

EXODUS 28

Written and compiled by Gary Kukis (2nd draft)

Exodus 28:1–43

Instructions for the Clothing Worn by the Priests

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

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

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Exodus 28:1–3](#)

[Exodus 28:4](#)

[Exodus 28:5–7](#)

[Exodus 28:8](#)

[Exodus 28:9–11](#)

[Exodus 28:12](#)

[Exodus 28:13–14](#)

[Exodus 28:15–16](#)

[Exodus 28:17–21](#)

[Exodus 28:22–25](#)

[Exodus 28:26–28](#)

[Exodus 28:29](#)

[Exodus 28:30](#)

[Exodus 28:31–32](#)

[Exodus 28:33–34](#)

[Exodus 28:35](#)

[Exodus 28:36–38](#)

[Exodus 28:39](#)

[Exodus 28:40–41](#)

[Exodus 28:42–43](#)

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: This chapter describes how the uniforms for the priests (Aaron and his descendants) are to be made.

The Bible Summary of Exodus 28 (in 140 characters or less): *Set apart Aaron and his sons to minister as priests. Make a breastplate, an ephod, a robe, a tunic, a turban and a sash for them.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 28, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 28:

Introduction

vv. 1–4	Garments for the High Priest
vv. 5–14	The Ephod
vv. 15–30	The Breastplate
vv. 31–35	The Robe (an Undercoat)
vv. 36–38	The Plate/Hat
V. 39	Basic Materials to be Used
vv. 40–43	Clothing for Aaron and his Descendants

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	The Garments of the High Priest (a graphic)
Introduction	Titles and/or Brief Descriptions of Exodus 28 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 28 (various commentators)
Introduction	Fundamental Questions About Exodus 28
Introduction	The Prequel of Exodus 28
Introduction	
Introduction	The Principals of Exodus 28
Introduction	The Places of Exodus 28
Introduction	By the Numbers
Introduction	Timeline for Exodus 28

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

Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction

A Synopsis of Exodus 28

Outlines of Exodus 28 (Various Commentators)

A Synopsis of Exodus 28 from the Summarized Bible

The Big Picture (Exodus 25–30)

Paragraph Divisions of Modern Translation for Exodus 28

Changes—additions and subtractions (for Exodus 28)

v.

v.

v.

v.

v.

v. 4

The Ephod and Its Component Parts (a graphic)

v.

v.

v.

v. 7

The Ephod of the High Priest (a photo of a mockup)

v. 8

The Belt (Sash or Girdle) (a graphic)

v. 8

The (Barefoot) Priest in Full Regalia (a photo of a mockup)

v.

v. 11

The Two Onyx Stones with the Names on Them (a photograph)

v. 11

The Stone of Remembrance (a graphic)

v. 12

Onyx Stones on the Priest's shoulders (a photo)

v. 12

The Shoulder Pieces (a slide)

v.

v. 14

One Setting and One Chain (a photo of a mockup)

v. 14

The Ephod (a graphic)

v.

v. 16

Garments of the High Priest (a graphic)

v. 17

The Breast Plate (graphic and text)

v.

v. 21

The Stones of the Breastpiece (a graphic)

v. 25

Exodus 28:22–25 (a photo of a mockup)

v.

v.

v. 29

The Breastpiece (a graphic with text)

v. 29

The Ephod of the High Priest (a graphic with text)

v.

v. 30

Urim and Thummim (a graphic)

v.

v. 32

Exodus 28:31–32 (a graphic)

v. 32

Robe for the High Priest (a graphic)

v. 34

Pomegranates and Golden Bells (photo of a mockup)

v. 34

The Bells and the Pomegranates at the Hem (a graphic)

v. 35

Exodus 28:35 How does the wearing of the bells preserve Aaron? (commentators)

v. 36

The Golden Plate (photo of a mockup)

v. 37

The Turban and the Crown of Aaron (a graphic)

v. 38

The Anatomy of the Jewish High Priest (a graphic)

v. 39

The Tunic (a photo of a mockup)

v. 39

Aaron's Garments and Their Possible Meanings (a graphic)

v.		
v.	40	Modern Israeli Skull Caps (a photograph)
v.		
v.		
v.	42	The Priestly Boxer Shorts (a graphic)
v.		
Summary		A Set of Summary Doctrines and Commentary
Summary		Why Exodus 28 is in the Word of God
Summary		What We Learn from Exodus 28
Summary		Jesus Christ in Exodus 28
Summary		Garments of the High Priest (a graphic from Exodus 28)
Summary		Shmoop Summary of Exodus 28
Summary		Edersheim Summarizes Exodus 28
Summary		
Addendum		Josephus' History of this Time Period
Addendum		A Complete Translation of Exodus 28
Addendum		Doctrinal Teachers Who Have Taught Exodus 28
Addendum		Word Cloud from a Reasonably Literal Paraphrase of Exodus 28
Addendum		Word Cloud from Exegesis of Exodus 28

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

Doctrines Covered or Alluded To			
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).
Levitical Priesthood	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).
Priesthood	In the Old Testament, priests, in general, represented man before God. They offered animal sacrifices on our behalf. The Levitical priesthood is actually a reference to Aaron and his descendants, all of whom were potentially priests under the dispensation of Israel. Aaronic priests had specific duties, outlined in the Law of Moses; but, essentially, they represented man to God, through animal sacrifices; and they taught the Law of God to the people. The High Priest is a type of Christ. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Type, Typical, Typology	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.² See Typology (HTML) (PDF) (WPD).</i>
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 28

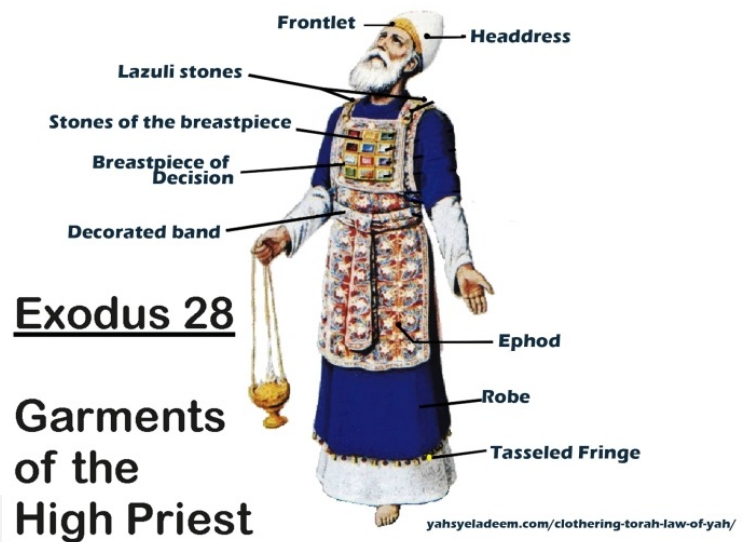
Introduction: Exodus 28 covers the clothing to be worn by those in the **Levitical priesthood** (two separate links; one for the Levitical Priesthood and the other for the Priesthood). The gifts to underwrite these garments are named in Exodus 35:20–29 and the manufacturing of these garments is alluded to in Exodus 35:30–35. The actual construction of these garments is described in Exodus 39.

The Garments of the High Priest (a graphic); from **Carpe Diem Dona**; accessed January 4, 2021.

² From **Dake**, accessed October 15, 2013.

There is a fair amount of interpretation given over to the exact look of the priest. Sometimes, there are even disagreements as to what part of his uniform is what. I have always understood the Ephod to be the larger term for the breastplate and what holds it on; but this person sees it as something separate from that entirely.

A general description of this uniform is given in [v. 4](#). In the section of [vv. 5–7](#), under the Kaplan translation, there are a number of possible descriptions offered. The Complete Tanakh appears to be more dogmatic in its description of the Ephod.



Chapter Outline

Charts, Graphics and Short Doctrines

Titles and/or Brief Descriptions of Exodus 28 (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 28 (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 28

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

The Prequel of Exodus 28

Exodus 28 will begin with

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

The Principals of Exodus 28	
Characters	Commentary

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

The Places of Exodus 28	
Place	Description

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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
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 28:

A Synopsis of Exodus 28

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 28 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of Exodus 28 from the Summarized Bible

Contents: Directions about the priesthood.

Characters: God, Moses, Aaron, Nadab, Eleazar, Ithmar.

Conclusion: The believer need never fear God has forgotten him for the Great High Priest bears the names of His own on His breast before God, presenting them as “those accepted in the beloved.”

Key Word: Ministry, Exo_28:1.

Strong Verses: Exo_28:29, Exo_28:41.

Striking Facts: Every true believer, through identification with Christ, is an earthly priest of God’s family (Rev_1:8) properly clothed for the work, (Rev_19:7, Rev_19:8), and should be duly consecrated and sanctified for his work of testimony.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 28.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Exodus 25–30)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

Paragraph Divisions of Modern Translations for Exodus 28

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 28): 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 some footnotes found with the Easy English Bible. Most of them are quite simple, but I have begun to include them. However, since these are repetitive footnotes (for instance, every time the word *Israelite* occurs, the same short definition is given); I will only include those words once or twice in the study of this chapter.

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

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.

I have decided to drop the New Revised Standard Version or the Scriptures 1998 (which was rarely different from the Scriptures 2009). I rarely used those translations.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

I will place numerous photos and graphics throughout, to help ascertain what the High Priest's uniform looked like; and to help make the descriptions easier to understand. Even though I will note where the graphics came from, I can almost guarantee that these pages are not where these graphics were originated.

I need to look back at previous chapters and see if they might be helped by the insertion of graphics.

Chapter Outline

Charts, Graphics and Short Doctrines

Garments for the High Priest

compare Exodus 39:1

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

Kukis slavishly literal:

Kukis moderately literal:

“And you [even] you bring near unto you Aaron your brother and his sons with him from a midst of sons of Israel to him serving as a priest to Me: Aaron, Nadab and Abihu, Eleazar and Ithamar, sons of Aaron. And you have made garments of holiness for Aaron your brother for glory and for splendor. And you will speak unto all [those] wise of heart who I have filled with a spirit of wisdom. And they have made garments of Aaron to consecrate him to him serving as a priest to Me.

Exodus
28:1–3

“You will bring Aaron your brother near to you and his sons with him out from the sons of Israel to serve Me as a priest. [Assemble, therefore] Aaron, along with Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. You will make set-apart garments for your brother Aaron [designed] for honor and splendor. You will give instructions to all [those who have] a wise heart, [and to those] whom I have filled with a wise spirit. They will make garments for Aaron [and for his sons] to consecrate him, to serve as a priest to Me.

Kukis not-so-literal paraphrase:

“You will bring your brother Aaron and his sons away from the people of Israel and they will serve as priests—specifically, Aaron, Nadab, Abihu, Eleazar and Ithamar. You will manufacture specific and appropriate clothing for them which give them an air of sanctity, honor and flair. You will give the proper instructions to the craftsmen whose hearts are filled with Bible doctrine, those whom I have filled with a wise spirit. They will make the clothing for Aaron and his sons, which clothes will set them apart so that they may serve as priests to Me.

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.

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

Ancient texts:

Masoretic Text (Hebrew)

“And you [even] you bring near unto you Aaron your brother and his sons with him from a midst of sons of Israel to him serving as a priest to Me: Aaron, Nadab and Abihu, Eleazar and Ithamar, sons of Aaron. And you have made garments of holiness for Aaron your brother for glory and for splendor. And you will speak unto all [those] wise of heart who I have filled with a spirit of wisdom. And they have made garments of Aaron to consecrate him to him serving as a priest to Me.

Dead Sea Scrolls

Targum (Onkelos)	And thou, bring to thee Aharon thy brother and his sons with him from among the sons of Israel, that they may minister before Me; Aharou, Nadab and Abihu, Elazar and Ithamar, sons of Aharon. And thou shalt make the holy vestments for Aharon thy brother for glory and for praise. And speak thou with all the wise of heart whom I have filled with the Spirit of wisdom, that they make the vestments of Aharon to consecrate him to minister before Me. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And thou, bring near to thee Aharon thy brother, and his sons with him, from among the sons of Israel, to minister before Me: Aharon, Nadab, and Abihu, Elazar and Ithamar, the sons of Aharon. And thou shalt make garments of holiness for Aharon thy brother, for glory and for praise. And thou shalt speak with all who are wise of heart, and whom I have filled with the spirit of wisdom, that they make the vestments of Aharon to consecrate him to minister before Me.
Jerusalem targum	.
Revised Douay-Rheims ⁴	Take unto you also Aaron your brother with his sons, from among the children of Israel, that they may minister to me in the priest's office: Aaron, Nadab, and Abiu, Eleazar, and Ithamar. And you shall make a holy vesture for Aaron your brother for glory and for beauty. And you shall speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he being consecrated may minister to me.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"Bring Aaron your brother, and his sons with him, near to you from among the B'nai Yisrael, that he may minister to me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. You shall make holy garments for Aaron your brother, for glory and for beauty. You shall speak to all who are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister to me in the priest's office.
Lamsa's Peshitta (Syriac)	AND bring to you Aaron your brother, and his sons with him, from among the children of Israel, that they may minister to me in the priests office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aarons sons. And you shall make holy vestments for Aaron your brother for glory and for beauty. And you shall speak to all who are wise hearted, whom I have filled with the spirit of wisdom, that they may make holy vestments for Aaron to consecrate him that he may minister to me in the priests office.
V. Alexander's Aramaic T. Samaritan Pentateuch	. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, [even] Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all [that are] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. Vv. 2–4 in the Samaritan Pentateuch.
Updated Brenton (Greek) ⁵	And take to yourself both Aaron your brother, and his sons, even those of the children of Israel; so that Aaron, Nadab, Abihu, Eleazar and Ithamar, Aaron's sons, may minister to Me. And you shall make holy apparel for Aaron your brother, for honor and glory. And speak to all those who are wise in understanding, whom I have filled with the spirit of wisdom and perception; and they shall make the holy apparel of Aaron for the sanctuary, in which he shall minister to Me as priest.

Significant differences:

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

⁵ I am using the Complete Apostles Bible, available through e-sword.

Limited Vocabulary Translations:⁶

Bible in Basic English	<p>Now let Aaron your brother, and his sons with him, come near from among the children of Israel, so that they may be my priests, even Aaron, and Nadab, Abihu, Eleazar, and Ithamar, his sons.</p> <p>And make holy robes for Aaron your brother, so that he may be clothed with glory and honour.</p> <p>Give orders to all the wise-hearted workmen, whom I have made full of the spirit of wisdom, to make robes for Aaron, so that he may be made holy as my priest.</p>
Easy English	<p>Special clothes for the priests</p> <p>Fetch Aaron your brother with his sons, from among the Israelites. The names of Aaron's sons are Nadab and Abihu, Eleazar and Ithamar. I want them to be my servants, my priests. Make special clothes for your brother Aaron. These clothes will show that he is important and special to me. I have made certain men very wise so that they can make these clothes. Tell them that they must make Aaron's clothes. The clothes must be ready for the day when I make him my servant, my priest.</p>
Easy-to-Read Version—2006	<p>"Tell your brother Aaron and his sons, Nadab, Abihu, Eleazar, and Ithamar, to come to you from the Israelites. These men will serve me as priests.</p> <p>"Make special clothes for your brother Aaron. These clothes will give him honor and respect. I have given special wisdom to some of the skilled men. Tell them to make the clothes for Aaron. These clothes will show that he serves me in a special way. Then he can serve me as a priest.</p>
God's Word™ Good News Bible (TEV) The Message	<p>.</p> <p>.</p> <p>The Vestments</p> <p>"Get your brother Aaron and his sons from among the Israelites to serve me as priests: Aaron and his sons Nadab, Abihu, Eleazar, Ithamar. Make sacred vestments for your brother Aaron to symbolize glory and beauty. Consult with the skilled craftsmen, those whom I have gifted in this work, and arrange for them to make Aaron's vestments, to set him apart as holy, to act as priest for me.</p>
Names of God Bible	<p>The Holy Clothes</p> <p>The Lord continued, "Out of all the Israelites, bring your brother Aaron and his sons Nadab, Abihu, Eleazar, and Ithamar to you. They will serve me as priests. Make holy clothes for your brother Aaron to give him dignity and honor.</p> <p>"Tell all those who have the skill—those to whom I have given this ability—to make Aaron's clothes. These clothes will set him apart as holy when he serves me as priest.</p>
NIRV	<p>The Clothes for the Priests</p> <p>"Have your brother Aaron brought to you from among the Israelites. His sons Nadab, Abihu, Eleazar and Ithamar must also be brought. They will serve me as priests. Make sacred clothes for your brother Aaron. When he is wearing them, people will honor him. They will have respect for him. Speak to all the skilled workers. I have given them the skill to do this kind of work. Tell them to make clothes for Aaron. He will wear them when he is set apart to serve me as priest.</p>
New Simplified Bible	.

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

Contemporary English V.	Send for your brother Aaron and his sons Nadab, Abihu, Eleazar, and Ithamar. They are the ones I have chosen from Israel to serve as my priests. Make Aaron some
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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	<p>beautiful clothes that are worthy of a high priest. Aaron is to be dedicated as my high priest, and his clothes must be made only by persons who possess skills that I have given them.</p> <p>“Consecrate Aaron your brother, and his sons Nadab, Abihu, Eleazar, and Ithamar, to be priests, to minister to me. Make special clothes for Aaron, to indicate his separation to God—beautiful garments that will lend dignity to his work. Instruct those to whom I have given special skill as tailors to make the garments that will set him apart from others, so that he may minister to me in the priest’s office.</p>
New Berkeley Version New Life Version	<p>.</p> <p>Clothes for Religious Leaders</p> <p>“Take from among the people of Israel your brother Aaron and his sons, Nadab, Abihu, Eleazar and Ithamar, to work for Me as religious leaders. Make holy clothing for your brother Aaron, for honor and for beauty. Tell all the able workmen, whom I have given the spirit of wisdom, to make Aaron’s clothing to set him apart for My work. He will work for Me as a religious leader.</p>
New Living Translation	<p>Clothing for the Priests</p> <p>“Call for your brother, Aaron, and his sons, Nadab, Abihu, Eleazar, and Ithamar. Set them apart from the rest of the people of Israel so they may minister to me and be my priests. Make sacred garments for Aaron that are glorious and beautiful. Instruct all the skilled craftsmen whom I have filled with the spirit of wisdom. Have them make garments for Aaron that will distinguish him as a priest set apart for my service.</p>
Unlocked Dynamic Bible Unfolding Bible (simplified) ⁷	<p>.</p> <p>“Call your older brother Aaron and his sons—Nadab, Abihu, Eleazar, and Ithamar. Set them apart from the rest of the Israelite people in order that they can serve me as priests. Tell the people to make beautiful clothes for Aaron, clothes that are suitable for one who has this dignified and sacred work. Talk to all the workmen, those to whom I have given skill to build things. Tell them to make clothes for Aaron to wear when he is set apart to become a priest to serve me.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘Now, I want you to choose your brother Aaron and his sons Nadab, AbiUd, EliEzer, and IthaMar, who are all children of IsraEl, to be My servants.</p> <p>You must make holy clothing for your brother Aaron, to honor and glorify [him]. So, talk to all the wise and understanding [people] that I have filled with the spirit of wisdom and comprehension, and have them make holy clothing for Aaron to wear in the Holy Place, where he will serve as a Priest to Me.</p>
Beck’s American Translation Common English Bible	<p>.</p> <p>Instructions for the priests’ clothing</p> <p>Summon to you your brother Aaron and his sons from among the Israelites to serve me as priests—Aaron and Aaron’s sons, Nadab and Abihu, and Eleazar and Ithamar. Make holy clothing that will give honor and dignity to your brother Aaron. Tell all who are skilled, to whom I have given special abilities, to make clothing for Aaron for his dedication to serve me as a priest.</p>
New Advent (Knox) Bible	<p>And now, that I may have priests to serve me among the sons of Israel, summon thy brother Aaron, with his sons, Nadab, Abiu, Eleazar and Ithamar, to thy presence. Thou shalt have sacred vestments made for thy brother Aaron, to his honour and adornment, bidding all those cunning workmen, whose art is the gift of my spirit, so clothe him as to set him apart for my service.</p>
Translation for Translators	<p>Instructions for the priests’ clothing</p>

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

“Summon your older brother Aaron and his sons—Nadab, Abihu, Eleazar, and Ithamar. ◀Set them apart/They are the ones whom I have chosen▶ from the rest of the Israeli people, in order that they can serve me by being priests. Tell the people to make beautiful clothes for Aaron, clothes that are suitable for one who has this dignified and sacred work. Talk to all the skilled workmen, those to whom I have given special ability. Tell them to make clothes for Aaron, for him to wear when he is ◀set apart/dedicated▶ to become a priest to serve me.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Take as your student your brother Aaron, along with his sons, chosen from the Sons of Israel, that they may serve me as priests: Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons. Make garments of holiness for your brother Aaron, set apart for glory and beauty. Take the most talented people, those who I filled with the best artistic skills, and tell them to make the garments for Aaron, so he can be my High Priest.
Ferrar-Fenton Bible	The Institution of a Priesthood. "And you shall separate to yourself Aaron your brother, and his sons with him from among the children of Israel, to be Priests to Me: Aaron, Nadab, and Abihu, Eliazar, and Aithamar, the sons of Aaron. Also make sacred robes for Aaron, your brother, to honour and beautify him. And speak to all the skilful-minded, who have a skilful intellect, that they should make those robes for Aaron, to consecrate him as a Priest to Me.
God's Truth (Tyndale)	And take you unto you, Aaron your brother and his sons with him, from among the children of Israel, that he may minister unto me, both Aaron, Nadab, Abihu, Eleazar and Ithamar, Aarons sons. And you shall make holy raiment for Aaron your brother, both honorable and glorious. Moreover speak unto all that are wise hearted, which I have filled with the spirit of wisdom: that they make Aarons raiment to consecrate him with, that he may minister unto me.
HCSB International Standard V	. The Garments for the Priests “You are to bring your brother Aaron, along with his sons, from among the Israelis so they can serve as priests for me: Aaron and his sons, [Lit. Aaron's sons] Nadab and Abihu, Eleazar and Ithamar. You are to make holy garments for Aaron your brother, for dignity and beauty. You are to speak to all who are skilled, [Lit. wise (or skilled) of heart] whom I've endowed [Lit. filled] with talent, [Lit. a spirit of wisdom (or skill)] that they should make Aaron's garments for consecrating him to serve me as priest.
Jubilee Bible 2000 Lexham English Bible	. Instructions for Making Garments for Priests “And bring near to you Aaron, your brother, and his sons with him from the midst of the Israelites [Literally “sons/children of Israel”] to serve as priests for me—Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. And you will make holy garments [Or “garments of holiness”] for Aaron, your brother, for glory and for splendor. [Or “beauty”] And you will speak to all the skilled of heart, whom I have given a gift of skill, [Literally “a spirit of wisdom”] and they will make the garments of Aaron to consecrate him for his serving as my priest..
NIV, ©2011 Unfolding Bible Literal Text ⁸ Unlocked Literal Bible Urim-Thummim Version Let Aaron your brother be brought to you and his sons with him, from among the children of Israel so that they may become my Priesthood, even Aaron, Nadab, Abihu, Eleazar and Ithamar, Aaron's sons. You will make Holy garments for Aaron

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

your brother for glory and for beauty. You will speak to all that are skillfully inclined, whom I have filled with minds of skill, to fashion Aaron's garments for consecrating him to act as my Priest.

Wikipedia Bible Project

And now, have Aaron your brother approach you, and his sons with him, from within the sons of Israel, to ordain him my priest. Aaron, Nadab, and Avihu, Eleazar and Eitamar, the sons of Aaron. And you will make holy clothes for Aaron your brother, for honor and for splendor. And you, speak to all the wise of heart, those filled with the spirit of wisdom, and make Aaron's clothes, to bless him, to ordain him to me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The priestly vestments**

Set apart of the sons of Israel your brother Aaron and his sons, and summon them to be priests in my service: Aaron, Nadab and Abihu, Eleazar and Ithamar. For Aaron, your brother, you are to make sacred vestments to give him dignity and magnificence. You are to instruct all the ablest craftsmen (I myself filled them with wisdom), to make Aaron's vestments for his consecration to my priesthood.

Lev 8–10

The Heritage Bible

And you take to yourself Aaron, your brother, and his sons with him, from among the children of Israel, and he shall minister to me in the priest's office, Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And you shall make holy garments for Aaron, your brother, for heavy glory and for splendor. And you shall speak to all who are wise hearted, whom I have filled with the Spirit of wisdom, and they shall make Aaron's garments to consecrate him, and he shall officiate to me in the priest's office.

New American Bible (2002)⁹

"From among the Israelites have your brother Aaron, together with his sons Nadab, Abihu, Eleazar and Ithamar, brought to you, that they may be my priests. For the glorious adornment of your brother Aaron you shall have sacred vestments made. Therefore, to the various expert workmen whom I have endowed with skill, you shall give instructions to make such vestments for Aaron as will set him apart for his sacred service as my priest.

New American Bible(2011)¹⁰

The Priestly Vestments.

^a Have your brother Aaron, and with him his sons, brought to you, from among the Israelites, that they may be my priests: Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. For the glorious adornment of your brother Aaron you shall have sacred vestments made. Therefore, tell the various artisans whom I have endowed with skill* to make vestments for Aaron to consecrate him as my priest.

a. [28:1–5] Ex 39:1; Sir 45:7.

* [28:3] Artisans...endowed with skill: lit., "wise of heart," and "filled with a spirit of wisdom." In Hebrew wisdom includes practical skills. Cf. 35:35; 36:1–2.

New English Bible–1970

New Jerusalem Bible

'From among the Israelites, summon your brother Aaron and his sons to be priests in my service: Aaron and Aaron's sons Nadab, Abihu, Eleazar and Ithamar. For your brother Aaron you will make sacred vestments to give dignity and magnificence. You will instruct all the skilled men, whom I have endowed with skill, to make Aaron's vestments for his consecration to my priesthood.

New RSV

Revised English Bible–1989

Out of all the Israelites you are to summon to your presence your brother Aaron and his sons to serve as my priests: Aaron and his sons Nadab and Abihu, Eleazar and Ithamar. For your brother Aaron make sacred vestments, to give him dignity and

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>

grandeur. To all the craftsmen whom I have endowed with skill give instructions for making the vestments for the consecration of Aaron as my priest.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>“You are to summon your brother Aharon and his sons to come from among the people of Isra’el to you, so that they can serve me as <i>cohanim</i> — Aharon and his sons Nadav, Avihu, El’azar and Itamar. You are to make for your brother Aharon garments set apart for serving God, expressing dignity and splendor. Speak to all the craftsmen to whom I have given the spirit of wisdom, and have them make Aharon’s garments to set him apart for me, so that he can serve me in the office of <i>cohen</i>.</p>
exeGesés companion Bible	<p><u>PATTERN FOR THE PRIESTAL CLOTHES</u> And oblate to yourself Aharon your brother and his sons with him, from among the sons of Yisra El, that he priest the priesthood to me - Aharon, Nadab and Abi Hu, El Azar and Iy Thamar, sons of Aharon. And work holy clothes for Aharon your brother for honor and for adornment: and word to all the wise hearted whom I fill with the spirit of wisdom, to work the clothes of Aharon to hallow him, that he priest the priesthood to me:...</p>
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
<i>The Scriptures</i> 2009	<p>“And you, bring near Aharon your brother and his sons with him, from among the children of Yisra’el, for serving as priest to Me: Aharon, <u>Nadab</u> and <u>Abihu</u>, El’azar and Ithamar, the sons of Aharon. “And you shall make set-apart garments for Aharon your brother, for esteem and for comeliness. “And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me.</p>
Tree of Life Version	<p>“Bring your brother Aaron near with his sons from among Bnei-Yisrael, so that they may minister to Me as kohanim—Aaron and his sons Nadab and Abihu, Eleazar and Ithamar. You are to make holy garments for your brother Aaron, for splendor and for beauty. You are to speak to all who are skilled, whom I have filled with a spirit of artistry, to make Aaron’s garments for consecrating him, so that he may minister to Me as a kohen.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND DO YOU TAKE TO YOURSELF BOTH AARON YOUR BROTHER, AND HIS SONS, EVEN THEM OF THE CHILDREN OF ISRAEL; SO THAT AARON, AND NADAB AND ABIUD, AND ELEAZAR AND ITHAMAR, SONS OF AARON, MAY MINISTER TO ME. AND YOU SHALL MAKE HOLY APPAREL FOR AARON YOUR BROTHER, FOR HONOR AND GLORY.</p>
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	AND SPEAK YOU TO ALL THOSE WHO ARE WISE IN UNDERSTANDING, WHOM I HAVE FILLED WITH THE SPIRIT OF WISDOM AND PERCEPTION; AND THEY SHALL MAKE THE HOLY APPAREL OF AARON FOR THE SANCTUARY, IN WHICH APPAREL HE SHALL MINISTER TO ME AS PRIEST.
Awful Scroll Bible	There was to draw near Aaron, your brother, and his sons, from among the sons of Isra-el, to minister as priests; even Aaron, Nadab, Abihu, Eleazar, and Ithamar, Aaron's sons. You is to have made designated garments for Aaron, your brother, an adornment of dignity. You was to declare it, to they prudent in the sensibility of their heart, who are to have been filled of the breath of wisdom, are to have made Aaron's garments, to dignify him to minister as priest.
Concordant Literal Version Darby Translation (1889) exeGesés companion Bible Orthodox Jewish Bible	. . . And bring thou near unto thee Aharon thy brother, and his banim with him, from the midst of the Bnei Yisroel, that he may minister unto Me in the kohen's office, even Aharon, Nadav and Avihu, Eleazar and Itamar, Bnei Aharon. And thou shalt make Bigdei Kodesh for Aharon thy brother for kavod and tiferet. And thou shalt speak unto all that are of chochmei lev, whom I have filled with the Ruach Chochmah, that they may make Bigdei Aharon to set him apart as kodesh, that he may minister unto Me in the kohen's office.
Rotherham's <i>Emphasized B.</i>	[Thou thyself] therefore bring near unto thee— Aaron thy brother and his sons with him, out of the midste of the sons of Israel, that ^f they may minister as priests unto me,—[Aaron, Nadab and Abihu, Eleazar and Ithamar, sons of Aaron]. And thou shalt make holy garments for Aaron thy brother,—for glory and for beauty. ^g [Thou thyself] therefore shalt speak unto all the wise-hearted, whom ^h I have filled with the spirit of wisdom,—and they shall make Aaron's garments, to hallow him for ministering as priest unto me. ^f So it shd be (w. Sam., Aram., Sep., Syr., and Vul.)—G.n. ^g “Distinction”—Kalisch.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Garments of the Priests “Now bring your brother Aaron near, and his sons with him from among the sons of Israel, so that he may serve as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. You are to make sacred garments [official clothing reserved for holy services] for Aaron your brother, for honor and for beauty (ornamentation). Tell all the skilled and talented people whom I have endowed with a spirit of wisdom, that they are to make Aaron's garments to sanctify him and set him apart to serve as a priest for Me.
The Expanded Bible	Clothes for the Priests “Tell your brother Aaron to come [^L Bring near your brother Aaron] to you, along with his sons Nadab, Abihu, Eleazar, and Ithamar. Separate them from the other Israelites to [^L ...to] serve me as priests. Make holy clothes [garments; vestments] for your brother Aaron to give him honor [glory] and beauty [splendor]. Tell all the skilled craftsmen to whom I have given wisdom [^L the wise of heart whom I have filled with the spirit of wisdom; ^C wisdom here is a practical knowledge, a skill] to make special clothes [garments; vestments] for Aaron—clothes to show that he belongs to me [is consecrated/set apart/ holy] so that he may serve me as a priest.
Kretzmann's Commentary	Verses 1-12 The Materials and the Ephod And take thou unto thee Aaron, thy brother, and his sons with him, from among the children of Israel, a man out of their own midst, that he may minister unto Me in the

priest's office, as the high priest of the people, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons, who were Aaron's assistants in the capacity of priests.

And thou shalt make holy garments for Aaron, thy brother, such as were separated from all ordinary use and to be employed in the service of the Tabernacle only, for glory and for beauty, expressive of the high dignity and excellence of the office.

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom (to the natural skill of the craftsman was added special artistic understanding and ability for this particular work), that they may make Aaron's garments to consecrate him, that he may minister unto Me in the priest's office. For consecration the garments were to serve, to set Aaron apart in the functions of his office, and for the service of the priest's work, all this latter being designated by a single verb in the Hebrew.

Syndein/Thieme
The Voice

Eternal One: Have your brother, Aaron, and his sons (Nadab, Abihu, Eleazar, and Ithamar) brought to you and appoint them to serve Me as priests for the people of Israel. In order to reflect the glory and beauty of their office, create sacred garments for your brother, Aaron. Talk with all the skilled workers—those whom I have gifted with talent and the spirit of wisdom—and instruct them to create distinct garments that set Aaron apart from others whenever he is serving Me as priest..

Bible Translations with Many Footnotes:

The Complete Tanach¹¹

And you bring near to yourself your brother Aaron, and his sons with him, from among the children of Israel to serve Me [as kohanim]: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons.

And you bring near to yourself your brother Aaron, and his sons with him: After you complete the work of the Mishkan.

You shall make holy garments for your brother Aaron, for honor and glory. And you shall speak to all the wise hearted, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to sanctify him, [so] that he serve Me [as a kohen].

to sanctify him, [so] that he serve Me [as a kohen]: Heb. יִלְוֶהֶם לְעֹלָם, to sanctify him, to initiate him into the kehunah through these garment [so] that he would be a kohen to Me. The expression of kehunah means service, serjanterie [or serventrie] in Old French.

The Geneva Bible
Kaplan Translation

The Priestly Vestments

[Separate] your brother Aaron and his sons from among the Israelites, [and] bring them close to you so that Aaron, and his sons, Nadav, Avihu, Eleazar and Ithamar, can become priests to Me.

Make sacred vestments that are both dignified and beautiful for your brother Aaron. Speak to everyone who is naturally talented, to whom I have granted a spirit of wisdom, and let them make Aaron's vestments. These [vestments] will then be used to consecrate him and make him a priest to Me.

Nadav, Abihu...

See Exodus 6:23.

naturally talented

Literally, 'wise of heart.'

These vestments...

See Exodus 29:29, 30

¹¹ Also know 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](#).

NET Bible®

The Clothing of the Priests

^{1a}And you, bring near² to you your brother Aaron and his sons with him from among the Israelites, so that they may minister as my priests³ – Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. You must make holy garments⁴ for your brother Aaron, for glory and for beauty.⁵ You⁶ are to speak to all who are specially skilled,⁷ whom I have filled with the spirit of wisdom,⁸ so that they may make⁹ Aaron's garments to set him apart¹⁰ to minister as my priest.

^{1sn} Some modern scholars find this and the next chapter too elaborate for the wilderness experience. To most of them this reflects the later Zadokite priesthood of the writer's (P's) day that was referred to Mosaic legislation for authentication. But there is no compelling reason why this should be late; it is put late because it is assumed to be P, and that is assumed to be late. But both assumptions are unwarranted. This lengthy chapter could be divided this way: instructions for preparing the garments (1-5), details of the apparel (6-39), and a warning against deviating from these (40-43). The subject matter of the first part is that God requires that his chosen ministers reflect his holy nature; the point of the second part is that God requires his ministers to be prepared to fulfill the tasks of the ministry, and the subject matter of the third part is that God warns all his ministers to safeguard the holiness of their service.

^{2tn} The verb is the Hiphil imperative of the root בָּרַק (qarav, "to draw near"). In the present stem the word has religious significance, namely, to present something to God, like an offering.

^{3tn} This entire clause is a translation of the Hebrew יִלְוֶהָנֹלִי (l'ykhahano-li, "that he might be a priest to me"), but the form is unusual. The word means "to be a priest" or "to act as a priest." The etymology of the word for priest, כֹּהֵן (kohen), is uncertain.

^{4sn} The genitive "holiness" is the attribute for "garments" – "garments of holiness." The point of the word "holy" is that these garments would be distinctive from ordinary garments, for they set Aaron apart to sanctuary service and ministry.

^{5tn} The expression is תְּרַאֲפֶתְלוּ דִּבְכֶּלֶךְ (l'ykhavod ul'ytif'aret, "for glory and for beauty"). W. C. Kaiser ("Exodus," EBC 2:465), quoting the NIV's "to give him dignity and honor," says that these clothes were to exalt the office of the high priest as well as beautify the worship of God (which explains more of what the text has than the NIV rendering). The meaning of the word "glory" has much to do with the importance of the office, to be sure, but in Exodus the word has been used also for the brilliance of the presence of Yahweh, and so the magnificence of these garments might indeed strike the worshiper with the sense of the exaltation of the service.

^{6tn} Heb "And you, you will speak to."

^{7tn} Heb "wise of heart." The word for "wise" (יָכִין, khakhme, the plural construct form) is from the word group that is usually translated "wisdom, wise, be wise," but it has as its basic meaning "skill" or "skillful." This is the way it is used in 31:3, 6 and 35:10 etc. God gave these people "wisdom" so that they would know how to make these things. The "heart" for the Hebrews is the locus of understanding, the mind and the will. To be "wise of heart" or "wise in heart" means that they had the understanding to do skillful work, they were talented artisans and artists.

^{8sn} There is no necessity to take this as a reference to the Holy Spirit who produces wisdom in these people, although that is not totally impossible. A number of English versions (e.g., NAB, NIV, NCV, NRSV, TEV, CEV, NLT) do not even translate the word "spirit." It probably refers to their attitude and ability. U. Cassuto has "to all the artisans skilled in the making of stately robes, in the heart [i.e., mind] of each of whom I have implanted sagacity in his craft so that he may do his craft successfully" (Exodus, 371).

^{9tn} The form is the perfect tense with the vav (ו) consecutive; after the instruction to speak to the wise, this verb, equal to an imperfect, will have the force of purpose.

^{10tn} Or "to sanctify him" (ASV) or "to consecrate him" (KJV, NASB, NRSV). It is the garments that will set Aaron apart, or sanctify him, not the workers. The expression could be taken to mean "for his consecration" (NIV) since the investiture is part of his being set apart for service.

New American Bible(2011)¹² .

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

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you, [bring near] to you "**Aharon** ^{Light bringer}", your brother, and his sons (with) him, from the midst of the sons of "**Yisra'el** ^{He turns El aside}", to adorn him (for) me, "**Nadav** ^{He offered willingly}" and "**Aviyhu** ^{He is my father}", "**Elazar** ^{El helps}" and "**Iytamar** ^{Island of the date palm}", the sons of "**Aharon** ^{Light bringer}", and you will (make) garments of specialness (for) "**Aharon** ^{Light bringer}", your brother, (for) armament and (for) decoration, and you, you will speak to all the skilled ones of heart, (whom) I filled with the wind of skill, and they will (make) the garments of "**Aharon** ^{Light bringer}" to set him apart, to adorn him (for) me,...

Charles Thomson OT Therefore associate thou with thyself thy brother Aaron and his sons, that from among the children of Israel, Aaron and Nadab and Abiud and Eleazar and Ithamar the sons of Aaron may minister to me in the priest's office. And thou shalt make for thy brother Aaron holy raiment for dignity and glory. For this purpose speak to all those who are wise in heart, whom I have filled with a spirit of wisdom and understanding and let them make the holy raiment of Aaron for the sanctuary, in which he shall minister to me.

C. Thompson LXX (updated) .
Context Group Version And you bring near to you Aaron your brother, and his sons with him, from among the sons of Israel, that he may serve me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And you shall make special garments for Aaron your brother, for public honor and for beauty. And you shall speak to all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to make him special, that he may serve me in the priest's office.

