), shall be of nechoshet.

Rotherham's *Emphasized B.* [The length of the court] a hundred cubits, and [the breadth] fifty throughout, and [the height] five cubits, of fine twined linen,—and their sockets, of bronze. <All the utensils of the habitation, throughout all the service thereof,—and all the pins thereof, and all the pins of the court> of bronze.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible . The courtyard must be one hundred fifty feet [^L one hundred cubits] long and seventy-five feet [^L fifty cubits] wide, with a wall of curtains around it seven and one-half feet [^L five cubits] high, made of fine linen. The bases in which the posts [pillars] are set must be bronze. All the things used in the Holy Tent [utensils of the Tabernacle] and all the tent pegs for the Holy Tent [Tabernacle] and the wall around the courtyard must be made of bronze.

Kretzmann's Commentary . The length of the court shall be an hundred cubits and the breadth fifty everywhere, wherever one chose to measure, and the height five cubits of fine twined linen, and their sockets of brass.
All the vessels of the Tabernacle in all the service thereof, as they were employed in sacrificial worship, and all the pins thereof, the pegs to which the ropes of the Tabernacle were fastened, and all the pins of the court, the pegs which held the guy ropes of the posts, shall be of brass.

Syndein/Thieme .
The Voice . The courtyard itself is to be 150 feet long and 75 feet wide. The finely woven linen panels should be seven and a half feet high *including the height of the bronze bases*. As for the items used in the ceremonies held in the congregation tent and the tent pegs used both inside and outside the tent, they are to be made of bronze.

Bible Translations with Many Footnotes:

The Complete Tanach . The length of the courtyard [shall be] one hundred cubits and the width fifty by fifty [cubits]. The height [of the hangings] shall be five cubits of twisted fine linen, and their sockets [shall be of] copper.

The length of the courtyard: the north[ern] and the south[ern sides] from east to west were one hundred cubits.

and the width fifty by fifty: The courtyard in the east was fifty [cubits] by fifty [cubits] square-for the Mishkan was thirty [cubits] long and ten [cubits] wide. He [Moses] placed its entrance on the east, at the edge of the outer fifty [cubits] of the length of the courtyard. Thus, it [the Mishkan] was all in the inner fifty [cubits of the courtyard], and its length ended at the end of thirty [cubits of the inner fifty]. Hence, there was a space of twenty cubits behind it, between the hangings in the west and the curtains of the rear of the Mishkan. The Mishkan was ten cubits wide in the center of the width of the courtyard. Thus, it had twenty cubits of space to the north and to the south- from the hangings of the courtyard to the curtains of the Mishkan-and similarly to the west. And [there was] a courtyard of fifty by fifty [cubits] in front of it [These are the outer fifty cubits, which faced the entrance of the Mishkan.] -[from Eruv. 23b, Baraita Melecheth HaMishkan, ch. 5]

The height...five cubits: [i.e.,] the height of the partitions of the courtyard, which was the width of the hangings.

and their sockets [shall be of] copper: [This is mentioned] to include the sockets of the screen, so that you would not say [that] copper sockets were mentioned only in regard to the pillars of the hangings, but the sockets of the [pillars of the] screen were of another kind [i.e., a different material]. So it appears to me that for this [reason], they [the copper sockets] were repeated.

All the implements of the Mishkan for all its labor, and all its pegs and all the pegs of the courtyard [shall be] copper.

All the implements of the Mishkan: that were required for its assembling and its disassembling, e.g., sledge hammers to drive in the pegs and the pillars.

the pegs: [These were] like copper bars, made for the curtains of the tent and for the hangings of the courtyard, tied with cords all around [them] at their bases [i.e., at the bases of the curtains and the hangings], so that the wind would not lift them up. But I do not know whether they [the pegs] were driven into the ground or whether they were tied [with cords] and hung-their [heavy] weight weighted down the bottoms of the curtains so that they would not move in the wind. I say, however, that their name [i.e., pegs] indicates that they were driven into the ground. Therefore, they were called תֹּדָתִי, and this verse supports me [my assertion]: “a tent that shall not fall, whose pegs (וַיִּתְדֵתִי) shall never be moved” (Isa. 33:20).

The length of the courtyard is to be one hundred fifty feet³¹ and the width seventy-five feet,³² and the height of the fine twisted linen hangings³³ is to be³⁴ seven and a half feet, with their bronze bases. All³⁵ the utensils of the tabernacle used³⁶ in all its service, all its tent pegs, and all the tent pegs of the courtyard are to be made of bronze.³⁷

³¹tn Heb “a hundred cubits.”

³²tn Heb “fifty.” The text has “and the width fifty [cubits] with fifty.” This means that it is fifty cubits wide on the western end and fifty cubits wide on the eastern end.

³³tn Here “hangings” has been supplied.

³⁴tn Here the phrase “is to be” has been supplied.

³⁵tn Heb “to all”; for use of the preposition לָ (l) to show inclusion (all belonging to) see GKC 458 §143.e.

³⁶tn Here “used” has been supplied.

³⁷sn The tabernacle is an important aspect of OT theology. The writer’s pattern so far has been: ark, table, lamp, and then their container (the tabernacle); then the altar and its container (the courtyard). The courtyard is the place of worship where the people could gather – they entered God’s courts. Though the courtyard may not seem of much interest to current readers, it did interest the Israelites. Here the sacrifices were made, the choirs sang, the believers offered their praises, they had their sins forgiven, they came to pray, they

appeared on the holy days, and they heard from God. It was sacred because God met them there; they left the “world” (figuratively speaking) and came into the very presence of God.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...the length of the yard is a hundred (by) the forearm, and the width is / (by) the forearms , and the height is five forearms, with [twisted] linen and their footings of copper, to all the items of the dwelling, in all his service, and all his tent pegs, and all the tent pegs of the yard are copper,...

Charles Thomson OT The length of the court shall be a hundred cubits on each side, and the breadth fifty cubits at each end, and the height of the cotton hangings five cubits. And the bases shall be of brass, and all the implements and all the utensils and all the pins of the court shall be of brass.

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. .

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

The length of the court shall be one hundred cubits, the width fifty to fifty, and the height five cubits, made of fine twisted linen, and its sockets of bronze. All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, shall be of bronze.

Webster’s Bible Translation .

World English Bible .

Young’s Literal Translation

The length of the court is a hundred by the cubit, and the breadth fifty by fifty, and the height five cubits, of twined linen, and their sockets are brass, even all the vessels of the tabernacle, in all its service, and all its pins, and all the pins of the court, are brass.

The gist of this passage:

18-19

Exodus 27:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾôrek ^e (אָרֵךְ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong’s #753 BDB #73
châtsêr (חֲצֵר) [pronounced khaw-TZAR]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong’s #2691 & #2699 BDB #346

Exodus 27:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
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
'ammôwth (אֹמָת) [pronounced ahm-MOHTH]	<i>cubits (18 inches)</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 (רֹחַב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular noun	Strong's #7341 BDB #931
châmishîym (מֵיִשְׁמֵ) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
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
châmishîym (מֵיִשְׁמֵ) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
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
qôwmâh (קוֹמָה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular noun	Strong's #6967 BDB #879
châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
'ammôwth (אֹמָת) [pronounced ahm-MOHTH]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52

Translation: The courtyard [measures] 100 cubits long by fifty [cubits] wide by five cubits high. ...

This appears to be a summation; and that surprises me, since most of this stuff is clearly made known already.

The courtyard is measure 150' x 75' and it will be 22.5' high.

Exodus 27:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheshîy/shêsh (שֶׁשׁ־יָשָׁן) [pronounced shesh-EE/shaysh]	<i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1010 (& #1058?)
shâzar (שָׂזַר) [pronounced shaw-ZAHR]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'eden (אֲדָן) [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
n ^e chôsheth (נְחֹשֶׁת) [pronounced n ^e -KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

Translation: ...[You will use] fine twisted linen fabric [for the walls] as well as copper bases.

God reiterates that the nice fine linen will be used and copper bases will be used (they may have been bronze or brass).