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

The Priestly Garments

And bring near to yourself Aaron, your brother, and his sons with him from among the children of Israel, so that they may minister to Me as priests—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. You shall make holy garments for your brother Aaron, for glory and for beauty. You shall speak to all who are specially skilled, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister to Me as a priest.

Modern Literal Version .
New American Standard B.

Garments of the Priests

"Then bring forward to yourself your brother Aaron, and his sons with him, from among the sons of Israel, to serve as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And you shall make holy garments for Aaron your brother, for glory and for beauty. You shall speak to all the ^[a]skillful people whom I have endowed with ^[b]the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may serve as priest to Me.

^[a] Exodus 28:3 Lit wise of heart

^[b] Exodus 28:3 I.e., artistic skill

New European Version

The Clothing of the Priests

Bring Aaron your brother, and his sons with him, near to you from among the children of Israel, that he may minister to Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. You shall make holy garments for Aaron your brother, for glory and for beauty. You shall speak to all who are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister to Me in the priest's office.

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, bring you near unto you Aaron your brother, and his sons with him, from the midst of the sons of Israel, for his being priest to Me, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, sons of Aaron; and you have made holy garments for Aaron your brother, for honour and for beauty; and thou—you will speak unto all the wise of heart, whom I have filled with a spirit of wisdom, and they have made the garments of Aaron to sanctify him for his being priest to Me.

The gist of this passage:

Exodus 28:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
’attâh (אַתָּה) [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
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>cause to approach, bring [draw] near, offer, bring together; cause to withdraw, remove</i>	2 nd person masculine singular, Hiphil imperative	Strong #7126 BDB #897
’el (לְ) [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
’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
’Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
’âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: “You will bring Aaron your brother near to you...

At the beginning of Exodus 25, there was a free will offering which Moses was to take up. Then what followed, for 3 chapters was a description of the Tabernacle and its courtyard and the furniture which would be built. The things to be built would use the funds and raw materials of these offerings which were collected.

However, these things were not to be the domain of Moses, but of Aaron and his sons.

Moses was to call for Aaron to come to him.

Exodus 28:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
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
'êth (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) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: ...and his sons with him...

Aaron's sons were also to be brought near.

Exodus 28:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
tâvek ^e (תַּוֶּכֶּה) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...out from the sons of Israel...

Aaron and his sons are said to be taken out of the sons of Israel, but the idea is, Aaron and his sons would occupy an office of responsibility separate from the other people of Israel. They were to be seen as completely separate from the people of Israel.

Exodus 28:1d			
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
kâhan (כֹּהֵן) [pronounced kaw-HAHN]	<i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #3547 BDB #464
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...to serve Me as a priest.

These men would serve God as priests.

The priesthood was not a brand new thing never known before—Moses lived in Midian with his father-in-law and his wife; and his father-in-law was a priest. Based upon our study of the related passages, it appears that Moses' father-in-law was a legitimate priest.

Generally speaking, a priest represents man to God. It would be proper for a priest to offer up animal sacrifices, because these sacrifices represent Jesus dying for our sins. Now, they did not understand this back then, but they understood that an innocent party (the animal) was taking upon itself the punishment for the sins committed by the offerer.

Moses, on the other hand, represented God to men (specifically to Israel).

Exodus 28:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾAhărôn (אֲהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
Nâdâb (נָדָב) [pronounced naw-DAWB]	<i>liberal, generous</i> ; transliterated <i>Nadab</i>	masculine singular proper noun	Strong's #5070 BDB #621
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
ʾĂbîyhûwʾ (אֲבוֹיָהוּ) [pronounced ahb-ee-HOO]	<i>he is my father</i> and is transliterated <i>Abihu</i>	masculine singular proper noun	Strong's #30 BDB #4

Translation: [Assemble, therefore] Aaron, along with Nadab and Abihu,...

God specifies who Moses is to gather out from the people of Israel: Aaron and his two oldest sons, Nadab and Abihu. We will later find out that these two sons were anti-God and had no intention of obeying the direct requirements set down by God.

Exodus 28:1f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿElʿâzâr (רְעֵזָר) [pronounced eġ-ġaw-ZAWR]	<i>God has helped; and is transliterated Eleazar</i>	masculine proper noun	Strong's #499 BDB #46
wê (or vê) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾĪythâmâr (רְמְתִיָּא) [pronounced eeth-aw-MAWR]	<i>[is] a land of palms; transliterated Ithamar</i>	masculine singular proper noun	Strong's #385 BDB #16
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
ʾAhărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

Translation: ...Eleazar and Ithamar, the sons of Aaron.

Also God called for Aaron's 3rd and 4th sons. If Aaron had another other sons, we do not know them by name.

Eleazar and Ithamar would continue the priesthood which would begin with Aaron.

Exodus 28:1 "You will bring Aaron your brother near to you and his sons with him out from the sons of Israel to serve Me as a priest. [Assemble, therefore] Aaron, along with Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. (Kukis mostly literal translation)

Because God did not want Aaron to accompany Moses when Moses represented God to Pharaoh, we may have had some misgivings. After all, so far, in everything that we have seen, Aaron seems to be an okay person. He has not made any major errors, he has demonstrated great affection and faithfulness toward Moses; he has not exhibited any jealousy of the position of his younger brother. All of these things seem to indicate that God's first choice should have been for Aaron to go along with Moses. However, it was not and the reason is that, if Moses went to Pharaoh alone, he is a much better **type** of Christ. There is one mediator between God and man and that mediator the man Christ Jesus. With two men going to Pharaoh, that confused the issue.

God's preferences here, however, does not mean that God had no place or plan for Aaron. Aaron's parents were obviously as careful with Aaron's upbringing as were Moses' adoptive mother and, for the reasons mentioned, Aaron had, generally speaking, a clear grasp of the situation and his place in God's plan. Therefore, the Levitical priesthood is actually the Aaronic priesthood, as the priests which minister to the Israelites will primarily be from the progeny of Aaron.

In general, a priest is a person who represents man to God. They offered gifts and sacrifices to God on behalf of the Israelites and on behalf of themselves. **For every high priest taken from among men is appointed on behalf of men in things pertain to God, in order to offer both gifts and sacrifices for sins; he can deal gently with the ignorant and the misguided, since he himself also is beset with weakness; and because of it, he is obligated to offer sacrifices for sins, as for the people, so also for himself** (Heb. 5:1–3).

The priests were to read the Law before the people. **Then Ezra the priest brought the Law before the assembly of men, women and all who could listen with understanding, on the first day of the seventh month...and Ezra**

opened the book on the sight of all the people, for he was standing above all the people and when he opened it, all the people stood up...Also, Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Peliaiah and the Levites, explained the Law to the people while the people [were] in their place. And they read from the book, from the Law of God, exegeting to give the sense so that they understood the reading (Neh. 8:2, 5, 7–8).

Exodus 28:2a			
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
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
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾAhărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: You will make set-apart garments for your brother Aaron...

Moses was to make (or oversee the manufacture of) clothing which would set Aaron and his sons apart from the rest of the people. People would recognize that Aaron and his sons were set apart from the rest of the congregation by their clothing.

The priests represent Jesus Christ, Who is completely set apart from the human race inasmuch as He committed no sins and he does not have a sin nature.

We do have various men today who wear odd clothes—particularly of one branch of Christianity—but there is no call for this in the New Testament. The clothes that monks and so-called priests and bishops wear are based upon tradition, but not upon the Bible. Those clothes bear no resemblance to the clothing which will herein be described; and there is no such dress code described in the New Testament for any group of men or women.

Exodus 28:2b

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
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>]	masculine singular adjective which sometimes acts as a noun	Strong's #3519 BDB #458
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tîph ^e ârâh (תִּפְאֶרֶת) [pronounced tif-aw-RAW]	<i>splendor, beauty, ornament; glory, glorying</i>	feminine singular noun	Strong's #8597 BDB #802

Translation: ...[designed] for honor and splendor.

These outfits were not to be clownish or silly; but designed to set the men apart; to be honorable and ornamental.

In case you don't have a KJV, these garments are for *glory and for beauty*. The word often translated *beauty* is tîph^eârâh (תִּפְאֶרֶת) [pronounced tif-aw-RAW] and is so translated (in the KJV) in 2Chron. 3:6 Jer. 13:20 and is translated similarly as *comely, fair* in Isa. 4:2 Ezek. 23:26. However, it is more often rendered *glory, honor* in such passages as Exodus 28:40 Deut. 26:19 (its only other occurrences in the Law) Judges 4:9 1Chron. 22:5 29:11 Isa. 10:12 20:5. Kalisch likes the rendering *distinction*. Of the 50 or so times this word occurs, none of the passages demands the rendering *beauty* (and there are other words in the Hebrew for *beauty*).

The word translated *glory* is the common word for *glory*.

Even though the verb is in the 2nd person singular, Moses himself will not personally sew Aaron's priestly garments. However, this responsibility is given to Moses, who will delegate it (as God will mandate in the next verse). There will be more here than people just wearing their Sunday best when ministering in the tabernacle. This is not just a command by God that the priests wear a nice suit and tie. Their clothes, as everything connected with the tabernacle, will speak of Jesus Christ and His work on the cross. The priests will be set apart from all of the people due to their clothing and the high priest will be set apart from the priests because of his clothing.

Exodus 28:2 You will make set-apart garments for your brother Aaron [designed] for honor and splendor. (Kukis mostly literal translation)

Exodus 28:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Exodus 28:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced koh]	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
chăkâmîym (חֲכָמִים) [pronounced khuh-kaw-MEEM]	<i>wise men, those capable of knowing [judging]; intelligent men; men who are skillful [adept, proficient; subtle, crafty]</i>	masculine plural adjective acting as a substantive; construct form	Strong's #2450 BDB #314
lêb (לֵב) [pronounced lay ^b]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524

Translation: You will give instructions to all [those who have] a wise heart,...

Moses is to speak to some men who are skilled in the manufacture of clothing. We get that from the context of this passage, not from anything specifically in vv. 1–3. God wants them to have a wise heart, which suggests some spiritual maturity. Therefore, they will understand the importance and solemnity of this responsibility.

Exodus 28:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	1 st person singular, Piel perfect with the 3 rd person masculine singular suffix	Strong's #4390 BDB #569
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
châkê ^e mâh (חֲכֵמָה) [pronounced hawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315

Exodus 28:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This is the first occurrence of this very common and well-known word in the Old Testament (it occurs 150 times). At least one source suggests that this is Strong's #2450 instead (which has occurred already in Genesis). Most sources agree with what I have here.			

Translation: ...[and to those] whom I have filled with a wise spirit.

A portion of the next verse is poorly rendered in several translations:

<i>The Amplified Bible</i>	...whom I have endowed with skill and good judgement...
NASB	...whom I have endowed with the spirit of wisdom...
NIV	...to whom I have given wisdom in such matters...
NRSV	...whom I have endowed with skill...

A relative pronoun is followed by the 1st person singular, Piel perfect, 3rd masculine singular suffix of the verb *mâlê'* (מָלֵא) [pronounced *maw-LAY*] and it is never translated *given* or *endowed* in the KJV. It means *to fill, to fulfill, to be full*. We find it used when a prophecy is fulfilled and when something has been filled up with something. It is found several hundred times in the Old Testament; it is occasionally used in the sense of *fulfilling* in Lev. 12:4 Job 36:17 Lam. 4:18; but it is primarily used with the idea of *filling something with something else*, as in Gen. 6:13 Exodus 10:6 Jer. 46:12.

The preposition *with* is implied by the verb and is not a separate word. The words which follow are *rûwach* (רוּחַ) [pronounced *ROO-ahkh*], which means, *wind, breath, spirit*. and *châk^emâh* (חָכְמָה) [pronounced *khawk^e-MAW*] or *wisdom, skilled*. It means *whom I have filled with Spirit [with] wisdom*. If Spirit were in the construct, then this would be a *Spirit of wisdom*; but it is not. Several translations were closer here, e.g., *The Emphasized Bible*, *The Amplified Bible* and the KJV.

God must fill these men with a wise spirit, suggesting that they will be guided by God the Holy Spirit.

Exodus 28:3c

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>	3 rd person masculine plural, 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
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
'Ahārôn (אֶהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Exodus 28:3c

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
qâdash (קִדַּשׁ) [pronounced kaw- DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #6942 BDB #872

Translation: They will make garments for Aaron [and for his sons] to consecrate him,...

These men will construct garments for Aaron and for his sons. This clothing is to help set Aaron (and his sons) apart from the rest of the sons of Israel. He will be regarded as a holy man with very specific duties.

In the Old Testament, as we will study in Exodus and Leviticus, there will be a great deal of ritual. The ritual looks forward to future events and, in particular, to the future Savior of Israel.

In the New Testament, we do not have a lot of ceremony or ritual (or, I should say, we should not have). Ceremonies and rituals are symbolic of certain things. We do not need a lot of symbology during the **Church Age** because Jesus Christ has already appeared to man and has died for our sins. That is the most important thing to occur in human history. Since we have the historical narrative, we do not need any symbols to look forward to it.

Exodus 28:3d

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
kâhan (כֹּהֵן) [pronounced kaw-HAHN]	<i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #3547 BDB #464
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...to serve as a priest to Me.

Even though this appears to speak specifically of Aaron, he and his descendants will make up the priesthood of Israel.

Exodus 28:3 You will give instructions to all [those who have] a wise heart, [and to those] whom I have filled with a wise spirit. They will make garments for Aaron [and for his sons] to consecrate him, to serve as a priest to Me. (Kukis mostly literal translation)

God gives the ability to do a large number of tasks that today's Christendom would view as unimportant or less than spiritual. In this age, you probably brush shoulders now and again with spiritual giants, but you would never suspect because you are too preoccupied with human viewpoint. We have been misled to think that there are

specific areas of service— such as evangelism, witnessing and teaching the word—which are our primary functions, and that the other things that we do are not worthwhile.

We are to lead our lives filled with God the Holy Spirit and we should be growing every single day in His Word and in His grace. We may have absolutely no human contact and still be spiritual giants. We may never witness, evangelize or give a stirring message, and still be spiritual giants. We have a day in and day out ministry before the angels; we have our prayer lives, which are generally unseen and definitely under-appreciated, and we have various forms of service, not all of which are enumerated in the Bible. God will provide these and they change from generation to generation. For instance, at one point in time in the early church age, we have had people who had gifts of healing and of tongues. We have had linguistic geniuses in the past handle translation duties; we have had people risk their lives in various ways to get God's Word out of the hands of those who would hide it and into the hands of the people. We have had great archeologists and historians and philologists who have helped to round out our understanding of each jot and tittle in the Bible. You remove a hundred so so men from history and I would have nothing to teach you; or my teaching would not be a quarter as rich as it is.

Exodus 28:1–3 “You will bring Aaron your brother near to you and his sons with him out from the sons of Israel to serve Me as a priest. [Assemble, therefore] Aaron, along with Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. You will make set-apart garments for your brother Aaron [designed] for honor and splendor. You will give instructions to all [those who have] a wise heart, [and to those] whom I have filled with a wise spirit. They will make garments for Aaron [and for his sons] to consecrate him, to serve as a priest to Me. (Kukis mostly literal translation)

Exodus 28:1–3 “You will bring your brother Aaron and his sons away from the people of Israel and they will serve as priests—specifically, Aaron, Nadab, Abihu, Eleazar and Ithamar. You will manufacture specific and appropriate clothing for them which give them an air of sanctity, honor and flair. You will give the proper instructions to the craftsmen whose hearts are filled with Bible doctrine, those whom I have filled with a wise spirit. They will make the clothing for Aaron and his sons, which clothes will set them apart so that they may serve as priests to Me. (Kukis paraphrase)

And these [are] the garments which they will make: a breast-piece [or pouch] and an ephod and a coat and a tunic of embroidered work, a turban and a belt. And they will make garments of holiness for Aaron and his sons for him acting as a priest to Me.

Exodus
28:4

These [are] the garments which they will make: a pouch, an ephod, a coat, an embroidered tunic, a turban and a belt. They will make these holy garments for Aaron and his sons [so they] will act as My priests.

These are the garments which they will make for Aaron and his sons: a pouch, an ephod, a coat, an embroidered tunic, a turban and a belt. Aaron and his sons will wear this clothing when functioning as My priests.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And these [are] the garments which they will make: a breast-piece [or pouch] and an ephod and a coat and a tunic of embroidered work, a turban and a belt. And they will make garments of holiness for Aaron and his sons for him acting as a priest to Me.

Dead Sea Scrolls
Jerusalem targum

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Targum (Onkelos)	And these are the vestments which they shall make; the breastplate, and the ephoda, and the robe, and the inwrought tunic, and the mitre, and the girdle; and they shall make holy vestments for Aharon thy brother and for his sons to minister before Me. And they shall take the gold, and the hyacinth, and the vermilion, and the fine linen. V. 5 is included for context.
Targum (Pseudo-Jonathan)	And these are the vestments they shall make: the breastplate and ephoda, and the robe, and the embroidered tunics, the mitres and girdles; and they shall make the holy garments for Aharon thy brother, and for his sons, to minister before Me.
Revised Douay-Rheims	And these shall be the vestments that they shall make: A rational and an ephod, a tunick and a strait linen garment, a mitre and a girdle. They shall make the holy vestments for your brother Aaron and his sons, that they may do the office of priesthood unto me.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	These are the garments which they shall make: a breastplate, and an ephod, and a robe, and a coat of checker work, a turban, and a sash: and they shall make holy garments for Aaron your brother, and his sons, that he may minister to me in the priest's office.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And these are the vestments which they shall make for them: a breastplate and an ephod and a robe and an embroidered coat and a mitre and a girdle; and they shall make holy vestments for Aaron your brother and his sons that they may minister to me in the priests office.
Samaritan Pentateuch	And these [are] the garments which they shall make; a breastplate, and an ephod, and a robe, a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. V. 5 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And these are the garments which they shall make: a breastplate, an ephod, a full-length robe, a tunic with a fringe, a turban, and a sash; and they shall make holy garments for Aaron and his sons to minister to Me as priests.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	This is what they are to make: a priest's bag, an ephod, and a robe, and a coat of coloured needlework, a head-dress, and a linen band; they are to make holy robes for Aaron your brother and for his sons, so that they may do the work of priests for me.
Easy English	<p>These are the clothes that the clever men must make:</p> <ul style="list-style-type: none"> a breastpiece an ephod a robe a tunic a turban a long belt. <p>They must make these special clothes for your brother Aaron and for his sons. Then Aaron and his sons can be my servants, my priests. The clever men must use beautiful material that is gold, blue, purple, red, as well as good linen. V. 5 is included for context.</p>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	These are the clothes the men should make: the judgment pouch, the ephod, a blue robe, a white woven robe, a turban, and a cloth belt. They must make these special clothes for your brother Aaron and his sons. Then Aaron and his sons can serve me

	as priests. Tell the men to use gold thread, fine linen, and blue, purple, and red yarn. V. 5 is included for context.
God's Word™	These are the clothes they will make: a breastplate, an ephod and the robe that is worn with it, another specially woven linen robe, the chief priest's turban, and a cloth belt. They will make these holy clothes for your brother Aaron and his sons so that they can serve me as priests.
Good News Bible (TEV)	Tell them to make a breastpiece, an ephod, a robe, an embroidered shirt, a turban, and a sash. They are to make these priestly garments for your brother Aaron and his sons, so that they can serve me as priests. The skilled workers are to use blue, purple, and red wool, gold thread, and fine linen. V. 5 is included for context.
The Message	These are the articles of clothing they are to make: Breastpiece, Ephod, robe, woven tunic, turban, sash. They are making holy vestments for your brother Aaron and his sons as they work as priests for me. They will need gold; blue, purple, and scarlet material; and fine linen. V. 5 is included for context.
Names of God Bible NIRV	. The workers must make a chest cloth, a linen apron and an outer robe. They must also make an inner robe, a turban and a belt. They must make sacred clothes for your brother Aaron and his sons. Then they will serve me as priests. Have the workers use thin gold wire, and blue, purple and bright red yarn, and fine linen. V. 5 is included for context.
New Simplified Bible	»The clothes they will make are as follows: a breastplate, an ephod and the robe that is worn with it, another specially woven linen robe, the chief priest's turban, and a cloth belt. They will make these holy clothes for your brother Aaron and his sons so that they will be able to serve me as priests.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Here are the items that need to be made: a breastpiece, a priestly vest, a robe, an embroidered shirt, a turban, and a sash. These sacred clothes are to be made for your brother Aaron and his sons who will be my priests.
The Living Bible	This is the wardrobe they shall make: a chestpiece, an ephod, [Apparently a sort of sleeveless tunic reaching from the shoulders to below the knees.] a robe, an embroidered shirt, a turban, and a sash. They shall also make special garments for Aaron's son.
New Berkeley Version	.
New Life Version	These are the clothes they will make: A breast-piece, a linen vest, a long piece of clothing, a long coat, a head-covering, and a wide belt. They will make holy clothing for your brother Aaron and his sons to work for Me as religious leaders. They will use gold and blue and purple and red cloth and fine linen. V. 5 is included for context.
New Living Translation	These are the garments they are to make: a chestpiece, an ephod, a robe, a patterned tunic, a turban, and a sash. They are to make these sacred garments for your brother, Aaron, and his sons to wear when they serve me as priests. So give them fine linen cloth, gold thread, and blue, purple, and scarlet thread. V. 5 is included for context.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	The clothes that they are to make are a sacred pouch for Aaron to wear over his breast, a sacred apron, a robe, an embroidered tunic, a turban, and a sash. These are the clothes that your older brother Aaron and his sons must wear as they serve me by doing the work that priests do.

Partially literal and partially paraphrased translations:

American English Bible	<p>These are the clothes that they must make:</p> <ul style="list-style-type: none"> · A breastplate · A shoulder piece · A full-length robe · A fringed tunic · A turban · A sash. <p>These are to be holy garments for Aaron and his sons to serve Me as Priests.</p>
Beck's American Translation	.
Common English Bible	<p>These are the articles of clothing that they should make: a chest pendant, a vest, a robe, a woven tunic, a turban, and a sash. When they make this holy clothing for your brother Aaron and his sons to serve me as priests, they should use gold, blue, purple, and deep red yarns and fine linen. V. 5 is included for context.</p>
New Advent (Knox) Bible	<p>And these are the vestments they shall make; a burse, a mantle, a tunic, a pleated robe, a mitre, and a girdle. Such sacred vestments must be made for thy brother Aaron and his sons, before they can minister as my priests.</p>
Translation for Translators	<p>These are the clothes that they are to make: A sacred pouch for Aaron to wear over his chest, a sacred apron, a robe, an embroidered tunic/gown, a «turban/cloth to wrap around his head», and a sash/waistband. These are the clothes that your <i>older</i> brother Aaron and his sons must wear as they serve me <i>by doing the work that</i> priests do.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	<table border="1"> <tr> <td> <p>The garmets they should make are a breastplate, an ephod, a robe, a tunic, a turban, and a sash. They will make these holy garments for your brother Aaron, and his sons, so that he may serve me in the capacity of High Priest.</p> </td><td> <p>The word ephod (אֶפֹּד) translates simply as "vestment." It is a very special vestment, better described than named.</p> </td></tr> </table>	<p>The garmets they should make are a breastplate, an ephod, a robe, a tunic, a turban, and a sash. They will make these holy garments for your brother Aaron, and his sons, so that he may serve me in the capacity of High Priest.</p>	<p>The word ephod (אֶפֹּד) translates simply as "vestment." It is a very special vestment, better described than named.</p>
<p>The garmets they should make are a breastplate, an ephod, a robe, a tunic, a turban, and a sash. They will make these holy garments for your brother Aaron, and his sons, so that he may serve me in the capacity of High Priest.</p>	<p>The word ephod (אֶפֹּד) translates simply as "vestment." It is a very special vestment, better described than named.</p>		
Ferrar-Fenton Bible	<p>And these are the robes which they shall make; a breastplate, and ephod, and a cloak, and a cape of embroidery; with a turban and girdle.—These are the sacred robes to be made for Aaron your brother, and for his sons, as Priest to Me."</p>		
God's Truth (Tyndale)	<p>These are the garments which they shall make: a breastlap, Ephod, a tunic, a strait coat, a mitre and a girdle. And they shall make holy garments for Aaron your brother and his sons, that he may minister unto me.</p>		
HCSB	<p>These are the garments that they must make: a breastpiece, an ephod, a robe, a specially woven tunic,^[b] a turban, and a sash. They are to make holy garments for your brother Aaron and his sons so that they may serve Me as priests. They should use^[c] gold; blue, purple, and scarlet yarn; and fine linen. V. 5 is included for context.</p> <p>^[b] Exodus 28:4 Hb obscure ^[c] Exodus 28:5 Lit receive</p>		
International Standard V	.		
Jubilee Bible 2000	.		
H. C. Leupold	.		
Lexham English Bible	<p>And these are the garments that they will make: A breast piece and an ephod and a robe and a tunic of specially woven fabric, [Precisely what kind of fabric this was is debated] a turban and a sash. And they will make holy garments [Or "garments of holiness"] for Aaron your brother, and for his sons to serve as priests for me.</p>		
NIV, ©2011	<p>These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve me as priests. Have them use gold, and blue, purple and scarlet yarn, and fine linen. V. 5 is included for context.</p>		

Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	These are the garments that they will make, a breastplate, ephod, robe, a woven worked tunic, a turban, and a girdle. They will fashion holy garments for Aaron your brother and his sons, so that they may act as priests for me in the priesthood.
Wikipedia Bible Project	And these are the clothes that they will make: a breastplate and an ephod (shouldered apron) and a coat and a checkered gown, a turban and a girdle, and make holy clothes for Aaron your brother and his sons, to ordain him to me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	These are the vestments they must make: Breastpiece, Ephod, robe, embroidered tunic, turban and belt. Your brother, Aaron, and his sons will serve me with these sacred vestments.
The Heritage Bible	And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a tassellated checkered coat, a turban, and a belt; and they shall make holy garments for Aaron, your brother, and his sons, and he shall officiate to me in the priest's office.
New American Bible (2002)	.
New American Bible (2011)	These are the vestments they shall make: a breastpiece, an ephod, a robe, a brocade tunic, a turban, and a sash. In making these sacred vestments which your brother Aaron and his sons are to wear in serving as my priests, they shall use gold, violet, purple, and scarlet yarn and fine linen. V. 5 is included for context.
New English Bible—1970	.
New Jerusalem Bible	These are the vestments which they must make: a pectoral, an ephod, a robe, an embroidered tunic, a turban and a belt. They must make sacred vestments for your brother Aaron and his sons, for them to be priests in my service.
New RSV	.
Revised English Bible—1989	These are the vestments they are to make: a breastpiece, an ephod, a mantle, a chequered tunic, a turban, and a sash. For Aaron your brother and his sons to wear when they serve as my priests they are to make sacred vestments, using gold, violet, purple, and scarlet yarn, and fine linen. V. 5 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"The garments they are to make are these: a breastplate, a ritual vest, a robe, a checkered tunic, a turban and a sash. They are to make holy garments for your brother Aharon and his sons, so that he can serve me in the office of <i>cohen</i> .
exeGesés companion Bible	...and these are the clothes they work: a breastplate and an ephod and a mantle and a broidered coat a tiara and a girdle: and they work holy clothes for Aharon your brother and his sons, to priest the priesthood to me.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	These are the vestments that they shall make: a breastplate, an ephod, a robe, a knitted tunic, a turban, and a sash. Make them as sacred vestments for Aaron and his sons so that they will be able to be priests to Me. knitted See note on Exodus 28:39 Knit [note from Exodus 28:39]

(cf. Midrash HaGadol). This was a patterned weave that could best be attained by knitting (however, see Yad, Kley HaMikdash 8:19). Some write that it had a pattern of depressions, like settings for precious stones, (Rashi on Exodus 28:4). Others say that it was a diamond-shaped pattern, like an array of small eyes (Saadia; Ibn Janach; cf. Ibn Ezra). According to another opinion, it was a hexagonal pattern, like a honeycomb or the lining of a cow's second stomach (Yad, Kley HaMikdash 8:16).

This kethoneth had arm-length sleeves that were made separately and sewn on (Ibid.). It sat close to the body, and came down to the feet (Ibid. 8:17; Josephus Antiquities 3:7:2). The sleeves were tied at the wrists (Josephus) (see figure)

The Scriptures 1998

"And these are the garments which they make: a breastplate, a shoulder garment, a robe, an embroidered long shirt, a turban, and a girdle. And they shall make set-apart garments for Aharon your brother and his sons, for him to serve as priest to Me.

Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND THESE ARE THE GARMENTS WHICH THEY SHALL MAKE: THE BREAST-PLATE, AND THE SHOULDER-PIECE, AND THE FULL-LENGTH ROBE, AND THE TUNIC WITH A FRINGE, AND THE TURBAN, AND THE GIRDLE; AND THEY SHALL MAKE HOLY GARMENTS FOR AARON AND HIS SONS TO MINISTER TO ME AS PRIESTS. (Turban= A hat worn by the male priests during services & sacrifices. JESUS never forbids or condemns males wearing hats when praying or performing the works of the service. In 1 Corinthians 11, Paul was speaking in reference to his own personal customs which in verse 16, he says that if anyone disagrees or it it causes problems, to just forget about his custom)

Awful Scroll Bible

The garments that were to be made are to be a breast piece, an ephod, a robe, a tunic of plaited work, a turban, and a girdle. Even are they to have made the designated garments for Aaron, your brother, and for his sons, to minister as priests.

Charles Thomson OT

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Concordant Literal Version

These are the garments which they shall make: a breastplate, a vestment, a robe, a tunic with mounts, a turban and a sash. They will make holy garments for Aaron, your brother, and for his sons, to serve as priests for Me.

Darby Translation

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exeGesés companion Bible

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Orthodox Jewish Bible

And these are HaBegadim which they shall make: a Choshen, and an Ephod, and a Me'il, and a Kesones of a box-like knitting work, a Mitznefet, and an Avnet; and they shall make Bigdei Kodesh for Aharon thy brother, and his Banim, that he may minister unto Me in the kohen's office.

Rotherham's *Emphasized B.*

||These|| therefore are the garments which they shall make—a breastpiece and an ephod and a robe, and a tunic of checker work, a turban and a girdle,—so shall they make holy garments for Aaron thy brother and for his sons, for ministering as priests unto me.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible

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The Expanded Bible

These are the clothes they must make: a chest covering [breastpiece], a holy vest [ephod], an outer robe, a woven inner [or checkered] robe, a turban, and a cloth

Kretzmann's Commentary	<p>belt [sash]. They must make these ·holy [sacred] clothes for your brother Aaron and his sons. Then they may serve me as priests.</p> <p>And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a brodered coat, a miter, and a girdle, all these garments being described in this connection and in later ordinances. And they shall make holy garments for Aaron, thy brother, and his sons, that he may minister unto Me in the priest's office.</p>
Syndein/Thieme The Voice	<p>Here are the <i>ceremonial</i> garments they need to make: a breast piece, a special vest, a robe, a checkered tunic, a turban, and a sash. The craftsmen are to make these sacred items for Aaron your brother and his sons to wear when they come before Me in priestly service.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And these are the garments that they shall make: a choshen, an ephod, a robe, a tunic of checker work, a cap, and a sash. They shall make holy garments for your brother Aaron and for his sons to serve Me [as kohanim].</p>
	<p>a choshen: An ornament opposite the heart.</p> <p>an ephod: I did not hear (that it was a garment) [i.e., I have no tradition concerning the ephod], and I did not find the explanation of its pattern in the Baraitha [Melecheth HaMishkan]. My heart tells me that he [the Kohen Gadol] was girded with it [the ephod] from behind, its width being like the width of an [average] man's back, similar to a kind of apron called porzent [or pourceint], [a kind of] belt, [like an] apron [back to front] that princesses wear when they ride horseback. So it was made from below [i.e., for the lower part of the body], as it is said: "and David was girded with a linen ephod" (II Sam. 6:14). [Thus] we learn that the ephod was a belt. It is impossible, however, to say that it was only a belt, because it is said: "and he put the ephod on him," and afterwards, "and he girded him with the band of the ephod (דִּוְפָאָה בְּשֵׁרָב)" (Lev. 8:7), which Onkelos renders: אֶמְקָהּ אֶדְוִפָּא. [Thus] we learn that the בְּשֵׁרָב was the band and the ephod was a separate decoration. It is also impossible to say that because of the two shoulder straps in it, it is called ephod, for it is said: "the two shoulder straps of the ephod" (verse 27). [Thus] we learn that the ephod was a separate entity, the shoulder straps were a separate entity, and the band was a separate entity. Therefore, I say that because of the apron below it is called ephod because he decorates and adorns himself with it, as it is said: "and he decorated him with it" (Lev. 8:7); the בְּשֵׁרָב is the band above it, to which the shoulder straps were attached. Moreover, my heart tells me that there is evidence that it is a kind of garment, for Jonathan rendered "and David was girded with a linen ephod" (II Sam. 6: 14) as אֶבְדִּי טוֹבֵרֵךְ and he renders likewise מִלְיָעָם as מְיֻטְוֵרֵךְ, in the narrative of Tamar, Absalom's sister, "for in this manner the king's virgin daughters dressed, in robes (מִלְיָעָם)" (II Sam. 13:18).</p> <p>a robe: Heb. לִיָּעָם. It is a kind of tunic, as is the תְּנוּתָךְ, only that the תְּנוּתָךְ is [worn] next to his flesh and the לִיָּעָם is [what is] called the outside robe.</p> <p>of checker work: Heb. צִבְעֶתָךְ. Made of boxes (תּוֹצְבֵּשֶׁם) for beauty. The boxes are similar to holes made in gold jewelry as a setting for precious stones and pearls, as it is said regarding the ephod stones: "enclosed in gold settings (תּוֹצְבֵּשֶׁם)" (verse 11), and in Old French it is called cha(s)tons, settings. [i.e., the boxes of the checker work on the tunic are like settings for precious gems.]</p> <p>a cap: Heb. תְּפִלָּצָה, a type of dome-shaped hat, called cofia in Old French, because elsewhere (verse 40) [the Torah] calls them תּוֹעֲבָגָה, and the Targum [Onkelos] renders: אֶיַּעְבּוֹג.</p> <p>and a sash: This is the belt on the tunic, and the ephod is the belt on the robe, as we find in the order they were put on: "and put upon him the tunic, girded him with the sash, clothed him with the robe, put upon him the ephod" (Lev. 8:7).</p>

holy garments: From the offering sanctified for My name they shall make it.

The Geneva Bible
Kaplan Translation
NET Bible®

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Now these are the garments that they are to make: a breastpiece,¹¹ an ephod,¹² a robe, a fitted¹³ tunic, a turban, and a sash. They are to make holy garments for your brother Aaron and for his sons, that they may minister as my priests.

^{11sn} The breastpiece seems to have been a pouch of sorts or to have had a pocket, since it was folded in some way (28:16; 39:9) and contained the Urim and Thummim (Exod 28:30; Lev 8:8).

^{12sn} The word "ephod" is taken over directly from Hebrew, because no one knows how to translate it, nor is there agreement about its design. It refers here to a garment worn by the priests, but the word can also refer to some kind of image for a god (Judg 8:27).

^{13tn} The word תַּשְׁבֵּט (tashbets), which describes the tunic and which appears only in this verse, is related to a verb (also rare) of the same root in 28:39 that describes making the tunic. Their meaning is uncertain (see the extended discussion in C. Houtman, Exodus, 3:473-75). A related noun describes gold fasteners and the "settings," or "mountings," for precious stones (28:11, 13, 14, 20, 25; 36:18; 39:6, 13, 16, 18; cf. Ps 45:14). The word "fitted" in 28:4 reflects the possibility that "the tunic is to be shaped by sewing, ... so that it will fit tightly around the body" (C. Houtman, Exodus, 3:475).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and these are the garments which they will (make), breastplate and ephod and cloak and tunic of woven material, turban and sash, and they will (make) garments of specialness (for) "**Aharon** ^{Lightbringer}", your brother, and (for) his sons, to adorn him (for) me,...

Charles Thomson OT . reaching

C. Thompson (updated) OT
Context Group Version .

And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a coat of checker work, a turban, and a sash: and they shall make special garments for Aaron your brother, and his sons, that he may serve me in the priest's office.

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

And these are the garments which they will make: a breastplate and an ephod and a robe and a tunic of checker work, a headdress and a sash. And they will make holy garments for Aaron your brother and his sons, that he may minister to me in the priest's office.

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

And you shall make holy [*sacred*] garments for Aaron your brother, for glory and for beauty. So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest.

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 these are the garments which they make: a breastplate, and an ephod, and an upper robe, and an embroidered coat, a mitre, and a girdle; yes, they have made holy garments for Aaron your brother, and for his sons, for his being priest to Me.

The gist of this passage:

Exodus 28:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾèlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the definite article	Strong's #899 BDB #93
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793

Translation: *These [are] the garments which they will make:...*

There will be a special set of garments made by the tailors in whom God has placed His Spirit.

Exodus 28:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i>]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular noun	Strong's #2833 BDB #365
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
ʾêphod/ʾêphôwd (אֵפֹד/אֵפֹדִים) [pronounced <i>ay-FOHD</i>]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun	Strong's #646 BDB #65

Translation: *...a pouch, an ephod,...*

There will be a breast-piece or pouch. On the outside would be 12 stones, each standing for a tribe of Israel.

The ephod would be an outer garment; or a mantle. There would be two shoulder pads with stones to light up to give answers for God's will. This was not a thing taken lightly in Israel's history and there are very few times when this is used by a king to make a decision.

Exodus 28:4c

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
m ^e ʿîyl (מֵיֵל) [pronounced <i>m^eGEEL</i>]	<i>robe, upper coat or cloak</i>	masculine singular noun	Strong's #4598 BDB #591
This is the first time this word appears in Scripture (it is found 28 times in the Old Testament—it is found 3x in the book of Job).			
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
k ^e thôneth (תְּחֹנֶת) [pronounced <i>keith-OH-neath</i>]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular construct	Strong's #3801 BDB #509
tash ^e bêts (תַּשְׁבֵּט) [pronounced <i>tash-BATES</i>]	<i>embroidered, woven work, checkered material, chequered or plaited work</i>	masculine singular noun	Strong's #8665 BDB #990

This word is only found here.

Translation: ...a coat, an embroidered tunic,...

There would be a coat and an undergarment.

Exodus 28:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mits ^e nepheth (מִטְנֶפֶת) [pronounced <i>mits-neh-FETH</i>]	<i>turban (of a high priest), diadem, mitre</i>	feminine singular noun	Strong's #4701 BDB #857
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
'ab ^e nêṭ (אַבְנֵט) [pronounced <i>ahb-NATE</i>]	<i>belt, girdle, sash, waistband; of high priest; of other priests; of high official</i>	masculine singular noun	Strong's #73 BDB #126

Translation: ...a turban and a belt.

The priest would wear a hat and a belt.

Exodus 28:4e			
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>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾAhărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [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

Translation: They will make these holy garments for Aaron and his sons...

These tailors would make these holy garments for Aaron and his sons.

Exodus 28:4f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâhan (כָּהֵן) [pronounced <i>kaw-HAHN</i>]	<i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #3547 BDB #464

Exodus 28:4f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

This is the 3rd time we have had this exact phrase.

Translation: ...[so they] will act as My priests.

We repeat this phrase again. Although the suffix is the masculine singular, this applies to Aaron's sons as well as to Aaron.

Exodus 28:4 These [are] the garments which they will make: a pouch, an ephod, a coat, an embroidered tunic, a turban and a belt. They will make these holy garments for Aaron and his sons [so they] will act as My priests. (Kukis mostly literal translation)

This verse is just a shopping list, giving no details, just enumerating the items which will have to be made. This would be perfect to do in *list form*.

The Ephod and Its Component Parts (a graphic); from [Slide Share](#); accessed August 17, 2019.

There appears to be an overall uniform and the Ephod is the combination of the Breastpiece, the straps, the shoulder pads and the belt.

Exodus 28:4 These are the garments which they will make for Aaron and his sons: a pouch, an ephod, a coat, an embroidered tunic, a turban and a belt. Aaron and his sons will wear this clothing when functioning as My priests. (Kukis paraphrase)

1. 'The Ephod' (28:6-14, 31; 39:2-7)

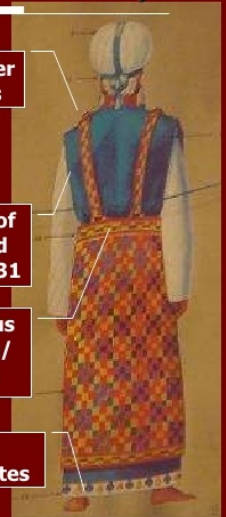
- **Ex 28:4** Garments not named in the order they are worn
- Made by those who had been given particular ability for the task
- Made of gold, blue, purple, white and scarlet
- Represents Priestly grace: *Ephod resembled the veil of the sanctuary but without the cherubim; and with the gold*

Shoulder Straps

Robe of Ephod
Ex 28:31

Curious Girdle/
Sash

Bells & Pomegranates



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Ephod

compare Exodus 39:2-7

Many translations affixed v. 5 to v. 4. When that happened, I placed the two together with the previous verse. The problem is, the phrase *gold, blue and purple and scarlet yarns, and fine twined linen* (ESV) is found in vv. 5, 6, and 8. I don't know that I see a reason for it to be found in all 3 verses. Although this may appear to have been an early manuscript problem, we do find this phrase repeated 3x in all the ancient manuscripts, including the Dead Sea Scrolls from circa 200 B.C. This is not really a problem as one might reasonably group vv. 4-8 into a single

section. The repetition is admittedly odd. Nevertheless, this simply affects the grouping of the verses; I see little problems regarding interpretation, no matter where v. 5 is placed.

It is unclear whether or not v. 8 should be a part of this grouping. To avoid throwing too many verses together, if there seems to be a generally agreed upon end of a sentence, I often end a grouping at that point, even if subsequent verses are logically grouped with those being studied.

I had to add a great many additional words so that this made sense. Whenever I add many additional words, I am worried about losing the proper meaning of the passage.

And they [even] they will take the gold and the violet and the purple and the dye of scarlet and the fine linen and they have made the ephod gold, blue and purple, dye of scarlet and fine linen twisted, a work of planning. Two of shoulder-pieces are being joined together [and] is to him unto two of his edges and he was joined together.

Exodus
28:5–7

They will receive the gold, the violet, purple and scarlet dyed [material] and the fine linen, and [with these raw materials] they will make the ephod [using] gold [embroidery], [thread and material which is] blue, purple and scarlet, and the twisted fine linen, a work of [careful] planning. The two shoulder pieces will be joined together at its edges [so] that it is joined together [into one piece].

The tailors will receive the raw materials of gold, fine linen and fabric which is dyed violet, purple or scarlet. Using these materials, they will make the ephod, using gold embroidery, the twisted fine linen, and the fabric and thread which has been dyed violet, purple or scarlet. The ephod will require careful planning. Its two shoulder pieces will be joined together at the edges into one piece.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And they [even] they will take the gold and the violet and the purple and the dye of scarlet and the fine linen and they have made the ephod gold, blue and purple, dye of scarlet and fine linen twisted, a work of planning. Two of shoulder-pieces are being joined together [and] is to him unto two of his edges and he was joined together.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And shall make the EPHODA of gold, hyacinth, and vermillion, and fine linen twined, the work of the artificer. Two shoulder pieces doubled (or, conjoined) shall it have at the two sides conjoined.
Targum (Pseudo-Jonathan)	And they shall take from their treasures gold, and hyacinth, and purple, and crimson, and fine linen. And they shall male the ephod of hyacinth, and purple, and crimson, and fine linen, twined, the work of the artificer. Two shoulder (pieces) shall it have, conjoined to its two sides, and (so) it shall be united.
Revised Douay-Rheims	And they shall take gold, and violet, and purple, and scarlet twice dyed, and fine linen. And they shall make the ephod of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen, embroidered with divers colours. It shall have the two edges joined in the top on both sides, that they may be closed together.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	They shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen. "They shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the skilful workman. It shall have two shoulder straps joined to the two ends of it, that it may be joined together.

V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod [of] gold, [of] blue, and [of] purple, and [of] scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; [so] it shall be joined together. Vv. 6–8 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen. And they shall make the ephod of fine linen spun, the woven work of the embroiderer. It shall have two shoulder-pieces joined together, fastened on the two sides.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	They are to take the gold and blue and purple and red and the best linen, And make the ephod of gold and blue and purple and red and the best linen, the work of a designer. It is to have two bands stitched to it at the top of the arms, joining it together.
Easy English	The ephod Make the ephod out of gold and out of blue, purple and red material. Use also special white material that a clever worker has made. On two of its corners you must fix pieces for Aaron's shoulders. Then you can fasten the ephod. V. 5 is placed with v. 4. ephod A type of coat that priests wore in Israel. It did not have sleeves. purple A dark colour that is between blue and red. Purple was the most expensive colour in ancient times. Often kings and important people used purple.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Use gold thread, fine linen, and blue, purple, and red yarn to make the ephod. This must be the work of a very skilled person. At each shoulder of the ephod, there should be a shoulder piece. These shoulder pieces should be tied to the two corners of the ephod. V. 5 is placed with v. 4.
God's Word™	.
Good News Bible (TEV)	"They are to make the ephod of blue, purple, and red wool, gold thread, and fine linen, decorated with embroidery. Two shoulder straps, by which it can be fastened, are to be attached to the sides. V. 5 is placed with v. 4.
The Message	The Ephod "Have the Ephod made from gold; blue, purple, and scarlet material; and fine twisted linen by a skilled craftsman. Give it two shoulder pieces at two of the corners so it can be fastened. V. 5 is placed with v. 4.
Names of God Bible	The Ephod "Make the ephod out of fine linen yarn. Creatively work gold, violet, purple, and bright red yarn into the fabric. It will have two shoulder straps attached at the top corners so that it can be fastened. V. 5 is placed with v. 4.
NIRV	The Linen Apron "Make the linen apron out of thin gold wire, and out of blue, purple and bright red yarn, and out of finely twisted linen. Have a skilled worker make it. It must have two shoulder straps joined to two of its corners. Its skillfully made waistband must be like the apron. The waistband must be part of the apron itself. V. 5 is placed with v. 4.

New Simplified Bible	»Take the gold and blue thread and wool that is dyed bright red and the fine linen and »prepare the ephod with fine linen yarn. Embroider gold, violet, purple, and bright red yarn into the fabric. »It should have two shoulder straps attached at the top corners so it can be fastened.
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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Only gold and fine linen, woven with blue, purple, and red wool, are to be used for making these clothes. The entire priestly vest must be made of fine linen skillfully woven with blue, purple, and red wool, and decorated with gold. It is to have two shoulder straps to support it and a sash that fastens around the waist. (Vv. 5–8)
The Living Bible	“The ephod shall be made by the most skilled of the workmen, using gold, blue, purple, and scarlet threads of fine linen. It will consist of two pieces, front and back, joined at the shoulders.
New Berkeley Version	.
New Life Version	The Linen Vest “They will use gold and blue, purple and red cloth and fine linen to make the linen vest that holds the breast-piece. It will be the work of the able workman. It will have two shoulder pieces to join it at the two ends. V. 5 is placed with v. 4.
New Living Translation	Design of the Ephod “The craftsmen must make the ephod of finely woven linen and skillfully embroider it with gold and with blue, purple, and scarlet thread. It will consist of two pieces, front and back, joined at the shoulders with two shoulder-pieces. V. 5 is placed with v. 4.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	The skilled workmen must use fine linen and blue, purple, and red yarn to make these clothes. The skilled workmen must make the sacred apron from fine linen, and they must skillfully embroider it with blue, purple, and red yarn, and with fine gold wire. It must have two shoulder straps that will join the front part to the back part.

Partially literal and partially paraphrased translations:

American English Bible	‘They must take gold and fine-spun linen with blue [thread], purple [yarn], and scarlet [cloth], and embroider them [to serve as] the shoulder pieces. Both shoulder pieces must be joined together and fastened on each side. V. 5 is placed with v. 4.
Beck’s American Translation	.
Common English Bible	Priest’s ornamental vest They should make the vest of gold, of blue, purple, and deep red yarns and of fine twisted linen with embroidered designs. The vest will have two shoulder pieces attached to its two edges so that they may be joined together.
New Advent (Knox) Bible	The workmen must provide themselves with gold, with threads of blue and purple and scarlet twice-dyed, and with linen thread. Of gold, of blue and purple and scarlet twice-dyed, and of twisted linen thread, the mantle is to be made, all embroidered work. At the top, on either side, it shall have the two shoulder-pieces joined together so as to make one garment.
Translation for Translators	Instructions for the sacred apron “The skilled workmen must make the sacred apron from fine linen, and skillfully embroider it with blue, purple, and red yarn/thread. It must have two shoulder straps, to join the front part to the back part. V. 5 is placed with v. 4.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They are to be made of gold, and violet, deep purple and crimson double-dipped corded cambric-sheen. They must make the ephod using gold, and violet, deep purple, and crimson double-dipped cambric-sheen, with skilled craftsmanship. It will have two shoulderpieces joined at the two edges.
Ferrar-Fenton Bible	They must also bring gold and azure, and purple, and blue, and red, and thread." Make the ephod of gold, azure, purple, blue, red, and spun linen embroidery. The two shoulder pieces shall be joined to it on the two sides, and fastened; and the embroidery, which they work upon the ephod, shall be of gold, azure, and purple, and blue, red, and spun flax. V. 8 is included for context.
God's Truth (Tyndale)	And they shall take thereto, gold, jacinth, scarlet, purple and byss. And they shall make the Ephod of gold, jacinth, scarlet, purple and white twined byss with broidered work. The two sides shall come together, closed up in the edges thereof.
HCSB International Standard V	. They shall use [Lit. take] gold, blue, purple, and scarlet material, as well as fine linen." The Ephod "They shall make the ephod of gold, along with blue, purple, and scarlet material and fine woven linen, all of it [The Heb. lacks all of it] skillfully worked. It is to have two shoulder-pieces attached to its two edges so it can be joined together.
Jubilee Bible 2000 H. C. Leupold Lexham English Bible NIV, ©2011	. . The Ephod "Make the ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen—the work of skilled hands. It is to have two shoulder pieces attached to two of its corners, so it can be fastened. V. 5 is placed with v. 4.
Peter Pett's translation Unfolding Bible Literal Text	. Craftsmen must use fine linen that is gold, blue, purple, and scarlet. They must make the ephod of gold, of blue, purple, and scarlet wool, and of fine-twined linen. It must be the work of a skillful craftsman. It must have two shoulder pieces attached to its two upper corners.
Unlocked Literal Bible Urim-Thummim Version	. They will take gold, blue, purple, scarlet and fine linen. They will fashion the ephod (waistcoat) of gold, blue, purple, scarlet, and finely twisted linen using highly esteemed labor. It will have the two shoulder pieces tied at its two edges so that it will be joined together.
Wikipedia Bible Project	And they will take the gold and the cyan and the magenta and the second-weave and the wrought cloth. And they will make the ephod: gold cyan and magenta second-weave and sixfold wrought--- thoughtfully fashioned. It will have two enjoined shoulder pads on its two edges and joined together.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For them you shall use gold, purple wool, violet shade and red, crimson wool, and fine twined linen. They are to make the Ephod of gold, purple wool, violet shade and red, crimson wool and fine twined linen, the work of a skilled embroiderer. It must have two shoulder straps fitted to it to join its two ends together.
The Heritage Bible	And they shall take the gold, and the blue, and the purple, and bright crimson, and the fine linen, And they shall make the ephod of gold, blue, and of purple, of bright crimson, and fine twisted linen, a calculated work. Two shoulder pieces shall be joined at its two ends, even joined together.

New American Bible (2002)	"The ephod they shall make of gold thread and of violet, purple and scarlet yarn, embroidered on cloth of fine linen twined. It shall have a pair of shoulder straps joined to its two upper ends. V. 5 is placed with v. 4. 1 [6] Ephod: this Hebrew word is retained in the translation because it is the technical term for a peculiar piece of the priestly vestments, the exact nature of which is uncertain. It seems to have been a sort of apron that hung from the shoulders of the priest by shoulder straps (⇒ Exodus 28:7) and was tied around his waist by the loose ends of the attached belt (⇒ Exodus 28:8).
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	The ephod will be made of gold, and with violet, purple, and scarlet yarn, and with finely woven linen worked by a seamster. It will have two shoulder-pieces joined back and front.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They are to use gold; blue, purple and scarlet yarn; and fine linen. "They are to make the ritual vest of gold, of blue, purple and scarlet yarn, and of finely woven linen, crafted by a skilled artisan. Attached to its front and back edges are to be two shoulder-pieces that can be fastened together.
exeGesés companion Bible	<u>PATTERN FOR THE EPHOD</u> And they take gold and blue and purple and scarlet and white linen: and they work the ephod of gold, blue and purple, and scarlet and white twined linen, with fabricated work. It joins the two shoulderpieces at their two ends; and so be it joined.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	[The skilled workers] shall take the gold, the sky-blue, dark red and crimsons wool, and the linen. <i>The Ephod</i> [These workers] shall make the ephod out of gold [thread], sky-blue, dark red and crimson wool, together with twined linen, in a patterned brocade. It shall have two attached shoulder pieces at its two corners, and [these] shall be sewn [to it]. <i>The skilled workers</i> (Rashi; Lekach Tov). <i>sky-blue...</i> See notes on Exodus 25:4. <i>ephod</i> See Exodus 39:1 ff. There are several opinions as to how the ephod was made. Some say that the ephod was essentially like a half-cape, as wide as the body, reaching from just below the elbows to the heel. It had a belt which was long enough to be tied in front, right over the solar plexus. It also had two shoulder straps ('shoulder pieces') that were sewn onto the belt right over the upper corners of the cape. These straps were long enough to reach slightly over the shoulders. At the ends of these straps on the shoulders, the settings

for the sardonyx stones were attached (Rashi on Exodus 28:4,6; Yad, Kley HaMikdash 9:9; Ralbag; Sforno; Akedath Yitzchak; Midrash HaGadol).

Others agree that it was a long garment, but say that it was more like a skirt, from the waist to the heels, covering the high priest in front and back. It also had a section covering the entire back up to the neck, and the corners of this section are referred to as 'shoulder pieces,' to which the sardonyx stones were attached (Rashbam). Still others also agree that it was long, but maintain that it was much simpler in construction. They see it as a kind of cape made of a single rectangular piece of cloth, draped over the shoulders like a large tallith, and hanging down to the feet in back. At the waist, it had a belt to hold it. It is described as being like the robes used by Greek priests, most probably the mandyas (Rabbenu Meyuchas).

There are, however, a number of authorities who maintain that it was not a long garment at all, but rather like a vest with a belt around its lower edge, tied in front (Chizzkuni on Exodus 28:27). Others see it as a kind of backwards vest, tied in the back, with an opening in front to hold the breastplate (Siddur of Saadia Gaon, p. 271).

Josephus describes the ephod as being a sleeved garment. The main part was a cubit square, with an opening for the breastplate, worn over the front of the body. It had straps, most probably going around the neck, which buttoned on to the sardonyxes on the opposite sides to hold the ephod in place (Antiquities 3:7:5; Wars 5:5:7).

gold thread

The gold would be beaten into thin sheets and then cut into fine threads (Rashi; see Exodus 39:3). One thread of gold was mixed with six threads of each of the other materials, the sky-blue, dark red and crimson wool, and linen. This would produce 4 seven-ply threads, which were then twined together to produce a single 28-ply thread. (Yad, Kley HaMikdash 9:5, from Yoma 72a). Josephus notes that the ephod itself contained more gold than its belt (Wars 5:5:7).

patterned brocade

Choshev in Hebrew; see note on Exodus 26:1. Josephus describes the belt as having a striped pattern of gold, sky blue, crimson, white and dark red, and states that the ephod had the same pattern, but with more gold (Wars 5:5:7).

shoulder pieces

Straps (Rashi), cords (Chizzkuni), the upper corner of the garment (Rabbenu Meyuchas; Rashbam), or sleeves (Josephus).

sewn

(Rashi; see Exodus 26:3). Literally 'attached,' or 'of one piece with it' (see note on Exodus 28:6).

The Scriptures 1998
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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They were to take gold, violet, magenta, crimson, scarlet, and bleached linen. They are to have made an ephod of gold, violet, magenta, crimson, scarlet, and being twined bleached linen; a being an assessed work. It is to be two shoulder pieces, being joined at the two ends, even are they to have been joined.

Charles Thomson OT
Concordant Literal Version
Darby Translation
exeGeses companion Bible

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Orthodox Jewish Bible	And they shall take zahav, and turquoise, and purple, and scarlet wool, and linen. And they shall make the Ephod of zahav, of turquoise, and of purple, of scarlet wool, and twisted linen, with ma'aseh choshev (artistic embroidery). It shall have the two ketefot (shoulder straps) thereof joined at the two sides thereof; and so it shall be joined together..
Rotherham's <i>Emphasized B.</i>	They themselves therefore shall take the gold, and the blue, and the purple,—and the crimson, and the fine linen. And they shall make the ephod,—of gold, blue and purple, crimson and fine-twined linen, the work of a skilful weaver. Two joining shoulderpieces shall there be to it, uponi the two extremities thereof, that it may be joined together.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They are to use the gold and the blue and the purple and the scarlet fabric and fine twisted linen [from the people], and they shall make the ephod of gold and blue, purple, and scarlet fabric and fine twisted linen, skillfully woven <i>and</i> [beautifully] worked. It is to have two shoulder pieces joined to its two [back and front] ends, so that it may be joined together.
The Expanded Bible	They must use gold and blue, purple and ·red [scarlet] thread, and fine linen. The Holy Vest “Use gold and blue, purple and ·red [scarlet] thread, and fine linen to make the ·holy vest [ephod]; ·skilled craftsmen are to make it [skillfully worked]. At each top corner of it there will be a pair of shoulder straps tied together over each shoulder.
Kretzmann's Commentary	And they shall take gold, and blue, and purple, and scarlet, and fine linen. In addition to the fine materials which were used in making the precious hangings of the Tabernacle, the artisans were to weave gold threads into the cloth for the priest's garments. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work, a masterpiece of the weaver's art. It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together, thus forming a kind of vest, but with the two parts distinct.
Syndein/Thieme The Voice	. Skilled workers are to make the special vest <i>worn by the high priest</i> out of finely woven linen embroidered with gold and with blue, purple, and scarlet thread. It is to be made of two pieces joined together at the shoulders so that front and back form one piece. V. 5 is placed with the previous section for context.

Bible Translations with Many Footnotes:

The Complete Tanach	They shall take the gold, the blue, purple, and crimson wool, and the linen,...
	They shall take: Those wise-hearted people, who are to make the garments, shall receive from the donors the gold and the blue wool from which to make the garments. ...and they shall make the ephod of gold, blue, purple, and crimson wool, and twisted fine linen, the work of a master weaver.
	and they shall make the ephod: If I would try to explain the making of the ephod and the choshen according to the order of the verses, their explanation would be fragmentary and the reader would err in combining them. Therefore, I am writing [first] how they were made, as it was [i.e., in its entirety], so that the reader will be able to run through it [quickly]. Afterwards, I will explain it [how they were made] according to the sequence of the verses. The ephod was designed like a sort of apron worn by women who ride horseback [see Rashi on verse 4], and he [the Kohen Gadol] would gird [himself with] it from behind, opposite his heart, below his elbows, its width equaling the width of a man's

back and more, and it [the ephod] would reach his ankles. The belt was attached to the top of it across its width, [it was] the work of a weaver, and it extended on both sides in order to wrap [the Kohen Gadol] and gird [him] with it. The shoulder straps were attached to the belt-one to the right and one to the left from behind the Kohen [Gadol], at the two ends of the width of the apron. When he held them [i.e., the shoulder straps] upright, they stood [i.e., lay flat] on his two shoulders. They were like two straps made from the same material as the ephod [and they were] long enough to place them upright alongside his neck on either side. They were folded in front of him slightly below his shoulders. The shoham stones were set in them-one on the right shoulder strap and one on the left shoulder strap. The settings were placed at their ends in front of his shoulders, and the two golden chains were inserted into the two rings of the choshen at the two ends of its upper width-one on the right and one on the left. The two ends of the [right] chains were inserted into the settings on the right, and similarly the two ends of the left chains were inserted into the settings on the left shoulder strap. Thus, the choshen was suspended on the settings of the ephod in front of him [the Kohen Gadol] over his heart. There were two more rings on the two ends of the choshen, on the bottom of it. Opposite them [there were] two rings on the two shoulder straps from below, at its bottom end, which was attached to the belt. The rings of the choshen [were] opposite the rings of the ephod, lying on each other. He would fasten them [the rings] with a blue cord, inserted through the rings of the ephod and the choshen, attached to the band of the ephod, so that the bottom of the choshen would be attached to the band of the ephod, and it would not swing back and forth.

of gold, blue, purple, and crimson wool, and twisted fine linen: These five kinds [of substances] were twisted into each thread. They [the workers] flattened the gold into a sort of thin plate and cut cords out of them [the plates] and spun them, one thread of gold with six threads of blue wool, and one thread of gold with six threads of purple wool, and similarly with the crimson wool, and similarly with the linen, for the threads of all the kinds were doubled sixfold, and one thread of gold was [twisted] with each one [kind of thread]. Afterwards, he would twist them all together. Thus, their threads were doubled into twenty-eight strands. This is explained in tractate Yoma (72a), and it is derived from the following verse (Exod. 39:3): "They flattened out the sheets of gold and he cut cords [out of them], to work (the gold cords) into the blue wool, into the purple wool, etc." We learn that a thread of gold was twisted with every kind [of thread].

the work of a master weaver: Heb. בִּשְׁמוֹ הַשָּׂעָם. I have already explained (Exod. 26:1) that this is the weaving of two "walls," [and] that the figures of its two sides are unlike one another.

It shall have two connected shoulder straps at both its ends, and it shall be entirely connected.

two shoulder straps: The apron was below and the בִּשְׁמוֹ of the Eiphod was the belt. And it was connected to the apron at the top, similar to the apron of a woman. And at the kohen's back, it was connected by two pieces attached to the בִּשְׁמוֹ, like two wide straps, one opposite each shoulder. He lifted these over his two shoulders so that they hung in front of him on his chest. And through them being attached to the rings of the breastplate they were held in place, opposite his heart, not falling. As explained in this chapter. And they would be straight over the shoulders and the two Shoham stones were set into them, one on each strap.

at both its ends: [i.e.,] to the width of the ephod. For its width was only against the Kohen's back, and its height extended opposite his elbows, which are called coudes in French, as it is said: "they shall not gird themselves in a place that sweats" (Ezek. 44:18). [i.e.,] they should not gird themselves in a place of perspiration, [namely] neither above their elbows nor below their waists, but opposite their elbows. -[from Zev. 18b]

and it shall be entirely connected: the ephod with those two shoulder straps of the ephod. He shall connect them [by sewing them] with a needle below [the shoulder straps] to the band, and he shall not weave them [together] with it, but weave them separately and then connect them.

The Geneva Bible
Kaplan Translation
NET Bible®

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The artisans¹⁴ are to use¹⁵ the gold, blue, purple, scarlet, and fine linen.
“They are to make the ephod of gold, blue, purple, scarlet, and fine twisted linen, the work of an artistic designer. It is to have two shoulder pieces attached to two of its corners, so it can be joined together.”¹⁶ As you can see, the NET Bible places v. 5 back with v. 4.

^{13tn} The word תַּשְׁבֵּט (tashbets), which describes the tunic and which appears only in this verse, is related to a verb (also rare) of the same root in 28:39 that describes making the tunic. Their meaning is uncertain (see the extended discussion in C. Houtman, Exodus, 3:473-75). A related noun describes gold fasteners and the “settings,” or “mountings,” for precious stones (28:11, 13, 14, 20, 25; 36:18; 39:6, 13, 16, 18; cf. Ps 45:14). The word “fitted” in 28:4 reflects the possibility that “the tunic is to be shaped by sewing, ... so that it will fit tightly around the body” (C. Houtman, Exodus, 3:475).

^{14tn} Heb “and they.” The word “artisans” is supplied as the referent of the pronoun, a connection that is clearer in Hebrew than in English.

^{15tn} Heb “receive” or “take.”

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and they, they will take the gold and the blue and the purple and the kermes of the scarlet and the linen, and they will (make) the ephod with gold, blue and purple, kermes of scarlet and [twisted] linen, a work of a thinking , he will (have) two shoulder pieces coupled together (at) the two of his extremities, and he will be coupled,...

Charles Thomson OT Now these are the robes which they shall make, The breast plate, and the ephod, and a long robe reaching down to the feet, and a brodered vesture, and a mitre, and a girdle. And that they may make holy robes for Aaron and his sons to minister to me, they shall take the gold and the blue and the purple and the scarlet yarn and the cotton thread, and they shall make the ephod of cotton thread, a woven work of an embroiderer. It shall have two shoulder pieces connected with it and to one another, being joined at the two sides. V. 4 is included for context.

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

The Ephod and Breastplate

They shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the skilful workman. It shall have two shoulder straps joined to the two ends of it, that it may be joined together. V. 5 is placed with the previous section.

New King James Version

The Ephod

“They shall take the gold, blue, purple, and scarlet *thread*, and the fine linen, and they shall make the ephod of gold, blue, purple, and scarlet *thread*, and fine woven linen, artistically worked. It shall have two shoulder straps joined at its two edges, and so it shall be joined together.

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 they take the gold, and the blue, and the purple, and the scarlet, and the linen, and have made the ephod of gold, blue, and purple, and scarlet, and twined linen, work of a designer; it has two shoulders joining at its two ends, and it is joined.

The gist of this passage:
 5-7

Exodus 28:5			
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
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person plural, Qal imperfect	Strong's #3947 BDB #542
'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
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{EV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun with the definite article	Strong's #2091 BDB #262
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-leth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun with the definite article	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
'argâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i>]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun with the definite article	Strong's #713 BDB #71

Exodus 28:5			
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
'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
tôlâ'/'tôlê'âh/tôla'ath (תֵּלַת/תֵּלֵת/תֵּלֵת) [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 with the definite article	Strong's #8438 BDB #1068
shânîy (שֵׁנִי) [pronounced <i>shaw-NEE</i>]	<i>crimson, scarlet; scarlet clothing</i>	masculine singular noun with the definite article	Strong's #8144 BDB #1040
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
'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
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i>]; also spelled sheshîy (שֵׁשִׁי) [pronounced <i>shehsh-EE</i>]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun with the definite article	Strong's #8336 BDB #1058

Translation: They will receive the gold, the violet, purple and scarlet dyed [material] and the fine linen,...

Because this phrase is found 3x in vv. 5–8, many place v. 5 with v. 4.

Either Aaron and his sons would receive this raw material or the tailors would. In any case, at some point in time, the tailors would be in possession of all this material.

These are all royal colors. It is not clear whether we are speaking of material here which has been dyed; or simply of the dyes themselves. I take it to refer to the material itself, which is already dyed.

These offerings appear to have been brought first to Moses (and I assume, then, Aaron and perhaps his sons) in Exodus 25:1–9. Everything that we studied since then makes use of these raw materials. We are looking at the building of the Tabernacle, its furniture, its courtyard, and now the priest uniforms.

Exodus 28:5 They will receive the gold, the violet, purple and scarlet dyed [material] and the fine linen,... (Kukis mostly literal translation)

All these things represent different aspects of our Lord's ministry. As we have seen, the colors go far beyond the mere keeping of the law; far beyond mere redemption.

Exodus 28:6

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>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
ʾêth (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
ʾêphod/êphôwd (אֵפֹד/אֵפֹדִים) [pronounced <i>ay-FOHD</i>]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-leth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾargâmân (אַרְגָּמָן) [pronounced <i>ahr-gaw-MAWN</i>]	<i>purple, red-purple (dye, thread, fabric, stuff)</i>	masculine singular noun	Strong's #713 BDB #71
tôlâ'/tôlê'âh/tôla'ath (תֹּלַעַת/תֹּלַעַת/תֹּלַעַת) [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 with the definite article	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced <i>shaw-NEE</i>]	<i>crimson, scarlet; scarlet clothing</i>	masculine singular noun	Strong's #8144 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i>]; also spelled sheshîy (שֵׁשִׁי) [pronounced <i>shehsh-EE</i>]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1058
shâzar (שָׂזָר) [pronounced <i>shaw-ZAHR</i>]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004

Exodus 28:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'āseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business	masculine singular construct	Strong's #4639 BDB #795
chāshab (חָשַׁב) [pronounced khaw-SHAHBʻ]	thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned	Qal active participle	Strong's #2803 BDB #362

Translation: ...and [with these raw materials] they will make the ephod [using] gold [embroidery], [thread and material which is] blue, purple and scarlet, and the twisted fine linen, a work of [careful] planning.

At some point, the tailors will have these raw materials. What the priest was to wear is given in v. 4; and now, we will examine in some detail how each part of their uniform is to be made.

Bear in mind that these are God's words to Moses; Moses is writing them down, and Moses will oversee the people constructing and sewing all of these things (and all of this takes place in the desert-wilderness).

The tailors who make the various clothing pieces are men with doctrine in whom God has placed His Spirit (Exodus 28:3).

Exodus 28:6 ...and [with these raw materials] they will make the ephod [using] gold [embroidery], [thread and material which is] blue, purple and scarlet, and the twisted fine linen, a work of [careful] planning. (Kukis mostly literal translation)

An ephod is a vest, armless and close-fitting which usually extended below the hips.

After rereading this many times, and seeing the other theories on what the ephod is, I have begun to wonder if the Ephod might refer to the entire outfit. When Saul attacks the Tabernacle where the priests are and kills them all, a very young man escapes with the ephod. This means that the ephod is something that a person might easily grab and run with. Therefore, the narrows it down to (1) just the portion of the sleeveless vest on which are the 12 stones and in which is the pouch; or (2) the entire outfit (perhaps, minus the turban). It is reasonable to think that the priest's outfit could lay flat and folded up, everything together—something which may be easily grabbed (as per the narrative found in Samuel).

Exodus 28:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shēnēym (שְׁנַיִם) [pronounced shē-NĀM]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040
kāthêph (כַּתְּפֵי) [pronounced kaw-THAFE]	side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]	feminine plural noun	Strong's #3802 BDB #509

Exodus 28:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châbar (רָבַח) [pronounced <i>khawb-VAHR</i>]	<i>joined [together], united; those adhering [to one another], ones bound together; being marked with stripes, lines, being variagated</i>	feminine plural, Qal active participle	Strong's #2266 BDB #287
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
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
q ^e tsôwth (תְּצַוֶּה) [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: The two shoulder pieces will be joined together at its edges...

My assumption would be, one shoulder-piece per shoulder. However, they must be hooked together and to the rest of the outfit.

Maybe they are jointed together in the back?

The ephod is made of two shoulder pieces, sewn together. Apparently this was not worn all of the time, as David will call for it at some point in time (1Sam. 23:9 30:7).

Exodus 28:7b			
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
châbar (רָבַח) [pronounced <i>khawb-VAHR</i>]	<i>to be allied with, to be united [with]; to be joined together; to be associated with, to have fellowship with</i>	3 rd person masculine singular, Pual perfect; pausal form	Strong's #2266 BDB #287

Translation: ...[so] that it is joined together [into one piece].

Once these pieces are sewn together, they become one piece.

Exodus 28:7 The two shoulder pieces will be joined together at its edges [so] that it is joined together [into one piece]. (Kukis mostly literal translation)

So this vestiture was open at the head and the shoulders and arms and there were shoulder pieces which kept it in place.

The Ephod of the High Priest (a photo of a mockup); from the [Quora](#), accessed January 5, 2021.

Here we see the shoulder pieces, one for each should, possibly attached in back, which chains and rings to attach to the pouch with the 12 stones.



Exodus

28:5–7 They will receive the gold, the violet, purple and scarlet dyed [material] and the fine linen, and [with these raw materials] they will make the ephod [using] gold [embroidery], [thread and material which is] blue, purple and scarlet, and the twisted fine linen, a work of [careful] planning. The two shoulder pieces will be joined together at its edges [so] that it is joined together [into one piece]. (Kukis mostly literal translation)

Exodus 28:5–7 The tailors will receive the raw materials of gold, fine linen and fabric which is dyed violet, purple or scarlet. Using these materials, they will make the ephod, using gold embroidery, the twisted fine linen, and the fabric and thread which has been dyed violet, purple or scarlet. The ephod will require careful planning. Its two shoulder pieces will be joined together at the edges into one piece. (Kukis paraphrase)

As above, I found myself adding a great deal of text to fill out the translation.

And a belt of his ephod which [is] over him, as his work from him will be gold, violet and purple and dye of scarlet and fine linen twisted.

Exodus
28:8

The belt of his ephod which [is] over him, like his [other] work [lit., *his work from him*] will be [made from] gold [embroidery], [threads and fabric dyed] violet, purple and scarlet; [using] fine twisted linen [as the base material].

The belt for the ephod will be made of the same material with a similar design, using thread and fabric dyed violet, purple and scalet, gold embroidery work, using fine bleached linen as the base material.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And a belt of his ephod which [is] over him, as his work from him will be gold, violet and purple and dye of scarlet and fine linen twisted.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

And the adorned girdle thereof which is upon it shall be of the same work, and be of gold, hyacinth, vermillion, and fine linen twined.

Targum (Pseudo-Jonathan)

And the ornamented girdle which is to be upon it shall be of the same work; of gold, hyacinth, purple, and crimson, and fine twined linen, shall it be.

Revised Douay-Rheims	The very workmanship also and all the variety of the work shall be of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	The skilfully woven band, which is on it, that is on him, shall be like its work and of the same piece; of gold, of blue, and purple, and scarlet, and fine twined linen.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And the embroidered girdle of the ephod which is upon it shall be of the same, according to the work thereof; of gold, of blue and purple and scarlet material and fine twined linen.
Samaritan Pentateuch	And the curious girdle of the ephod, which [is] upon it, shall be of the same, according to the work thereof; [even of] gold, [of] blue, and purple, and scarlet, and fine twined linen. V. 9 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And the woven work of the ephod which is upon it shall be of one piece according to the work, of pure gold, blue, purple, and spun scarlet and fine twined linen.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the beautifully worked band, which goes on it, is to be of the same work and the same material, of gold and blue and purple and red and twisted linen-work.
Easy English	Make the special belt like the ephod. The belt and the ephod must be one piece of work. You must make them with gold and with blue, purple and red material and with good linen.
	ephod
	A type of coat that priests wore in Israel. It did not have sleeves.
	purple
	A dark colour that is between blue and red. Purple was the most expensive colour in ancient times. Often kings and important people used purple.
	linen
	A type of cloth that is like cotton and is very strong. Linen is a material of very good quality. It was very expensive, so only rich people would have it.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"The men will very carefully weave a cloth belt for the ephod. This belt must be made the same way as the ephod--use gold threads, fine linen, and blue, purple, and red yarn.
God's Word™	Make the belt that is attached to the ephod out of the same fabric.
Good News Bible (TEV)	A finely woven belt made of the same materials is to be attached to the ephod so as to form one piece with it.
The Message	The decorated band on it is to be just like it and of one piece with it: made of gold; blue, purple, and scarlet material; and of fine twisted linen.
Names of God Bible	.
NIRV	The waistband must be part of the apron itself. Make the waistband out of thin gold wire, and out of blue, purple and bright red yarn, and out of finely twisted linen.
New Simplified Bible	»Make the belt that is attached to the ephod from the same fabric.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The entire priestly vest must be made of fine linen skillfully woven with blue, purple, and red wool, and decorated with gold. It is to have two shoulder straps to support it and a sash that fastens around the waist. (Vv. 6–8)

The Living Bible	And the sash shall be made of the same material—threads of gold, blue, purple, and scarlet fine-twined line.
New Berkeley Version	.
New Life Version	The well-made belt on it will be made of the same gold and blue, purple and red cloth and fine linen.
New Living Translation	The decorative sash will be made of the same materials: finely woven linen embroidered with gold and with blue, purple, and scarlet thread.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	A carefully woven belt, which must be made from the same materials as the sacred apron, must be sewn onto the apron.

Partially literal and partially paraphrased translations:

American English Bible	They should be woven as a single piece of pure gold with blue [thread], purple [yarn], scarlet [cloth], and fine-spun linen.
Beck's American Translation	.
Common English Bible	The vest's belt should be attached to it and made in the same way of gold, of blue, purple, and deep red yarns and fine twisted linen.
New Advent (Knox) Bible	The whole of its embroidered texture shall be of gold, blue, purple, scarlet twice-dyed, and twisted linen thread.[1] [1] According to the Hebrew text, this refers, not to the mantle itself but to the band which was a part of it.
Translation for Translators	A carefully-woven sash, which must be made from the same materials as the sacred apron, must be sewn onto the sacred apron.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And the skillfully woven waistband of the ephod must be of one piece, of the same workmanship—with gold, with blue, purple, and scarlet yarn, and with finely spun linen.
Conservapedia Translation	The special sash that holds the ephod, must be made of the same materials as the ephod itself.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And the girdle of the Ephod shall be of the same workmanship and of the same stuff, even of gold, jacinth, scarlet, purple and twined byss.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	Its finely-woven waistband must be like the ephod; it must be made of one piece with the ephod, made of fine twined linen that is gold, blue, purple, and scarlet.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And design well the ephod which is upon him, as it crafted, of this it will be, gold, cyan and magenta and second-weave and sixfold wrought cloth.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The woven band on it to hold it on is to be of similar workmanship and to form one piece with it: this must be of gold thread, purple wool, violet shade and red, crimson wool, and fine twined linen.
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The Heritage Bible	And the interlaced belt of the ephod, which is upon it, shall be according to its same work; gold, blue, and purple, and bright crimson, and fine twisted linen.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	The waistband on the ephod to hold it in position must be of the same workmanship and be of a piece with it: of gold, violet-purple, red-purple and crimson materials and finely woven linen.
New RSV	.
Revised English Bible—1989	The waistband on it will be of the same workmanship and material as the fabric of the ephod, and will be of gold, with violet, purple, and scarlet yarn, and finely woven linen.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Its decorated belt is to be of the same workmanship and materials — gold; blue, purple and scarlet yarn; and finely woven linen.
exeGeses companion Bible	And the fabricated girdle of the ephod thereon is of the same according to its work - of gold, blue and purple and scarlet and white twined linen.
Hebraic Roots Bible	And the band of the ephod which is on it, like its work, shall be of it, gold, blue, and purple, and crimson, and bleached, twined linen.
Israeli Authorized Version Kaplan Translation	. The ephod's belt which is made in the same manner [as the ephod itself] shall be [woven] together with it out of gold [thread], sky-blue, dark red, and crimson wool, and twined linen. ephod's belt (Saadia). Others translate cheshev aphuda-tho as 'interwoven belt' (Rabbenu Meyuchas), 'belt of adornment' (Rashi), or 'band for a belt' (Ibn Janach; Radak, Sherashim). Some say that the belt was worn just below the chest (Yad, Kley Mikdash 9:11), while others maintain that it was tied over the navel (Raavad ad loc.). woven together with it (Rashi). Or, 'of the same material as it.' This latter interpretation seems to be that of Josephus, who maintains that the belt was not part of the ephod, but a separate garment, attached to the breastplate. It was looped around the back, and then around the front again (Antiquities 3:7:5; Wars 5:5:7).
The Scriptures 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE WOVEN WORK OF THE SHOULDER-PIECES WHICH IS UPON IT, SHALL BE OF ONE PIECE ACCORDING TO THE WORK, OF PURE GOLD AND BLUE AND PURPLE, AND SPUN SCARLET AND FINE TWINED LINEN.
Awful Scroll Bible	The band of the ephod is to be a work of gold, violet, magenta, crimson, scarlet, and being twined bleach linen.
Charles Thomson OT Concordant Literal Version	. And the designed band of his vestment which shall be on it, shall be like its handiwork of one piece with it, of gold, blue, purple, double-dipped crimson and corded cambric.
Darby Translation	.

exeGeses companion Bible	.
Orthodox Jewish Bible	And the Cheishev of his Ephod, which is upon it, shall be of the same, according to the work thereof; even of zahav, of turquoise, and purple, and scarlet wool, and twisted linen.
Rotherham's <i>Emphasized B.</i>	And [the curious band for fastening it, that is upon it], <like the work thereof, of the same> shall it be,—of gold, blue and purple and crimson, and fine-twined linen.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	“The craftsmen will very carefully weave a belt [^L The embroidered waistband] on the holy vest that is [^L ephod will be] made with the same materials—gold and blue, purple and red [scarlet] thread, and fine linen.
Kretzmann's Commentary	And the curious girdle of the ephod, the girdle of the fastening, which is upon it, firmly attached to it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen, the ephod with its girdle forming practically a single garment, for the girdle was crossed over the stomach and carried around the waist, to hold the ephod firmly in place.
Syndein/Thieme	.
The Voice	The waistband should also be made by skilled workers <i>from the finest quality materials</i> : from gold; from blue, purple, and scarlet thread; and from finely woven linen.