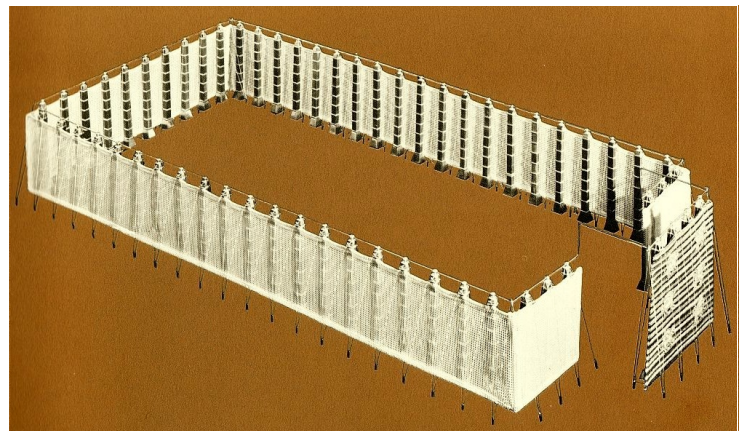
Exodus 27:18 The courtyard [measures] 100 cubits long by fifty [cubits] wide by five cubits high. [You will use] fine twisted linen fabric [for the walls] as well as copper bases. (Kukis mostly literal translation)

This summarizes the overall dimensions. This information may or may not have been given to Moses with verbs and in full sentences. At this point, he was guided by the Holy Spirit to record the information; almost a shopping list, if you will. Notice that the height of the tabernacle is above the height of the walls of the outer court. People must be able to see the tabernacle; just as people must be able to see Jesus Christ, as it were. However, the walls were high enough to preserve the privacy of the worshipers inside.

The Courtyard Wall (a graphic); from [RMI Ministries](#); accessed January 3, 2021. Some representations have the opening as being forward 6' or so from the Tabernacle itself. I do not recall those directions being given anywhere in this record.

Jesus, teaching: **I am the door. If anyone enters by Me, he will be saved and will go in and out and find pasture.** (John 10:9; ESV; capitalized)

Entering into the courtyard was a picture of salvation.



Exodus 27:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>lee</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>koh</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
k ^e lîy (כְּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘ăbôdâh (עֲבֹדָה) [pronounced <i>gu^b-vo-DAWH</i>]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5656 & #5647 BDB #715

Translation: All the utensils of the Tabernacle [are designed for] its every function.

Everything made for the Tabernacle was designed to be used.

Exodus 27:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>koh</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâthêd (יָתֵד) [pronounced <i>yaw-THADE</i>]	<i>pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3489 BDB #450
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 27:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâthêd (יָתֵד) [pronounced yaw-THADE]	<i>pin, stake, nail, peg; tent pin, tent stake; nail, pin (figuratively); pin (used in weaving)</i>	feminine plural construct	Strong's #3489 BDB #450
châtsêr (חֲצֵר) [pronounced khaw-TZAR]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
n ^o chôsheth (נְחֹשֶׁת) [pronounced n ^o -KHOH-sheth]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638

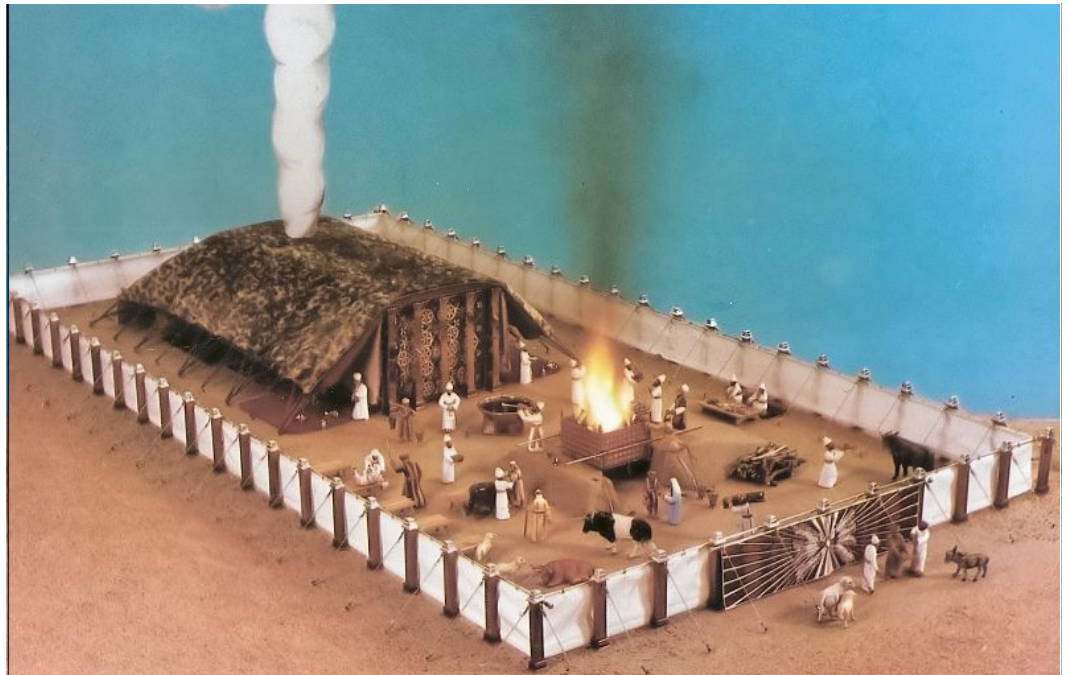
Translation: All its pegs and all the pegs of the courtyard [are to be made of] copper.

I do not know the difference between the pegs used in the courtyard and just the plain pegs. I assume the other pegs are those used for the curtains around the Tabernacle itself.

Exodus 27:19 All the utensils of the Tabernacle [are designed for] its every function. All its pegs and all the pegs of the courtyard [are to be made of] copper. (Kukis mostly literal translation)

Bronze speaks of judgement and the pegs are embedded in the earth, so that which is connected to the earth is judged. The utensils used for the altar are also bronze. The building of the court of the tabernacle was completed in Ex. 38:9–20.

Exodus 27:18–19 The courtyard [measures] 100 cubits long by fifty [cubits] wide by five cubits high. [You will use] fine twisted linen fabric [for the walls] as well as copper bases. All the utensils of the Tabernacle [are designed for] its every function. All its pegs and all the pegs of the courtyard [are to be made of] copper. (Kukis mostly literal translation)



Exodus 27:18–19 The courtyard is to measure 150' x 75' x 22.5'. Throughout, you will use fine twisted linen for the fabric walls as well as bronze for the various bases. All of the utensils for the Tabernacle are designed with a specific purpose. The pegs used throughout will be made of bronze. (Kukis paraphrase)

The Fully Functioning Tabernacle and Courtyard (a photo of a mockup); from **RMI ministries**; accessed January 3, 2021.

From RMI ministries: *Although the details of the Tabernacle in this image may be incorrect, the image does show a good idea of the priests and people going about the business of the offerings.*¹⁷

This model represents the finished work of what we have been studying for two chapters.

Chapter Outline

Charts, Graphics and Short Doctrines

Oil and the Responsibility of Aaron and His Descendants

I had to add in a great many additional words in the mostly literal translation and the not-so-literal translation. I believe that I have retained the meaning; but I am concerned that I may have introduced information which is not here. Nothing in my translation violates what we know about the priesthood; but I am not sure if I captured the gist of the translation below.

Twice in this passage, after dividing up this passage into sections, I moved a few words from one section to another. This is something which I rarely do; but after putting a translation together, such movement of text seemed reasonable.

One very important place where I am uncertain is, I have placed a portion of v. 21 with v. 20. Most of the time when verses are divided, they are done so logically and with good reason. Perhaps this is a rare exception?

I include these notes because, on the one hand, I think I have a good translation here; but, on the other, I am worried it might be inaccurate. I have seen several translations after I made mine, and they have a very similar understanding of this passage (particularly v. 21).

And you will command sons of Israel and they will take unto you oil of an olive, pure; beaten for light to cause to ascend light continuously in a Tent of Meeting, from outside, which [is] upon law. Will set in order Aaron and his sons from evening as far as morning to faces of Y^ehowah, a statute forever, for their generations from with sons of Israel.”

Exodus
27:20–21

You will command the sons of Israel and they will bring pure, beaten olive oil to you for the lamp to cause to ascend a light continuously in the Tent of Meeting, outside [the veil], which [is] beside [the Ark of] Testimony. Aaron and his sons will organize [and tend to these things] from evening until morning before Yehowah—[this is] a statute forever, to [all] generations [who] proceed from the sons of Israel.”

You, Moses, will command the sons of Israel to bring to you pure, beaten olive oil for the lamp which will provide light continuously for the Tent of Meeting, outside the veil, which is next to the Ark of Testimony. It will be the responsibility of Aaron and his descendants to organize and oversee these things from morning til night before Jehovah God. This will be a regulation forever, for every generation which follows, in order to serve all the sons of Israel.”

¹⁷ From <http://www.rmi-ministries.com/The-Tabernacle-3.htm> accessed January 3, 2021.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you will command sons of Israel and they will take unto you oil of an olive, pure; beaten for light to cause to ascend light continuously and in a Tent of Meeting, from outside, which [is] upon law. Will set in order Aaron and his sons from evening as far as morning to faces of Y ^e howah, a statute forever, for their generations from with sons of Israel.”
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)	. . AND thou shalt instruct the sons of Israel to bring to thee the pure oil of olives, beaten, to illuminate, that the lamps may burn continually. In the tabernacle of ordinance, without the veil that is before the testimony, Aharon and his sons shall set it in order from evening to morning before the Lord; a perpetual statute for the generations of the sons of Israel.
Targum (Pseudo-Jonathan)	And thou shalt instruct the sons of Israel to bring the pure olive oil, beaten, for illumination, that the lamps may burn continually. In the tabernacle of the covenant, without the veil that is before the testimony, Aharon and his sons shall set it in order from evening until morning before the Lord, an everlasting statute to your generations of the house of Israel.
Revised Douay-Rheims	Command the children of Israel that they bring you the purest oil of the olives, and beaten with a pestle: that a lamp may burn always, In the tabernacle of the testimony without the veil that hangs before the testimony. And Aaron and his sons shall order it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their successions among the children of Israel.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "You shall command the B'nai Yisrael, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. In the Tabernacle, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before Mar-Yah: it shall be a statute forever throughout their generations on the behalf of the B'nai Yisrael.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And you shall command the children of Israel that they bring you pure olive oil from beaten olives for the light, so that the lamps may burn always. In the tabernacle of the congregation outside the veil which is before the testimony, Aaron and his sons shall set them in order burning from evening to morning before the LORD; it shall be a statute for ever to your generations from the children of Israel.
Samaritan Pentateuch	All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, [shall be of] brass. And you make coverings of blue and purple and crimson twined, to cover in them holines. And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.
Updated Brenton (Greek)	And command the children of Israel, and let them take for you refined pure olive oil beaten to burn for light, that a lamp may burn continually in the tabernacle of the testimony, outside the veil that is before the ark of the Covenant, shall Aaron and his sons burn it from evening until morning, before the Lord — it is a perpetual ordinance throughout your generations of the children of Israel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Give orders to the children of Israel to give you clear olive oil for the lights, so that a light may be burning there at all times.</p> <p>Let Aaron and his sons put this in order, evening and morning, before the Lord, inside the Tent of meeting, outside the veil which is before the ark; this is to be an order for ever, from generation to generation, to be kept by the children of Israel.</p>
Easy English	<p>Olive oil for the lampstand</p> <p>Command the Israelites to bring you clean oil from fresh olives. This oil is to burn in the lamps. They must always give light. Aaron and his sons must keep a light in the lamps from evening until morning. Put these lights in the Tent of Meeting. They are for the Lord to see. Put them outside the curtain that hangs in front of the Covenant Box. You must make this a rule for the Israelites. It is a rule also for those who are not yet born.</p>
Easy-to-Read Version–2001	<p>"Command the people of Israel to bring the best olive oil. Use this oil for the lamp that must be lit each evening. Aaron and his sons will have the job of caring for the lamp. They will go into {the first room of} the Meeting Tent. This is outside {the room with} the Agreement that is behind the curtain {that separates the two rooms}. In this place they will make sure the lamp continues burning before the Lord from evening till morning. The people of Israel and their descendants must obey this law forever."</p>
Easy-to-Read Version–2006	<p>"Command the Israelites to bring their best olive oil for the lamp that must be lit each evening. This lamp is in the first room of the Meeting Tent, outside the curtain for the room where the Agreement is. Aaron and his sons will make sure this lamp is burning before the LORD every day from evening until morning. The Israelites and their descendants must obey this law forever.</p>
<p><i>God's Word™</i> Good News Bible (TEV)</p>	<p>"Command the people of Israel to bring you the best olive oil for the lamp, so that it can be lit each evening. Aaron and his sons are to set up the lamp in the Tent of my presence outside the curtain which is in front of the Covenant Box. There in my presence it is to burn from evening until morning. This command is to be kept forever by the Israelites and their descendants.</p>
<i>The Message</i>	<p>"Now, order the Israelites to bring you pure, clear olive oil for light so that the lamps can be kept burning. In the Tent of Meeting, the area outside the curtain that veils The Testimony, Aaron and his sons will keep this light burning from evening until morning before God. This is to be a permanent practice down through the generations for Israelites."</p>
Names of God Bible	<p>Lamps in the Tent</p> <p>"For the lighting, you must command the Israelites to bring you pure, virgin olive oil so that the lamps won't go out. In the tent of meeting outside the canopy where the words of my promise are, Aaron and his descendants must keep the lamps lit in Yahweh's presence from evening until morning. This is a permanent law among the Israelites for generations to come."</p>
NIRV	<p>Oil for the Lampstand</p> <p>"Command the Israelites to bring you clear oil made from pressed olives. Use it to keep the lamps burning and giving light. Aaron and his sons must keep the lamps burning in the tent of meeting. The lamps will be outside the curtain in front of the tablets of the covenant law. The lamps must be kept burning in front of the Lord from evening until morning. This is a law for the Israelites that will last for all time to come.</p>
New Simplified Bible	<p>»Command the Israelites that the lighting must be provided by pure virgin olive oil so that the lamps will not go out.</p> <p>»Keep the lamps lit in the tent of meeting outside the canopy where the words of my covenant are. Aaron and his descendants must keep the lamps lit in Jehovah's presence from evening until morning. This is a long lasting law among the Israelites for generations to come.</p>

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Command the people of Israel to supply you with the purest olive oil. Do this so the lamp will keep burning in front of the curtain that separates the holy place from the most holy place, where the sacred chest is kept. Aaron and his sons are responsible for keeping the lamp burning every night in the sacred tent. The Israelites must always obey this command.
The Living Bible	Light for the Tabernacle “Command the people of Israel to bring you pure oil of pressed olives for the light, to keep the lamps burning continually. The lampstand will stand in the Tabernacle, in front of the inner curtain that shields the Ark of the Covenant.[g] Aaron and his sons must keep the lamps burning in the Lord’s presence all night. This is a permanent law for the people of Israel, and it must be observed from generation to generation.
New Berkeley Version	.
New Life Version	Care of the Lamp-Stand “Tell the people of Israel to bring you clear oil of beaten olives for the light, so a lamp may burn all the time. In the meeting tent, outside the curtain which is in front of the Law, Aaron and his sons will take care of it from evening until morning before the Lord. It will be a law forever for the people of Israel.
New Living Translation	“Instruct the people of Israel to bring you pure olive oil to use in the lamps of the Tabernacle, to burn there continually. Aaron and his sons shall place this eternal flame in the outer holy room, tending it day and night before the Lord, so that it never goes out. This is a permanent rule for the people of Israel.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Command the Israelite people that they must bring to you the best kind of pure olive oil to burn in the lamp. They must bring this oil to you so that the lamp is always burning. Outside the curtain of the tabernacle, where the sacred chest of Yahweh is kept, Aaron and his sons must take care to keep the lamps burning every day from evening to morning. The Israelite people must obey this regulation throughout all future generations.”

Partially literal and partially paraphrased translations:

American English Bible	‘Now, give instructions to the children of IsraEl and have them bring you pure, refined olive oil that has been beaten for burning in a lamp, so the lamps can be kept burning continually inside the Tent of Proofs, but outside of the veil that hides the Chest of the Sacred Agreement. Aaron and his sons must keep them burning all night long before Jehovah. This is the rule that must be followed through all generations of the children of IsraEl.’
Beck’s American Translation	.
Common English Bible	Olive oil for the lampstand You must require the Israelites to bring you pure oil of crushed olives for the light so that the lamp may be set up to burn continually. In the meeting tent, outside the veil that hangs in front of the covenant document, Aaron and his sons will tend the lamp from evening to morning in the Lord’s presence. It will be a permanent regulation for the Israelites in every generation.
New Advent (Knox) Bible	Bid the Israelites supply thee with olive oil, pure as when the pestle brayed it, so that there may be a lamp burning perpetually in the tabernacle that bears record of me,[3] before the veil that hides the place of record. Aaron and his sons are to set

it out there, so that it may burn in the Lord’s presence till daybreak. This is a custom the Israelites are to observe in every generation.