Bible Translations with Many Footnotes:

The Complete Tanach	And its decorative band, which is above it, shall be of the same work, [emanating] from it: gold, blue, purple, and crimson wool, and twisted fine linen.
	<p>And its decorative band: The belt, by which it [the ephod] decorates and enhances the kohen[’s appearance] and adorns him.</p> <p>which is above it: Above, [i.e.,] at the edge of the apron was the belt.</p> <p>of the same work: Just as the weaving of the apron was the work of a master weaver and of five kinds, so was the weaving of the band the work of a master weaver and of five kinds [of material].</p> <p>[emanating] from it: It shall be woven with it, and he shall not weave it separately and attach it. [Whereas the shoulder straps and the ephod were to be woven separately and then attached, the belt and the ephod were to be woven together from the start.]</p>
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	<p>The artistically woven waistband¹⁷ of the ephod that is on it is to be like it, of one piece with the ephod,¹⁸ of gold, blue, purple, scarlet, and fine twisted linen.</p> <p>^{17tn}This is the rendering of the word כְּשֶׁשֶׁבֶת (kheshev), cognate to the word translated “designer” in v. 6. Since the entire ephod was of the same material, and this was of the same piece, it is unclear why this is singled out as “artistically woven.” Perhaps the word is from another root that just describes the item as a “band.” Whatever the connection, this band was to be of the same material, and the same piece, as the ephod, but perhaps a different pattern (S. R. Driver, Exodus, 301). It is this sash that attaches the ephod to the priest’s body, that is, at the upper border of the ephod and clasped together at the back.</p> <p>^{18tn} Heb “from it” but meaning “of one [the same] piece”; the phrase “the ephod” has been supplied.</p>
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the decorative band of his ephod, which is upon him, he will exist just like his work, gold, blue and purple and kermes of scarlet and [twisted] linen,...
Charles Thomson OT	And the texture of the two shoulder pieces which are over it shall be of the same fabrick and materials as it is; of pure gold and of blue and purple and scarlet yarn and cotton thread.
C. Thompson (updated) OT	.
Context Group Version	And the skillfully woven band, which is on it, with which to fasten it on, shall be like the work of it [and] of the same piece; of gold, of blue, and purple, and scarlet, and fine twined linen.
English Standard Version	.
A Faithful Version	And the embroidered girdle of the ephod, which is upon it, shall be of the same, according to the work of it: of gold, blue, purple and scarlet, and finetwined bleached <i>linen</i> .
Green's Literal Translation	And the skillfully woven band, which is upon it, with which to gird it on, will be like the work of it and of the same piece, of gold, of blue and purple and scarlet and fine twined linen.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	The skillfully woven band of its overlay, which is on it, shall be like its workmanship, of [Lit <i>from it</i>] the same material: of gold, of violet and purple and scarlet <i>material</i> and fine twisted linen.
New European Version	.
New King James Version	And the intricately [<i>ingenious work of</i>] woven band of the ephod, which is on it, shall be of the same workmanship, made of gold, blue, purple, and scarlet <i>thread</i> , and fine woven linen.
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 the girdle of his ephod which is on him, according to its work, is of the same, of gold, blue, and purple, and scarlet, and twined linen.

The gist of this passage:

Exodus 28:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chêsheb (חֶשֶׁב) [pronounced <i>KHAY-shehb</i>]	<i>belt, strap; girdle; band; ingenious work</i>	masculine singular construct	Strong's #2805 BDB #363
This word only occurs 8 times in Scripture; 7 of those times in Exodus.			
'êphuddâh (אֶפְדָּה) [pronounced <i>ay-food-DAW</i>]	<i>ephod</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #642 BDB #65

Exodus 28:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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This word is obviously transliterated as *ephod*, but it is only found 3x in Scripture (Exodus 28:8 39:5 and Isa. 30:22, where it is translated *ornament*).

BDB's full definitions: 1) *ephod*; 1a) *priestly garment, shoulder-cape or mantle, outer garment*; 1a1) *worn by an ordinary priest and made of white stuff*; 1a2) *worn by the high priest - more costly, woven of gold, blue, purple, scarlet, and linen threads provided with shoulder-pieces and a breast piece of like material, ornamented with gems and gold*; 1b) *a metallic covering for idols, a plating over*. It is hard to tell whether this refers to exactly the same thing as the other word for *ephod* does.

ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

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

You will note within the Hebrew exegesis that this word translated *ephod* is not the word that we usually find. This is certainly a word which is transliterated *ephod*.

I assume that the belt is around him (referring to Aaron or to the next High Priest).

The Belt (Sash or Girdle) (a graphic); from [Slide Share](#); accessed August 17, 2019.

Here and vv. 28–29 describe a belt, sash or girdle which is designed for the High Priest to wear.

Chapter Outline

Charts, Graphics and Short Doctrines

The Sash or Girdle of the Ephod

Front and back of the ephod were made to be as one garment by a sash or girdle, which was tied about the priest's waist

Luke 12: 37; 17: 8. Emblem of service

Priest to be girded with his sash was for him to be fully arrayed in his garments and prepared and ready to serve.

Christ was not only the unwearied servant while on earth but, like the Hebrew servant of Ex. 21, He is the priest for ever.

Accordingly He ministers on our behalf in heaven.



Exodus 28:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
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Exodus 28:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'ăseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4639 BDB #795
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
zâhâb (זָהָב) [pronounced zaw-HAW ^{EV}]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
tekêleth (תְּלֵכֶת) [pronounced tek-AY-leth]	violet, violet thread, violet fabric, purple stuff; translated blue by KJV	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	purple, red-purple (dye, thread, fabric, stuff)	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תֵּלַת/תֵּלַת'א/תֵּלַת'אֶת) [pronounced to-LAW, to-lay-AW, to-LAH-ath]	maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]	feminine singular noun with the definite article	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced shaw-NEE]	crimson, scarlet; scarlet clothing	masculine singular noun	Strong's #8144 BDB #1040

Translation: ...like his [other] work [lit., his work from him] will be [made from] gold [embroidery], [threads and fabric dyed] violet, purple and scarlet;...

The belt is going to be made very similarly to the other things made for the priesthood. Thread and fabric dye violet, purple and scarlet will be used, as well as gold for embroidery (that is my assumption as to how the gold would be used).

Exodus 28:8c

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
shêsh (שש) [pronounced <i>shaysh</i>]; also spelled sheshîy (ששׁי) [pronounced <i>shehsh-EE</i>]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1058
shâzar (שזר) [pronounced <i>shaw- ZAHR</i>]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004

This is almost exactly taken from v. 6.

Translation: ...[using] fine twisted linen [as the base material].

The base fabric is the fine, twisted linen—whatever exactly that is—and it is not clear whether it is dyed or not, or whether there is embroidery work done to it.

At least twice so far, God has told Moses, “Do such and such based upon the model of what you have seen here.” I believe that Moses is given the words exactly to follow; but that he also saw either scale models or drawings or something visual which he could take back with him to these craftsmen and say, “Not like that; do something more like this.”

Exodus 28:8 The belt of his ephod which [is] over him, like his [other] work [lit., *his work from him*] will be [made from] gold [embroidery], [threads and fabric dyed] violet, purple and scarlet; using fine bleached linen [as the base material]. (Kukis mostly literal translation)

Scarlet is still two words; one for the worms from which it was made and one for the word *scarlet*, *crimson*. This waistband apparently held the ephod to the priest's body.

The (Barefoot) Priest in Full Regalia (a photo of a mockup); from [Believe Trust](#); accessed January 5, 2021. I believe that the ensemble which is the multi-colored fabric with the breastplate as a whole is the *Ephod*.

I have no idea why this particular guy is barefoot; and I do not recall there being a particular kind of sandal to wear. The verse which reads, *and the High Priest will wear Nikes* has been thoroughly discounted.

Exodus 28:8 The belt for the ephod will be made of the same material with a similar design, using thread and fabric dyed violet, purple and scalet, gold embroidery work, using fine bleached linen as the base material. (Kukis paraphrase)



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And you have taken two of stones of onyx and you have engraved on them names of sons of Israel. Six from their names on the stone the one and names of six the remaining [ones] on the stone the second as their generations. A work of an engraver of stone, an engraving of a signet ring. You will engrave two of the stones on names of sons of Israel; being surround [by] a setting of gold you will do them.

Exodus
28:9–11

You will take two onyx stones and engrave on them the names of the sons of Israel. Six of their names [are to be engraved] on one stone and the remaining six names [are to be engraved] on the second stone according to their birth order. [The engraving on these stones is to be] the work of a stone engraver, as [one who] engraves signet rings. You will engrave on the two stones the names of the sons of Israel, you will do this [lit., *them*] [and then the stones will be] surrounded by gold settings.

You will engrave the names of the sons of Israel onto the two onyx stones. You will engrave one stone with six names and the other one with the other six names, according to their birth order. This work is to be professionally done, by a man who is skilled in the engraving of signet rings. The stones bearing the names will be placed in a gold setting.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have taken two of stones of onyx and you have engraved on them names of sons of Israel. Six from their names on the stone the one and names of six the remaining [ones] on the stone the second as their generations. A work of an engraver of stone, an engraving of a signet ring. You will engrave two of the stones on names of sons of Israel; being surround [by] a setting of gold you will do them.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
And thou shalt take two stones of onyx (burilla); and engrave upon them the names of the sons of Israel. Six of their names upon the one stone, and the six names which remain upon the second stone, according to their nativity. By the work of the artificer in precious stone the writing shall be distinct; as the engraving of a ring, so shalt thou engrave the two stones with the names of the sons of Israel; inwrought in sockets of gold shalt thou make them.

Targum (Pseudo-Jonathan)

And thou shalt take two gems of onyx, and engrave upon them the names of the sons of Israel. Six of their names shall be engraven upon one gem, and the six remaining names upon the second gem; they shall be set in the order of their nativity. The engraved gems shall be the work of the artificer, engraven, and the engraving be distinct as the engraving of a ring; thou shalt engrave the two gems according to the names of the sons of Israel in their work round about; inset in gold shalt thou make them.

Revised Douay-Rheims

And you shall take two onyx stones, and shall grave on them the names of the children of Israel:
Six names on one stone, and the other six on the other, according to the order of their birth.
With the work of an engraver and the graving of a jeweller, you shall engrave them with the names of the children of Israel, set in gold and compassed about:...

Douay-Rheims 1899 (Amer.) .
Aramaic ESV of Peshitta

You shall take two onyx stones, and engrave on them the names of the B'nai Yisrael: six of their names on the one stone, and the names of the six that remain on the other stone, in the order of their birth. With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones, according to the names of the B'nai Yisrael: you shall make them to be enclosed in settings of gold.

V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And you shall take two onyx stones, and engrave on them the names of the sons of Israel; Six of their names on one stone, and the other remaining six on the other stone, according to their birth; With the work of an engraver in stones, like the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel; and you shall mount them on the settings of gold.
Samaritan Pentateuch	And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and [the other] six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, [like] the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. Vv. 10–12 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And you shall take the two stones, the stones of emerald, and you shall engrave on them the names of the children of Israel. Six names on the first stone, and the other six names on the second stone, according to their births. It shall be the work of the stone engraver's art; as the engraving of a seal you shall engrave the two stones with the names of the children of Israel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You are to take two beryl stones, on which the names of the children of Israel are to be cut: Six names on the one stone and six on the other, in the order of their birth. With the work of a jeweller, like the cutting of a stamp, the names of the children of Israel are to be cut on them, and they are to be fixed in twisted frames of gold.
Easy English	Take two onyx stones. With a sharp tool, write on them the names of the sons of Israel. Begin with the name of the oldest son and finish with the name of the youngest son. Write six names on one stone and six names on the other. Write these names on the two stones like a clever man draws on valuable metal. Then fix the stones to some thin gold pieces that you have made beautiful. onyx a kind of valuable stone. Israel God changed the name of Jacob to Israel (Genesis 35). The 12 sons of Jacob were the ancestors of the nation of Israel. Israel was the group of people that God chose. The land that God promised to them was the land of Israel. The children of Israel are Jews or Israelites. After King Solomon died, the country of Israel became two nations. The nation in the north was called Israel. The nation in the south was called Judah.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Take two onyx stones. Write the names of the twelve sons of Israel on these jewels. Write six names on one jewel and six names on the other jewel. Write the names in order, from the oldest son to the youngest. Cut the names of the sons of Israel into these stones. Do this the way a worker makes a seal. Put the jewels in gold settings.
God's Word™	.
Good News Bible (TEV)	Take two carnelian stones and engrave on them the names of the twelve sons of Jacob, in the order of their birth, with six on one stone and six on the other. Have a skillful jeweler engrave on the two stones the names of the sons of Jacob, and mount the stones in gold settings.

The Message

Next take two onyx stones and engrave the names of the sons of Israel on them in the order of their birth, six names on one stone and the remaining six on the other. Engrave the names of the sons of Israel on the two stones the way a jeweler engraves a seal. Then mount the stones in settings of filigreed gold.

Names of God Bible
NIRV

“Get two onyx stones. Carve the names of the sons of Israel on them. Arrange them in the order of their birth. Carve six names on one stone and six on the other. Carve the names of the sons of Israel on the two stones the way a jewel cutter would carve them. Then put the stones in fancy gold settings.

New Simplified Bible

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

Casual English Bible
College Press Bible Study
Contemporary English V.

Put two onyx stones in gold settings, then attach one to each of the shoulder straps. On one of these stones engrave the names of Israel's first six sons in the order of their birth. And do the same with his remaining six sons on the other stone. In this way Aaron will always carry the names of the tribes of Israel when he enters the holy place, and I will never forget my people. (Vv. 9–12)

The Living Bible

Take two onyx stones and engrave on them the names of the tribes of Israel. Six names shall be on each stone, so that all the tribes are named in the order of their births. When engraving these names, use the same technique as in making a seal; and mount the stones in gold settings.

New Berkeley Version
New Life Version

Take two onyx stones and cut on them the names of Israel's sons. Put six of their names on one stone, and the six names of the others on the other stone, from the oldest to the youngest. As an able workman cuts words in a ring, cut the names of Israel's sons on the two stones. Then set them into beautiful pieces of gold.

New Living Translation

“Take two onyx stones, and engrave on them the names of the tribes of Israel. Six names will be on each stone, arranged in the order of the births of the original sons of Israel. Engrave these names on the two stones in the same way a jeweler engraves a seal. Then mount the stones in settings of gold filigree.

Unlocked Dynamic Bible
Unfolding Bible Simplified

A skilled workman must take two onyx stones and carve on them the names of the twelve sons of Jacob. He must engrave the names in the order in which Jacob's sons were born. He must engrave six names on one stone and the other six names on the other stone. A gem cutter should engrave these names on the two stones. Then he should mount the stones in gold settings.

Partially literal and partially paraphrased translations:

American English Bible

‘Then you must take two large emeralds and engrave the names of IsraEl’s sons on them, with six names on the first stone and the other six names on the second stone, in the order of their births.
It must be done artistically by a stone engraver in raised letters like a seal, for each of the names of the children of IsraEl.

Beck’s American Translation
Common English Bible

Take two gemstones and engrave on them the names of Israel's sons, six names on one stone and the other six names on the other stone, in the order of their birth. Like a gem cutter who engraves official seals, you will engrave the two stones with the names of Israel's sons. Mount them in gold settings. Attach the two stones to the vest's shoulder pieces as stones of reminder for the Israelites.

New Advent (Knox) Bible	Then thou shalt take two onyx-stones, and inscribe them with the names of Israel's twelve sons, six on one stone and six on the other, in the order of their birth; and these stones, graven with all the skill of the gem-carver, and set in clasps of gold, thou shalt let into the mantle, one on either side, to perpetuate the memory of Israel's sons. Aaron shall carry those names on his two shoulders, when he goes into the Lord's presence, and so remind him of them. V. 12 is included for context.
Translation for Translators	A <i>skilled</i> workman must take two <i>expensive</i> onyx stones and engrave on them the names of the twelve sons of Jacob. He must engrave the names in the order in which Jacob's sons were born. He must engrave six names on one stone, and the other six names on the other stone. A gem-cutter should engrave these names on the stones. Then he should enclose the stones in «settings/tiny gold frames».

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And you shall take two onyx stones and grave in them the names of the children of Israel: fix in the one stone, and the other fix in the other stone: according to the order of their birth. After the work of a stone graver, even as signets are graven, shall you grave the two stones with the names of the children of Israel, and shall make them to be set in ouches (couch or setting) of gold.
HCSB	.
International Standard V	You are to take two onyx stones and engrave the names of the sons of Israel on them, six of their names on one stone, and the six remaining names on the other stone. Engrave them [The Heb. lacks Engrave them] according to their order of birth. With work like a jeweler engraves on a signet, [I.e. a type of seal used to indicate ownership] you are to inscribe the two stones with the names of the sons of Israel, and you are to mount them in settings of gold filigree.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	“And you will take two onyx stones and engrave on them the names of the Israelites, [Literally “sons/children of Israel”] <i>with</i> six of their names on the one stone and the remaining six on the second, according to their genealogies. [In other words, “according to their birth order”] <i>As the</i> work of a skilled stone craftsman, with seal engravings you will engrave on the two stones the names of the Israelites; [Literally “sons/children of Israel”] you will make them mounted in gold filigree settings.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will acquire two onyx stones and engrave on them the names of the children of Israel. By the order of their birth put 6 of their names on one stone and 6 names on the other. With the work of a stone engraver, like the carvings on a seal ring you will engrave these two stones with the names of the children of Israel. You will fashion them to be encircled in settings of gold.
Wikipedia Bible Project	And you took the two onyx stones, and you engraved on them the names of the sons of Israel. Six of their names on the one stone, and the names of the six left over on the second stone, as their generation order. The work of a stone mason, like signet engravings engrave the two stones with the names of the sons of Israel. Gold plated settings make of them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You will then take two precious stones and engrave them with the names of the sons of Israel, six of their names on one stone, the remaining six on the other, in the order of their birth. With the art of a jeweler, of an engraver of seals, you are to engrave the two stones with the names of the sons of Israel, and mount them in settings of gold mesh.
The Heritage Bible	And you shall take two onyx stones, and open places upon them for the names of the children of Israel; Six of their names on one stone, and six names of the rest on the second stone, in order of their birth. You shall open places on the two stones for the names of the children of Israel; like the work of a fabricator in stone, the sculpturing of a signet ring; you shall make them set in brocades of gold.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	You will then take two cornelians and engrave them with the names of the sons of Israel, six of their names on one stone, the remaining six names on the other, in the order of their birth. By the stone-carver's art -- seal engraving -- you will engrave the two stones with the names of the sons of Israel. You will have them mounted in gold settings and will put the two stones on the shoulder-straps of the ephod, to commemorate the sons of Israel. A portion of v. 12 is included for context.
New RSV	.
Revised English Bible—1989	You are to take two cornelians and engrave on them the names of the sons of Israel: six of their names on one stone, and the six other names on the second, all in order of seniority. With the skill of a craftsman, a seal-cutter, you are to engrave the two stones with the names of the sons of Israel; set them in gold rosettes, and fasten them on the shoulder-pieces of the ephod, as reminders of the sons of Israel. Aaron will bear their names on his shoulders as a reminder before the LORD. V. 12 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Take two onyx stones and engrave on them the names of the sons of Isra'el — six of their names on one stone and the six remaining names on the other, in the order of their birth. An engraver should engrave the names of the sons of Isra'el on the two stones as he would engrave a seal. A portion of v. 11 is placed with the next passage.
exeGesés companion Bible	And take two onyx stones and engrave on them the names of the sons of Yisra El: six of their names on one stone and their six remaining names on the second stone according to their generations - with the work of an engraver in stone, as the engravings of a seal, engrave the two stones with the names of the sons of Yisra El: work them, surrounded by brocades of gold:...
Hebraic Roots Bible	. plaited
Israeli Authorized Version	.
Kaplan Translation	Take two sardonyx stones, and engrave on them the names of Israel's sons. There shall be six names on one stone, and the remaining six names on the second stone [inscribed] in the order of their birth. The names of Israel's sons shall be engraved by a skilled jeweler, [and it shall appear] like the engraving on a signet ring. [These stones] shall then be placed in gold settings.

sardonyx

(Josephus; loc. cit.; the same word is used in Greek cf. Septuagint). Sardonyx is a type of crypto-crystalline quartz, related to agate, with alternating red and white bands. Thus, these stones may have borne a strong resemblance to Levi's banner, which was divided into thirds, white, black and red (BeMidbar Rabbah 2:7). These might have been rare sardonyxes which also had these exact divisions of color.

Other sources translate shoham here as beryl (Targum). Beryl is a silicate of beryllium and aluminium, $\text{Be}_3\text{Al}_2(\text{SiO}_3)_6$, that is bluish-green in color. Since the ancients did not classify stones according to chemical composition, it can denote any bluish-green stone. See notes on Exodus 28:18,20.

Shoham was one of the stones of Eden (Genesis 2:12).

stones

Some say that the stones were square in shape (Yad, Kley HaMikdash 9:9; Midrash HaGadol). According to some ancient sources, however, they were hemispherical in shape (Philo, Questions and Answers 109). Some later sources say that they were round (Ibn Ezra, short version).

engrave

(Targum). In Hebrew, the root patach means to open, but in ancient Egyptian, petech means to engrave.

in the order of their birth

Some take this literally (Rashi; Josephus, Antiquities 3:7:5; cf. Genesis 29:31-30:24). The names were therefore:

right: Reuben, Simeon, Levi, Judah, Dan, Naphtali.

left: Gad, Asher, Zebulun, Joseph, Benjamin.

According to others, the verse is interpreted, 'Six names shall be on the first stone, while on the other stone, there shall be six names in the order of their birth.' According to this, the names are in order of birth only on the second stone, but on the first stone, Judah comes first (Sotah 36a, Rashi ad loc. s.v. KeToldatham):

right: Judah, Reuben, Simeon, Levi, Dan, Naphtali.

left: Gad, Asher, Zebulun, Joseph, Benjamin.

Others, however, do not translate ke-tolda-tham here as 'in order of their birth,' but as, 'according to their chronicles.' According to one opinion, they are listed in the same manner as they are at the beginning of the Book of Exodus (Exodus 1:2-5) (Sotah 36b, Rashi ad loc. s.v. BeChumash):

right: Reuben, Simeon, Levi, Judah, Issachar, Zebulun.

left: Benjamin, Dan, Naphtali, Gad, Asher, Joseph.

Others basically agree with this interpretation, but maintain that the names follow the order of their mothers with Leah first and Rachel last (Baaley Tosafoth; cf. BeMidbar Rabbah 2:7; see note on Exodus 25:21). The order is then:

right: Reuben, Simeon, Levi, Judah, Issachar, Zebulun.

left: Dan, Naphtali, Gad, Asher, Joseph, Benjamin.

Other sources agree with this ordering, except that they have the names alternate from one stone to the other, and transpose Dan and Naphtali (Yad, Kley HaMikdash 9:9; Avraham ben HaRambam; Ralbag; Or HaChaim; Get Pashut 129:127; Teshuvot Keneseth Yechezkel 1):

right: Reuben, Levi, Issachar, Naphtali, Gad, Joseph.

left: Simeon, Judah, Zebulun, Dan, Asher, Benjamin.

There is another opinion that the tribes on the sardonyx stones were divided in exactly the same manner as they were at Mount Gerizim and Eval (Deuteronomy 27:13; Rav Kahanah, Sotah 36a):

right: Simeon, Levi, Judah, Issachar, Joseph, Benjamin.

left: Reuben, Gad, Asher, Zebulun, Dan, Naphtali.

Finally, there are some who omit Levi and Joseph, and substitute Manasseh and Ephraim (Teshuvot HaGeonim, Harkev, 4; Otzar HaGaonim, Yoma 70; cf. Rashi, Sotah 36b, s.v. Lo).

right: Reuben, Simeon, Judah, Dan, Naphtali, Gad.

left: Asher, Issachar, Zebulun, Manasseh, Ephraim, Benjamin.

There is a tradition that there were 25 letters in each of these stones (Sotah 36a).

settings

(Rashi; Yad, Kley HaMikdash 9:9). Mishbetzoth in Hebrew. Others translate the word as 'rosettes' or 'gold mesh settings,' because they were made of knitted or braided gold (Saadia; Ibn Janach; Radak, Sherashim; Ralbag). Josephus describes these settings as buttons resembling small shields (Wars 5:5:7), and the Septuagint likewise translates mishbetzoth as aspidiskos, 'small shieldlike discs.' Other ancient Greek sources translate it as sphigkteris, 'bands' or 'straps' (Aquila).

The Scriptures 1998
Tree of Life Version

.
You are to take two onyx stones and engrave on them the names of Bnei-Yisrael: six of their names on one stone and the names of the remaining six on the other stone, in the order of their birth. With the work of a gem cutter engraving a seal, etch the two stones, in the order of the names of Bnei-Yisrael. Make them enclosed in settings of gold.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible
Awful Scroll Bible

. emerald
They are to have taken two onyx stones, and engraved the names of the sons of Isra-eternal life. Six names on one stone, and the six remaining names on the other stone, by their descendants. The work of an engraver of stone, engraving a signet, even were they to engrave the two stones, with the names of the sons of Isra-el; they were to be set in plated gold.

Charles Thomson OT
Concordant Literal Version

.
Then you will take two onyx stones and engrave on them the names of the sons of Israel, six of their names on the one stone and the six names left, on the second stone, according to their genealogical annals.
With the handiwork of lapidary, as the engravings of a seal, shall you engrave the two stones with the names of the sons of Israel. You shall make them set round about with mountings of gold filigree.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

.
And thou shalt take two avnei shoham (onyx stones), and engrave on them the Shemot of the Bnei Yisrael:
Shisha of their Shemot on one even (stone), and the other Shemot of the shisha remaining on the other even (stone), according to toldot (in the order in which they were born).
With the work of a charash even (engraver in gemstones), like the engravings of a chotam (signet ring), shalt thou engrave the two avanim with the Shemot Bnei Yisroel; thou shalt make them to be set in mishbetzot zahav (filigrees of gold).

Rotherham's *Emphasized B.*

. And thou shalt take two onyx^k stones,—and engrave upon them the names of the sons of Israel: ||six of their names|| on the one' stone,—and ||the names of the six that remain|| on the second' stone, according to their births: <with the work of a stone engraver, like sealring engravings> shalt thou engrave the two stones, after

the names of the sons of Israel,— <to be encircled with settings of gold> shalt thou make them.

k Onyx: “said to be in colour like the human nail”—Davies’ H.L. Or: “beryl”: colourless, yellowish, greenish-yellow or blue.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

You shall take two onyx stones and engrave on them the names of the [twelve] sons of Israel, six of their names on one stone and the remaining six names on the other stone, arranged in the order of their births. With the work of a jeweler, like the engravings of a signet, you shall engrave the two stones according to the names of the sons of Israel. You shall have them set in ^[a]filigree [settings] of gold.

^[a] I.e. ornamental openwork of delicate or intricate design.

The Expanded Bible

“Take two onyx stones and write the names of the twelve sons of Israel on them, 10 six on one stone and six on the other. Write the names in order, ·from the oldest son to the youngest [according to the order of their birth].

·Carve [Engrave] the names of the sons of Israel on these stones in the same way a person ·carves words and designs on a seal [engraves a seal/signet]. Put gold [^l filigree] around the stones to hold them on the ·holy vest [ephod].

Kretzmann’s Commentary

And thou shalt take two onyx stones, and grave on them the names of the children of Israel; six of their names on one stone, and the other six names of the rest on the other stone, according to their birth, according to their respective ages, as the twelve sons of Jacob succeeded one another.

With the work of an engraver in stone, like the engravings of a signet, thou shalt engrave the two stones with the names of the children of Israel, the ancestors of the twelve tribes; thou shalt make them to be set in ouches of gold, in settings which held them firmly all around.

Syndein/Thieme

The Voice

Then take two onyx stones and engrave the names of Israel’s twelve sons upon them. Carve six names onto each stone in the order of their birth. Engrave the twelve names upon the two stones, just as a jeweler would engrave a seal. Mount each stone into ornamental gold settings, and fasten them on the shoulder pieces of the vest to represent Israel’s sons. A portion of v. 12 is included for context.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall take two shoham stones and engrave upon them the names of the sons of Israel.

Six of their names on one stone and the names of the remaining six on the second stone, according to their births.

according to their births: According to the order in which they were born [i.e.]: Reuben, Simeon, Levi, Judah, Dan, Naphtali, on the one; and on the second one, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin spelled full, [וַיִּמְנֶבֶן], for so it is written in the place of his birth (Gen. 35: 18) [totaling] twenty-five letters on each one [stone].

[Similar to] the work of an engraver of gems, [similar to] the engravings of a seal, you shall engrave the two stones with the names of the sons of Israel; you shall make them enclosed in gold settings.

[Similar to] the work of an engraver of gems: Heb. שָׂרָה הַשָּׂעֵם וְבָא. The work of a craftsman of precious stones. This [word] שָׂרָה is connected to the following word. Therefore, it is vowelized with a “pattach” at the end, and likewise, “The carpenter (שָׂרָה מִצֵּעַ) stretched out a line” (Isa. 44:13). [This is like] שָׂרָה לֵשׁ מִצֵּעַ. Likewise, “The iron smith (לְזָרֵב שָׂרָה)” (Isa. 44:12). All these are connected and are [therefore] vowelized with “pattach” s.

[similar to] the engravings of a seal: Heb. כְּחַתָּם יִחוּתָרֶךְ, as the Targum [Onkelos] renders: אֶקְדִּיעַד פִּלְגֵיכָ שְׂרָפָם בְּתַכּ [a clear script like the engraving of a signet]. The letters are engraved inwardly, as they engrave the seals of signets, which are [used] to seal letters, [in] a clear and explanatory script.

with the names: Heb. תּוֹמָשֵׁב, תְּמִשָּׁלֵעַ.

enclosed in...settings: The stones shall be enclosed in gold settings, that he would make the “seat” of the stone in gold, like a sort of hole according to the measurement of the stone, and sink it [the stone] into the setting. Thus, the setting would encircle the stone, and the settings would be attached to the shoulder straps of the ephod.

The Geneva Bible
Kaplan Translation
NET Bible®

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“You are to take two onyx stones and engrave on them the names of the sons of Israel,¹⁹ six²⁰ of their names on one stone, and the six remaining names on the second stone, according to the order of their birth.²¹ You are to engrave the two stones with the names of the sons of Israel with the work of an engraver in stone, like the engravings of a seal;²² you are to have them set²³ in gold filigree²⁴ settings.

^{19tn} Although this is normally translated “Israelites,” here a more literal translation is clearer because it refers to the names of the twelve tribes – the actual sons of Israel.

^{20tn} This is in apposition to the direct object of the verb “engrave.” It further defines how the names were to be engraved – six on one and the other six on the other.

^{21tn} Heb “according to their begettings” (the major word in the book of Genesis). What is meant is that the names would be listed in the order of their ages.

^{22sn} Expert stone or gem engravers were used to engrave designs and names in identification seals of various sizes. It was work that skilled artisans did.

^{23tn} Or “you will mount them” (NRSV similar).

^{24tn} Or “rosettes,” shield-like frames for the stones. The Hebrew word means “to plait, checker.”

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will take the two stones of the onyx , and you will [engrave] upon them the titles of the sons of “Yisra’el” ^{He turns El aside}, six from their titles upon the (one) stone and the six titles being left behind upon the second stone, like their birthings, like the work of a stone engraver, like the carvings of a seal, you will [engrave] the two stones (according to) the titles of the sons of “Yisra’el” ^{He turns El aside}, you will (make) them [enclosed in] plaits of gold,...

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.

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And you shall take two onyx stones and engrave on them the names of the sons of Israel, six of their names on the one stone and the names of the remaining six on the ^[f]other stone, according to their birth. ^[g]As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall ^[h]set them in filigree settings of gold.

^[f] Exodus 28:10 Lit *second*

^[g] Exodus 28:11 Lit *A work of a lapidary, engravings of a seal*

^[h] Exodus 28:11 Lit *make them to be surrounded*

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 taken the two shoham stones, and have opened on them the names of the sons of Israel; six of their names on the one stone, and the names of the remaining six on the second stone, according to their births; the work of an engraver in stone, openings of a signet, you will open the two stones by the names of the sons of Israel; turned round, embroidered with gold, you will make them.

The gist of this passage:
 9-11

Exodus 28:9a			
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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal perfect	Strong's #3947 BDB #542
'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
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural construct	Strong's #68 BDB #6
shôham (שֹׁהַם) [pronounced <i>SHOW-hahm</i>]	<i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i>	masculine singular noun	Strong's #7718 BDB #995

Translation: You will take two onyx stones...

The design for the ephod is being given here. Part of it will require two onyx stones.

Exodus 28:9b			
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
pâthach (פָּתַח) [pronounced <i>paw-THAHKH</i>]	<i>to engrave, to carve</i>	2 nd person masculine singular, Piel perfect	Strong's #6605 BDB #834 (& #836)
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
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: ...and engrave on them the names of the sons of Israel.

In order for God to provide guidance to the leaders of Israel, these two stones will have the names of the 12 tribes on them.

Exodus 28:9 **You will take two onyx stones and engrave on them the names of the sons of Israel.** (Kukis mostly literal translation)

These are the names of the twelve tribes. Because of their nomadic lifestyle and because they were able to keep only a few things as slaves, some Hebrews developed the art of engraving and jewelry making. In other words they had to deal in smaller items.

Exodus 28:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shishshâh/shêsh (שֵׁשׁ) [pronounced <i>shish-SHAW/shays</i>]	<i>six (cardinal number); sixth (ordinal number)</i>	numeral; feminine construct form	Strong's #8336 #8337 BDB #1058
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

Exodus 28:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #8034 BDB #1027
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
’eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun with the definite article	Strong's #68 BDB #6
’echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: Six of their names [are to be engraved] on one stone...

6 tribe names go on one stone.

Exodus 28:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
shishshâh/shêsh (שֵׁשׁ/שֵׁשׁ) [pronounced shish-SHAW/shays]	<i>six (cardinal number); sixth (ordinal number)</i>	numeral; feminine with the definite article	Strong's #8336 #8337 BDB #1058
yâthar (יָתֵר) [pronounced yaw-THAHR]	<i>the ones remaining, the ones left over, the ones who are left behind</i>	masculine plural, Niphal participle with the definite article	Strong's #3498 BDB #451
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

Exodus 28:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿeben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun with the definite article	Strong's #68 BDB #6
shênîyth (שֵׁנִי) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
tôwl ^e dôth (תּוֹלְדוֹת) [pronounced tohl ^e -DOTH]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8435 BDB #410

This is variously translated: *according to their birth (s), in the order of their birth (s), according to their order of birth, according to their generations, according to their genealogical annals.*

Translation: ...and the remaining six names [are to be engraved] on the second stone according to their birth order.

6 tribe names go on the other stone. The final two words are somewhat difficult to translate; but there seems to be a lot of agreement on *in the order of their birth (s)*.

Exodus 28:10 Six of their names [are to be engraved] on one stone and the remaining six names [are to be engraved] on the second stone according to their birth order. (Kukis mostly literal translation)

The oldest son is the first one of his new generation in his family and he often sets the pattern or the example for those who are to follow him; therefore, the firstborn is given some pre-eminence.

Exodus 28:11a

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

Exodus 28:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chârâsh (חַרָּשׁ) [pronounced <i>khaw-RAWSH</i>]	<i>an engraver, artificer, metal worker; stone worker; metal craftsman; woodworker</i>	masculine singular construct	Strong's #2796 BDB #360
ʿeben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun	Strong's #68 BDB #6
pittuach (פִּתּוּחַ) [pronounced <i>piht-TOO-ahkh</i>]	<i>carved work, engraving; statue</i>	masculine plural construct	Strong's #6603 BDB #836
chôthâm (חֹתָם) [pronounced <i>khoh-THAWM</i>]	<i>a seal, a signet ring</i>	masculine singular noun	Strong's #2368 BDB #368

Translation: [The engraving on these stones is to be] the work of a stone engraver, as [one who] engraves signet rings.

The engraving was not to be a sloppy job. A professional stone engraver would be chosen for this work; someone who engraved things as small as signet rings.

Exodus 28:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâthach (פָּתַח) [pronounced <i>paw-THAHKH</i>]	<i>to engrave, to carve</i>	2 nd person masculine singular, Piel imperfect	Strong's #6605 BDB #834 (& #836)
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
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ʿeben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural noun with the definite article	Strong's #68 BDB #6

Exodus 28:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
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: You will engrave on the two stones the names of the sons of Israel,...

The appears to be repetitive.

The Two Onyx Stones with the Names on Them (a photograph); from [Sapphire Throne Ministries](#); accessed January 6, 2021.

I am assuming that the names which we read are in keeping with the passage that we are studying.

Exodus 28:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâbab (בָּבַס) [pronounced <i>saw^b-VAH^bV</i>]	<i>being turned [around, about], being surrounded, to be encompassed</i>	feminine plural, Hophal participle	Strong's #5437 (& #4142) BDB #685
This additional Strong's # appears to be exclusively associated with the Hophal stem of this verb.			
mishʿbʿtsâh (הַצִּבְשָׁה) [pronounced <i>mish-bets-AW</i>]	<i>reticulated setting of a gem; checkered work, plaited work</i>	feminine singular noun	Strong's #4865 BDB #990
zâhâb (זָהָב) [pronounced <i>zaw-HAW^bV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Exodus 28:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: ...you will do this [lit., *them*] [and then the stones will be] surrounded by gold settings.

There will be some gold added into the engraving. Perhaps it is around the letters specifically; and perhaps it simply surrounds the names of the tribes.