[3] Here, and wherever it appears, the phrase used in the Hebrew text means rather ‘the tabernacle, which is the meeting-place (between God and man)’.

Translation for Translators

Command the Israeli people that they must bring to you the best kind of olive oil to *burn in the lamps*. *They must bring this oil to you continually*, in order that the lamps can burn continually. They must put the lampstand outside of the curtain which is in front of the *sacred chest which contains the stone slabs on which I have written my commandments*. Aaron must take care of the lamps. *After he dies*, his descendants must do this work. The lamps are to burn every night, from evening until morning. The Israeli people must obey this regulation throughout all future generations.”

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

<p>Instruct the Sons of Israel to bring you pure lamp oil pressed from olives, enough for the lamp to remain lit at all times.</p>	<p>This oil needed to come from the first pressing.</p>
<p>In the tabernacle of the congregation, beyond the curtain that protects the Ark of the Covenant, Aaron and his sons shall order the lamp to be lit from evening until morning before the Lord: it shall be an unending ordinance for their descendants to follow on behalf of the Sons of Israel.</p>	

Ferrar-Fenton Bible

"You shall further command the children of Israel that they-must bring to you pure pressed olive oil for the lamps, for a continual offering, in the pavilion of the Testimony, outside the veil which is over the evidences, providing it for Aaron and his sons to serve till the morning before the **EVER-LIVING**, as an everlasting institution for their descendants, among the children of Israel.

God’s Truth (Tyndale)

And command the children of Israel that they give the pure oil olive beaten for the lights to pour always into the lamps. In the tabernacle of witness without the veil which is before the witness: And Aaron and his sons shall dress it both even and morning before the Lord: And it shall be a duty for ever unto your generations after you: to be given of the children of Israel.

HCSB

The Lampstand Oil

“You are to command the Israelites to bring you pure oil from crushed olives for the light, in order to keep the lamp burning continually. In the tent of meeting outside the veil that is in front of the testimony, Aaron and his sons are to tend the lamp from evening until morning before the Lord. This is to be a permanent statute for the Israelites throughout their generations.

International Standard V

The Oil for the Lamp

“And you are to command the Israelis to bring you pure olive oil, extracted by hand, [Lit. beaten; i.e. the olives were crushed in a mortar rather than pressed in an olive press] for the light in order to keep the lamp burning [Lit. going up] continually. In the Tent of Meeting, outside the curtain that is before the Testimony, Aaron and his sons shall maintain [Lit. arrange] the lamp stand [Lit. it] from evening until morning in the Lord’s presence. It is to be a perpetual ordinance from generation to generation among the Israelis.”

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

Instructions for Making Oil for the Lampstand

“And you will command the Israelites, [Literally “sons/children of Israel”] and they will bring to you pure, beaten olive oil for the light, to cause a lamp to burn continually. In the tent of assembly outside the curtain that is before the testimony, Aaron and his sons will arrange it, from evening until morning, before Yahweh as a lasting statute throughout their generations from the Israelites. [Literally “sons/children of Israel”].

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Oil for the Lampstand

“Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning. In the tent of meeting, outside the curtain that shields the ark of the covenant law, Aaron and his sons are to keep the lamps burning before the Lord from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come.

Peter Pett’s translation
Unfolding Bible Literal Text

.
You must command the people of Israel to bring olive oil, pure and pressed, for the lamps so they may burn continually. In the tent of meeting, outside the curtain that is in front of the tabernacle that contains the ark of testimony, Aaron and his sons must keep the lamps burning before Yahweh, from evening to morning. This requirement will be a lasting statute throughout the generations of the people of Israel.

Unlocked Literal Bible
Urim-Thummim Version

.
And you will command the children of Israel that they bring to you pure beaten olive oil for the light, to cause the burning lamp to ascend up continually before the Tabernacle in its Appointed Place. And outside the veil, which is before the testimony, Aaron and his sons will keep the lamp burning from sunset to sunrise before YHWH. This is a statute for the ages of time throughout their generations on behalf of the children of Israel.

Wikipedia Bible Project

And you will command the sons of Israel, and they will take to you pure olive oil, beaten, for light: to raise up an eternal flame. In the event tent outside the curtain which is on the testimony, Aaron and his sons will set it up from evening until night, before Yahweh, an eternal law for their generations, toward the children of Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011)

Oil for the Lamps.

You shall command the Israelites to bring you clear oil of crushed olives, to be used for the light, so that you may keep lamps burning always.^c

From evening to morning Aaron and his sons shall maintain them before the LORD in the tent of meeting, outside the veil which hangs in front of the covenant. This shall be a perpetual statute for the Israelites throughout their generations.

c. [27:20–21] Lv 24:1–4.

New English Bible–1970

You yourself are to command the Israelites to bring you pure oil of pounded olives ready for the regular mounting of the lamp. In the Tent of the Presence Or Tent of Meeting outside the Veil that hides the Tokens, Aaron and his sons shall keep the lamp in trim from dusk to dawn before the LORD. This is a rule binding on their descendants among the Israelites for all time.

New Jerusalem Bible

'You will order the Israelites to bring you pure pounded olive oil for the light, and to keep a lamp burning all the time.

Aaron and his sons will tend it in the Tent of Meeting, outside the curtain hanging in front of the Testimony, from dusk to dawn, before Yahweh. This is a perpetual decree for all generations of Israelites.'

New RSV

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Haftarah T'rumah: M'lakhim Alef (1 Kings) 5:26(12)– 6:13 B'rit Hadashah suggested readings for Parashah T'rumah: Messianic Jews (Hebrews) 8:1–6; 9:23–24; 10:1 Parashah 20: Tetzaveh (You are to order) 27:20 –30:10 “You are to order the people of Isra'el to bring you pure oil of pounded olives for the light, and to keep a lamp burning continually. Aharon and his sons are to put it in the tent of meeting, outside the curtain in front of the testimony, and keep it burning from evening until morning before Adonai. This is to be a permanent regulation through all the generations of the people of Isra'el.</p>
exeGeses companion Bible	<p>And misvah the sons of Yisra El to take pure olive oil pestled for the light to holocaust the lamp continually. In the tent of the congregation outside the veil, in front of the witness, Aharon and his sons arrange it from evening to morning at the face of Yah Veh: - an eternal statute to their generations on the behalf of the sons of Yisra El.</p>
Hebraic Roots Bible Israeli Authorized Version Kaplan Translation	<p>. . <i>Oil for the Lamp</i> You, [Moses], must command the Israelites to bring you clear illuminating oil, made from hand crushed olives, to keep the lamp constantly burning. Aaron and his sons shall arrange for [the lamps to burn] from evening until morning in God's presence, in the Communion Tent, outside the cloth partition that conceals the [Ark of] Testimony. It is a rule for all time that [this oil shall come] from the Israelites. <i>hand crushed...</i> In a mortar (Menachoth 86b; Rashi). <i>Communion Tent</i> See note on Exodus 25:22, 33:7. Or, 'meeting tent,' since the Israelites would gather around it (Radak, s.v.ya'ad). The Hebrew word mo'ed here can also be related to eduth, since both share the same root, and hence it can be translated, 'Testimony Tent.' Following the usual meaning of the word mo'ed, the expression can also be rendered, 'Festive Tent.' <i>commune</i> (Ibn Janach; cf. Targum). Or, 'I will meet with you at set times' (Rashi; Radak, Sherashim). [Note from Exodus 25:22] <i>Meeting Tent</i> Or, 'Tent of Study' (Onkelos). Although the same term, Ohel Moed, is used, it is not the Communion Tent mentioned earlier. Or, 'communion tent,' since God communed with Moses in that tent until the Tabernacle was erected (Ibn Ezra). Or, 'He took the Tabernacle....' before the enclosure was set up (Ibid.). Moses was in the 'Meeting Tent' from Yom Kippur until the Tabernacle was erected (Rashi). Some say that he was there 40 days from 18 Tammuz on (Ramban). [Note from Exodus 33:7] <i>Testimony</i> See Exodus 25:16. The word eduth which we translated as 'testimony' can also be translated as 'communion' or 'token of communion.' See note, this verse, 'Communion Tent.' “And you, you are to command the children of Yisra'el to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.</p>

“In the Tent of Appointment, outside the veil which is before the Witness, Aharon and his sons are to tend it from evening until morning before הויה – a law forever to their generations, from the children of Yisra’el.

Tree of Life Version

“Also you are to command Bnei-Yisrael, that they are to bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. In the Tent of Meeting, outside the curtain which is before the Testimony, Aaron and his sons will set it in order, to burn from evening to morning before Adonai. It will be a statute forever throughout their generations, on behalf of Bnei-Yisrael.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

· AND DO YOU CHARGE THE CHILDREN OF ISRAEL, AND LET THEM TAKE FOR YOU REFINED PURE OLIVE-OIL BEATEN TO BURN FOR LIGHT, THAT A LAMP MAY BURN CONTINUALLY
IN THE TABERNACLE OF THE TESTIMONY, OUTSIDE THE VEIL THAT IS BEFORE THE ARK OF THE COVENANT, SHALL AARON AND HIS SONS BURN IT FROM EVENING UNTIL MORNING, BEFORE JESUS. IT IS AN ORDINANCE CONTINUING UNTIL THE END OF TERM THEREOF, THROUGHOUT YOUR GENERATIONS OF THE CHILDREN OF ISRAEL.

Awful Scroll Bible

Even was you to give charge to the sons of Isra-el, and you was to take from them pure oil of the olive, that is beaten, to stir up the lamps with light, sustainedly. In the tent of the appointed place, without the veil, at the testimony, Aaron and his sons were to arrange, from evening till morning, turned before Jehovah; the prescription for the continual generations of the sons of Isra-el.

Charles Thomson OT
Concordant Literal Version

·
As for you, you shall instruct the sons of Israel that they shall take to you pure olive oil, pounded, for the luminary, to kindle the lamp regularly.
In the tent of appointment, outside of the curtain which shall be over the testimony, Aaron and his sons shall arrange it from evening until morning before Yahweh. It shall be an eonian statute throughout their generations, for the sons of Israel.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

·
·
TETZAVVEH
And thou shalt command the Bnei Yisroel, that they bring thee pure pressed [T.N. not pounded, that the oil would be pure] shemen zayit (olive oil) for the ohr, to kindle the Ner Tamid (Perpetual Lamp).
In the Ohel Moed outside the Parochet, which is before the Edut, Aharon and his banim shall arrange it from eved to boker before Hashem; it shall be a chukkat olam unto their dorot from the Bnei Yisroel.

Rotherham’s *Emphasized B.*

||Thou thyself|| therefore, shalt command the sons of Israel, that they bring unto thee—pure, beaten olive-oil, for giving light,—that the lamp may lift up its flame [continually]. <In the tent of meeting, outside the veil which is by the testimony>^d shall Aaron and his sons order it, from evening until morning, before Yahweh,—a statute age-abiding, to their generations, from the sons of Israel.
^dCp. xxvi. 33.

Third Millennium Bible

·

Expanded/Embellished Bibles:

The Amplified Bible

“You shall command the Israelites to provide you with clear oil of beaten olives for the light, to make a lamp burn continually [every night]. In the Tent of Meeting [of God with His people], outside the veil which is in front of the [ark of the] Testimony [and sets it apart], Aaron [the high priest] and his sons shall keep the lamp burning

from evening to morning before the Lord. It shall be a perpetual statute [to be observed] throughout their generations on behalf of the Israelite.

The Expanded Bible

Oil for the Lamp

“Command the ·people [^lsons/T children] of Israel to bring you pure olive oil, made from ·pressed [or pounded] olives, to keep the lamps on the lampstand burning [^lregularly; or continually]. Aaron and his sons must keep the lamps burning before the Lord from evening till morning. This will be in the Meeting Tent, outside the curtain which is in front of the ·Ark [Covenant; Testimony; Treaty]. The Israelites and their descendants must obey this ·rule [statute; ordinance; requirement] ·from now on [^lthroughout their generations].

Kretzmann’s Commentary

And thou shalt command the children of Israel that they bring thee pure oil olive beaten for the light to cause the lamp to burn always. The oil used in the Tabernacle was not that pressed out of olives by stamping with the feet or by means of an oil-press, but that which flowed from the ripe olives after they were cut or bruised. This oil was pure and clear, and therefore served well for burning in the Holy Place. In the Tabernacle of the Congregation without the veil, which is before the testimony, before the Ark of the Covenant, Aaron and his sons shall order it from evening to morning before the Lord, the lamps burned from the time of the evening sacrifice till the next morning. The Tabernacle is here for the first time called the "tent of meeting," because the Lord met with the representatives of the people when He communicated with them from the mercy-seat. It shall be a statute forever unto their generations on the behalf of the children of Israel. This refers both to the furnishing of the oil on the part of the people and to the lighting of the lamps on the part of the priests. Just as the children of Israel were to be reminded that their light was not to be quenched as long as they remained in the covenant of the Lord, so we Christians should remember that the light of our faith should ever be visible in good works.

Syndein/Thieme
The Voice

Direct the Israelites to bring you oil from olives whipped until it is clear in order to keep the lamps burning continually *and producing the best light possible*. From dusk till dawn—inside the tent but outside the veil shrouding the most holy place—Aaron and his sons are to keep the lamps burning in My presence. This directive stands forever and must be carried out by the *priests and* people of Israel throughout all generations.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually.

pure: Without sediment, as we learned in Men. (86a): “He allows it to ripen at the top of the olive tree, etc.”

crushed: He must crush the olives in a mortar, but he may not grind them in a mill, so that they will not contain sediment. After he has extracted the first drop [of oil], he places them [the olives] into a mill and grinds them. The [resulting] second oil is unfit for the menorah but is fit for meal offerings, as it is said: “crushed for lighting,” but not crushed for meal offerings. -[from Men. 86a]

to kindle the lamps continually: Heb. תִּלְעֶקֶל, lit., to cause to rise. [The kohen] shall light it until the flame rises by itself. -[from Shab. 21a]

continually: Heb. דִּמְתָּ. [Since it burns] every night, it is called דִּמְתָּ, as you say: “a continual burnt offering” (דִּמְתָּ תִּלְעַ) (Exod. 29:42, Num. 28:6), [which is called “continual”] although it is [offered up] only from day to day. Similarly, concerning the flat pan meal offering [of the Kohen Gadol, the word] דִּמְתָּ is mentioned although it is [offered up] only half in the morning and [the other] half in the evening. [The word] דִּמְתָּ mentioned concerning the showbread (Exod. 25:30), however, [literally] means from Sabbath to Sabbath [i.e., continually].

In the Tent of Meeting, outside the dividing curtain that is in front of the testimony, Aaron and his sons shall set it up before the Lord from evening to morning; [it shall be] an everlasting statute for their generations, from the children of Israel.

from evening to morning: Give it its measure so that it will burn from evening to morning. And the Sages estimated [that this is] a half of a log [between 6 and 10.6 fl. oz.] for the long nights of Teveth, and similarly for all the nights. If any of it remains, it does not matter. [from Men. 89a]

The Geneva Bible
Kaplan Translation
NET Bible®

Offering the Oil

“You are to command the Israelites that they bring³⁸ to you pure oil of pressed olives for the light, so that the lamps³⁹ will burn⁴⁰ regularly.⁴¹ In the tent of meeting⁴² outside the curtain that is before the testimony, Aaron and his sons are to arrange it from evening⁴³ to morning before the Lord. This is to be a lasting ordinance among the Israelites for generations to come.⁴⁴”

^{38tn} The form is the imperfect tense with the vav showing a sequence with the first verb: “you will command...that they take.” The verb “take, receive” is used here as before for receiving an offering and bringing it to the sanctuary.

^{39tn} Heb “lamp,” which must be a collective singular here.

^{40tn} The verb is unusual; it is the Hiphil infinitive construct of עָלָה (‘alah), with the sense here of “to set up” to burn, or “to fix on” as in Exod 25:37, or “to kindle” (U. Cassuto, Exodus, 370).