Exodus 28:11 [The engraving on these stones is to be] the work of a stone engraver, as [one who] engraves signet rings. You will engrave on the two stones the names of the sons of Israel, you will do this [lit., *them*] [and then the stones will be] surrounded by gold settings. (Kukis mostly literal translation)

Notice that all of these things were to be made of the best material without any shoddy workmanship. Everything was to be done professionally. From my meager understanding of things to do with jewelry, it sounds as though the gold is more than just gold-plating as we know it, but more like many gold strands wrapped about it individually (but it is hard to tell; the words difficult for me).

The stones, representing Israel, were placed in the gold settings, which represent the deity of Y^ehowah.

The Stone of Remembrance (a graphic); from [Slide Player](#); accessed January 6, 2021.

Exodus 28:9–11 You will take two onyx stones and engrave on them the names of the sons of Israel. Six of their names [are to be engraved] on one stone and the remaining six names [are to be engraved] on the second stone according to their birth order. [The engraving on these stones is to be] the work of a stone engraver, as [one who] engraves signet rings. You will engrave on the two stones the names of the sons of Israel, you will do this [lit., *them*] [and then the stones will be] surrounded by gold settings. (Kukis mostly literal translation)

Exodus 28:9–11 You will engrave the names of the sons of Israel onto the two onyx stones. You will engrave one stone with six names and the other one with the other six names, according to their birth order. This work is to be professionally done, by a man who is skilled in the engraving of signet rings. The stones bearing the names will be placed in a gold setting. (Kukis paraphrase)

Stones of Remembrance

- On the shoulders of the high priest are two remembrance stones in onyx set in gold filigree
- Each is engraved with the name of six tribes



And has set two of stones upon shoulders of the ephod, stones of remembrance for sons of Israel. And has borne Aaron their names to faces of Y^ehowah upon two of his shoulders for a remembrance.

Exodus
28:12

The two stones will be place on the shoulders of the ephod [as] stones of remembrance for the sons of Israel. Aaron will carry the names of the tribes of Israel [lit., *their names*] before Y^ehowah on his two shoulders.

These stones with the engravings and having gold settings, will be placed on the shoulders of the ephod in order to remember all of the sons of Israel. Aaron will carry the names of these tribes on his shoulders before Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And has set two of stones upon shoulders of the ephod, stones of remembrance for sons of Israel. And has borne Aaron their names to faces of Y ^e howah upon two of his shoulders for a remembrance.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt put the two stones upon the shoulders of the ephod, stones of the memorial of the sons of Israel; and Aharon shall bear their names before the Lord upon his two shoulders for a memorial.
Targum (Pseudo-Jonathan)	And thou shalt fix the two gems upon the shoulders of the ephod, to be set for a memorial of righteousness for the sons, of Israel; and Aharon shall bear the names of the sons of Israel upon his two shoulders for a memorial.
Revised Douay-Rheims	And you shall put them in both sides of the ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall put the two stones on the shoulder straps of the ephod, to be stones of memorial for the B'nai Yisrael: and Aaron shall bear their names before Mar-Yah on his two shoulders for a memorial.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall put the two stones upon the shoulders of the ephod for stones of memorial to the children of Israel; and Aaron shall bear their names before the LORD upon his two shoulders for a memoria.
Samaritan Pentateuch	And thou shalt put the two stones upon the shoulders of the ephod [for] stones of memorial to behold unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.
Updated Brenton (Greek)	And you shall put the two stones on the shoulders of the ephod, for they are memorial stones for the children of Israel; and Aaron shall bear the names of the children of Israel before the Lord on his two shoulders, as a memorial for them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the two stones are to be placed on the ephod, over the arm-holes, to be stones of memory for the children of Israel: Aaron will have their names on his arms when he goes in before the Lord, to keep the Lord in mind of them.
Easy English	Fasten the stones on the shoulder pieces of the ephod. When the Lord sees the stones, he will remember his promises to the sons of Israel. Aaron will carry the names on his shoulders and the Lord will see them.

Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	Then put these two jewels on the shoulder pieces of the ephod. Aaron will wear this special coat when he stands before the LORD. And the two stones with the names of the sons of Israel will be on the ephod. These jewels will cause the Lord to remember the Israelites.
God's Word™	Engrave the names of the sons of Israel on the two stones the same way a jeweler engraves a signet ring. Mount them in gold settings, and fasten them on the shoulder straps of the ephod as reminders of who the Israelites are. In this way Aaron will carry their names on his shoulders as a reminder in the LORD'S presence. V. 11 is included for context.
Good News Bible (TEV)	Put them on the shoulder straps of the ephod to represent the twelve tribes of Israel. In this way Aaron will carry their names on his shoulders, so that I, the LORD, will always remember my people.
The Message	Then mount the stones in settings of filigreed gold. Fasten the two stones on the shoulder pieces of the Ephod—they are memorial stones for the Israelites. Aaron will wear these names on his shoulders as a memorial before GOD.
Names of God Bible NIRV	. Connect them to the shoulder straps of the linen apron. The stones will stand for the sons of Israel. Aaron must carry the names on his shoulders as a constant reminder while he is serving the LORD.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	In this way Aaron will always carry the names of the tribes of Israel when he enters the holy place, and I will never forget my people.
The Living Bible	Fasten the two stones upon the shoulders of the ephod, as memorial stones for the people of Israel: Aaron will carry their names before the Lord as a constant reminder.
New Berkeley Version	.
New Life Version	Put the two stones on the shoulder pieces of the linen vest, as stones for the family groups of Israel to be remembered. Aaron will carry their names on his two shoulders before the Lord, to be remembered.
New Living Translation	Fasten the two stones on the shoulder-pieces of the ephod as a reminder that Aaron represents the people of Israel. Aaron will carry these names on his shoulders as a constant reminder whenever he goes before the LORD.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Then he should fasten the stones onto the shoulder straps of the sacred apron to represent the twelve tribes of Israel. In that way, Aaron will carry the names of the tribes on his shoulders in order that I, Yahweh, will never forget my people.

Partially literal and partially paraphrased translations:

American English Bible	Then mount these stones on each of the shoulder pieces. They are to be memorial stones of the children of Israel. Therefore, Aaron will wear the names of the children of Israel before Jehovah on his shoulders, in memory of them.
Beck's American Translation	.
Common English Bible	Aaron will carry into the Lord's presence their names on his two shoulders as a reminder. Then make gold settings along with two chains of pure gold, twisted like cords.
New Advent (Knox) Bible	.

Translation for Translators Then he should fasten the stones onto the shoulder straps of *the sacred apron*, to represent the twelve Israeli tribes. In that way, Aaron will carry the names of the tribes on his shoulders in order that I, Yahweh, will never forget *my people* (OR, in order that he will always remember that *those tribes belong to Yahweh*).

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Mount them in the shoulders of the ephod, as memorials to remember the Sons of Israel. In that way, Aaron will carry their names before God on his shoulders, to remember them by.
Ferrar-Fenton Bible	Then you shall take two onyx stones and engrave upon them the names of the sons of Israel; six of their names upon one stone, and the names of the other six of them upon the second stone, in order of their birth. You shall make the engraving like a seal. Having engraved the two stones with the names of the sons of Israel, you shall cause them to be surrounded with settings of gold; and set the two stones upon the two shoulders of the ephod, as stones of remembrance for the sons of Israel, and Aaron shall carry their names before the EVER-LIVING upon his two shoulders for a remembrance. Vv. 9–11 are included for context.
God's Truth (Tyndale)	And you shall put the two stones upon the two shoulders of the Ephod, and they shall be stones of remembrance unto the children of Israel. And Aaron shall bear their names before the Lord upon his two shoulders for a remembrance.
HCSB	Fasten both stones on the shoulder pieces of the ephod as memorial stones for the Israelites. Aaron will carry their names on his two shoulders before the Lord as a reminder.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And you will set the two stones on the ephod's shoulder pieces as stones of remembrance for the Israelites, [Literally "sons/children of Israel"] and Aaron will bear their names before Yahweh on his two shoulder pieces for remembrance.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	You must put the two stones on the shoulder pieces of the ephod, to be stones to remind Yahweh of Israel's sons. Aaron will carry their names before Yahweh on his two shoulders as a reminder to him.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You are to fasten the two stones commemorating the sons of Israel to the shoulder straps of the Ephod. In this way Aaron will bear their names on his shoulders in the presence of Yahweh, that he may remember them.
The Heritage Bible	And you shall put the two stones upon the shoulders of the ephod, stones of memorial to the children of Israel, and Aaron shall lift their names before the face of Jehovah upon his two shoulders for a memorial.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	You will have them mounted in gold settings and will put the two stones on the shoulder-straps of the ephod, to commemorate the sons of Israel. In this way Aaron will bear their names on his two shoulders, before Yahweh, as a reminder. A portion of v. 11 is included for context.

New RSV .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Mount the stones in gold settings, and put the two stones on the shoulder-pieces of the vest as stones calling to mind the sons of Isra'el. Aharon is to carry their names before Adonai on his two shoulders as a reminder. A portion of v. 11 is included for context.
exeGesés companion Bible	...and put the two stones on the shoulders of the ephod for stones of memorial to the sons of Yisra El: and Aharon bears their names on his two shoulders for a memorial at the face of Yah Veh:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Place the two stones on the two shoulder pieces of the ephod as remembrance stones for Israel's sons. for Israel's sons Or, 'for the Israelites.' Some say that these letters on the right sardonyx shone as a sign that a sacrifice was accepted (Josephus, Antiquities 8:8:9).
The Scriptures 2009	“And you shall put the two stones on the shoulder pieces of the shoulder garment as stones of remembrance for the sons of Yisra'ël. And Aharon shall bear their names before יהוה on his two shoulders, for a remembrance.
Tree of Life Version	Fasten the two stones upon the shoulder pieces of the ephod, to be memorial stones for Bnei-Yisrael. So Aaron is to bear their names before Adonai on his two shoulders as a reminder.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL PUT THE TWO STONES ON THE SHOULDERS OF THE SHOULDER-PIECE: THEY ARE MEMORIAL-STONES FOR THE CHILDREN OF ISRAEL: AND AARON SHALL BEAR THE NAMES OF THE CHILDREN OF ISRAEL BEFORE JESUS ON HIS TWO SHOULDERS, A MEMORIAL FOR THEM.
Awful Scroll Bible	They are to have put the two stones, on the shoulder pieces of the ephod; stones of memorial for the sons of Isra-el. Aaron is to have bore their names turned before Jehovah, on his two shoulders, even as a memorial.
Charles Thomson OT	.
Concordant Literal Version	Then you will place the two stones on the shoulderpieces of the vestment as memorial stones for the sons of Israel, and Aaron will bear their names before Yahweh on his two shoulderpieces as a reminder.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And thou shalt fasten the two avanim upon the Kitfot HaEphod for avnei zikaron (memorial stones) unto the Bnei Yisroel; and Aharon shall bear their Shemot before Hashem upon his two ketefayim for a zikaron.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible	Put gold [^l -filigree] around the stones to hold them on the ·holy vest [ephod]. Then put the two stones on the two straps of the ·holy vest [ephod] as reminders of the twelve sons of Israel. Aaron is to ·wear [bear] their names on his shoulders in the presence of the Lord as reminders of the sons of Israel. A portion of v. 11 is included for context.
Kretzmann's Commentary	And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel; and Aaron shall bear their names before the Lord upon his two shoulders for a memorial. The two stones with the names of the tribes of Israel engraved upon them, in their golden setting, which was continued in the form of a buckle, or clasp, were to bring the remembrance of the people before the Lord whenever the high priest wore this garment. The entire paragraph is typical, foreshadowing the office of our great High Priest, Jesus Christ. Clothed with incomparable dignity and glory, Christ performed the work of sacrifice for us, and, by virtue of His atonement, brings our names into remembrance before God, commends us to the Lord's grace.
Syndein/Thieme The Voice	. Aaron must wear the names on both shoulders as a memorial before Me.

Bible Translations with Many Footnotes:

The Complete Tanach	And you shall put the two stones upon the shoulder straps of the ephod as stones of remembrance for the sons of Israel, and Aaron shall carry their names before the Lord upon his two shoulders as a remembrance.
	as a remembrance: So that the Holy One, blessed is He, will see the [progenitors of the] tribes written before Him, and He will remember their righteousness.
The Geneva Bible Kaplan Translation NET Bible®	. . . You are to put the two stones on the shoulders of the ephod, stones of memorial for the sons of Israel, and Aaron will bear their names before the Lord on his two shoulders for a memorial. ²⁵
	^{25sn} This was to be a perpetual reminder that the priest ministers on behalf of the twelve tribes of Israel. Their names would always be borne by the priests.
New American Bible (2011)	.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and you will place the two stones upon the shoulder piece of the ephod, to be stones of remembrance (for) the sons of "Yisra'el ^{He turns El aside} ", and "Aharon ^{Light bringer} " will lift up their titles <in front of> "YHWH ^{He Is} ", upon his two shoulder pieces (for) a remembrance,...
Charles Thomson OT C. Thompson (updated) OT Context Group Version	. . . And you shall put the two stones on the shoulder-pieces of the ephod, to be stones of memorial for the sons of Israel: and Aaron shall carry their names before YHWH on his two shoulders for a memorial.
English Standard Version Green's Literal Translation Literal Standard Version	. . . And you have set the two stones on the shoulders of the ephod—stones of memorial to the sons of Israel—and Aaron has borne their names before YHWH, on his two shoulders, for a memorial.
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 . Straps
 Young's Literal Translation .
 Young's Updated LT .

“And you have set the two stones on the shoulders of the ephod—stones of memorial to the sons of Israel—and Aaron has borne their names before Jehovah, on his two shoulders, for a memorial.

The gist of this passage:

Exodus 28:12a			
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
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural noun with the definite article	Strong's #68 BDB #6
'al (עַל) [pronounced <i>gah^l</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
k ^e thôneth (תְּחֹנֶת) [pronounced <i>keith-OH-neath</i>]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular construct	Strong's #3801 BDB #509

Exodus 28:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êphod/êphôwd (אֶפְדֹּד) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: The two stones will be place on the shoulders of the ephod...

The two onyx stones with the names of the tribes of Israel on them will be placed on the shoulders of the ephod, one on each side.

Onyx Stones on the Priest's shoulders (a photo); from [Emmaus Road Ministries](#); accessed January 6, 2021.



Emmaus Road Ministries describes the stones: *Two brilliant onyx stones were skillfully placed in settings of gold on high priest's shoulders. These were not the kind of onyx we have today. They were VERY precious, priceless stones, whose brilliance flashed like fire when illuminated!*¹³

When God chose to communicate directly with a High Priest, but without speaking to him, sometimes God employed the ephod (and sometimes the High Priest put on the Ephod in order to divine God's will.

Exodus 28:12b

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

¹³ From [Emmaus Road Ministries](#); accessed January 6, 2021.

Exodus 28:12b

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

Translation: ...[as] stones of remembrance for the sons of Israel.

These stones are to remind God of Israel. He is to look at these stones and think about nation Israel.

There would be times when Israel is so far out of line, that God would discipline them greatly. However, God never forgets Israel; God never abandons Israel.

Exodus 28:12c

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
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 BDB #669
'Ahârôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'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
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #8034 BDB #1027
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לְפָנַיִם) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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Exodus 28:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced ʿah]l]	<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 nêym (שְׁנַיִם) [pronounced sh ^e -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
kâthêph (כַּתְּפֵי) [pronounced kaw-THAFÉ]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3802 BDB #509
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zik ^e rôwn (זִכְרוֹן) [pronounced zihk-ROHN]	<i>a memorial, a reminder, a remembrance</i>	masculine singular noun	Strong's #2146 BDB #272

Translation: Aaron will carry the names of the tribes of Israel [lit., *their names*] before Y^ehowah on his two shoulders.

Aaron, as the High Priest, will have the names of the 12 tribes of Israel on his shoulders. Ostensibly, the idea is for God to see this and be reminded of His relationship to Israel.

The Shoulder Pieces (a slide); from **Slide Share**; accessed August 17, 2019.

This particular slide show is as good as any other which I have seen. It gives us a pretty reasonable view of what is worn by the High Priest and the priests.

Chapter Outline

Charts, Graphics and Short Doctrines

The shoulder pieces



Clasped together at the shoulder by two onyx stones set in gold

Called the "remembrance stones"

Shoulder:

Christ, the High Priest bears His people upon His shoulders, the place of strength and seat of power.

The shoulders also speak of carrying a burden, Christ, the High Priest carries the whole burden alone.



Exodus 28:12 The two stones will be place on the shoulders of the ephod [as] stones of remembrance for the sons of Israel. Aaron will carry the names of the tribes of Israel [lit., *their names*] before Y^ehowah on his two shoulders. (Kukis mostly literal translation)

I think that the tribes of Israel can remember who they are; I believe that it is a sign to God for Him to remember Israel, because there will be times that He will wish that He hadn't chosen them (these feelings are all anthropopathisms describing the motivations and actions of God in terms of human feelings that we might have a better frame of reference. The reason that Aaron wore the names of the tribes of Israel rather than someone else is that he, as the high priest, represented all of Israel.

Exodus 28:12 These stones with the engravings and having gold settings, will be placed on the shoulders of the ephod in order to remember all of the sons of Israel. Aaron will carry the names of these tribes on his shoulders before Jehovah. (Kukis paraphrase)

I struggled with both the translation and the meaning of this passage.

And you have made settings of gold and two of chains of gold pure twisted. And you will make them a work of an interwoven rope and you have given chains of the interwoven rope upon the settings.

Exodus
28:13–14

You will make gold settings with two twisted pure gold chains. You will make them an interwoven design and you will place the interwoven chains against the settings.

You will make the gold settings with two twisted chains made of pure gold. They will be made as interwoven rope and you will place these chains against the settings.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have made settings of gold and two of chains of gold pure twisted. And you will make them a work of an interwoven rope and you have given chains of the interwoven rope upon the settings.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt make sockets of gold; and two chains of pure gold enwreathed shalt thou make of twisted work, and shalt set the twisted chains in the sockets.
Targum (Pseudo-Jonathan)	And thou shalt make the sockets of gold. And two chains of pure gold, measured shalt thou make them, of twisted work, and insert the twisted chains in the sockets. [JERUSALEM. Chains.]
Revised Douay-Rheims	You shall make also hooks of gold. And two little chains of the purest gold linked one to another, which you shall put into the hooks.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall make settings of gold, and two chains of pure gold; you shall make them like cords of braided work: and you shall put the braided chains on the settings.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make settings of gold; And two chains of pure gold, of braided work you shall make; twine, and fasten the two chains of braided work to the settings.
Samaritan Pentateuch	And thou shalt make ouches [of] gold; And two chains [of] pure gold at the ends; [of] wreathen work shalt thou make them, and fasten the wreathen chains to the ouches. Vv. 14–15 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And you shall make settings of pure gold. And you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to make twisted frames of gold; And two chains of the best gold, twisted like cords; and have the chains fixed on to the frames.
Easy English	Make special pieces of thin gold and two chains of gold. Fix these chains to the thin pieces of gold. chain

Many metal rings that join to make something like a rope. People use it to stop a thing or person moving.

Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Use fine gold to hold the stones on the ephod. Twist chains of pure gold together like a rope. Make two of these gold chains and fasten them to the gold settings.
God's Word™	Make gold settings and two chains of pure gold, twisted like ropes, and fasten these chains to the settings.
Good News Bible (TEV)	Make two gold settings and two chains of pure gold twisted like cords, and attach them to the settings.
The Message	.
Names of God Bible	.
NIRV	Make fancy gold settings. Make two braided chains out of pure gold. Make them like ropes. Join the chains to the settings.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Attach two gold settings to the shoulder straps and fasten them with two braided chains of pure gold.
The Living Bible	Two chains of pure, twisted gold shall be made and attached to gold clasps on the shoulder of the ephod.
New Berkeley Version	.
New Life Version	Make beautiful pieces of gold and two chains of pure gold. Make them like ropes are made. And put the chains on the pieces of gold.
New Living Translation	Make the settings of gold filigree, then braid two cords of pure gold and attach them to the filigree settings on the shoulders of the ephod.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	The settings for the stones must be made from gold. Tell them to make two chains of gold that are braided like cords and to fasten the chains to the settings."

Partially literal and partially paraphrased translations:

American English Bible	'Then you must make [two] small rings of pure gold, 14 and two fringes mixed with flowers and wreaths of pure gold.
Beck's American Translation	.
Common English Bible	Then make gold settings along with two chains of pure gold, twisted like cords. Attach the corded chains to the gold settings.
New Advent (Knox) Bible	Then make two golden hooks, and two chains of pure gold, with closely fitted links, which thou wilt fasten to the hooks.
Translation for Translators	The settings for the stones must be made from gold. <i>Tell them</i> to make two tiny chains that are braided like cords, and fasten the chains to the settings."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	Make, as well, settings of gold, and two chains of pure gold. Make them with edgings, as a wreath is made, and fix the chains on to the settings."
God's Truth (Tyndale)	And you shall make hooks of gold and two chains of fine gold: link work and wreathed, and fasten the wreathed chains to the hooks.
HCSB	Fashion gold filigree settings and two chains of pure gold; you will make them of braided cord work, and attach the cord chains to the settings.
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 settings of gold, and two chains of pure gold will be attached to these settings, of interwoven foliage work will you fashion them.
Wikipedia Bible Project	And you made checkers of gold, and two chains of pure gold, of plaited thread make them, the work of a jeweler. And you placed the wreathed chains on the checkers.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And you shall make brocades of gold, And two chains of pure gold on the borders; you shall make them of wreathed work, and give the wreathed chains upon the brocades.
New American Bible (2002)	.
New American Bible (2011)	Make filigree rosettes of gold, ^c as well as two chains of pure gold, twisted like cords, and fasten the cordlike chains to the filigree rosettes. c. [28:13–14] Ex 28:22, 25; 39:15, 18.
New English Bible–1970	.
New Jerusalem Bible	You will also make golden rosettes, and two chains of pure gold twisted like cord, and will attach the cord-like chains to the rosettes.
New RSV	.
Revised English Bible–1989	Make gold rosettes and two chains of pure gold worked into the form of cords, which you will fix on the rosettes.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(ii) "Make gold squares and two chains of pure gold, twisted like cords; attach the cord-like chains to the squares.
exeGesés companion Bible	...and work brocades of gold; and two chains of pure gold at the ends; work them of wreathen work and give the wreathen chains to the brocades.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	<i>The Settings</i> Make gold settings. [Also] make matched cables of pure gold, braided like cords. The braided cables shall then be attached to the settings. settings These are the ones mentioned in Exodus 28:11 (cf. Rashi; Mizrahi). Some say that these settings had attached rings through which the cables were passed (Yad, Kley HaMikdash 9:9; Avraham ben HaRambam; Midrash HaGadol; cf. Josephus, Antiquities 3:7:5). matched (Ibn Janach); Radak, Sherashim). Migbaloth in Hebrew. Or, 'medium-sized' (Saadia), or 'at the edges' (Rashi) or 'attached' (Septuagint). cables

Or 'chains', sharsheroth in Hebrew. Some say that they were attached to the settings like roots (shoresh) of a tree (Rashi on Exodus 28:22) (see figure). According to one opinion, the cables mentioned here were merely decorative (Yehudah HaChasid), but others maintain that they were to hold the breastplate (Rashi; see Exodus 28:22-24).

braided

(Rashi; Radak, Sherashim, quoting his father). Or, 'twisted like rope' (Rashbam; Saadia; Ibn Janach). Some apparently describe these cables as being made of a bunch of gold threads held together by a gold thread wound around them (Targum; Radak, Sherashim, from 1 Kings 7:17; cf. Menachoth 39a) cf. Deuteronomy 22:12. See note Exodus 28:28.

The Scriptures 1998
Tree of Life Version

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL MAKE CIRCLETS OF PURE GOLD; ¶ AND YOU SHALL MAKE TWO FRINGES OF PURE GOLD, VARIEGATED WITH FLOWERS WOVEN WORK; AND YOU SHALL PUT THE WOVEN FRINGES ON THE CIRCLETS, FASTENING THEM ON THEIR SHOULDER-PIECES IN FRONT.
Awful Scroll Bible	They are to have made a plaited work of gold, and two chains of pure gold, fringes of an interwoven foliage work was you to make, and is to have set the interwoven foliage chain to the plaited work.
Charles Thomson OT Concordant Literal Version	You will make the mountings of gold filigree, with two braids of pure gold; you shall make them to be boundaries, a handiwork of rope, and you will put the braided ropes on the mountings.
Darby Translation exeGeses companion Bible Orthodox Jewish Bible	And thou shalt make mishbetzot zahav (filigrees of gold); And two sharsherot zahav tahor (chains of pure gold) at the edges; of braided artistic work shalt thou make them, and fasten the braided sharsherot (chains) to the mishbetzot (filigrees).
Rotherham's <i>Emphasized B.</i>	And thou shalt make ouches ^a of gold; and two chains of pure gold, <like cord> shalt thou make them, [of wreathen work],—and thou shalt put the wreathen chains on the ouches.
Third Millennium Bible	^a Ouch: "the socket of a precious stone."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	Make two gold pieces to hold the stones [settings of gold filigree] and two chains of pure gold, twisted together like a rope. Attach the chains to the two gold pieces that hold the stones [^L settings].
Kretzmann's Commentary	Verses 13-30 The Breastplate And thou shalt make ouches of gold, clasps or buckles; and two chains of pure gold at the ends, attached to the clasps; of wreathen work shalt thou make them, by braiding gold wire, and fasten the wreathen chains to the ouches, so that the buckles, which probably had the form of rosettes, were firmly attached to the braided chains, the entire ornament being intended for holding the breastplate.

Syndein/Thieme
The Voice

.
Create ornamental gold settings *at the shoulders of the vest* and attach to them two chains made of pure gold braided together like cords.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall make settings of gold,...

You shall make settings: The minimum of settings is two. In this chapter, [the Torah] explains only part of what they [the settings] were needed for. In the chapter of the choshen, their explanation is completed for you.

...and two chains of pure gold you will make them attached to the edges, after the manner of cables, and you will place the cable chains upon the settings.

chains: Heb. תְּקַשְׁרֵם, [chains, equivalent to the Mishnaic], תּוֹאֲלֵשֶׁט.

attached to the edges: Heb. תְּלַבְּגֵם. At the end of the edge (לִבְגֵּי) of the choshen, you shall make them.

after the manner of cables: In the style of braiding strands, not made with holes and links like those produced for cisterns, but like those made for censers, which are called enzenseyrs [in Old French].

and you will place the... chains: of cables, made in the style of cables, on these two settings. This is not the place [i.e., the section] of the command for the making of the chains, nor the command for fastening them. The word תְּשַׁעֲתֶרְךָ stated here is not an imperative expression, and [the word] תְּתַקְנֶנּוּ stated here is [also] not an imperative expression, rather [they are only] in the future tense. [This is so] because in the chapter of the choshen He commands them again concerning making them [the chains] and fastening them. It was written here only to let you know part of the need for the settings, which He commanded [you] to make with the ephod. He wrote this [here] for you, to inform you that you will need these settings so that when you make chains at the edge of the choshen, you will place them on these settings.

The Geneva Bible
Kaplan Translation
NET Bible®

.
You are to make filigree settings of gold and two braided chains of pure gold, like a cord, and attach the chains to the settings.

New American Bible (2011)

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) plaits of gold, and two chains of pure gold are at the boundaries, you will (make) them a work of a thick cord, and you will (place) the chains of thick cords upon the plaits,...

Charles Thomson OT Thou shalt also make little shields of pure gold; and thou shalt make two pieces of net work of pure gold intermixed with flowers, the work of a curious plaiter, and thou shalt put the plaited net works upon the little shields in the fore front of the shoulder pieces.

C. Thompson (updated) OT

Context Group Version

English Standard Version

Green's Literal Translation

Modern English Version

Modern Literal Version 2020

And you will make settings of gold, and two chains of pure gold, like cords you will make them, of corded work. And you will put the corded chains on the settings.

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 embroidered things of gold, and two chains of pure gold, wreathed work you will make them, work of thick bands, and you have put the thick chains on the embroidered things.

The gist of this passage:
 13-14

Exodus 28:13			
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>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
mish ^e b ^e tsâh (מִשְׁבְּצָה) [pronounced <i>mish-bets-AW</i>]	<i>reticulated setting of a gem; checkered work, plaited work</i>	feminine singular noun	Strong's #4865 BDB #990
zâhâb (זָהָב) [pronounced <i>zaw-HAW^eV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: You will make gold settings...

I would assume that these are going to be the gold settings for the two onyx stones (the ones with the names of the tribes of Israel engraved in them).

Exodus 28:14a			
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
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
sharsh ^e râh (שָׁרְשָׁרַיִם) [pronounced <i>shahr-she-AW</i>]	<i>[a small] chain</i>	masculine plural construct	Strong's #8333 BDB #1057

Exodus 28:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) [pronounced taw-BOHR]	clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]	masculine singular adjective	Strong's #2889 & #2890 BDB #373
mig ^e bâlâh (מִלְבָּגִם) [pronounced mihg-baw-LAW]	a border, an end; twisted thing, twisted cords	feminine plural noun	Strong's #4020 BDB #148

This word only occurs here.

Translation: ...with two twisted pure gold chains.

The settings are going to be made from twisted pure gold chains. So, perhaps the gold chains are manufactured first, and then twisted around into a circular setting.

Exodus 28:13–14a **You will make gold settings with two twisted pure gold chains.** (Kukis mostly literal translation)

The two stones are on each of Aaron's shoulders, where God can look down upon Aaron and see the names of the tribes of Israel.

One Setting and One Chain (a photo of a mockup); from **Exodus Blogger**; accessed January 7, 2021.

The onyx stone is in a gold setting; and there is a single gold chain connected to it. Most of the photos and graphics have two chains.

Many of the graphics that I have seen have the gold setting sitting upon the shoulder pad.



Exodus 28:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (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 imperfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced ayth]	them; untranslated mark of a direct object; occasionally to them, toward them	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Exodus 28:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'āseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business	masculine singular construct	Strong's #4639 BDB #795
ʿābôthâh/ʿābôth (תְּבִעַת/תְּבִיעֹת) [pronounced ġub-ohth-AW/ ġub-OHTH]	something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage	masculine singular noun	Strong's #5688 BDB #721

The word rendered cords, means properly *anything interwoven or interlaced*. Therefore, it means *a cord, a braid, a wreath; and then a branch with thick foliage*.¹⁴

Translation: You will make them an interwoven design...

I believe that we might be dealing with here strands of gold which are intertwined.

Exodus 28:14c

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 wāw conjunction	No Strong's # BDB #251
nāthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sharsh ^e râh (שֶׁרֶשֶׁר) [pronounced shahr-she-AW]	[a small] chain	masculine plural construct	Strong's #8333 BDB #1057
ʿābôthâh/ʿābôth (תְּבִעַת/תְּבִיעֹת) [pronounced ġub-ohth-AW/ ġub-OHTH]	something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage	masculine plural noun with the definite article	Strong's #5688 BDB #721
ʿal (עַל) [pronounced ġahl]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
mish ^b e'tsâh (מִשְׁבְּצָה) [pronounced mish-bets-AW]	reticulated setting of a gem; checkered work, plaited work	feminine plural noun with the definite article	Strong's #4865 BDB #990

¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 118:27. Definitions also found in BDB and Gesenius.

Translation: ...and you will place the interwoven chains against the settings.

Perhaps the setting for the stones is made, and then these interwoven chains is somewhat of a decoration around the setting.

Exodus 28:14b-c You will make them an interwoven design and you will place the interwoven chains against the settings. (Kukis mostly literal translation)

The setting of gold and these chains all represent God and God's plan for history of Israel.

Exodus 28:13–14 You will make gold settings with two twisted pure gold chains. You will make them an interwoven design and you will place the interwoven chains against the settings. (Kukis mostly literal translation)

Exodus 28:13–14 You will make the gold settings with two twisted chains made of pure gold. They will be made as interwoven rope and you will place these chains against the settings. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Breastplate

compare Exodus 39:8–21

At least one translation has v. 16 as affixed to the passage which follows.

And you have made a breastpiece of judgment, a work of planning as a work of an ephod. You will make him gold, violet and purple and a dye of scarlet. And fine linen twisted you will make him. Squaring he will be doubled; a span his length, a span his width.

Exodus
28:15–16

[Next] you will make the breastpiece of judgment, a well-planned work like the work of the ephod. You will make it [using the raw materials] gold, violet, purple and scarlet [dyes, material and threads]. You will make it out of a fine twisted linen. It will be squared [and] doubled over; its length a span and its width a span.

Next you will design and make the breastpiece of judgment, which needs to be well-thought out, like the ephod was made. You will use the raw materials gold and dyes and threads of violet, purple and scarlet, using fine bleached linen. This breastpiece is to be a square, folded over; measuring 8" by 8".

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have made a breastpiece of judgment, a work of planning as a work of an ephod. You will make him gold, violet and purple and a dye of scarlet. And fine linen twisted you will make him. Squaring he will be doubled; a span his length, a span his width.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.

And thou shalt make THE BREASTPLATE OF JUDGMENT with the work of the artificer, like the work of the ephod shalt thou make it, of gold, hyacinth, vermilion, and fine linen twined shalt thou make it. Square shall it be; doubled; a span its length and a span its breadth;...

Targum (Pseudo-Jonathan)	And thou shalt make the BREASTPLATE OF JUDGMENT, by which are made known the judgments that are hidden from the judges; and the order of the victories of their battles, and amends that are made for the judges; the work of the artificer; as the work of the ephod, thou shalt make it; of gold, hyacinth, and purple, and crimson, and fine linen twined, thou shalt make it. Square shall it be, doubled; a span its length, and a span its breadth. [JERUSALEM. A handsbreadth.]
Revised Douay-Rheims	And you shall make the rational of judgment with embroidered work of divers colours, according to the workmanship of the ephod, of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen. It shall be foursquare and doubled: it shall be the measure of a span both in length and in breadth.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall make a breastplate of judgment, the work of the skilful workman; like the work of the ephod you shall make it; of gold, of blue, and purple, and scarlet, and fine twined linen, you shall make it. It shall be square and folded double; a span shall be its length of it, and a span its breadth.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make the breastplate of judgment with the work of a craftsman; like the work of the ephod you shall make it; of gold, of blue and of purple and of scarlet material and fine twined linen. It shall be foursquare being doubled; a span is its length and a span its width.
Samaritan Pentateuch	And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; [of] gold, [of] blue, and [of] purple, and [of] scarlet, and [of] fine twined linen, shalt thou make it. Foursquare it shall be [being] doubled; a span [shall be] the length thereof, and a span [shall be] the breadth thereof. Vv. 16–17 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And you shall make the oracle of judgment, the work of the embroiderer: in keeping with the ephod, you shall make it of gold, and blue and purple, of spun scarlet, and fine linen, spun. You shall make it square: it shall be double; of the length of it a span, and the breadth of a span.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And make a priest's bag for giving decisions, designed like the ephod, made of gold and blue and purple and red and the best linen. It is to be square, folded in two, a hand-stretch long and a hand-stretch wide.
Easy English	The breastpiece A clever worker must make the breastpiece. This will give Aaron help when he must decide any matter. Make it like the ephod, out of gold and out of blue, purple and red material. Use good linen too. Bend a piece of cloth to make a square, 22 centimetres long and 22 centimetres wide. breastpiece part of Aaron's special clothes as the leader of the priests. purple A dark colour that is between blue and red. Purple was the most expensive colour in ancient times. Often kings and important people used purple. linen A type of cloth that is like cotton and is very strong. Linen is a material of very good quality. It was very expensive, so only rich people would have it.
Easy-to-Read Version–2001	.

Easy-to-Read Version–2006	"Make the judgment pouch for the high priest. Skilled workers should make this pouch just as they made the ephod. They must use gold threads, fine linen, and blue, purple, and red yarn. The judgment pouch should be folded double to make a square pocket. It should be 1 span long and 1 span wide.
God's Word™	.
Good News Bible (TEV)	"Make a breastpiece for the High Priest to use in determining God's will. It is to be made of the same materials as the ephod and with similar embroidery. It is to be square and folded double, 9 inches long and 9 inches wide.
The Message	.
Names of God Bible	The Breastplate "Make the breastplate for decision-making as creatively as you make the ephod. Make it out of gold, violet, purple, and bright red yarn and out of fine linen yarn. Fold it in half so that it's 9 inches square.
NIRV	The Chest Cloth "Make a chest cloth that will be used for making decisions. Have a skilled worker make it. Make it like the linen apron. Use thin gold wire, and blue, purple and bright red yarn, and finely twisted linen. Make it nine inches square. Fold it in half.
New Simplified Bible	»Prepare the breast piece for decision-making using a skilled craftsman. Make it like the ephod out of gold, violet, purple, and bright red yarn and out of fine linen yarn. »Fold it in half so it is nine inches square.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	From the same costly material make a breastpiece for the high priest to use in learning what I want my people to do. V. 16 will be placed with the next passage.
The Living Bible	"Then, using the most careful workmanship, make a chestpiece to be used as God's oracle; use the same gold, blue, purple, and scarlet threads of fine-twined linen as you did in the ephod. This chestpiece is to be of two folds of cloth, forming a pouch nine inches square.
New Berkeley Version	.
New Life Version	The Breast-Piece "Make a breast-piece to be used when judging. It is to be made by an able workman. Make it like the work of the linen vest, of gold, and blue, purple and red cloth and fine linen. It will be as long as it is wide, with one half laid over the other. Make it as long and as wide as a man's fingers can spread.
New Living Translation	Design of the Chest piece "Then, with great skill and care, make a chestpiece to be worn for seeking a decision from God. ^[a] Make it to match the ephod, using finely woven linen embroidered with gold and with blue, purple, and scarlet thread. Make the chestpiece of a single piece of cloth folded to form a pouch nine inches ^[b] square. ^[a] 28:15 Hebrew <i>a chestpiece for decision</i> . ^[b] 28:16 Hebrew <i>1 span</i> [23 centimeters].
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Tell the skilled workman to make a sacred pouch for Aaron to wear over his chest. He will use this to find out what I want the people to do. They must make it of the same materials as the sacred apron, and they must embroider it in the same way with gold, blue, purple, and red fine linen. It is to be square, and the material must be folded double so that it is 23 centimeters long and 23 centimeters wide.