^{41sn} The word can mean “continually,” but in this context, as well as in the passages on the sacrifices, “regularly” is better, since each morning things were cleaned and restored.

^{42tn} The LXX has mistakenly rendered this name “the tent of the testimony.”

^{43sn} The lamps were to be removed in the morning so that the wicks could be trimmed and the oil replenished (30:7) and then lit every evening to burn through the night.

^{44sn} This is the first of several sections of priestly duties. The point is a simple one here: those who lead the worship use the offerings of the people to ensure that access to God is illumined regularly. The NT will make much of the symbolism of light.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you, you will direct the sons of **"Yisra'el"** ^{He turns El aside}, and they will take to you the refined and crushed oil of the olive (for) the luminary, to make the lamp go up continually, in the tent of the appointed place, outside the tent curtain, which is upon the evidence, **"Aharon"** ^{Light bringer}, and his sons, will arrange him, from the evening until the morning <in front of> **"YHWH"** ^{He is}, a ritual of a distant time (for) their generations, from the sons of **"Yisra'el"** ^{He turns El aside},...

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

The Oil for the Lamp

You shall command the children of Israel that they bring you pure oil of olive pressed for the light, to cause the lamp to burn continually. In the tent of meeting,

outside the veil which is before the testimony, Aaron and his sons shall arrange it from evening to morning before the Lord. It shall be a perpetual statute for the children of Israel for generations to come.

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

The Care of the Lampstand

“And you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the lamp to burn [Lit. *ascend*] continually. In the tabernacle of meeting, outside the veil which is before the Testimony, Aaron and his sons shall tend it from evening until morning before the *Lord*. *It shall be a statute forever to their generations on behalf of the children of Israel.*

- 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 thou--thou dost command the sons of Israel, and they bring unto thee pure beaten olive oil for the light, to cause the lamp to go up continually; in the tent of meeting, at the outside of the vail, which is over the testimony, doth Aaron--his sons also--arrange it from evening till morning before Jehovah--a statute age-during to their generations, from the sons of Israel.

The gist of this passage:
20-21

Exodus 27:20a			
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
'attâh (אתָּ) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
tsâvâh (צַוָּ) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	2 nd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
'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
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Exodus 27:20a

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

Translation: You will command the sons of Israel...

Throughout this chapter, God is speaking to Moses, telling him what he will do.

Even though Moses remains on the mountain with God for 40 days and 40 nights, the amount of material recorded in Exodus does not appear to have required that amount of time. I would suggest that much of what we read in the book of Leviticus came from this time period as well.

From a human perspective, I think this makes for a better read. Is this also the divine perspective?

Exodus 27:20b

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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
The BDB gives the following meanings: <i>to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).</i>			
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
zayith (זַיִת) [pronounced <i>ZAH-yeeth</i>]	<i>olive, olive tree</i>	masculine singular noun	Strong's #2132 BDB #268
zak ^e (זָקַח) [pronounced <i>zakh</i>]	<i>pure, unmixed, uncorrupted, free from foreign substances; and therefore, clean; figuratively, righteous</i>	masculine singular, adjective; pausal form	Strong's #2134 BDB #269

Exodus 27:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâthîyth (תִּיתֵךְ) [pronounced kaw-TEETH]	<i>beaten [out]; pure; pounded fine [into a mortar]; costly</i>	masculine singular adjective	Strong's #3795 BDB #510
According to one source, this is the oil that flows from being beaten into a mortar. It is considered to be of a higher quality than the oil that comes from placing the olives in a press. ¹⁸			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâ'ôwr (מֵאֹר) [pronounced maw-OHR]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22

Translation: ...and they will bring pure, beaten olive oil to you for the lamp...

Nearly everything done in and around the Tabernacle is done by the sons of Aaron. It appears here that God requires the general population to provide the priests with this oil for the lamp.

Oil Made from Olives (a photograph); from [Victory Compass](#); accessed January 3, 2021.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 27:20c–21a

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
'âlâh (הֲלֵעַ) [pronounced ġaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	Hiphil infinitive construct	Strong's #5927 BDB #748
nêr (נֵר) [pronounced nair]	<i>lit., a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine singular noun	Strong's #5216 BDB #632

This is also spelled nîyr (רֵינֵי) [pronounced near]; nêyr (רֵינֵי) [pronounced nair]; nir (רֵינֵי) [pronounced nair]; and nêrâh (הֲרֵנֵי) [pronounced nay-RAW].

¹⁸ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 420.

Exodus 27:20c–21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556
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
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh- GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: ...to cause to ascend a light continuously in the Tent of Meeting,...

With regards to the latter portion of the verse:

<i>The Amplified Bible</i>	...to cause it to burn continually [every night]
<i>The Emphasized Bible</i>	...that the lamp may lift up its flame continually
KJV	...to cause the lamp to burn always
NASB	...to make the lamp burn continuously
NIV	...so that the lamps may be kept burning
NRSV	...so that a lamp may be set up to burn regularly
<i>Young's Lit. Translation</i>	...to cause the lamp to go up continually

This time, *Young's Literal Translation* is a literal translation. We have the masculine singular of *lamp* (without a definite article). The verb is the Hiphil infinitive construct preceded by the lâmed preposition of 'âlâh (אֲלֹהִים) [pronounced *gaw-LAWH*] and it means *to go up, to ascend*; and, in the causative stem, it means *cause to go up*. The prefixed preposition denotes purpose, result, explanation or an imminent event.

The oil for the lamp would be kept burning continuously in the Tent of Meeting.

You will note that here, I took a few words from v. 21 and placed them with v. 20, as that seemed most reasonable.

Exodus 27:20–21a **You will command the sons of Israel and they will bring pure, beaten olive oil to you for the lamp to cause to ascend a light continuously in the Tent of Meeting,...** (Kukis mostly literal translation)

Oil has long been a symbol of God the Holy Spirit (Zech. 4:2–6 John 3:34 w/ Heb. 1:9). Jesus Christ, filled with the Spirit, is the light of the world. Unripened olives were crushed and then strained through cloth for this type of oil. This oil was clear and burned with little or no smoking.

Matthews, in his *Manners and Customs in the Bible* gives a slightly different scenario. The ripe olives are harvested and crushed under a flat, revolving stone. The oil and juice was caught in a cistern, wherein the finest oil gradually rose to the top and was skimmed off for the use in these lamps. He does not mention any straining through a cloth.

Freeman, in *Manners and Customs of the Bible* claims that this oil was gotten from olives which were not completely ripened. They were pounded into a mortar, rather than being placed in a press. The resulting oil was considered to be the best and the purest. It had a whiter color, a better flavor and it burned more cleanly than did oil collected in conventional ways.

This sort of oil is mentioned in Ex. 29:40 Lev. 24:2 Num. 28:5 1Kings 5:11 and it may be the *cold drawn oil* in Psalm 92:10. The differences herein noted could be a difference of interpretation of the archeological and historical data and it could be a difference of eras; one kind of oil was collected for awhile, then later the Hebrews collected their oil in a different way. In any case this crushing and straining all speaks of our Lord's work on the cross.

This order was repeated in Leviticus 24:1–4, indicating, perhaps, that the Israelites may have been remiss in continuing to bring this oil. The light is Jesus Christ, as He has said, "**I am the light of the world; he who follows Me will not walk in the darkness but will have the light of life.**" (John 8:12b) The Hebrews were the light to the gentile world and therefore, it was commanded them to bring the oil to keep the lamp lit.

There were two lights in the Tabernacle: the golden lampstand which guided people to Jesus Christ, to Y^ehowah, the God of Israel and the Shekinah glory in the holy of holies, the light manifested by the glory of God. This latter light, prior to the cross, only the high priest was privileged to behold.

Since the cross, we as believer-priests are enjoined to walk in the light as He is the light (1John 1:7). This light of His glory is now beheld in the face of Christ (2Cor. 4:6) and it is in this light that we have fellowship with him (1John 1:6–7).

Exodus 27:21b			
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) (חַוֵּץ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
This is variously translated, .			
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gahʿ]</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
ʿêdûwth (עֵדוּת) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun	Strong's #5715 BDB #730

Translation: ...outside [the veil], which [is] beside [the Ark of] Testimony.