Partially literal and partially paraphrased translations:

American English Bible	<p>‘Then you must make The Word of Judgment.</p> <p>It is to be embroidered; and to keep the theme of the rest of the sacred clothing, you should make it of gold, blue [thread], purple [yarn], scarlet [cloth], and fine-spun linen.</p> <p>Make it square, nine inches long and nine inches wide, and doubled.</p>
Beck’s American Translation	.
Common English Bible	<p>Priest’s chest pendant used for making decisions</p> <p>Make an embroidered chest pendant used for making decisions. Make it in the style of the vest, using gold, blue and purple and deep red yarns, and fine twisted linen. It will be square and doubled, nine inches long and nine inches wide.</p>
New Advent (Knox) Bible	<p>And make a burse,[2] from which thou wilt take counsel; it is to be of the same texture as the mantle itself, embroidered work of gold, and threads of blue and purple and scarlet twice-dyed, and twisted linen threads. 16 It is to be made double, and either part of it square, a palm’s length by a palm’s breadth.</p> <p>[2] The significance of the Hebrew word used here is quite uncertain, but the context suggests a kind of pouch or wallet. ‘From which thou wilt take counsel’; it is clear from various references that in some way the burse was used for the taking of omens, by a system providentially prearranged, when difficult decisions were to be made; hence it is called ‘the burse of judgement’. Cf. note on verse 30. The precious stones named in the verses which follow cannot be identified with certainty.</p>
Translation for Translators	<p>Instructions for the sacred pouch</p> <p><i>“ Tell the skilled workman to make a sacred pouch for Aaron to wear over his chest. He will use the things he puts into the pouch to determine my answers to the questions he asks. It must be made of the same materials as the sacred apron, and embroidered in the same way. It is to be square, and the material must be folded double, so that it is 9 in./22 cm. on each side.</i></p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>Next, make the Breastplate of Judgment with skilled handiwork, of the same quality as the ephod. Make it of gold, and from violet, deep purple, and crimson double-dipped corded cambric-sheen. Make it square when doubled over, a handspan long and a handspan wide.</p>
Ferrar-Fenton Bible	<p>Also make a breastplate of Justice, of embroidery like the ephod. Make it of gold, azure, and purple, and blue, red, and spun linen combined. It shall be square; a double span long, and a span wide, with settings in it:.</p>
God’s Truth (Tyndale)	<p>And you shall make the breastlap of judgement with broidered work: even after the work of the Ephod shall you make it: of gold, jacinth, scarlet, purple and twined byss shall you make it. Foursquare it shall be and double, an hand breadth long and an hand breadth broad.</p>
HCSB	<p>The Breastpiece</p> <p>“You are to make an embroidered breastpiece for making decisions.^[f] Make it with the same workmanship as the ephod; make it of gold, of blue, purple, and scarlet yarn, and of finely spun linen. It must be square and folded double, nine inches long and nine inches wide.^[g]</p> <p>^[f] Exodus 28:15 Used for determining God’s will; Nm 27:21</p> <p>^[g] Exodus 28:16 Lit <i>a span its length and a span its width</i></p>
International Standard V	<p>The Breast Piece</p> <p>You are to make a breast piece to be worn by the high priest when he makes legal decisions. [Lit. breast piece of judgment] It is to be skillfully worked, made like the work of the ephod from gold, blue, purple, and scarlet material, and from fine woven linen. It is to be square when folded double, nine inches [Lit. a span; or about 0.2 meters] long and nine inches wide. [Lit. a span; or about 0.2 meters].</p>
Jubilee Bible 2000	.

H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	You must make a breastpiece for decision making, the work of a skillful workman, fashioned like the ephod. Make it of gold, of blue, purple, and scarlet wool, and of fine linen. It is to be square. You must fold the breastpiece double. It must be one span long and one span wide.
Unlocked Literal Bible	.
Urim-Thummim Version	You will make the breastplate of judgment with highly esteemed labor, like the work of the ephod you will fashion it of gold, blue, purple, scarlet and of finely twisted linen. It is square, doubled, and 9 inches in its length and width.
Wikipedia Bible Project	And you made a breastplate of the judgments, thoughtful work, as the Ephod was made make it. Gold, cyan and magenta, and second-weave and sixfold wrought cloth make it. It will be square, doubled over. Its length a span and its width a span.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You are to make the Breastpiece of judgment, finely embroidered, of the same workmanship as the apron. You are to make it of gold, purple wool, violet shade and red, crimson wool, and fine twined linen. It is to be square and doubled over nine inches wide.
The Heritage Bible	And you shall make the breastplate of judgment with calculated work; you shall make it after the work of the ephod; gold, blue, and of purple, and you shall make it of bright crimson, and of fine twisted linen. It shall be square, doubled; its length shall be a span, and its width a span.
New American Bible (2002)	² "The breastpiece of decision you shall also have made, embroidered like the ephod with gold thread and violet, purple and scarlet yarn on cloth of fine linen twined. It is to be square when folded double, a span high and a span wide. 2 [15-30] Breastpiece: in shape like a modern altar burse, it was a pocketlike receptacle for holding the Urim and Thummim (⇒ Exodus 28:30), and formed an integral part of the ephod, to which it was attached by an elaborate system of rings and chains. Both the ephod and its breastpiece were made of brocaded linen.
New American Bible (2011)	^d The breastpiece* of decision you shall also have made, embroidered like the ephod with gold thread and violet, purple, and scarlet yarn on cloth of fine linen twined. It is to be square when folded double, a span high and a span wide. * [28:15–30] Breastpiece: an approximately nine-inch square, pocketlike receptacle for holding the Urim and Thummim (v. 30). It formed an integral part of the ephod, to which it was attached by an elaborate system of rings and chains. Both the ephod and its breastpiece were made of brocaded linen. Span: Heb. zeret, the distance between the top of the little finger and the thumb; one half a cubit, approximately nine inches. d. [28:15–21] Ex 39:15–21.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Make a breastplate for judging. Have it crafted by a skilled artisan; make it like the work of the ritual vest — make it of gold; blue, purple and scarlet yarn; and finely woven linen. When folded double it is to be square — a hand-span by a hand-span.
exeGeses companion Bible	<u>PATTERN FOR THE BREASTPLATE OF JUDGMENT</u>

Hebraic Roots Bible
Israeli Authorized Version
Kaplan Translation

And work the breastplate of judgment
with fabricated work;
work it after the work of the ephod:
work it of gold, blue and purple
and scarlet and white twined linen
- foursquare, being doubled;
a span its length and a span its width:...

.

The Breastplate

Make a decision breastplate. It shall be a patterned brocade like the ephod. Make it out of gold [thread], sky-blue, dark red and crimson wool, and twined linen. When folded over, it shall be a span long and a span wide.

decision...

(Rashi). Or, 'judgement breastplate' (Targum). See Exodus 39:8-21.

patterned brocade

Here again, the pattern is not described. However, in one place, this type of work is described as having a lion on one side of the cloth and an eagle on the other (Yerushalmi, Shekalim 8:2). See note on Exodus 28:30.

span

This is the distance between the tips of the thumb and pinky in a spread hand, and it is equivalent to 1/2 cubit or 9" (Tosefta, Kelim, Bava Metzia 6:4; Eruvin 21a; Yad, Kley HaMikdash 9:6 Josephus, Antiquities 3:7:5). The breastplate was thus made out of a brocade one cubit by 1/2 cubit, and then folded over. According to others, a span is the distance between the extended thumb and forefinger, and is half of a 5-handbreadth cubit, or 7 1/2" (Teshuvot Rashbam 9:10; Sefer Chasidim, Mekitzey Nirdamim edition, 692). Others say that a span is 1/3 cubit or 6" (Kalir, quoted in Tosafot, Eruvin 21a, s.v. Echad). Finally, some say that a span is equal to a handbreadth, 3" (Philo, Questions and Answers 111; cf. Targum Yerushalmi).

The Scriptures 1998

"And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet material, and fine woven linen.

"It is square, doubled, a span its length, and a span its width.

Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

· AND YOU SHALL MAKE THE ORACLE OF JUDGMENT, THE WORK OF THE EMBROIDERER: IN KEEPING WITH THE EPHOD, YOU SHALL MAKE IT OF GOLD, AND BLUE AND PURPLE, AND SPUN SCARLET, AND FINE LINEN SPUN.

YOU SHALL MAKE IT SQUARE: IT SHALL BE DOUBLE; OF A SPAN THE LENGTH OF IT, AND OF A SPAN THE BREADTH.

Awful Scroll Bible

They are to have made a breast piece of judgment, a being assessed work, as the work of the ephod were they to make it, of gold, violet, magenta, crimson, scarlet, and being twined bleached linen, was it to be made. Being square and being doubled over, a span in length and a span in width.

Charles Thomson OT

And thou shalt make the oracle of judgment, a work of an embroiderer? thou shalt make it, conformable to the ephod, of gold and blue and purple and scarlet yarn and cotton thread; thou shalt make it four square. It shall be double. The length of it a span and the breadth a span.

Concordant Literal Version	You will make the breastplate of judgment, the handiwork of a designer; like the handiwork of the vestment shall you make it; of gold, blue, purple, double-dipped crimson and corded cambric shall you make it. Squared shall it come to be when doubled, a span its length and a span its width.
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	And thou shalt make the Choshen Mishpat with artistic work; like the work of the Ephod thou shalt make it; of zahav, of turquoise, and of purple, and of scarlet wool, and of twisted linen, shalt thou make it. Ravu'a (foursquare, square) it shall be folded; a span shall be the length thereof, and a span shall be the width thereof.
Rotherham's <i>Emphasized B.</i>	And thou shalt make a breastpiece for giving sentence ^b the work of a skilful weaver, <like the work of the ^c ephod> shalt thou make it,— <of gold, blue, and purple, and crimson, and fine-twined linen> shalt thou make it. <Foursquare> shall it be, double,—a span' the length thereof, and a span' the breadth thereof. ^b Or: "judicial decision." ^c So it should be (w. Sam).—G.n.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	The Chest Covering "Make a chest covering to help in making decisions [^L breastpiece of judgment; ^C so called because it contained the Urim and Thummim used to discern God's will; 28:30]. The craftsmen should make it as they made the holy vest [^L ...of skilled work like the ephod], using gold and blue, purple and red [scarlet] thread, and fine linen. It must be square—nine inches [^L a span] long and nine inches [^L a span] wide—and folded double to make a pocket [^L doubled].
Kretzmann's Commentary	And thou shalt make the breastplate of judgment, that being its full technical name, with cunning work, with the highest artistic workmanship; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it. Foursquare it shall be being doubled, folded together to form a sort of pocket; a span shall be the length thereof, and a span shall be the breadth thereof, a span being half a cubit.
Syndein/Thieme	.
The Voice	<i>Have your skilled workers</i> make a breast piece of judgment out of the same quality materials and in the same style as the vest. Use finely woven linen; blue, purple, and scarlet thread; and gold. Make it square and fold it over to double <i>the material</i> , and create a <i>pouch</i> nine inches by nine inches.

Bible Translations with Many Footnotes:

The Complete Tanach	You shall make a choshen of judgment, the work of a master weaver. You shall make it like the work of the ephod; of gold, blue, purple, and crimson wool, and twisted fine linen shall you make it.
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a choshen of judgment: which atones for the perversion of justice (Zev. 88b). Another interpretation: [The choshen is referred to as] judgment because it clarifies its words [see Rashi on verse 30], and its promise comes true, dere(s)nement in Old French, [meaning] a clear statement. For [the word] חֹשֶׁן has three usages: 1) the words of the pleas of the litigants, 2) the verdict, and 3) the punishment of the judgment, whether the punishment of death, the punishment of lashes, or the punishment of monetary payment. But this one [use of the word חֹשֶׁן] serves as an expression of the clarification of words, [meaning] that it explains and clarifies its words.

like the work of the ephod: The work of a master weaver and of five kinds [of material].

It shall be square [and] doubled; its length one span and its width one span.

its length one span and its width one span: [It was] doubled, and [it was] suspended before him [the Kohen Gadol] against his heart, as it is said: "so that they will be over Aaron's heart" (verse 30), suspended on the shoulder straps of the ephod, which come from behind him [the Kohen Gadol] over his shoulders and are folded over, descending somewhat in front of him. The choshen was suspended on them [the shoulder straps] by the chains and the rings, as is explained in the [section discussing the] matter [below, verses 22-29].

The Geneva Bible
Kaplan Translation
NET Bible®

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"You are to make a breastpiece for use in making decisions,²⁶ the work of an artistic designer; you are to make it in the same fashion as the ephod; you are to make it of gold, blue, purple, scarlet, and fine twisted linen. It is to be square²⁷ when²⁸ doubled, nine inches²⁹ long and nine inches wide.

^{26tn} Heb "a breastpiece of decision" (חֹשֶׁן מִשְׁפָּט, khoshen mishpat; so NAB). The first word, rendered "breastpiece," is of uncertain etymology. This item was made of material similar to the ephod. It had four rows of three gems on it, bearing the names of the tribes. In it were the urim and thummim. J. P. Hyatt refers to a similar object found in the Egyptian reliefs, including even the twisted gold chains used to hang it from the priest (Exodus [NCBC], 282).

^{27tn} Heb "four."

^{28tn} "when" is added for clarification (U. Cassuto, Exodus, 375).

^{29tn} The word זֶרֶת (zeret) is half a cubit; it is often translated "span."

New American Bible (2011) ·

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) a breastplate of decision, a work of thinking , like the work of the ephod you will (make) him, with gold, blue and purple and kermes of scarlet and [twisted] linen you will (make) him, he will exist squared, doubled over, a finger span is his length, and a finger span is his width,...

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.

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"You shall make a ^[j]breastpiece of judgment, the work of a skilled embroiderer; like the work of the ephod you shall make it: of gold, of violet, purple, and scarlet material, and fine twisted linen you shall make it. It shall be square and folded double, a ^[j]span ^[k]in length and a ^[j]span ^[m]in width.

^[j] Exodus 28:15 Or pouch

^[j] Exodus 28:16 About 9 in. or 23 cm

^[k] Exodus 28:16 Lit its

^[m] Exodus 28:16 About 9 in. or 23 cm

[m] Exodus 28:16 Lit its

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

"And you have made a breastplate of judgment, work of a designer; according to the work of the ephod you will make it; of gold, blue, and purple, and scarlet, and twined linen you will make it; it is square, doubled, a span its length, and a span its breadth.

The gist of this passage:
 15-16

Exodus 28:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>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
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i>]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular construct	Strong's #2833 BDB #365
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mîsh^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048
ma'ăseh (מַעֲשֶׂה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^y</i>]	<i>thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned</i>	Qal active participle	Strong's #2803 BDB #362
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Exodus 28:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'ăseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business	masculine singular construct	Strong's #4639 BDB #795
'êphod/êphôwd (עֶפֹד) [pronounced ay-FOHD]	priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: [Next] you will make the breastpiece of judgment, a well-planned work like the work of the ephod.

There will be a portion of the priests uniform which is over his chest. It is to be well-crafted and similar to the design of the ephod.

Exodus 28:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
tekêleth (תְּכֵלֶת) [pronounced tek-AY-leth]	violet, violet thread, violet fabric, purple stuff; translated blue by KJV	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'argâmân (אַרְגָּמָן) [pronounced ahr-gaw-MAWN]	purple, red-purple (dye, thread, fabric, stuff)	masculine singular noun	Strong's #713 BDB #71
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
tôlâ'/tôlê'âh/tôla'ath (תְּעֹלֹת/תְּעֹלֹת/תְּעֹלֹת) [pronounced to-LAW, to-lay-AW, to-LAH-ath]	maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]	feminine singular noun with the definite article	Strong's #8438 BDB #1068
shânîy (שָׁנִי) [pronounced shaw-NEE]	crimson, scarlet; scarlet clothing	masculine singular noun	Strong's #8144 BDB #1040

Translation: You will make it [using the raw materials] gold, violet, purple and scarlet [dyes, material and threads].

The raw materials used would be gold, and then dyes, threads and material which is violet, purple and scarlet.

Exodus 28:15c			
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
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i>]; also spelled sheshîy (שֵׁשִׁי) [pronounced <i>shehsh-EE</i>]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1058
shâzar (שָׂזַר) [pronounced <i>shaw-ZAHR</i>]	<i>twisted</i>	Hophal participle	Strong's #7806 BDB #1004
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (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

Translation: You will make it out of a fine twisted linen.

The base material is to be a fine twisted linen.

Exodus 28:15 [Next] you will make the breastpiece of judgment, a well-planned work like the work of the ephod. (Kukis mostly literal translation)

The high priest will be covered with things which represent Jesus Christ our Lord to the world. The NIV translates the *breastplate of judgement [or, justice]* as *breast piece for making decisions*. A judge spent his entire day making one decision [or, judgement] after another. A dispute which was not easily discerned by the Law was brought to him. He rendered the final decision. This breastplate was used in the same way—it was used to render difficult decisions.

Exodus 28:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râbaʿ (עָבַר) [pronounced <i>raw-BAHḠ</i>]	<i>being squared, making square, squaring [up]</i>	Qal passive participle	Strong's #7251 BDB #917
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Exodus 28:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâphal (כָּפַל) [pronounced kaw-FAHL]	<i>doubled, doubled over, being repeated; being folded [over, together]</i>	Qal passive participle	Strong's #3717 BDB #495

Translation: *It will be squared [and] doubled over;...*

The overall breastpiece (I need a better word here) will be a square. It will be doubled over, making it into a pouch; but the result will be a square.

Exodus 28:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zereth (זֶרֶת) [pronounced ZEH-reth]	<i>a span, a measure from spanning the fingers, a unit of measure, approx half-cubit, or the distance from the thumb to the little finger on an outstretched hand</i>	feminine singular noun	Strong's #2239 BDB #284.
If you spread out your fingers, the distance between the tips of the thumb and the little finger is a span, which is about six inches (maybe slightly larger).			
ʾōrek ^e (רֹאךְ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #753 BDB #73
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zereth (זֶרֶת) [pronounced ZEH-reth]	<i>a span, a measure from spanning the fingers, a unit of measure, approx half-cubit, or the distance from the thumb to the little finger on an outstretched hand</i>	feminine singular noun	Strong's #2239 BDB #284.
rôchab (רֹחַב) [pronounced ROH-khab ^y]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931

Translation: *...its length a span and its width a span.*

It will measure approximately 8" x 8".

Exodus 28:16 You will make it [using the raw materials] gold, violet, purple and scarlet [dyes, material and threads]. You will make it out of a fine twisted linen. It will be squared [and] doubled over; its length a span and its width a span. (Kukis mostly literal translation)

I've taken great liberties with the rendering of this verse. The word I've translated *rectangle* could be square (as in Exodus 27:1 30:2) or rectangular (1Kings 7:5).

A span need not be a particular size, but this could set up a ratio instead. However, as a measurement, it was roughly half a cubit (the distance between a thumb and a finger on an outstretched hand).

Exodus 28:15–16 [Next] you will make the breastpiece of judgment, a well-planned work like the work of the ephod. You will make it [using the raw materials] gold, violet, purple and scarlet [dyes, material and threads]. You will make it out of a fine twisted linen. It will be squared [and] doubled over; its length a span and its width a span. (Kukis mostly literal translation)



Exodus 28:15–16 Next you will design and make the breastpiece of judgment, which needs to be well-thought out, like the ephod was made. You will use the raw materials gold and dyes and threads of violet, purple and scarlet, using fine bleached linen. This breastpiece is to be a square, folded over; measuring 8" by 8". (Kukis paraphrase)

Garments of the High Priest (a graphic); from [Rosemond Press](#); accessed January 7, 2021. The link at the bottom corner of the graphic led me nowhere.

There is more to the Breastpiece than what is discussed in vv. 15–16. The stones in particular are covered in the next passage.

And you have set in him a setting of a stone, four rows [of] stones: a row of a ruby, a topaz and an emerald, the row the first; and the row the second: turquoise, a sapphire and a diamond; the row the third: a jacinth, an agate and an amethyst; and the row the fourth: a beryl, an onyx and a jasper; being set [in] gold they are in their settings. And the stones are upon a name of sons of Israel, two-teen upon their names. An engraving of a signet ring each one upon a name, they are for two-teen a tribe.

Exodus
28:17–21

You will place over the ephod [lit., *it*] a setting of stones, four rows of stones: the [top] row: a ruby, a topaz and an emerald (the first row); [in] the second row [place] a turquoise, a sapphire and a diamond; [in] the third row [place] a jacinth, an agate and an amethyst; and [in] the fourth row [place] a beryl, an onyx and a jasper; [each stone] will be set in gold. Also, the stones are [placed] upon the names of the sons of Israel, 12 stones [being placed] over the [12] names [lit., *their names*]. [The exactness] of the engraving of a signet ring [will be done] for each name [on the setting itself]. [There] are 12 tribes.

You will place over the ephod a setting of 12 stones in four rows. There will be placed a ruby, a topaz and an emerald in the first row. You will place a turquoise, a sapphire and a diamond in the second row. You will place a jacinth, an agate and an amethyst in the third row. Finally, you will place a beryl, an onyx and a jasper in the fourth row. Each stone will be set in gold, and under each name will be the name of a tribe in Israel, engraved with the skill of an professional engraver. 12 stones for 12 tribes.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have set in him a setting of a stone, four rows [of] stones: a row of ruby, topaz and an emerald, the row the first; and the row the second: turquoise, a sapphire and a diamond; the row the third: a jacinth, an agate and an amethyst; and the row the fourth: a beryl, an onyx and a jasper; being set [in] gold they are in their settings. And the stones are upon a name of sons of Israel, two-teen upon their names. An engraving of a signet ring each one upon a name, they are for two-teen a tribe.
Dead Sea Scrolls Jerusalem targum Targum (Onkelos)and thou shalt fulfil in it the complement of stones: four rows of precious stones; the first row, the carnelian, topaz and smaragd, the first row; the second row, the carbuncle, sapphire, and onyx; [Or, "emerald."] and the third row, the jacinth, agate, and amethyst; and the fourth row, the chrysolite, and beryl, and jasper: they shall be inset in gold in their completeness. And the stones shall be according to the names of the sons of Israel, twelve according to their names; the writing distinct as the engraving of a ring; a man according to his name shall they be, after the twelve tribes.
Targum (Pseudo-Jonathan)	And thou shalt fill it with a fulness of precious stones: four rows of precious gems, answering to the four regions of the world. The first row, carnelian, topaz, carbuncle; and on them shall be engraven and expressed the names of the tribes Reuben, SHEMEON, and LEVI. [JERUSALEM. And thou shalt fill it with a filling of stones, four rows of precious stone; the first row, carnelian, and topaz, and carbuncle; written with expression upon it (shall be) the name of the three tribes, Reuben, SHEMEON, LEVI.] And the name of the second row, smaragd, and sapphire and chalcedony; and upon them shall be engraven and expressed the names of the three tribes, Jehuda, Dan, and Naphtali. And the name of the third row, ligure, and agate, and amethyst; and upon them shall be written and expressed the names of three tribes, Gad, and Asher, and Issakar. And the name of the fourth row, chrysolite, onyx, and jasper; and upon them shall be written and expressed the names of three tribes, Zebulon, Joseph, and Benjamin. Set in gold shall they be, in their completeness. [JERUSALEM. And the second row, carbuncle, and sapphire, and amethyst; in writing expressed upon them, the name of the three tribes, Jehudah, Issakar, and Zebulon. And third row, ligure, and beryl, and smaragd; written expressly upon them (shall be) the name of the three tribes, Dan, Naphtali, and Gad. And the fourth row, chrysolite, bdellium, and margelite.[1] Written expressly upon them shall be the name of the three tribes, Asher, Joseph, and Benjamin: socketed in gold shall they be, in their completeness.] And the jewels shall be taken according to the names of the sons of Israel, twelve are they according to their names, engraven and set forth as the engraving of a ring; the gem of each man according to his name: (so) shall they be for the twelve tribes.
Revised Douay-Rheims	And you shall set in it four rows of stones: in the first row shall be a sardius stone, and a topaz, and an emerald: In the second a carbuncle, a sapphire and a jasper. In the third a ligurius, an agate, and an amethyst:

In the fourth a chrysolite, an onyx, and a beryl. They shall be set in gold by their rows.

And they shall have the names of the children of Israel: with twelve names shall they be engraved, each stone with the name of one according to the twelve tribes.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta

You shall set in it settings of stones, four rows of stones: a row of ruby, topaz, and beryl shall be the first row; and the second row a turquoise, a sapphire, and an emerald; and the third row a jacinth, an agate, and an amethyst; and the fourth row a chrysolite, an onyx, and a jasper: they shall be enclosed in gold in their settings. The stones shall be according to the names of the B'nai Yisrael, twelve, according to their names; like the engravings of a signet, everyone according to his name, they shall be for the twelve tribes.

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac)

And you shall set in it settings of stones, four rows of stones; the first row shall be a sardius, a topaz, and an emerald: And the second row a carbuncle, a sapphire, and a jasper. And the third row a jacinth (zircon), carnelian, and an amethyst. And the fourth row a beryl, an onyx, and a jasper; they shall be set in gold in their enclosings. And the stones shall be engraved with the names of the sons of Israel, twelve, according to their names, like the engravings of a signet; every one shall be engraved with his name according to the number of the twelve tribes.

Samaritan Pentateuch

And thou shalt set in it settings of stones, [even] four rows of stones: [the first] row [shall be] a sardius, a topaz, and a carbuncle: [this shall be] the first row.

And the second row [shall be] an emerald, a sapphire, and a diamond.

And the third row a figure, an agate, and an amethyst.

And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosing.

And the stones shall be with the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet; every one with his name shall they be according to the twelve tribes. Vv. 18–22 in the Samaritan Pentateuch.

Updated Brenton (Greek)

And you shall interweave with it a texture of four rows of stone; there shall be a row of stones: a sardius, a topaz, and an emerald: *this shall be* the first row. And the second row *shall be* a turquoise, a sapphire, and a jasper. And the third row a jacinth, an agate, and an amethyst. And the fourth row, a chrysolite, a beryl, and an onyx stone, set round with gold, bound together with gold: let them be according to their row. And let the stones of the names of the children of Israel be twelve according to their names, engravings as of seals: let them be for the twelve tribes each according to the name.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And on it you are to put four lines of jewels; the first line is to be a cornelian, a chrysolite, and an emerald;

The second, a ruby, a sapphire, and an onyx;

The third, a jacinth, an agate, and an amethyst;

The fourth, a topaz, a beryl, and a jasper; they are to be fixed in twisted frames of gold.

The jewels are to be twelve in number, for the names of the children of Israel; every jewel having the name of one of the twelve tribes cut on it as on a stamp.

Easy English

Then fix four sets of valuable stones on it. Fix a ruby, a topaz and a beryl in the first set. Fix a turquoise, a sapphire and an emerald in the second set. Fix a jacinth, an agate and an amethyst in the third set. Fix a chrysolite, an onyx and a jasper in the

	fourth set. Fix each stone in a thin piece of gold that you have made beautiful. There will be 12 stones, one stone for each of Israel's sons. You must write their names on the stones with a sharp tool. Write one name on each stone.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Put four rows of beautiful jewels on the judgment pouch. The first row of jewels should have a ruby, a topaz, and a beryl. The second row should have a turquoise, a sapphire, and an emerald. The third row should have a jacinth, an agate, and an amethyst. The fourth row should have a chrysolite, an onyx, and a jasper. Set all these jewels in gold. There will be twelve jewels on the judgment pouch—one stone for each of the sons of Israel. Each stone will be like a seal with the name of one of the twelve tribes cut into it..
God's Word™	.
Good News Bible (TEV)	Mount four rows of precious stones on it; in the first row mount a ruby, a topaz, and a garnet; in the second row, an emerald, a sapphire, and a diamond; in the third row, a turquoise, an agate, and an amethyst; and in the fourth row, a beryl, a carnelian, and a jasper. These are to be mounted in gold settings. Each of these twelve stones is to have engraved on it the name of one of the sons of Jacob, to represent the tribes of Israel.
The Message	Mount four rows of precious gemstones on it. First row: carnelian, topaz, emerald. Second row: ruby, sapphire, crystal. Third row: jacinth, agate, amethyst. Fourth row: beryl, onyx, jasper. “Set them in gold filigree. The twelve stones correspond to the names of the Israelites, with twelve names engraved, one on each, as on a seal for the twelve tribes.
Names of God Bible NIRV	. Put four rows of valuable jewels on it. Put carnelian, chrysolite and beryl in the first row. Put turquoise, lapis lazuli and emerald in the second row. Put jacinth, agate and amethyst in the third row. And put topaz, onyx and jasper in the fourth row. Put them in fancy gold settings. Use a total of 12 stones. Use one for each of the names of the sons of Israel. Each stone must be carved with the name of one of the 12 tribes.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	It is to be nine inches square and folded double with four rows of three precious stones: In the first row put a carnelian, a chrysolite, and an emerald; in the second row a turquoise, a sapphire, and a diamond; in the third row a jacinth, an agate, and an amethyst; and in the fourth row a beryl, an onyx, and a jasper. Mount the stones in delicate gold settings and engrave on each of them the name of one of the twelve tribes of Israel. V. 16 is included for context.
The Living Bible	“Then, using the most careful workmanship, make a chestpiece to be used as God's oracle; use the same gold, blue, purple, and scarlet threads of fine-twined linen as you did in the ephod. This chestpiece is to be of two folds of cloth, forming a pouch nine inches square. Attach to it four rows of stones: A ruby, a topaz, and an emerald shall be in the first row. The second row will be carbuncle, a sapphire, and a

diamond. The third row will be an amber, an agate, and an amethyst. The fourth row will be an onyx, a beryl, and a jasper—all set in gold settings. Each stone will represent one of the tribes of Israel and the name of that tribe will be engraved upon it like a seal.

New Berkeley Version
New Life Version

.
Put four straight rows of stones on it. The first row will be a ruby, a topaz and an emerald. The second row will be a turquoise, a sapphire and a diamond. The third row will be a jacinth, an agate and an amethyst. And the fourth row will be a beryl, an onyx and a jasper. They will be set in beautiful pieces of gold. There will be twelve stones, one for each name of the sons of Israel. The name of each family group will be cut on one of these special stones.

New Living Translation

Mount four rows of gemstones [The identification of some of these gemstones is uncertain.] on it. The first row will contain a red carnelian, a pale-green peridot, and an emerald. The second row will contain a turquoise, a blue lapis lazuli, and a white moonstone. The third row will contain an orange jacinth, an agate, and a purple amethyst. The fourth row will contain a blue-green beryl, an onyx, and a green jasper. All these stones will be set in gold filigree. Each stone will represent one of the twelve sons of Israel, and the name of that tribe will be engraved on it like a seal.

Unlocked Dynamic Bible
Unfolding Bible Simplified

.
The skilled workman must fasten four rows of valuable stones onto the pouch. In the first row, he must put a red ruby, a yellow topaz, and a red garnet. In the second row, he must put a green emerald, a blue sapphire, and a diamond. In the third row he must put a red jacinth, a white agate, and a purple amethyst. In the fourth row, he must put a yellow beryl, an onyx, and a green jasper. All of these stones must be mounted in gold settings.
A gem cutter should engrave on each of these twelve stones the name of one of the sons of Jacob. These names will represent the twelve tribes of Israel.

Partially literal and partially paraphrased translations:

American English Bible

Then, four columns of stones should be woven into it.
The first column will have a ruby, a topaz, and an emerald.
The second column will have a carbuncle, a sapphire, and a jasper.
The third column will have a jacinth, an agate, and an amethyst.
And the fourth column will have a peridot, a beryl, and an onyx.
All of these should be mounted in gold settings with gold clasps.
Make sure they're assembled in that order.
Then each stone must be engraved like a seal with the name of [one of] the twelve children of IsraEl in his order.

Beck's American Translation
Common English Bible

.
Set in it four rows of gemstone settings. The first row will be a row of carnelian, topaz, and emerald stones. The second row will be a turquoise, a sapphire, and a moonstone. The third row will be a jacinth, an agate, and an amethyst. The fourth row will be a beryl, an onyx, and a jasper. Their settings will be made of decorative gold. There will be twelve stones with names corresponding to the names of Israel's sons. They will be engraved like official seals, each with its name for the twelve tribes.

New Advent (Knox) Bible

And thou shalt set in it four rows of stones; in the first row will be a sardius, a topaz, and an emerald; in the second, a carbuncle, a sapphire, and a jasper-stone; in the third, a jacynth, an agate, and an amethyst; in the fourth, a chrysolite, an onyx-stone, and a beryl; each row is to be set in gold. And they will contain the names of the sons of Israel, each stone being engraved with the name of one of the twelve tribes, in their order.

Translation for Translators *The skilled workman must fasten four rows of valuable stones onto the pouch. In the first row, he must put a red ruby, a yellow topaz, and a red garnet. In the second row, he must put a green emerald, a blue sapphire, and a clear/white diamond. In the third row he must put a red jacinth, a white agate, and a purple amethyst. In the fourth row, he must put a yellow beryl, a red carnelian, and a green jasper. A gem-cutter should engrave on each of these twelve stones the name of one of the sons of Jacob. These names will represent the twelve Israeli tribes.*

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

Set in it four rows of stones. In the first row, set a carnelian, a peridot, and an emerald.	Carnelian is also called sard or sardius. The peridot is gem-quality olivine, and specifically forsterite (magnesium silicate). Note that God here specifies the gemstones for the twelve sons of Israel, in birth order.
In the second row, set a red garnet, a sapphire, and a diamond.	
In the third row: a jacinth, an agate, and an amethyst.	The jacinth (Greek hyacinthos) is a bright orange zircon
In the fourth row: a yellow topaz, an onyx, and a jasper. Set each of these in gold.	This jasper was probably a brown silicate.
Engrave on these stones the names of the twelve sons of Israel. The engraving must be of signet-ring quality. Each stone will have the appropriate name on it according to the Twelve Tribes.	

Ferrar-Fenton Bible

It shall be square; a double span long, and a span wide, with settings in it: a setting of four stones in a row. "A ruby, a topaz, and a diamond for the first row." The second row, an emerald, a sapphire, a jasper." The third row, a figure, an agate, and an amethyst." The fourth row, an amber, an onyx and pearl. "They shall be in settings of gold with their fastenings: and the stones shall have the names of the twelve sons of Israel, their names engraven like a seal; each shall have one name of the twelve tribes. V. 16 is included for context.

God's Truth (Tyndale)

And you shall make the breastlap of judgement with broidered work: even after the work of the Ephod shall you make it: of gold, jacinth, scarlet, purple and twined byss shall you make it. Foursquare it shall be and double, an hand breadth long and an hand breadth broad. And you shall fill it with four rows of stones. In the first row shall be a Sardius, a Topas and Smaragdus. The second row, a Ruby, Sapphire and Diamond. The third: Ligurius, an Achat (agate?) and Amethyst. The fourth: a Turcus (turquoise?), Onyx and Jasper. And they shall be set in gold in their enclosures. And the stones shall be graven as signets be graven: with the names of the children of Israel, even with twelve names every one with his name according to the twelve tribes.

HCSB

Place a setting of gemstones^[h] on it, four rows of stones:
The first row should be
a row of carnelian, topaz, and emerald;^[i]

the second row,
 a turquoise,^[j] a sapphire,^[k] and a diamond;^[l]
 the third row,
 a jacinth,^[m] an agate, and an amethyst;
 and the fourth row,
 a beryl, an onyx, and a jasper.

They should be adorned with gold filigree in their settings. The 12 stones are to correspond to the names of Israel's sons. Each stone must be engraved like a seal, with one of the names of the 12 tribes.

^[h] Exodus 28:17 Many of these stones cannot be identified with certainty.

^[i] Exodus 28:17 Or *beryl*

^[j] Exodus 28:18 Or *malachite*, or *garnet*

^[k] Exodus 28:18 Or *lapis lazuli*

^[l] Exodus 28:18 Hb obscure; LXX, Vg read *jasper*

^[m] Exodus 28:19 Hb obscure

International Standard V

You are to mount on it a setting for four rows of stones. The first row is to contain carnelian, [The meaning of MT is uncertain.] topaz, and emerald;
 the second row ruby, [Or turquoise] sapphire, and crystal;
 the third row jacinth, agate, and amethyst;
 the fourth row beryl, onyx, and jasper, and they are to be set in gold filigree.
 The stones shall correspond to the names of the sons of Israel, twelve stones [The Heb. lacks stones] corresponding to their names. They shall be engraved like a signet, [Lit. the engravings of a seal (or signet ring)] each with the name of one of the twelve tribes.

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

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 .
 And you will fill it with stone mounting, four rows of stone, a row of carnelian, topaz, and emerald is the first row; and the second row is a malachite, a sapphire, and a moonstone; and the third row is a jacinth, an agate, and an amethyst; and the fourth row is a turquoise and an onyx and a jasper. Their settings will be woven with gold. The stones will be according to the names of the Israelites, [Literally "sons/children of Israel"] twelve according to their names, with seal engravings, each according to its name they will be for the twelve tribes.

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible

Urim-Thummim Version

Wikipedia Bible Project

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 And you filled it full of stones, four rows of stones: a row of sard, topaz, and emerald--- the one row. and the second row--- garnet, sapphire, and diamond, and the third row--- jacinth, agate, and amethyst, and the fourth row--- beryl, onyx, and jasper. Set in gold checkers will they be when they are done. And the stones will be for the names of the sons of Israel twelve--- on their names engraved by an engraver, each man will have his name, for twelve tribes.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) In this you are to set four rows of stones: sard, topaz, carbuncle, for the first row; emerald, sapphire, diamond for the second row; for the third row, hyacinth, ruby, amethyst; and for the fourth row, beryl, onyx, jasper. These are to be mounted in gold settings. There are to be twelve according to the number of the sons of Israel whose names are engraved on them. They are to be engraved like seals, each with the name of one of the twelve tribes.

The Heritage Bible

New American Bible (2002)

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New American Bible (2011)	<p>* On it you shall mount four rows of precious stones: in the first row, a carnelian, a topaz, and an emerald; in the second row, a garnet, a sapphire, and a beryl; in the third row, a jacinth, an agate, and an amethyst; in the fourth row, a chrysolite, an onyx, and a jasper. These stones are to be mounted in gold filigree work, twelve of them to match the names of the sons of Israel, each stone engraved like a seal with the name of one of the twelve tribes.</p> <p>* [28:17–20] The translation of the Hebrew names of some of these gems is quite conjectural.</p>
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	<p>Arrange on it four rows of precious stones: the first row, sardius, chrysolite, and green feldspar;</p> <p>the second row, purple garnet, sapphire, and jade;</p> <p>the third row, turquoise, agate, and jasper;</p> <p>the fourth row, topaz, carnelian, and green jasper, all set in gold rosettes.</p> <p>The stones will correspond to the twelve sons of Israel name by name, each stone bearing the name of one of the twelve tribes engraved as on a seal.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Put in it settings of stones, four rows of stones: the first row is to be a carnelian, a topaz and an emerald; the second row a green feldspar, a sapphire and a diamond; the third row an orange zircon, an agate and an amethyst; and the fourth row a beryl, an onyx and a jasper. They are to be mounted in their gold settings. The stones will correspond to the names of the twelve sons of Israel; they are to be engraved with their names as a seal would be engraved, to represent the twelve tribe.</p>
exeGeses companion Bible	<p>and fill in fillings of stones</p> <p>- four rows of stones:</p> <p>a row of sardius, topaz and carbuncle</p> <p>- the first row;</p> <p>and the second row:</p> <p>emerald, sapphire and diamond;</p> <p>and the third row:</p> <p>opal, agate and amethyst;</p> <p>and the fourth row:</p> <p>beryl and onyx and jasper</p> <p>- embroidered in gold in their fillings.</p> <p>And the stones,</p> <p>according to the names of the sons of Yisra'el,</p> <p>twelve, according to their names</p> <p>as the engravings of a seal;</p> <p>- every man with his name</p> <p>according to the twelve tribes.</p>
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	<p>Set it with four rows of mounted stones.</p> <p>The first of these rows shall contain a carnelian, an emerald and a topaz.</p> <p>The second row: carbuncle, sapphire, beryl.</p> <p>The third row: jacinth, agate, amethyst.</p> <p>The fourth row: chrysolite, onyx, jasper.</p> <p>These stones shall be placed in gold settings.</p>

The stones shall contain the names of the twelve sons of Israel, one for each of the twelve [stones]. Each one's name shall be engraved as on a signet ring, to represent the twelve tribes.

stones

Here too there is a question as to whether the stones were square or round, see note on Exodus 28:9 (cf. Mishneh LaMelekh, Kley HaMikdash 9:6).

carnelian

(Shiltey Gibborim 46; Midrash Talpioth, s.v. Evven). Odem in Hebrew. The carnelian is a variety of flesh-colored (carne) cryptocrystalline quartz, having a color similar to a ruby due to traces of ferrous oxide. Ancient Greek sources translate it as sardion (Septuagint; Josephus, Wars 5:5:7). The sardion, sardine or sard was a deep orange-red variety of carnelian which was found near Sardis, the capital of ancient Lydia.

Most sources agree that it was a red stone (Targum; BeMidbar Rabbah 2:7). Some sources state that the odem here was a ruby (Bachya; MeAm Lo'ez). However, in ancient nomenclature, the name given to a stone is denoted by its visual appearance rather than chemical composition, and hence, the 'ruby' could be any bright red stone.

According to most authorities, the odem was the stone of Reuben (Targum Yonathan; BeMidbar Rabbah 2:7; see note on Exodus 28:21). According to some, however, it was the stone of Judah (Tzioni, BeMidbar). See Ezekiel 28:13).

emerald

(Saadia; Ibn Janach; Radak, Sherashim; Chizzkuni; MeAm Lo'ez). Pitdah in Hebrew. Most other sources also indicate that it was a green stone (Targum; BeMidbar Rabbah 2:7). One early source identifies it as prasma, Spanish for prase, a dark green variety of cryptocrystalline quartz (Bachya). It can also denote chrysoprase, an apple-green variety, or plasma, a leek green or emerald green type.

Ancient Greek sources translate pitdah as topaz (see note, this verse, 'topaz'), where the sequence is 'sardion, topaz, emerald' (Septuagint; Josephus, Antiquities 3:7:5, Wars 5:5:7). However, it appears that the mainstream tradition had a reading in the Septuagint, 'sardion, emerald, topaz' (cf. Chizzkuni). Hence, the pitdah would be translated as smaragdus, Greek for emerald or malachite (cf. Pliny 37:16). Nonetheless, there are a number of later sources that identify the pitdah with topaz (Shiltey Gibborim 46; cf. Sh'moth Rabbah 38:8). There are, however, some indications that the 'topaz' of the ancients was actually green (Pliny 37:32). The pitdah was the stone of Simeon (Targum Yonathan; BeMidbar Rabbah 2:7). Others say that it was the stone of Issachar (Tzioni, BeMidbar). See Ezekiel 28:13, Job 28:19.

topaz

(Chizzkuni). Bareketh in Hebrew. Numerous sources indicate that it was a stone that was yellow (Saadia; Ibn Janach) or saffron-colored (Lekach Tov; Targum on Song of Songs 5:14). If it is assumed that the Septuagint transposes this stone with the one above (see note, this verse, 'emerald'), then it would also translate this as topazion, Greek for topaz or similar yellow gemstones (cf. Strabo 16:770; Diodorus Siculus 3:39).

There is, however, a question as to whether or not the topaz mentioned in ancient sources is the same as the present topaz. It may denote citrine, a yellow variety of quartz, or peridot, a yellow-green variety of chrysolite (see note on Exodus 28:20). Some sources appear to indicate that bareketh is actually a gold lustered pyrite (Radak, Sherashim; cf. Targum).

According to current version of the Septuagint and Josephus (Antiquities 3:7:5; Wars 5:5:7), the baraketh here is the emerald. Other sources state that

it was a bluish stone (Shiltey Giborim 46; Shemoth Rabbah 38:8 [dyknithin] according to Arukh s.v. yaknatin, which translates it as blue hyacinth).

There are some sources that transpose this with the next stone, and translate it as carbuncle (Bachya; cf. King James translation). Other sources say that it contained red, white and black stripes (BeMidbar Rabbah 2:7).

The bareketh was the stone of Levi (Targum Yonathan, etc.). Others state that it was the stone of Zebulun (Tzioni, BeMidmar). See Ezekiel 28:13.

carbuncle

(Chizzkuni; Shiltey Gibborim 46; Me'Am Lo'ez). Nophekh in Hebrew. Ancient Greek sources translate nophek as anthrax denoting coal (Septuagint; Josephus loc. cit.). This is usually interpreted to mean a mineral that is red, the color of burning coal (Pliny 37:25; Theophrastus, On Stones 18). It is hence rendered as carbuncle (Vulgate), from carbo, Latin for coal. This denotes a particularly brilliant red garnet, but can also denote a ruby or ruby spinel.

Some sources, however, take 'coal' in its literal sense and state that nophek was a black stone (Ibn Janach; Radak, Sherashim). The Midrash (BeMidbar Rabbah 2:7) states that the colors of the stones on this row were 'sky-blue, black, white.' There is evidence (see note, this verse, 'sapphire'), that the first two colors are transposed, and the reading should be 'black, sky-blue, white,' so that this would agree that the nophek was black. Some say that it is related to pukh meaning stibium, a black powder (Ibn Ezra on Exodus 28:9, from 2 Kings 9:30).

There are sources, however, which indicate that the nophek was indeed a blue stone (Saadia; Lekach Tov; Targum on Song of Songs 5:14). Those sources which would transpose the Septuagint translation with the previous stone (see note, this verse, 'topaz'), would also render this as emerald (Targum; Bachya; cf. King James).

The nophek was the stone of Judah (Targum Yonathan, etc.). Others say that it was the stone of Reuben (Tzioni, BeMidbar). See Ezekiel 27:16, 28:13.

sapphire

Sapir in Hebrew. In Greek it is also translated as sappheiros (Septuagint). This, however, denotes any blue stone, and some say that the sapphire of the ancients was really the lapis-lazuli (cf. Pliny 37:39). Some sources, however, state that the Biblical sapphire was actually a clear colorless stone, identified either as crystal (Radak, Sherashim) or diamond (ibid.; Ibn Janach; Saadia; see note on Exodus 24:10).

Some sources identify the sapir with the emerald (Lekach Tov; Targum on Song of Songs 5:14), but this appears to be a transposition with the previous word. The same is true of the Midrash (BeMidbar Rabbah 2:7), which has it as being a black stone. Some sources would have it as being a red stone (Ibn Ezra here on Exodus 24:10, from Lamentations 4:7). Josephus renders it as jasper, but his is probably a transposition with the next stone in the Septuagint, which in turn is a transposition with the last stone (see note, this verse, 'beryl').

The sapphire was the stone of Issachar (Targum Yerushalmi; BeMidbar Rabbah 2:7). Other sources, however, state that it was the stone of Dan (Targum Yonathan), whose banner and stone were blue. A third opinion is that it was the stone of Simeon (Tzioni, BeMidbar).

beryl

(Bachya; cf. Chizzkuni; Douai-Rheims translation). Yahalom in Hebrew. This is a bluish-green precious stone, midway between the emerald and aquamarine in color.

The Septuagint has *iastis*, which, if a transposition is assumed, is rendered by Josephus as *iaspis*, denoting jasper (cf. Vulgate). However, since jasper is usually identified with *yashpeh* (Exodus 28:20), it can safely be assumed that the translation of the last stone in this line was transposed with the last stone of the fourth line (see Josephus, *Antiquities* 3:7:5). The correct translation in the Septuagint here would therefore be *byrilion*, (which in our editions of the Septuagint is the translation for *shoham*, cf. Josephus, *Wars* 5:5:7, but in Josephus, *Antiquities* 3:7:5, is the translation of *yashpeh*). The *beryl* of the ancients is described as being a yellowish blue-green (cf. Pliny 37:20). It is surmised that the word may denote a type of precious jade. Some say that the *burla* mentioned in ancient sources (Bachya) is the pearl (Toledoth Yitzchak; MeAm Lo'ez).

Many sources however, identify the *yahalom* with the diamond (Ibn Ezra on Exodus 28:9; Radak, Sherashim; Shiltey Gibborim 46). The Midrash also identifies it as a white or clear gem (BeMidbar Rabbah 2:7). Others say that this is the *chalcedony*.

The *yahalom* was the stone of Zebulun (Targum Yerushalmi; BeMidbar Rabbah 2:7). Others say that it was the stone of Naphtali (Targum Yonathan), which was greyish. A third opinion is that it was Gad's stone (Tzioni). See Ezekiel 28:13.

jacinth

Leshem in Hebrew. Greek sources translate this as *ligurion* (Septuagint; Josephus, *Antiquities*). This is a bright orange stone like the *jacinth*, often likened to the *carbuncle* (Pliny 8:57) or *amber* (ibid. 37:11). Many other sources have it resembling the *topaz* in color (Ibn Janach; Radak, Sherashim; Cf. Bachya; MeAm Lo'ez).

Other sources, however, see it as a blue stone (BeMidbar Rabbah 2:7; Shemoth Rabbah 38:8). Thus, some sources identify it with *turquoise* (Shiltey Gibborim) or *beryl* (Lekach Tov; Targum on Song of Songs 5:14).

While the order in our versions of the Septuagint is '*ligure, agate, amethyst*,' in one place Josephus has '*agate, amethyst, ligure*' (*Wars* 5:5:7). Other sources also appear to agree that the *leshem* is an *agate* (cf. Saadia). The Targum renders it *kankirey* which is seen as coming from the Greek *kegchri*, grains, because it is a stone with a granular pattern (Arukh, s.v. *kanker*).

The *leshem* was the stone of Dan (Targum Yerushalmi; BeMidbar Rabbah 2:7). This stone was given to him because *Leshem* was an important city in Dan (Joshua 19:47; Shiltey Gibborim 46). Others say that it was the stone of Gad (Targum Yonathan) or Ephraim (Tzioni).

agate

Sh'vo in Hebrew; *achatis* in Greek (Septuagint). This is a type of striped or variegated *chalcedon* (cf. Pliny 37:54). The Midrash also sees this as a grey stone (BeMidbar Rabbah 2:7).

As noted above, the order in the Septuagint on this line is '*ligure, agate, amethyst*.' Josephus, however, has '*ligure, amethyst, agate*' (*Antiquities*), or '*agate, amethyst, ligure*' (*Wars*). Hence, according to his reading, the *sh'vo* would be the *amethyst* (see next note, '*amethyst*').

The Targum translates *sh'vo* as *tarkia* which some identify as the *turquoise* (Arukh, s.v. *Trika*; cf. Bachya; Toledoth Yitzchak; MeAm Lo'ez). It is hence seen as a sapphire-like blue stone (Lekach Tov; Targum on Song of Songs 5:14). Others see *tarkia* as related to *anthrax*, Greek for coal (see note on Exodus 28:18), and hence a black stone (Saadia; Radak, Sherashim). Others see it as a red, *carbuncle*-like stone, and render it as *jacinth* (Shiltey Gibborim), an orange-red stone.

The sh'vo was the stone of Naphtali (Targum Yerushalmi, etc.) or, according to some, of Asher (Targum Yonathan) or Manasseh (Tzioni).

amethyst

Achlamah in Hebrew; amithyos in Greek (Septuagint). This is a violet or purple stone, that was thought by the ancients to be an antidote for drunkenness (cf. Pliny 37:40). The Midrash also states that it was the color of diluted wine (BeMidbar Rabbah 2:7). The Greek word comes from a- 'not', and mithyos drunken, and may be related to the Hebrew achlamah, which has the connotation of a dream.

The amethyst has the property of turning yellow when heated. Hence, some sources see it as a (partially?) yellow stone (Saadia; Ibn Janach). It may thus be related to the word chelmon, the yellow of an egg.

The Targum translates this word as 'calf's eye.' This is taken to be a kind of onyx (Shiltey Gibborim) or agate (Josephus, Antiquities). It is also possible that it was an amethyst heated on the edges to give it a yellow border and an eye-like appearance. Some sources translate achlamah as crystal (Bachya; Toledoth Yitzchak; Me'Am Lo'ez).

The achlamah was the stone of Gad (Targum Yerushalmi etc.). According to others, it was the stone of Issachar (Targum Yonathan) or Benjamin (Tzioni).

chrysolite

Tarshish in Hebrew; chrysolithos in Greek (Septuagint; Josephus, Antiquities; Bachya; Shiltey Gibborim). The chrysolite of antiquity is described as being a yellowish stone, the color of amber (Pliny 37:11,42). Traditional sources identify it with the color of pure olive oil (BeMidbar Rabbah 2:7; Bachya; Toledoth Yitzchak). These sources maintain that the tarshish was the stone of Asher, whose blessing was oil (BeMidbar Rabbah 2:7; cf. Genesis 49:20). Other sources, however, maintain that the tarshish is the aquamarine, a brilliant blue-green stone (Targum; Arukh; Saadia; Ibn Janach; Radak; cf. King James). These sources would identify the stone with Zebulun, whose blessing was to live by the sea (Targum Yonathan; Bachya cf. Genesis 49:13). Others maintain that this was the stone of Joseph (Tzioni).

onyx

Shoham in Hebrew; see notes on Exodus 28:9, Genesis 2:12. Onyx in Greek (Josephus, Antiquities 3:7:5; Vulgate; Chizzkuni; Bachya; Me'Am Lo'ez). This is a stone having bands of black, white and red or other colors. On Exodus 28:9, the Septuagint translates shoham as sard-onyx as does Josephus.

It is therefore reasonable that the order of this line is 'chrysolite, onyx, beryl,' as given by Josephus in one place (Antiquities 3:7:5; cf. Vulgate). In another place, however, he has the order as, 'onyx, beryl, chrysolite' (Wars 5:5:7). In our versions of the Septuagint, the order is, 'chrysolite, beryl, onyx.'

According to the last two readings, the shoham would be the beryl, and this view is shared by many other sources (Targum; Radak, Sherashim). This is seen, perhaps, as an emerald colored jade (cf. Shiltey Gibborim). The Septuagint on Genesis 2:12 translates it as prase. Others see it as a black stone (BeMidbar Rabbah 2:7), or a reflective white stone (Saadia; Ibn Ezra on Exodus 28:9), perhaps a white form of beryl.

The shoham was the stone of Joseph (Targum Yerushalmi; Targum Yonathan). Others say that it was Asher's stone (Tzioni).

jasper

(Saadia; Radak; Ibn Janach; Chizzkuni; Bachya; Me'Am Lo'ez; King James). Yaspeh in Hebrew. The Hebrew is apparently cognate to the English. Although the Greek versions have either onyx, beryl, or chrysolite (see note, this verse, 'chrysolite'), there is probably a transposition between this word and sapir or yahalom (q.v.).

The Targum renders this as *panterey*, which some sources translate as striped or spotted (Arukh, s.v. panther, *apantir*). However, the word may be related to the Greek *pante*, 'all,' and thus means 'all-colored.' This Midrash also says that the *yashpeh* is of all colors (BeMidbar Rabbah 2:7). This suggests a type of opal.

The *yashpeh* was the stone of Benjamin (Targum Yerushalmi; Targum Yonathan). Some say that it was the stone of Naphtali (Tzioni).

settings

Some say that the stones fit exactly into indentations, 'filling' the settings (Rashi; Yad, Kley HaMikdash 9:6). Others maintain that the stones were held in the settings with three prongs (Ramban on Exodus 25:7). Other sources indicate that the stones were perforated and woven into the breastplate (Lekach Tov; Rabbi Avraham ben Azriel, *Arugath HaBosem*, p. 281; cf. Josephus; *Antiquities* 3:7:5).

The stones shall contain...

See note on Exodus 28:9. Some say that the names were simply in order of birth (Targum Yonathan; Midrash HaGadol, except that Issachar and Naphtali are transposed). The order is then (actually, it is reversed here, since Hebrew reads from right to left):

Reuben Simeon Levi
Judah Dan Naphtali
Gad Asher Issachar
Zebulun Joseph Benjamin

Others say that Jacob's sons were divided according to their mothers, with Leah's sons first, and Rachel's last (Shemoth Rabbah 38:10; Targum on Song of Songs 5:14;; Bachya; Chizzkuni; Tur). This is favored because *leshem* then comes out as Dan's stone (Baaley Tosafoth on Exodus 28:10; Rashi on Judges (18:29). The order is then:

Reuben Simeon Levi
Judah Issachar Zebulun
Dan Naphtali Gad
Asher Joseph Benjamin

According to some authorities, the names were ordered downward in columns rather than across in the rows (*Minchath Chinukh* 99).

The Midrash that discusses the colors of the stones (BeMidbar Rabbah 2:7) also has the same order, except that Gad and Naphtali are transposed (cf. *Rashash ad loc.*). This is the opinion used earlier.

Finally, there is an opinion that the tribes were in the same order as they camped in the desert (Numbers 2; Tzioni, BeMidbar; Otzar HaGeonim, Yoma 70; Targum Yonathan, Numbers 2:3; Zohar 2:230a; Siddur Rav Saadia Gaon, p 271; Abarbanel):

Judah Issachar Zebulun
Reuben Simeon Gad
Ephraim Manasseh Benjamin
Dan Asher Naphtali

If alternate rows are transposed, the order becomes very much like that of the earlier opinions, and Dan's stone remains the *leshem* (cf. Peliah p. 32a).

Reuben Simeon Gad
Judah Issachar Zebulun
Dan Asher Naphtali
Ephraim Manasseh Benjamin

In order for the breastplate to contain all the letters of the Hebrew alphabet, the names of the Patriarchs, Abraham, Isaac and Jacob were added, as well as the words *shiv'tey Yeshurun*, or 'tribes of Jeshurun' (Yoma 73b). Other

sources give these last words as Shiv'tey Yah (Yad, K'ley HaMikdash 10:11; cf. Psalms 122:4), or Shiv'tey Yisrael (Yerushalmi, Yoma 1:3).

Some say that 'Abraham Isaac Jacob' were written on the first stone, and the other words on the last (Shemoth Rabbah 38:11; Yad, K'ley HaMikdash 9:7). Others maintain that they were divided among the stones so that there were six letters on each stone (Chizzkuni; Bachya). There were thus a total of 72 letters on the breastplate (Ibid.; Razi'el HaMalakh p. 44).

The Scriptures 1998
Tree of Life Version

.
Set within it four rows of jewels: a row of ruby, topaz and emerald for the first row; a turquoise, a sapphire and a diamond for the second row; a jacinth, an agate and an amethyst for the third; and a beryl, an onyx and a jasper for the fourth row. They are to be enclosed in gold filigree settings. The stones are to be engraved in the order of the names of Bnei-Yisrael, twelve according to their names, like the etchings of a signet seal, one corresponding to each name of the twelve tribes.

Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL INTERWEAVE WITH IT A TEXTURE OF FOUR ROWS OF STONE; THERE SHALL BE A ROW OF STONES, A SARDIUS, A TOPAZ, AND EMERALD, THE FIRST ROW. AND THE SECOND ROW, A CARBUNCLE, A SAPPHIRE, AND A JASPER. AND THE THIRD ROW, A LIGURE, AN AGATE, AN AMETHYST: AND THE FOURTH ROW, A CHRYSOLITE, AND A BERYL, AND AN ONYX STONE, SET ROUND WITH GOLD, BOUND TOGETHER WITH GOLD: LET THEM BE ACCORDING TO THEIR ROW. AND LET THE STONES OF THE NAMES OF THE CHILDREN OF ISRAEL BE TWELVE ACCORDING TO THEIR NAMES, ENGRAVINGS AS OF SEALS: LET THEM BE FOR THE TWELVE TRIBES EACH ACCORDING TO THE NAME.

Awful Scroll Bible

They are to have filled in it settings of stones, four rows of stones: a row of ruby, topaz, and carbuncle, is to be the first row; the second row of emerald, sapphire, and diamond; the third row of jacinth, agate, and amethyst; the fourth row of chrysolite, onyx and jasper. In plaited gold are they to be set. On the stones are to be the names of the sons of Isra-el, two and ten names, an engraving in a signet, of each of the names of the two and ten off shoots. They are to have made on the breast piece, chains as fringes of interwoven foliage, a work of pure gold.

Charles Thomson OT
Concordant Literal Version

.
You will fill it with a filling of stone, four rows of stones: a row of carnelian, peridot and emerald, one row,
and the second row of carbuncle, sapphire and diamond,
and the third row of jacinth, agate and amethyst,
and the fourth row of topaz, onyx and jasper. Mounted in gold filigree, shall they be in their fillings.

The stones shall come to be twelve with their names according to the names of the sons of Israel; as the engravings of a seal, each with its name, shall they come to be for the twelve tribes.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

.
. And thou shalt set in it settings of even (stone), four rows of gemstones: the first row shall be a odem, a pitdah, and barekes: this shall be the first row.
And the second row shall be nofech, sapphire, and yahalom.
And the third row a leshem, shevo, and achlamah.
And the fourth row tarshish, shoham, and yashfeh; they shall be set in zahav in their settings.
And the avanim (gemstones) shall be for the Shemot Bnei Yisroel, Shteym Esreh (Twelve), according to their Shemot, like the engravings of a chotam (signet ring);

every one with shmo shall they be according to the Shnei Asar Shevet (Twelve Tribes).

Rotherham's *Emphasized B.* And thou shalt set therein a setting of stones, ||four rows of stones||,—one row—a sardius, a topaz, and an emerald, [the first row]; and ||the second row|| a carbuncle, a sapphire, and a diamond; and ||the third row|| an opal, an agate, and an amethyst; and ||the fourth row|| a Tarshish stone, a sardonyx, and a jasper,—<enclosed with gold> shall they be when they are set. And ||the stones|| shall be, after the names of the sons of Israel—||twelve, after their names||,—<as the engravings of a sealring every one, after his name> shall they be, ||for the twelve tribes.||^d

^d MI: "sceptres."

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

Put four rows of ·beautiful gems [^Lstones] on it: The first row must have a ·ruby [or carnelian], ·topaz [or chrysolite], and ·yellow quartz [or emerald]; the second must have turquoise, a ·sapphire [or lapis], and an ·emerald [or moonstone]; the third must have a jacinth, an agate, and an amethyst; the fourth must have a chrysolite [or beryl], an onyx, and a jasper [^C the exact identity of some of these stones is unclear]. Put gold [^Lfiligree] around these ·jewels [stones] to attach them to it. There must be twelve ·jewels on the chest covering [^Lstones]—one ·jewel [stone] for each of the names of the sons of Israel. ·Carve [Engrave] the name of one of the twelve tribes on each of the stones as you would ·carve [engrave] a ·seal [signet].

Kretzmann's Commentary

And thou shalt set in it settings of stones, fill its outer side with rows of precious gems, even four rows of stones. The first row shall be a sardius, a topaz, and a carbuncle; this shall be the first row.

And the second row shall be an emerald, a sapphire, and a diamond.

And the third row a ligure, an agate, and an amethyst.

And the fourth row a beryl, and an onyx, and a jasper (or a chrysolite, a beryl, and a jasper); they shall be set in gold in their inclosings, that is, in their settings. The modern names pretty accurately reproduce the Hebrew names, and may be accepted as fairly exact. The settings of the stones seem to have been ornamental clasps, which were of value also in fastening the stones to the heavy cloth of the breastplate. "The twelve precious stones denote the variety, manifoldness, and totality of the natural and gracious gifts bestowed on the people of God, and united in the one spirit of heavenly preciousness. "

And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; everyone with his name shall they be according to the twelve tribes, corresponding both in number and in names.

Syndein/Thieme

The Voice

. Attach four rows of stones to the breast piece. The first row is to be a ruby, topaz, and emerald; the second row is turquoise, sapphire, and diamond; the third row is jacinth, agate, and amethyst; the fourth row is beryl, onyx, and jasper. Attach all the stones to the *breast piece* with ornamental gold settings. These stones stand for the twelve tribes of Israel. Each will be engraved like a seal with the name of one of the twelve tribes

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall fill into it stone fillings, four rows of stones. One row: odem, pitdah, and bareketh; thus shall the one row be.

And you shall fill into it: Since the stones fill the holes of the settings, which are prepared for them, [the Torah] calls them by an expression of filling.

The second row: nofech, sappir, and yahalom.

The third row: leshem, shevo, and achlamah.

And the fourth row: tarshish, shoham, and yashpheh; they shall be set in gold in their fillings.

set in gold: The rows shall be [set in gold] in their fillings, encircled by settings of gold in the depth. According to the measure of the fullness of the thickness of the stone shall be the depth of the settings, no less and no more.

And the stones shall be for the names of the sons of Israel twelve, corresponding to their names; [similar to] the engravings of a seal, every one according to his name shall they be, for the twelve tribes.

The Geneva Bible
Kaplan Translation
NET Bible®

You are to set in it a setting for stones, four rows of stones, a row with a ruby, a topaz, and a beryl – the first row; and the second row, a turquoise, a sapphire, and an emerald; and the third row, a jacinth, an agate, and an amethyst; and the fourth row, a chrysolite, an onyx, and a jasper.³⁰ They are to be enclosed in gold in their filigree settings. The stones are to be for the names of the sons of Israel, twelve, according to the number of³¹ their names. Each name according to the twelve tribes is to be like³² the engravings of a seal.

^{30sn} U. Cassuto (Exodus, 375-76) points out that these are the same precious stones mentioned in Ezek 28:13 that were to be found in Eden, the garden of God. So the priest, when making atonement, was to wear the precious gems that were there and symbolized the garden of Eden when man was free from sin.

^{31tn} For clarity the words “the number of” have been supplied.

^{32tn} The phrase translated “the engravings of a seal” is an adverbial accusative of manner here.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will [set] in him settings of stone , four rows of stone, a row of carnelian, olivine and emerald is the (one) row, and the second row is turquoise, lapis-lazuli and flint, and the third row is opal, agate and amethyst, and the fourth row is topaz and onyx and jasper, being woven with gold they will exist in their settings, and the stones will exist (according to) the titles of the sons of "**Yisra'el**" ^{He turns El aside}, <twelve> (according to) their titles, carvings of the seal of (each) (according to) his title, they will exist (for) the <twelve> staffs ,...

Charles Thomson OT And thou shalt inweave in it a texture to contain stones in four rows. One row of stones shall be a sardius, a topaz and a smaragdus; this shall be the first row. And the second row, an anthrax, and a sapphire and a jaspis; and the third row, a ligure, an agate and an amethyst; and the fourth row, a chrysolite and a beryl and an onyx. They must be cased in gold, and bound together with gold according to their rows. And the stones from the names of the sons of Israel must be twelve according to their names. They must be engraved like seals every one with its name for the twelve tribes.

C. Thompson (updated) OT .
Context Group Version .
English Standard Version .
Green's Literal Translation .
Modern English Version .
Holy Bible Improved Edition . tourmaline

Exodus 28:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
millu'âh (מִלּוֹאֵה) [pronounced <i>mihl-loo-AW</i>]	<i>setting of a jewel, filling, a place to be filled</i>	feminine singular construct	Strong's #4396 BDB #571
'eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun	Strong's #68 BDB #6

Translation: You will place over the ephod [lit., *it*] a setting of stones,...

All that is being done here is on the ephod. The ephod is what is on the chest of the High Priest; and this is also called a breastpiece.

There is a stone on each shoulder of the High Priest; and a set of 12 stones on the chest of the High Priest.

Exodus 28:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'arēbâ'âh (אַרְבַּעָה) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
ṭûwr (טוֹר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine plural noun	Strong's #2905 BDB #377
'eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun; pausal form	Strong's #68 BDB #6

Translation: ...four rows of stones:...

There will be four rows of stones with 3 stones in each row.

Exodus 28:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭûwr (טוט) [pronounced toor]	row, course (of building); from an unused root that means to arrange in a regular manner, in rows	masculine singular construct	Strong's #2905 BDB #377
'ôdem (אֹדֶם) [pronounced OH-dehm]	ruby, garnet; sardius, some red stone; carnelian, redness	feminine singular noun	Strong's #124 BDB #10
piṭḏâh (פִּתְדָּה) [pronounced piht-DAW]	topaz, chrysolite	feminine singular noun	Strong's #6357 BDB #809
bârêqath (בִּרְקָה) [pronounced baw-rehk-AHth/baw-REH-kehth]	flashing gem, emerald, carbuncle (or some other precious stone)	feminine singular noun	Strong's #1304 BDB #140

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

In the top row, there will be a ruby, a topaz and an emerald. We are not sure of the exact stones in this list.

Exodus 28:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭûwr (טוט) [pronounced toor]	row, course (of building); from an unused root that means to arrange in a regular manner, in rows	masculine singular noun with the definite article	Strong's #2905 BDB #377
'echâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: ...(the first row);...

This is the top row or the first row.

The Breast Plate (graphic and text); from [Slide Share](#); accessed January 7, 2021. This prepares us for what we will study in this passage.

Exodus 28:17 You will place over the ephod [lit., it] a setting of stones, four rows of stone: the [top] row: a ruby, a topaz and an emerald (the first row);... (Kukis mostly literal translation)

Sardius is a translucent stone, which will reflect brown to orange-brown light but is deep red by transmitted light. It is found rarely in the scriptures (Rev. 21:20). Topaz looks like yellow varieties of quartz and we sometimes find it translated by the word *chrysolite*. A carbuncle is a fiery colored precious stone; probably a garnet.

HIGH PRIEST

Breast plate

- Thou shalt make the breastplate of judgment with cunning work; after the work of the ephod (15)
- Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. (v 16)



- **Breast plate** (Ex.28:15-30)
- Ruby - Reuben - Red
- Jade - Shimon - Green
- Agate - Levi - Red, White, and Black Striped
- Carbuncle - Judah - Bluish-Green
- Lapis-Lazuli - Issachar - Blue
- Quartz Crystal - Zebulun - Clear
- Turquoise - Dan - Blue
- Amethyst - Naftali - Purple
- Agate - Gad - Grey
- Aquamarine - Asher - Blue-Green
- Onyx - Joseph - Black
- 12. Opal - Benjamin - All the Colors in
- Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. (v.29)
- (He always remembers us in his heart)

Exodus 28:18

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
tûwr (טוּר) [pronounced toor]	row, course (of building); from an unused root that means to arrange in a regular manner, in rows	masculine singular noun with the definite article	Strong's #2905 BDB #377
shênîyth (שֵׁנִי) [pronounced shay-NEETH]	second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041
nôphek (פֶּנֶךְ) [pronounced NOH-fehk]	glisten, shiny; perhaps a garnet, an emerald, turquoise, ruby, or carbuncle; a precious stone which Tyre got by trade	masculine singular noun	Strong's #5306 BDB #656
çappîyr (צָפִיר) [pronounced sahp-PEER]	sapphire [stone], lapis lazuli	masculine singular noun	Strong's #5601 BDB #705

Exodus 28:18

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
yahălôm (יָהֳלֹם) [pronounced <i>yah-hahl-OHM</i>]	<i>a precious stone (known for its hardness), possibly a diamond, onyx or jasper</i>	masculine singular noun	Strong's #3095 BDB #240

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

There would be placed a turquoise, a sapphire and a diamond in the second row.

Exodus 28:18 ...[in] the second row [place] a turquoise, a sapphire and a diamond;... (Kukis mostly literal translation)

One of the most valuable of the gemstones, emeralds are deep green and occasionally a rich yellow-green in color. Sapphires are blue precious stones and they are, next to the diamond, the hardest naturally occurring mineral. A diamond is, of course, the hardest naturally occurring mineral, and the most desired of all stones. It is made of pure carbon and generally is found in the form of octahedral crystals.

Exodus 28:19

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
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine singular noun with the definite article	Strong's #2905 BDB #377
sh ^e lîyshîy (שִׁילִישִׁי) [pronounced <i>sh^eli-SHEE</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
leshem (לֶשֶׁם) [pronounced <i>LEH-shehm</i>]	<i>possibly: a jacinth, a ligure; a precious stone [in the high priest's breastplate]</i>	masculine singular noun	Strong's #3958 BDB #545
sh ^e bûw (שֹׁבַע) [pronounced <i>shehb-OO</i>]	<i>a flame; a gem (from its sparkle), probably the agate; a precious stone [of some kind]</i>	feminine singular noun	Strong's #7618 BDB #986
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ach ^e lâmâh (אֶחָלָמָה) [pronounced <i>akh-LAW-maw</i>]	<i>amethyst; Identification is not certain but is a purple stone perhaps a corundum or red or brown jasper (a LXX word)</i>	feminine singular noun	Strong's #306 BDB #29

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

A jacinth, agate and amethyst are placed in row 3.

Exodus 28:19 ...[in] the third row [place] a jacinth, an agate and an amethyst;... (Kukis mostly literal translation)

A jacinth is often called a hyacinth today and it is a transparent gemstone, usually red in color, although it can be orange or brown. Sometimes a bluish gem is translated with this name. An agate contains alternating layers of various colors, usually white, blue and pale brown. An amethyst is a violet or purple quartz, transparent. It is an ornamental or a gem stone.

Exodus 28:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ו ^e (or ו ^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
טֹוֹר (טוט) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine singular noun with the definite article	Strong's #2905 BDB #377
יַעֲבֹד (יעיבד) [pronounced <i>ee-bee-GEE</i>]	<i>a fourth</i>	masculine singular adjective; numeral; with the definite article	Strong's #7243 BDB #917
תַּרְשִׁיֶּשֶׁת (שישית) [pronounced <i>tahr-SHEESH</i>]	<i>perhaps the topaz, a beryl; a precious stone (yellow jasper?)</i>	masculine singular noun	Strong's #8658 BDB #1076
שֹׁהַם (שמה) [pronounced <i>SHOW-hahm</i>]	<i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i>	masculine singular noun	Strong's #7718 BDB #995
ו ^e (or ו ^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
יָאֵשֶׁתֶּשֶׁת (הפשי) [pronounced <i>yaw-shehf-AY</i>]	<i>jasper; some precious stone</i>	masculine singular noun	Strong's #3471 BDB #448

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

Finally, the fourth row consists of a beryl, an onyx and a jasper. Again, as we mentioned before, we are not certain of the actual stones.

Exodus 28:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
שָׁבָטִים (שבט) [pronounced <i>shaw-BATS</i>]	<i>woven, interwoven; plaited; being set in</i>	masculine plural, Pual participle	Strong's #7660 BDB #990
זָהָב (זהב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Exodus 28:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
millu'âh (מִלּוֹאֵה) [pronounced mihl-loo-AW]	<i>setting of a jewel, filling, a place to be filled</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4396 BDB #571

Translation: ...[each stone] will be set in gold.

Each stone will have a setting of gold. It is this setting which allows the stone to be affixed to the ephod.

Exodus 28:20 ...and [in] the fourth row [place] a beryl, an onyx and a jasper; [each stone] will be set in gold.
(Kukis mostly literal translation)

A beryl is a mineral that can come in a variety of different colors. It is usually a pale green, but it can be deep green, blue, yellow, brown, pink or white. Onyx stones are similar to agates in that they may be many layers of different colors, although these layers are of uniform width and they are generally black and white. A jasper stone is impure and it can be red, brown or yellow (and occasionally a number of other different colors). Generally speaking it is opaque (which appears to contradict Rev. 21:11 where one is said to be translucent); however, there could be impurities making it translucent and it could be just a description or an analogy.

Exodus 28:21a

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
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural noun with the definite article	Strong's #68 BDB #6
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine plural, Qal imperfect	Strong's #1961 BDB #224
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

Exodus 28:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Also, the stones are [placed] upon the names of the sons of Israel,...

Apparently in the setting there is the name of each tribe of the sons of Israel.

Exodus 28:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shê'nêym (שְׁנַיִם) [pronounced shê-NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'âsâr (עָשָׂר) [pronounced gaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #8034 BDB #1027

Translation: ...12 stones [being placed] over the [12] names [lit., their names].

There are 12 stones set upon the 12 names. So, it appears to me that the settings have the name of each tribe; the stones are not engraved with the names. In many cases, the name of the tribe could be seen through the stone.

Exodus 28:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pittuach (פִּתּוּחַ) [pronounced piht-TOO-ahkh]	<i>carved work, engraving; statue</i>	masculine plural construct	Strong's #6603 BDB #836

Exodus 28:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôthâm (חֹתָם) [pronounced <i>khoh-THAWM</i>]	<i>a seal, a signet ring</i>	masculine singular noun	Strong's #2368 BDB #368
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: [The exactness] of the engraving of a signet ring [will be done] for each name [on the setting itself].
...

The engraving is to be professional. Engravers are to have the skill to engrave signet rings. My assumption is, they will engrave the settings upon which the stones will sit.

Exodus 28:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
‘âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
shêbet (שֵׁבֶט) [pronounced <i>SHAY^B-vef</i>]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine singular noun; pausal form	Strong's #7626 BDB #986

Translation: ...[There] are 12 tribes.

There are 12 tribes. This is quite tricky, actually, as there are 12 sons, but one of them (Joseph) has the double portion. So, rather than there being the tribe of Joseph, there are the tribes of Ephraim and Manasseh (his two sons). This gives us 13 tribes. Now, given that the Levites performed the spiritual functions for all Israel, I would assume that their name is not found under any of the stones.

Exodus 28:21 Also, the stones are [placed] upon the names of the sons of Israel, 12 stones [being placed] over [12] names [lit., *their names*]. [The exactness] of the engraving of a signet ring [will be done] for each name [on the setting itself]. [There] are 12 tribes. (Kukis mostly literal translation)

Each tribe is a jewel in God's sight—not because of any inherent worth or value but because of our Lord's death on their behalf on the cross. The various gem stones indicate strikingly different personalities.

Exodus 28:17–21 You will place over the ephod [lit., *it*] a setting of stones, four rows of stones: the [top] row: a ruby, a topaz and an emerald (the first row); [in] the second row [place] a turquoise, a sapphire and a diamond; [in] the third row [place] a jacinth, an agate and an amethyst; and [in] the fourth row [place] a beryl, an onyx and a jasper; [each stone] will be set in gold. Also, the stones are [placed] upon the names of the sons of Israel, 12 stones [being placed] over the [12] names [lit., *their names*]. [The exactness] of the engraving of a signet ring [will be done] for each name [on the setting itself]. [There] are 12 tribes. (Kukis mostly literal translation)

Exodus 28:17–21 You will place over the ephod a setting of 12 stones in four rows. There will be placed a ruby, a topaz and an emerald in the first row. You will place a turquoise, a sapphire and a diamond in the second row. You will place a jacinth, an agate and an amethyst in the third row. Finally, you will place a beryl, an onyx and a jasper in the fourth row. Each stone will be set in gold, and under each name will be the name of a tribe in Israel, engraved with the skill of an professional engraver. 12 stones for 12 tribes. (Kukis paraphrase)



The Stones of the Breastpiece (a graphic); from [Truth Snitch](#); accessed August 17, 2019

When it comes to the actual stones found in the breastplate, I gave my best guess; and this is what is found throughout the replications of this breastpiece; and the translations as well. Somewhere, we will also try to determine the meaning of each gemstone.

Chapter Outline

Charts, Graphics and Short Doctrines

Translating vv. 22–28 was a moderate chore in this passage; and I am not 100% certain of what it means. It is extremely detailed as to the ornamentation of the breastpiece and the ephod.

And you have made upon the breastpiece chains of twisting—a work of a cord of gold pure. And you have made upon the breastpiece two of rings of gold. And you have given two of rings upon two of ends of the breastpiece. And you have given two of cords of gold upon two of rings unto ends of the breastpiece. And two ends of the two cords you have given upon settings and you have given upon shoulders of the ephod unto a front of his faces.

Exodus
28:22–25

You will make for the breastpiece twisted chains, cords of pure gold. And you will make for the breastpiece two rings of gold and you will place the two rings at the two ends of the breastpiece. You will put the two gold cords through the rings at the end of the breastpiece. The [other] two ends of the two cords you will attach to the settings and you will attach it to the front of the shoulder pieces for the ephod.

For the breastpiece, you will make twisted chains into cords of pure gold. You will make two rings of gold for the breastpiece and you will put these things at the ends of the breastpiece. You will put the gold cords through these things at the end of the breastpiece and attach the other two ends to the settings; and you will attach that to the front of the ephod's shoulder pieces.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have made upon the breastpiece chains of twisting—a work of a cord of gold pure. And you have made upon the breastpiece two of rings of gold. And you have given two of rings upon two of ends of the breastpiece. And you have given two of cords of gold upon two of rings unto ends of the breastpiece. And two ends of the two cords you have given upon settings and you have given upon shoulders of the ephod unto a front of his faces.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.