I am going to assume that *outside* here refers to being outside the veil, which separates the sanctuary of the Tabernacle from the Holy of Holies. On one side, there is this lamp which burns all of the time. Then there is the veil (described in this chapter), and on the other side of the veil is the Ark of Testimony. I believe that the use of the word *testimony* here actually refers back to the *Ark of Testimony*.

Exodus 27:20–21b You will command the sons of Israel and they will bring pure, beaten olive oil to you for the lamp to cause to ascend a light continuously in the Tent of Meeting, outside [the veil], which [is] beside [the Ark of] Testimony. (Kukis mostly literal translation)

It is important to note that this is not a meeting place where all the people came to meet one another and *fellowship*. This is where God met His people on His terms at His appointed time. "For the generations to come, this burnt offering is to be made regularly at the entrance to the tent of meeting before the Lord. There I will meet you and speak to you. There also, I will meet with the Israelites; and the place will be consecrated by My glory." (Ex. 29:42–43)

The Lampstand with Oil and Lights (a photo); (from **Dreams Time**); accessed January 3, 2021. The Lampstand or Menorah spoken of in this passage is actually made from gold. This appears to be an oil-powered lamp. No doubt, this is made out of something other than pure gold.

The oil represents the power of God the Holy Spirit; the light represents the light which is revealed by God or by the Word of God.



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Charts, Graphics and Short Doctrines

Exodus 27:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾarak ^e (אַרַּק:) [pronounced <i>gaw-RAK</i>]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 rd person masculine singular, Qal imperfect	Strong's #6186 BDB #789
ʾAhārôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
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
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
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
ʿereb (עֶרֶב) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Exodus 27:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...‘ad (מִן ... עַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנָיו) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Aaron and his sons will organize [and tend to these things] from evening until morning before Yehowah—...

It is Aaron and his sons (his descendants) which would tend to the things of the Tabernacle forever after this (as long as there is a Tabernacle or a Temple). These things would be dealt with from morning to night. The flame in the menorah was to remain burning at all times (which is why the oil is needed).

What is quite fascinating is, none of this takes place on a stage, with the people watching intently. This all takes place in the sanctuary, duties performed by the priests, which no one sees. There is no lifting up of the front curtain so that people could peer in to see what was going on. Nevertheless, all that occurred in the Tabernacle was solemn service before God.

Exodus 27:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular noun	Strong's #2708 BDB #349

Exodus 27:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿōwlām (עוֹלָם) [pronounced <i>go-LAWM</i>]	properly <i>what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dôwrîym (דוֹרִים) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1755 BDB #189
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min ʾêth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...[this is] a statute forever, to [all] generations [who] proceed from the sons of Israel.”

What God is doing here is proclaiming a statute or a regulation which would stand forever.

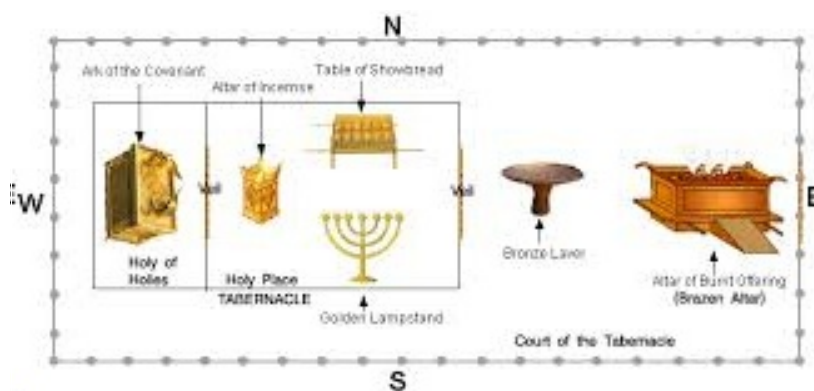
Exodus 27:21c-d Aaron and his sons will organize [and tend to these things] from evening until morning before Yehowah—[this is] a statute forever, to [all] generations [who] proceed from the sons of Israel.” (Kukis mostly literal translation)

One of the things introduced here: the Levitical priesthood proceeds directly through Aaron. This veil is between the holy place and the holy of holies (Ex. 26:33).

The evening to morning (sunset until morning) covers the times that a lamp is burning. The sons of Aaron are to take care of the tabernacle in general and the lamp specifically. It was lit in the evening and put out at sunrise (1Sam. 3:3).

Barnes: *In form, structure, and materials the tabernacle belongs altogether to the wilderness. The whole was a tent, not a fixed structure, such as would naturally have been set up, and in point of fact was set up very soon in Palestine. The metals, bronze, silver and gold, were those which the Israelites knew, and doubtless brought with them from Egypt; the names of many of the materials and implements which they used, and the furniture and accessories of the tabernacle, the dress and ornaments of the priests, are Egyptian; and it is also certain that the arts required for the construction of the tabernacle, and for all its accessories, were precisely those for which the Egyptians had been remarkable for ages; such as artizans who had lived under the influence of Egyptian civilization would naturally have learned.*¹⁹

Exodus 27:20–21 You will command the sons of Israel and they will bring pure, beaten olive oil to you for the lamp to cause to ascend a light continuously in the Tent of Meeting, outside [the veil], which [is] beside [the Ark of] Testimony. Aaron and his sons will organize [and tend to these things] from evening until morning before Yehowah—[this is] a statute forever, to [all] generations [who] proceed from the sons of Israel.” (Kukis mostly literal translation)



Exodus 27:20–21 You, Moses, will command the sons of Israel to bring to you pure, beaten olive oil for the lamp which will provide light continuously for the Tent of Meeting, outside the veil, which is next to the Ark of Testimony. It will be the responsibility of Aaron and his descendants to organize and oversee these things from morning til night before Jehovah God. This will be a regulation forever, for every generation which follows, in order to serve all the sons of Israel. (Kukis paraphrase)

The Arrangement of the Furniture in and Near the Tabernacle (a graphic); from [Jim Bomkamp's home page](#); accessed January 3, 2021. I think that the Menorah and Table of Showbread were even with the Altar of Incense; and the formation of this furniture was in the shape of a cross.

Although I might take issue with one or two of these, this appears to be fairly reasonable.

The Symbols in the Tabernacle Complex (Jim Bomkamp)

1.3.1.1.Colors:

- 1.3.1.1.1.White symbolizes purity and holiness.
- 1.3.1.1.2.Blue symbolizes heaven and heavenly-mindedness.
- 1.3.1.1.3.Gold symbolizes divinity.
- 1.3.1.1.4.Red symbolizes blood shed.
- 1.3.1.1.5.Purple symbolizes royalty.

1.3.1.2.Materials:

- 1.3.1.2.1.Wood symbolizes Christ's humanity.
- 1.3.1.2.2.Gold symbolizes divinity.
- 1.3.1.2.3.Bronze or bronze symbolizes judgment.

1.3.1.3.Numbers:

- 1.3.1.3.1.Three symbolizes the Trinity and also resurrection.
- 1.3.1.3.2.Four symbolizes creation and the earth

¹⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus Chapter Commentary (introduction).

The Symbols in the Tabernacle Complex (Jim Bomkamp)

- 1.3.1.3.3.Five symbolizes grace.
- 1.3.1.3.4.Six symbolizes man.
- 1.3.1.3.5.Seven symbolizes perfection.
- 1.3.1.3.6.Ten symbolizes human responsibility.

From <http://jimbomkamp.com/Exodus/Exodus26p1.htm> accessed January 3, 2021.

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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 27 is in the Word of God

1. The Israelites needed to know how to build the Tabernacle and its courtyard, where they will worship their God 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 27

1. The Tabernacle represents Jesus Christ, Who came to this earth and *tabernacled* among us.
2. The altar, which is described in this chapter, represents the Lord's work on our behalf; His death for our sins.
- 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 27

1. Jesus is revealed by the Tabernacle, the materials used to build the Tabernacle, and by the furniture as

Jesus Christ in Exodus 27

well.

2. In this chapter in particular, the altar represents the Lord's work on our behalf; it is His substitutionary death on the cross for our sins.

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Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 27

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 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.
- **27:1-8: Burn It All!**
- God ordains that an altar should be put in the Tabernacle for burnt offerings. And it has horns! Say what? Check out our "Symbols" section to find out why.
- **27:9-19: In The Court of the Crimson King**
- Basically, the court is just an open area surrounding the holy objects inside the Tabernacle. Like the other objects, they have their own special design, makeup, and instructions.
- The image the writer creates here is beautiful: you enter this nice-smelling tent, and the wind blows the sides of the tent so the air ripples surround you and the Ark. Pretty nice break from the desert heat.
- **27:20-21: Oil**
- This short section just specifies that only the most "pure oil of beaten olives" should be used for the big candle-holder. It is also meant to stay burning day and night (humans like the idea of foreverness).

If the ancients knew one thing, it was olive oil.

From <https://www.shmoop.com/exodus/chapter-25-31-verse-18-summary.html> accessed August 9, 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 , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 27

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

Then only comes the altar of burnt-offering, with the court that was to surround the sanctuary (27:1-19). We now enter, as it were, upon a different section, that of ministry. here directions are first given about the burning of the lamps on the seven-branched candlestick (27:20, 21); after which we have the institution of, and all connected with, the priesthood. (Exodus 28; 29) The last, because the highest, point in the ministry is that about the altar of incense and its service (30:1-10). This symbolized prayer, and hence could only come in after the institution of the mediatorial priesthood. Thus far it will be noticed, that the arrangement is always from within outwards - from the Most Holy Place to the court of the worshippers, symbolizing once more that all proceeds from Him Who is the God of grace, Who, as already quoted in the language of St. Augustine, "gives what He commands," * and that the highest of all service, to which everything else is subservient, or rather to which it stands related as the means towards the end, is that of fellowship in prayer - the worshipful beholding of God.

* Da quod jubes, et jube quod vis - Give what Thou commandest, and command what Thou wilt; a principle, we cannot too often repeat, applicable throughout the economy of grace, where all originate with God.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html accessed August 9, 2019.

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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 5.

HOW MOSES ASCENDED UP TO MOUNT SINAI, AND RECEIVED LAWS FROM GOD, AND DELIVERED THEM TO THE HEBREWS. ⁽¹⁶⁾

Josephus' History of this Time Period

8. Now between this candlestick and the table, which, as we said, were within the sanctuary, was the altar of incense, made of wood indeed, but of the same wood of which the foregoing vessels were made, such as was not liable to corruption; it was entirely crusted over with a golden plate. Its breadth on each side was a cubit, but the altitude double. Upon it was a grate of gold, that was extant above the altar, which had a golden crown encompassing it round about, whereto belonged rings and bars, by which the priests carried it when they journeyed. Before this tabernacle there was reared a brazen altar, but it was within made of wood, five cubits by measure on each side, but its height was but three, in like manner adorned with brass plates as bright as gold. It had also a brazen hearth of network; for the ground underneath received the fire from the hearth, because it had no basis to receive it. Hard by this altar lay the basins, and the vials, and the censers, and the caldrons, made of gold; but the other vessels, made for the use of the sacrifices, were all of brass. And such was the construction of the tabernacle; and these were the vessels thereto belonging.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed August 9, 2019. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 27

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Moses is instructed how to build the outside altar	
"You will make the altar [from] acacia wood—5 cubits long and 5 cubits wide—the altar is square—and 3 cubits high. You will make horns at each of his four corners—the horns will protrude [lit., <i>are</i>] from it. You will overlay the altar [lit., <i>it</i>] [with] copper.	"You will make the altar out of acacia wood. It will be square—7.5' x 7.5', by 4.5' high. You will make horns protruding up as part of the altar, and then overlay the entire altar with bronze.
You will make its pans [in order] to remove the ashes, along with its shovels, its basins, its forks and its fire pans. You will make [from] copper all its manufactured utensils.	For the altar, you will make containers to be used to remove the ashes. You will also make shovels, basins, forks and pans for the altar. You will manufacture these items out of bronze.
You will make a grating for it, crafted netting [made from] copper.	You will make grating for the altar, a carefully crafted netting made from bronze.
You will also make four copper rings at the four corners. You will place it below the rim of the altar from below so that the net extends across [lit., <i>is as far as</i>] the middle of the altar.	You will also set four bronze rings at the four corners. The net will extend across the middle of the altar.
You will then make poles for the altar. [They will be constructed from] acacia wood and you will overlay them [with] copper. Then one will place the poles through the rings so that the poles are beside the two sides of the altar [in order] to carry it.	You will also make two poles for the altar, constructing them out of acacia wood and overlaying them with bronze. These poles will be placed through the rings of the altar so that the poles are on opposites sides of the altar and can be used in order to carry it.
You will make the altar [lit., <i>it</i>] open in the middle [lit., <i>a hollowed out board</i>].	You will leave the altar open in the middle.
As you have been shown on the mountain, so they will make [it].	Just as this has been shown to you on the mountain, so the people will make it.

A Complete Translation of Exodus 27

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Moses receives instructions as to how to build the courtyard for the Tabernacle

You will make the court of the Tabernacle [as follows]: towards the south side [you will place] hangings for the court of fine twisted linen, a hundred cubits long on the one side. [You will construct] twenty pillars for that side [lit., *his pillars*] with their twenty copper bases. [You will attach] hooks for the pillars and connecting silver rods.

This is how you will make the courtyard for the Tabernacle: along the south side, you will set up 20 pillars which will be placed into 20 bronze bases. You will make hooks and connecting rods for the pillars and hang 150' long tarps made from fine twisted linen on this structure.

So also [you will do the same thing for] the north side: the hangings will be 100 [cubits in] length, [with] twenty pillars and their twenty copper bases; [and affixed to] the pillars [there will be] hooks and their silver connecting rods.

You will do the same thing for the other side.

The width of the court on the west side [is to be] 50 cubits [with] ten pillars and ten bases. The width of the court on the east side [is to be] 50 cubits.

The width of the court is 75'. On the west side, there will be ten pillars and ten bases upon which the tarp for that side will be placed.

On one side [of the gate there will be] 15 cubit [long] tarps [hung upon] three pillars and three bases; and on the other side, 15 cubit [long] tarps [with] three pillars and three bases [for them to be draped upon].

On east side, there will be a gate, with 22.5' run of tarps on each side hung upon 3 pillars on 3 bases on each side.

[There will be] a tarp for the gate of the courtyard, twenty cubits [in length], [using the colors] violet, purple and a dye of scarlet [for] the fine twisted linen [that you will use], the work of a [skilled] embroiderer. Four pillars and four bases [will be required for the opening].

The 30' gate will be a tarp made from fine linen fabric, with skilled embroidery using the colors of violet, purple and scarlet. Four pillars supported by four bases will hold up the tarp.

All of the pillars around the courtyard [will have] silver connecting rods; their hooks [will be made of] silver and their bases [made of] copper.

All of the pillars in the courtyard will have been connected with silver rods. The hooks on the posts will be made of silver and the bases made out of bronze.

The courtyard [measures] 100 cubits long by fifty [cubits] wide by five cubits high. [You will use] fine twisted linen fabric [for the walls] as well as copper bases.

The courtyard is to measure 150' x 75' x 22.5'. Throughout, you will use fine twisted linen for the fabric walls as well as bronze for the various bases.

All the utensils of the Tabernacle [are designed for] its every function. All its pegs and all the pegs of the courtyard [are to be made of] copper.

All of the utensils for the Tabernacle are designed with a specific purpose. The pegs used throughout will be made of bronze.

The oil and the commands to the descendants of Aaron

You will command the sons of Israel and they will bring pure, beaten olive oil to you for the lamp to cause to ascend a light continuously in the Tent of Meeting, outside [the veil], which [is] beside [the Ark of] Testimony.

You, Moses, will command the sons of Israel to bring to you pure, beaten olive oil for the lamp which will provide light continuously for the Tent of Meeting, outside the veil, which is next to the Ark of Testimony.

A Complete Translation of Exodus 27	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Aaron and his sons will organize [and tend to these things] from evening until morning before Yehowah—[this is] a statute forever, to [all] generations [who] proceed from the sons of Israel.”	It will be the responsibility of Aaron and his descendants to organize and oversee these things from morning til night before Jehovah God. This will be a regulation forever, for every generation which follows, in order to serve all the sons of Israel.”
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 27			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1972 Hebrews (#419)	98	Exodus 26 (the Tabernacle courtyard)
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 or any portion of it in any available lesson.