And thou shalt make on the breastplate wreathed chains of twisted work of pure gold, and upon the breastplate two golden rings, and shalt set the two rings upon the two sides of the breastplate. And thou shalt put the two wreaths of gold into the two rings on the sides of the breastplate; and the two wreaths which are upon its two sides thou shalt set in the two sockets, and put them upon the shoulders of the ephod over against its front.

Targum (Pseudo-Jonathan)

And thou shalt make upon the breastplate measured chains of twisted work of pure gold, and shalt make upon the breastplate two rings of pure gold, and put the two rings upon the two sides of the breastplate. And thou shalt put the two golden chains upon the two rings in the sides of the breastplate, and the two chains which are upon the two sides thou shalt put upon the two sockets, and set on the shoulders of the ephod against its front. And thou shalt make two golden rings, and fix them upon the two sides of the breastplate, in the border of it which is on the edge of the ephod inwardly.

Revised Douay-Rheims

And you shall make on the rational chains linked one to another of the purest gold: And two rings of gold, which you shall put in the two ends at the top of the rational. And the golden chains you shall join to the rings, that are in the ends thereof:

And the ends of the chains themselves you shall join together with two hooks on both sides of the ephod, which is towards the rational.

Douay-Rheims 1899 (Amer.) .
Aramaic ESV of Peshitta

You shall make on the breastplate chains like cords, of braided work of pure gold. You shall make on the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate. You shall put the two braided chains of gold in the two rings at the ends of the breastplate. The other two ends of the two braided chains you shall put on the two settings, and put them on the shoulder straps of the ephod in its forepart.

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

.
And you shall make upon the breastplate twin chains, braided work of pure gold. And you shall make upon the breastplate two rings of pure gold, and shall put the two rings on the two ends of the breastplate. And you shall fasten the two braided chains of gold on the two rings which are on the ends of the breastplate. And the other two ends of the braided chains you shall fasten in the two settings, and put them on the shoulder-pieces of the ephod in front of it.

Samaritan Pentateuch

And thou shalt make upon the breastplate chains at the ends [of] wreathen work [of] pure gold.
And thou shalt make upon the breastplate two mountings and two rings of gold, and shalt put the two rings on the two ends of the breastplate.
And thou shalt put the two wreathen [chains] of gold in the two rings [which are] on the ends of the breastplate.
And [the other] two ends of the two wreathen [chains] thou shalt fasten in the two ouches, and put [them] on the shoulderpieces of the ephod before it. Vv. 23–26 in the Samaritan Pentateuch.

Updated Brenton (Greek)

And you shall make on the oracle woven fringes, a chain-work of pure gold. V. 22 only; text omitted for vv. 23–25.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And you are to make two chains of gold, twisted like cords, to be fixed to the priest's bag. And put two gold rings on the two ends of the bag. Put the two gold chains on the two rings at the ends of the bag; Joining the other ends of the chains to the gold frames and putting them on the front of the ephod, at the top of the arms.

Easy English

Make thin lines out of gold and put them together. This will make a chain. Then make two gold rings for the chains. Fasten them to two corners of the breastpiece. Fasten the two gold chains to the rings at the corners of the breastpiece. Fasten the other ends of the chains to the shoulder pieces of the ephod, in the front.

chain

Many metal rings that join to make something like a rope. People use it to stop a thing or person moving.

breastpiece

part of Aaron's special clothes as the leader of the priests.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

"Make chains of pure gold for the judgment pouch. These chains must be braided like a rope. Make two gold rings and put them on two corners of the judgment pouch. Put the two golden chains through the two rings at the corners of the judgment pouch. Fasten the other ends of the gold chains to the two settings. This will fasten them to the two shoulder pieces of the ephod on the front.

God's Word™

"For the breastplate make chains out of pure gold, twisted like ropes. Make two gold rings for the breastplate. Attach them to the two top corners of the breastplate.

	Then fasten the two gold ropes to the rings at the top corners of the breastplate. Fasten the other ends of the ropes to the two settings on the shoulder straps of the ephod so that the breastplate hangs in front of it..
Good News Bible (TEV)	For the breastpiece make chains of pure gold, twisted like cords. Make two gold rings and attach them to the upper corners of the breastpiece, and fasten the two gold cords to the two rings. Fasten the other two ends of the cords to the two settings, and in this way attach them in front to the shoulder straps of the ephod.
<i>The Message</i>	“Then make braided chains of pure gold for the Breastpiece, like cords. Make two rings of gold for the Breastpiece and fasten them to the two ends. Fasten the two golden cords to the rings at the ends of the Breastpiece. Then fasten the other ends of the two cords to the two settings of filigree, attaching them to the shoulder pieces of the Ephod in front.
Names of God Bible NIRV	. “Make braided chains out of pure gold for the chest cloth. Make them like ropes. Make two gold rings for the chest cloth. Connect them to two corners of it. Join the two gold chains to the rings at the corners of the chest cloth. Join the other ends of the chains to the two settings. Join them to the shoulder straps on the front of the linen apron.
New Simplified Bible	»Make chains out of pure gold, twisted like ropes for the breastplate. »Make two gold rings for the breastplate. Attach them to the two top corners of the breastplate. »Fasten the two gold ropes to the rings at the top corners of the breastplate. »Fasten the other ends of the ropes to the two settings on the shoulder straps of the ephod so that the breastplate hangs in front of it.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Attach two gold rings to the upper front corners of the breastpiece and fasten them with two braided gold chains to gold settings on the shoulder straps.
The Living Bible	“Attach the top of the chestpiece to the ephod by means of two twisted cords of pure gold. One end of each cord is attached to gold rings placed at the outer top edge of the chestpiece. The other ends of the two cords are attached to the front edges of the two settings of the onyx stones on the shoulder of the ephod.
New Berkeley Version	.
New Life Version	Make chains for the breast-piece, like ropes of pure gold. And make two rings of gold and put them on the two ends of the breast-piece. Join the two gold chains to the two rings at the ends of the breast-piece. Join the other two ends of the two chains to the beautiful gold pieces that hold the two stones at the shoulders in the front.
New Living Translation	“To attach the chestpiece to the ephod, make braided cords of pure gold thread. Then make two gold rings and attach them to the top corners of the chestpiece. Tie the two gold cords to the two rings on the chestpiece. Tie the other ends of the cords to the gold settings on the shoulder-pieces of the ephod.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	The two chains that are made from pure gold and braided like cords are for attaching the sacred pouch to the sacred apron. The workman must make two gold rings and attach them to the upper corners of the sacred pouch. He must make two gold cords and fasten one end of each cord to one of the rings. He must fasten the other end of each cord to the two settings that enclose the stones. In that way, the sacred pouch will be attached to the shoulder straps of the sacred apron.

Partially literal and partially paraphrased translations:

American English Bible	'The Word of Judgment must also have woven fringed chains of pure gold. Make two gold rings for it and place them on either side of the Word. And along the border, connect the chains to the rings on each side of the Word. Then on each side of the two borders, you must place the wreaths. Place them on the sides of the shoulder piece, opposite each other and toward the front.
Beck's American Translation	.
Common English Bible	Make chains of pure gold twisted like cords for the chest pendant. Make two gold rings for the chest pendant and attach the two rings to the two edges of the chest pendant. Attach the two gold cords to the two rings at the edges of the chest pendant. Then fasten the two ends of the cords to the two settings, which you should attach to the vest's two front shoulder pieces.
New Advent (Knox) Bible	The burse, then, must have two chains of pure gold, their links closely fitted, and two rings of gold, attached to its two edges; with these two rings at the edges thou wilt couple the two chains, making fast the other ends of the chains to the two hooks, which will be fixed on either side of the mantle, where it faces towards the burse.
Translation for Translators	The two <i>chains</i> that are made from pure gold and braided like cords are for <i>attaching</i> the sacred pouch <i>to the sacred apron</i> . <i>The workman must</i> make two gold rings, and attach them to the upper corners of the sacred pouch. <i>He must make</i> two gold cords, and fasten one end of each cord to one of the rings. He must fasten the other end of each cord to the two settings <i>that enclose the stones</i> . In that way, the sacred pouch will be attached to the shoulder straps of the sacred apron.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	"Also make for the breastplate linked chains, of pure gold, as a wreath. Also make for the breastplate two buttons of gold, and fix the two buttons on the two edges of the breastplate, and fix the two wreaths of gold upon the two buttons at the edges of the breastplate, and the two ends of the two wreaths you shall fasten on to the two settings, and put them upon the shoulders of the ephod, upon its front face.
God's Truth (Tyndale)	And you shall make upon the breastlap two fastening chains of pure gold and wreathen work. And you shall make likewise upon the breastlap two rings of gold and put them on the edges of the breastlap, and put the two wreathen chains of gold in the two rings which are in the edges of the breastlap. And the two ends of the two chains you shall fasten in the two rings, and put them upon the shoulders of the Ephod: on the foreside of it.
HCSB	"You are to make braided chains [The same chains mentioned in v. 14] of pure gold cord work for the breastpiece. Fashion two gold rings for the breastpiece and attach them to its two corners. Then attach the two gold cords to the two gold rings at the corners of the breastpiece. Attach the other ends of the two cords to the two filigree settings, and in this way attach them to the ephod's shoulder pieces in the front.
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 on the breastplate chains at the ends of interwoven foliage work of pure gold. You will fashion on the breastplate two rings of gold, and will attach the two rings on the two ends of the breastplate. You will put the two interwoven foliage chains of gold in the two rings that are on the ends of the breastplate. And the

other two ends of the two interwoven foliage chains you will fasten to the two settings, and attach them to the shoulder pieces of the ephod at the front.

Wikipedia Bible Project And you made on the breastplate plaited chain around, made by a jeweler, of pure gold. And you made on the breastplate two gold rings. And you placed the two rings on the two edges of the breastplate. And you placed the wreathed chains on the two rings, toward the edges of the breastplate. And the two ends of the two wreathed chains, put on the two checkers, and you put upon the shoulders of the ephod, against its surface.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) For the Breastpiece you will make chains of pure gold twisted like cords, and also two gold rings and fix them to its two upper corners. You must fasten the two gold cords to the two rings fixed on the corners of the Breastpiece. The other two ends of the cords you must fasten to the two rosettes, so that they will be attached to the shoulder straps of the Ephod, on the front.

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011) .

New English Bible—1970 .

New Jerusalem Bible For the breastplate you will make chains of pure gold twisted like cords, and on the breastplate you will make two gold rings, putting the two rings on the two outside edges of the breastplate and fastening the two gold cords to the two rings on the outside edges of the breastplate. The other two ends of the cords you will fasten to the two rosettes, putting these on the shoulder-straps of the ephod, on the front.

New RSV .

Revised English Bible—1989 Make for the breastpiece chains of pure gold worked into a cord. Make two gold rings, and fix them on the two upper corners of the breastpiece. Fasten the two gold cords to the two rings at those corners of the breastpiece, and the other ends of the ropes to the two rosettes, thus binding the breastpiece to the shoulder-pieces on the front of the ephod.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “On the breastplate, make two pure gold chains twisted like cords. Also for the breastplate, make two gold rings; and put the gold rings on the two ends of the breastplate. Put the two twisted gold chains in the two rings at the two ends of the breastplate; attach the other two ends of the twisted chains to the front of the shoulder-pieces of the ritual vest.

exeGesés companion Bible And on the breastplate
work twisted chains of wreathen work of pure gold:
and on the breastplate
work two signets of gold
and give the two signets
on the two ends of the breastplate:
and give the two wreaths of gold
in the two signets on the ends of the breastplate:
and give the two ends of the two wreaths
in the two brocades;
and give them on the shoulder pieces of the ephod
at the face of the front:...

Hebraic Roots Bible .

Israeli Authorized Version .

Kaplan Translation Make matched cables out of pure gold, braided like cords, for the breastplate.

Make two gold rings for the breastplate, and attach them to the two [upper] corners of the breastplate.

Attach the two gold braids to the two rings on the two corners of the breastplate. Attach the two braids on the two corners to the two settings, and they shall [thus] be attached to the [two] shoulder pieces of the ephod, toward the front.

for the breastplate

(Rashi). According to this, these are the same ones mentioned above (Exodus 28:14). Others translate this verse, 'attach matched cables...to the breastplate.' See Exodus 39:15 (see figure). According to this, these were a second set of cables, fixed to the breastplate and then attached to the ephod's shoulder settings. This opinion maintains that there were two cables on each upper corner of the breastplate, one coming down from the ephod, and one going up from the breastplate itself (Midrash HaGadol; Avraham ben HaRambam; cf. Josephus, Antiquities 3:7:5).

upper

(Rashi; Rashbam).

settings

See Exodus 28:13.

shoulder pieces

(see figure). Or, 'they shall be attached to the two sleeves of the ephod toward the neck' (see note on Exodus 28:6).

The Scriptures 1998
Tree of Life Version

.
"Also you are to make, upon the breastplate, braided chains of wreathed work from pure gold. Forge on the breastplate two rings of gold and fasten the two rings on the two ends of the breastplate. Then attach the two wreathed chains of gold on the two rings at the ends of the breastplate. The other two ends of the chains you are to place on the two settings, and put them on the shoulder pieces of the ephod in front.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

· AND YOU SHALL MAKE ON THE ORACLE WOVEN FRINGES, A CHAIN-WORK OF PURE GOLD.

AND AARON SHALL TAKE THE NAMES OF THE CHILDREN OF ISRAEL, ON THE ORACLE OF JUDGMENT ON HIS BREAST; A MEMORIAL BEFORE THE THEOS (*Alpha & Omega*) FOR HIM AS HE GOES INTO THE SANCTUARY.

AND YOU SHALL PUT THE FRINGES ON THE ORACLE OF JUDGMENT; YOU SHALL PUT THE WREATHS ON BOTH SIDES OF THE ORACLE,

AND YOU SHALL PUT THE TWO CIRCLETS ON BOTH THE SHOULDERS OF THE EPHOD IN FRONT. Vv. 22–25 appear to take the place of vv. 22–28 in the AOB, which is only 39 verses long as opposed to the usual 43 verses.

Awful Scroll Bible

They are to have made on the breast piece, chains as fringes of interwoven foliage, a work of pure gold. They are to have made on the breast piece, two rings of gold. They are to have put the two rings on the two ends of the breast piece. They are to have put the two interwoven foliages of gold, on the two rings, at the end of the breast piece, and two ends of the two interwoven foliages, were to be placed on the two plaited works, even are they to have placed them on the shoulder of the ephod, turned towards the front.

Charles Thomson OT
Concordant Literal Version

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You will make on the breastplate boundaries of braid, a handiwork of rope, of pure gold.

You will make two rings of gold on the breastplate and put the two rings on the two ends of the breastplate.

You will put the two ropes of gold on the two rings at the ends of the breastplate;

Darby Translation
exeGeses companion Bible
Orthodox Jewish Bible

and the two ends of the two ropes you shall put on the two mountings, and put them on the shoulderpieces of the vestment to its forefront view.

.
.

And thou shalt make for the Choshen at the edges of braided artistic work of zahav tahor (pure gold).

And thou shalt make upon the Choshen two rings of zahav, and shalt fasten the two rings on the two ends of the Chosen.

And thou shalt fasten the two ropes of zahav on the two rings which are on the ends of the Chosen.

And the other two ends of the two ropes thou shalt fasten in the two mishbetzot (filigrees), and attach them to the Ketefot HaEphod (Shoulder Straps of the Ephod) toward its front.

Rotherham's *Emphasized B.* And thou shalt make upon the breastpiece chains like cords of wreathen work,—of pure gold.

And thou shalt make upon the breastpiece two rings of gold,—and thou shalt place the two rings upon the two ends of the breastpiece. And thou shalt hang the two wreathen chains of gold upon the two rings,—upone the ends of the breastpiece; and <the other two ends of the two wreathen chains> shalt thou fasten upon the two ouches,—so shalt thou hang them upon the shoulderpieces of the ephod in the forefront thereof.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

.

“Make chains of pure gold, twisted together like rope, for the chest covering [breastpiece]. Make two gold rings and put them on the two upper corners of the chest covering. Attach the two gold chains to the two rings at the upper corners of the chest covering [breastpiece]. Attach the other ends of the two chains to the two gold pieces [or settings] on the shoulder straps in the front of the holy vest [ephod].

Kretzmann's Commentary

And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. Cf v. 14.

And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate, evidently above.

And thou shalt put the two wreathen chains of gold, the braids of gold wire, in the two rings which are on the ends of the breastplate.

And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, in the clasps connected with the onyx stones on the shoulders, and put them on the shoulder-pieces of the ephod before it.

Syndein/Thieme
The Voice

.

Each will be engraved like a seal with the name of one of the twelve tribes. Also braid strands of gold into chains and attach them to the breast piece. Fashion two gold rings for the breast piece as well and attach them to the two ends. Fasten the two gold chains to the two gold rings at the ends of the breast piece. Fasten the loose ends of the chains on the two ornamental gold settings to the shoulders of the special vest.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall make for the choshen chains at the edges, of cable work, of pure gold.

for the choshen: Heb. שָׁחָה-לֵעַ, for the choshen, to fasten them with its rings, as is explained below in the [section devoted to this] topic [below, verses 23-28].

chains: Heb. תִּשְׁרָשׁ, a word related to [the word for] the roots (יִשְׁרָשׁ) of a tree, which are held to the tree, so it is held and inserted into the earth. These [chains] would also hold the choshen, for with them it [the choshen] would be suspended on the ephod. They are the two chains mentioned above (verse 14) in the [section devoted to the] topic of the settings. Menachem ben Saruk interpreted תִּשְׁרָשׁ (verse 14) as well as an expression of roots (יִשְׁרָשׁ). He said that the [second] “reish” (ר) is superfluous like the “mem” (מ) in מוֹשֶׁלֶשׁ, [meaning] the day before yesterday (Exod. 5:8, 21:32, 36) [the word being derived from שלש, three], and the “mem” in מְקִיָּר, empty (Gen. 31:42) [usually קִיָּר, without the mem, is used] (Machbereth Menachem, p. 182). I do not agree with his statement, however, but [I hold that], תִּשְׁרָשׁ in Hebrew [of the Torah] is like תְּלַשְׁלָשׁ in the language of the Mishnah (Kelim 14:3).

at the edges: Heb. תְּלַבֵּג This is תְּלַבֵּגָם mentioned above (verse 14), [signifying] that you shall insert them into the rings that will be on the edge (לִבְגָּה) of the choshen. Every [instance of] לִבְגָּה is an expression denoting an end, as(s) omayl in Old French, end, limit.

of cable work: Plaited.

You shall make for the choshen two golden rings, and you shall place the two rings on the two ends of the choshen,...

for the choshen: Heb. וְשָׂחָה-לֶע. For the choshen, in order to affix them onto it. It is, however, impossible to say that they [the two golden rings] shall be made on it [the choshen] from the outset, for if so, what is [the meaning of] what [the text] repeats and says, “and you shall place the two rings” ? Are they not already placed on it? At the beginning of the verse, Scripture should have written, “And you shall make on the ends of the choshen two golden rings.” Also, regarding the chains, you must interpret [the text] in this manner.

on the two ends of the choshen: On the two corners opposite the neck, on the right and on the left, which are opposite the shoulder straps of the ephod.

...and you shall place the two golden cables on the two rings, at the ends of the choshen.

and you shall place the two golden cables: They are the chains for the edges, mentioned above (verse 22). [The Torah] did not delineate [there] where they were to be affixed on the choshen. Now it explains to you that they should be inserted into the rings. You should know that they are indeed [referring to] the first ones, for in the parsha of הָלָא יְדוּקָה [i.e., in Exod. 39:15-19, where the Torah relates how the choshen was made], they were not doubled.

And the two ends of the two cables you shall place upon the two settings, and [these] you shall place upon the shoulder straps of the ephod, on its front part.

And the two ends: of the two cables, i.e., the two ends of each one.

you shall place upon the two settings: They are the ones mentioned above, between the section dealing with the choshen and the section dealing with the ephod (verses 13 and 14), but [the Torah] did not explain their necessity or their place. Now it [the Torah] explains that he should insert into them the ends of the chains which are inserted into the rings of the choshen on the right and on the left beside the neck. The two ends of the right chain he inserts into the right setting, and similarly with the left one, the two ends of the left chain.

and [these] you shall place: the settings.

upon the shoulder straps of the ephod: One [setting] on this one [shoulder strap] and one on that one. Thus the shoulder straps of the ephod hold up the choshen so that it does not fall, and it is suspended on them. Yet the bottom edge of the choshen moves in and out and knocks on his [the Kohen Gadol's] stomach and is not fastened to him well. Therefore, two more rings were needed for its lower part, as [the Torah] proceeds to explain.

on its front part: [The front part] of the ephod, [meaning] that he should not place the settings on the side of the shoulder straps that is toward the robe, but instead [he should place the settings] on the upper side, which is toward the outside. That is called "on the front part" of the ephod, because the side that is not seen is not called the front [lit., the face].

The Geneva Bible
Kaplan Translation
NET Bible®

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"You are to make for the breastpiece braided chains like cords of pure gold, and you are to make for the breastpiece two gold rings and attach³³ the two rings to the upper³⁴ two ends of the breastpiece. You are to attach the two gold chains to the two rings at the ends of the breastpiece; the other³⁵ two ends of the two chains you will attach to the two settings and then attach them³⁶ to the shoulder pieces of the ephod at the front of it.

^{33tn} Heb "give, put."

^{34tn} Here "upper" has been supplied.

^{35tn} Here "the other" has been supplied.

^{36tn} Here "them" has been supplied.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) upon the breastplate chains, the edging is a work of a thick cord of pure gold, and you will (make) upon the breastplate two rings of gold, and you will (place) the two rings upon the two extremities of the breastplate, and you will (place) the two thick cords of gold upon the two rings (at) the extremities of the breastplate, and the two extremities of the two thick cords you will (place) upon the two plaits, and you will (place) upon the shoulder pieces of the ephod to the forefront of his face,...

Charles Thomson OT And thou shalt make upon the oracle net works inwoven with it, a chain work of pure gold; and thou shalt make for the oracle two rings of gold and thou shalt put the two rings of gold on the two upper ends of the oracle. And thou shalt put the nettings and chain works of gold on the two rings on the two upper ends of the oracle; and the other two ends of the two pieces of net work thou shalt put on the two pieces of plaiters work, so as to put them upon the shoulders of the ephod over against each other in the fore front.

C. Thompson (updated) OT .
Context Group Version And you shall make on the breastplate chains like cords, of wreathed work of pure gold. And you shall make on the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate. And you shall put the two wreathed chains of gold in the two rings at the ends of the breastplate. And the [other] two ends of the two wreathed chains you shall put on the two settings, and put them on the shoulder-pieces of the ephod in the front.

English Standard Version .
Green's Literal Translation .
Modern English Version .
Modern Literal Version .
Modern KJV .

New American Standard B. You shall also make on the breastpiece [Or *pouch*, and so through v 30] twisted chains of cord work in pure gold. And you shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece. And you shall put the two cords of gold on the two rings at the ends of the breastpiece. You shall put the *other* two ends of the two cords on the two filigree *settings*, and put them on the shoulder pieces of the ephod, at the front of it.

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 on the breastplate wreathed chains, work of thick bands, of pure gold; and you have made on the breastplate two rings of gold, and have put the two rings on the two ends of the breastplate; and you have put the two thick bands of gold on the two rings at the ends of the breastplate; and the two ends of the two thick bands you will put on the two embroidered things, and you have put them on the shoulders of the ephod over-against its face.

The gist of this passage:
22-25

Exodus 28:22a			
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>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
‘al (עַל) [pronounced <i>ġah</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i>]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
shar ^e shâh (שָׁרָשָׁה) [pronounced <i>shar-SHAW</i>]	<i>chain</i>	feminine plural construct	Strong's #8331 BDB #1057
gab ^e luth (תָּלַבַּג) [pronounced <i>gahb-LOOTH</i>]	<i>twisting; lace; end</i>	feminine singular noun	Strong's #1383 BDB #148

These two words occur once and twice respectively in Scripture; so these meanings may or may not be accurate.

Translation: You will make for the breastpiece twisted chains,...

It appears that the gold may have been made into chains which then would be very easy to work with.

Whether *twisted* is the right meaning here, I don't know. Maybe they are smaller chains intertwined?

Exodus 28:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ma'āseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business	masculine singular construct	Strong's #4639 BDB #795
ʿābôthâh/ʿābôth (עֲבֹתָהּ/עֲבֹת) [pronounced ġub-ohth-AW/ ġub-OHTH]	something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage	masculine singular noun	Strong's #5688 BDB #721
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) [pronounced taw-BOHR]	clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]	masculine singular adjective	Strong's #2889 & #2890 BDB #373

Translation: ...cords of pure gold.

I cheated here and looked at some other translations. Some of the words in the Hebrew are often not represented in the English.

These cords of chain were to be made of pure gold.

Exodus 28:22 You will make for the breastpiece twisted chains, cords of pure gold. (Kukis mostly literal translation)

The twisted cords of gold refer to God the Father, God the Son and God the Holy spirit.

Exodus 28:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced ġaw-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
ʿal (עַל) [pronounced ġah]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752

Exodus 28:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
shēnēym (שְׁנַיִם) [pronounced shē-NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭabba'ath (תַּעֲבָט) [pronounced tahb-BAH-ḡath]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural construct	Strong's #2885 BDB #371
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: And you will make for the breastpiece two rings of gold...

There would be two rings of gold made for the breastpiece.

Exodus 28:23b			
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
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shēnēym (שְׁנַיִם) [pronounced shē-NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭabba'ath (תַּעֲבָט) [pronounced tahb-BAH-ḡath]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371
'al (עַל) [pronounced ḡah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shēnēym (שְׁנַיִם) [pronounced shē-NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
q ^e tsôwth (תְּצֹוֹת) [pronounced kaw-TSOHTH]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892

Exodus 28:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365

Translation: ...and you will place the two rings at the two ends of the breastpiece.

These two gold rings would be attached to the ends of the breastpiece. Logically, this would be attached to the top two corners of the breastpiece. The chains would connect the shoulder pieces to the breastpiece, so that the breastpiece hangs in front of the High Priest, on his chest.

Exodus 28:23 *And you will make for the breastpiece two rings of gold and you will place the two rings at the two ends of the breastpiece.* (Kukis mostly literal translation)

This is going to make it possible to wear this breastplate.

Exodus 28:24

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
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e nêym (שְׁנַיִם) [pronounced sh ^e -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'ăbôthâh/'ăbôth (אֲבוֹתָהָ/אֲבוֹת) [pronounced ġub-ohth-AW/ ġub-OHTH]	<i>something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage</i>	masculine plural construct	Strong's #5688 BDB #721
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun with the definite article	Strong's #2091 BDB #262
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e nêym (שְׁנַיִם) [pronounced sh ^e -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭabba'ath (טַבַּעַת) [pronounced tahb-BAH-ġahth]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371

Exodus 28:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
q ^e tsôwth (קְצוֹתָ) [pronounced kaw-TSOHTH]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365

Translation: You will put the two gold cords through the rings at the end of the breastpiece.

These golden chains were put through the rings at each end of the breastpiece.

Exodus 28:24 You will put the two gold cords through the rings at the end of the breastpiece. (Kukis mostly literal translation)

The cords represent the Godhead and they are intermingled with the future of Israel and with what Israel should do.

Exodus 28:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e nêym (שְׁנַיִם) [pronounced sh ^e -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
q ^e tsôwth (קְצוֹתָ) [pronounced kaw-TSOHTH]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892
sh ^e nêym (שְׁנַיִם) [pronounced sh ^e -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
'ăbôthâh/'ăbôth (תְּבִיעֵי/תְּבִיעֵי) [pronounced gub-ohth-AW/ gub-OHTH]	<i>something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage</i>	masculine plural noun with the definite article	Strong's #5688 BDB #721
nâthan (נָתַן) [pronounced naw-THAHN]	<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

Exodus 28:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
mish ^e b ^e tsâh (מִשְׁבְּצָה) [pronounced <i>mish-bets-AW</i>]	<i>reticulated setting of a gem; checkered work, plaited work</i>	feminine plural noun with the definite article	Strong's #4865 BDB #990

Translation: The [other] two ends of the two cords you will attach to the settings...

I am assuming that we are speaking of the settings for the stones on the shoulders.

Exodus 28:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
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 plural construct	Strong's #3802 BDB #509
‘êphod/‘êphôwd (אֶפֶד/אֶפְדֹּד) [pronounced <i>ay-FOHD</i>]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
‘el (עַל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mûwl (לִּוּם) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
‘el combined with mûwl mean <i>towards, to the front of, in the face of, in front of, towards the front of</i> .			
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Translation: ...and you will attach it to the front of the shoulder pieces for the ephod.

So there would be gold chains going from one ring to the other; and also being attached to the settings for the shoulders.

There are considerable differences as to what is meant by the Ephod. I believe that it is the ensemble of the breastpiece, and all the chains and shoulder pads which hold it in place.

Exodus 28:25 The [other] two ends of the two cords you will attach to the settings and you will attach it to the front of the shoulder pieces for the ephod. (Kukis mostly literal translation)

The high priest used this for guidance, since they did not have the full canon of Scripture nor did they have the Holy Spirit indwelling them.

Exodus 28:22–25 You will make for the breastpiece twisted chains, cords of pure gold. And you will make for the breastpiece two rings of gold and you will place the two rings at the two ends of the breastpiece. You will put the two gold cords through the rings at the end of the breastpiece. The [other] two ends of the two cords you will attach to the settings and you will attach it to the front of the shoulder pieces for the ephod. (Kukis mostly literal translation)



Exodus 28:22–25 For the breastpiece, you will make twisted chains into cords of pure gold. You will make two rings of gold for the breastpiece and you will put these things at the ends of the breastpiece. You will put the gold cords through these things at the end of the breastpiece and attach the other two ends to the settings; and you will attach that to the front of the ephod's shoulder pieces. (Kukis paraphrase)

Exodus 28:22–25 (a photo of a mockup); from [Redeemer of Israel](#); accessed January 8, 2021.

If you look closely, you can see the two rings at the top of the breastpiece; and the two rings of the shoulder pads; and there are two gold chains connecting the shoulder pads to the breastpiece.

I used other translations here in order to put together my mostly-literal translation.

It appears that we are, in these next 3 verses, affixing the breastpiece (or pouch) to the ephod, so that it cannot become detached from the ephod. The word-by-word details can become exhausting.

And you have made two of rings of gold and you have put them along sides of the breastpiece on his edge which [is] unto a side of the ephod house-ward. And you have made two of rings of gold and you have put them upon two of shoulder pieces of the ephod, from to below from opposite his faces to close by his joining of a band of the ephod. And they will bind a breastpiece from his rings unto rings of the ephod in a cord of violet to be upon a band of the ephod. And will not become loosened the breastpiece from upon the ephod.

Exodus
28:26–28

You will make [another set of] two gold rings and place them along the sides of the breastpiece at its edge which [is] towards the side of the ephod on the inside. You will make two rings of gold and place them on the two shoulder pads of the ephod, from below at its front, near its joining of the band of the ephod. Finally they will fasten its rings to the rings of the ephod with a violet cord, to be above the band of the ephod, so that the breastpiece will not become loosened from the ephod.

You will make another set of two golden rings and place them along the sides of the breastpiece along the edge which is towards the side of the ephod underneath. You will make two rings of gold and put them on the shoulder pads of the Ephod, below the front, and near where it joins to the band of the ephod. Finally, you will fasten its rings to the rings of the ephod with a violet strand of fabric, so that it is above the band of the ephod, so that the breastpiece cannot become detached from the ephod.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have made two of rings of gold and you have put them along sides of the breastpiece on his edge which [is] unto a side of the ephod house-ward. And you have made two of rings of gold and you have put them upon two of shoulder pieces of the ephod, from to below from opposite his faces to close by his joining of a band of the ephod. And they will bind a breastpiece from his rings unto rings of the ephod in a cord of violet to be upon a band of the ephod. And will not become loosened the breastpiece from upon the ephod.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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And thou shalt make two rings of gold, and set them on the two sides of the breastplate at its edges on the side of the ephod within. And thou shalt make two (other) rings of gold, and put them upon the two shoulders of the ephod beneath, over against its conjoinment above the girdle of the ephod. And they shall unite the breastplate with its rings to the rings of the ephod with ribbon of hyacinth to be above the girdle of the ephod, that the breastplate be not separated from (being) upon the ephod.

Targum (Pseudo-Jonathan)

And thou shalt make (likewise) two golden chains, and fix them upon the two shoulders of the ephod beneath, towards its front, towards the place of its conjoinment above the girdle of the ephod; and they shall unite the breastplate with its rings to the rings of the ephod, with twined ribbon, of hyacinth, to be joined upon the girdle of the ephod, that the breastplate may not be removed from the ephod. You shall make also two rings of gold which you shall put in the top parts of the rational, in the borders that are over against the ephod, and look towards the back parts thereof.

Revised Douay-Rheims

Moreover also other two rings of gold, which are to be set on each side of the ephod beneath, that looks towards the nether joining, that the rational may be fitted with the ephod,
And may be fastened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the rational and the ephod may not be loosed one from the other.

Douay-Rheims 1899 (Amer.) .
Aramaic ESV of Peshitta

You shall make two rings of gold, and you shall put them on the two ends of the breastplate, on its edge, which is toward the side of the ephod inward. You shall make two rings of gold, and shall put them on the two shoulder straps of the ephod underneath, in its forepart, close by its coupling, above the skilfully woven band of the ephod. They shall bind the breastplate by its rings to the rings of the ephod with a lace of blue, that it may be on the skilfully woven band of the ephod, and that the breastplate may not swing out from the ephod.

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

.
. And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate on the border thereof which is in the side of the ephod from within. And you shall make two rings of gold, and shall put them on the two shoulder-pieces of the ephod underneath, toward the forepart thereof, over against the joining thereof, above the embroidered girdle of the ephod. And they shall bind the breastplate by its rings to the rings of the ephod with a lace of blue that it may rest upon the embroidered girdle of the ephod, so that the breastplate may not come loose from the ephod.

Samaritan Pentateuch

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which [is] in the side of the ephod inward. And two [other] rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the [other] coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that [it] may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. Vv. 27–29 in the Samaritan Pentateuch.

Updated Brenton (Greek)

Not found in the LXX. The corresponding verses for vv. 23–28 are not found in the Greek translation. V. 23 in the Greek corresponds to v. 29 in the Hebrew.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then make two gold rings and put them on the lower ends of the bag, at the edge of it on the inner side nearest to the ephod. And make two more gold rings and put them on the front of the ephod at the top of the arms, at the join, over the worked band: So that the rings on the bag may be fixed to the rings of the ephod by a blue cord and on to the band of the ephod, so that the bag may not come loose from the ephod.

Easy English

Make two gold rings and fasten them to the two other corners of the breastpiece. Put them inside, next to the ephod. Make two more gold rings. Fix them to the lower edge of the shoulder pieces, on the front of the ephod. Put them just above the ephod's belt. Tie the rings of the breastpiece to the rings of the ephod with a line of blue cotton. Fix it to the belt, then the breastpiece and the belt will not become separated.

ephod

A type of coat that priests wore in Israel. It did not have sleeves.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006

Make two more gold rings and put them on the other two corners of the judgment pouch. This will be on the inside edge of the judgment pouch next to the ephod. Make two more gold rings and put them on the bottom of the shoulder pieces on the front of the ephod. Put the gold rings above the cloth belt of the ephod. Use blue

	ribbon to tie the rings of the judgment pouch to the rings of the ephod. In this way the judgment pouch will rest close to the cloth belt and will be held against the ephod.
God's Word™ Good News Bible (TEV)	. Then make two rings of gold and attach them to the lower corners of the breastpiece on the inside edge next to the ephod. Make two more gold rings and attach them to the lower part of the front of the two shoulder straps of the ephod, near the seam and above the finely woven belt. Tie the rings of the breastpiece to the rings of the ephod with a blue cord, so that the breastpiece rests above the belt and does not come loose.
The Message	Then make two rings of gold and fasten them to the two ends of the Breastpiece on its inside edge facing the Ephod. Then make two more rings of gold and fasten them in the front of the Ephod to the lower part of the two shoulder pieces, near the seam above the decorated band. Fasten the Breastpiece in place by running a cord of blue through its rings to the rings of the Ephod so that it rests secure on the decorated band of the Ephod and won't come loose.
Names of God Bible	Make two gold rings, and fasten them to the other two corners of the breastplate on the inside edge next to the ephod. Make two more gold rings, and fasten them to the bottom of the shoulder straps on the front of the ephod. This will be close to the seam just above the belt of the ephod. Then the breastplate should be fastened by its rings to the rings of the ephod with a violet cord. This will attach it just above the belt of the ephod and will hold the breastplate in place.
NIRV	Make two gold rings. Connect them to the other two corners of the chest cloth. Put them on the inside edge next to the apron. Make two more gold rings. Connect them to the bottom of the shoulder straps on the front of the apron. Put them close to the seam. Put them right above the waistband of the apron. The rings of the chest cloth must be tied to the rings of the apron. Tie them to the waistband with blue cord. Then the chest cloth will not swing out from the linen apron.
New Simplified Bible	»Make two gold rings, and connect them to the other two corners of the breastplate on the inside edge next to the ephod. »Make two more gold rings, and fasten them to the bottom of the shoulder straps on the front of the ephod. This will be close to the seam just above the belt of the ephod. »Then the breastplate should be fastened by its rings to the rings of the ephod with a violet cord. Attach it just above the belt of the ephod. This will hold the breastplate in place.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Attach two other gold rings to the lower inside corners next to the vest and two more near the bottom of the shoulder straps right above the sash. Then take a blue cord and tie the two lower rings on the breastpiece to those on the vest. This will keep the breastpiece in place.
The Living Bible	.
New Berkeley Version	.
New Life Version	Make two rings of gold to put on the two ends of the breast-piece, on the inside, next to the linen vest. Then make two rings of gold and put them on the bottom of the two shoulder pieces of the linen vest in front, near where they join. They will be above the well-made belt of the linen vest. Tie the rings of the breast-piece to the rings of the linen vest with a blue rope so the breast-piece may not come loose from the linen vest.

New Living Translation	Then make two more gold rings and attach them to the inside edges of the chestpiece next to the ephod. And make two more gold rings and attach them to the front of the ephod, below the shoulder-pieces, just above the knot where the decorative sash is fastened to the ephod. Then attach the bottom rings of the chestpiece to the rings on the ephod with blue cords. This will hold the chestpiece securely to the ephod above the decorative sash.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	<p>Thereafter, make two more gold rings and place them on the tips of the Word on the back side and within the shoulder pieces.</p> <p>Also, make two more gold rings, place them on the shoulder pieces on their bottom edges toward the front, to serve as couplings above the woven portions of the shoulder pieces.</p> <p>Then secure the Word by its gold rings that are sewed to the blue work, to the gold rings on the shoulder pieces, so that it is held tightly to the woven work on the shoulder pieces above it.</p>
Beck's American Translation	.
Common English Bible	Make two gold rings and attach them to the two ends of the chest pendant on its inside edge facing the vest. Make two gold rings and fasten them on the front of the lower part of the two shoulder pieces of the vest, at its seam just above the vest's belt. The chest pendant should be held in place by a blue cord binding its rings to the vest's rings so that the chest pendant rests on the vest's belt and won't come loose from the vest.
New Advent (Knox) Bible	Then make two gold rings, which must be attached to the edges of the burse, to that part of its lining which looks towards the mantle, that is, inwards; and two other gold rings, which must be attached to either side of the mantle underneath, facing the lower point where burse meets mantle, so that the two can be tied together. Thou shalt use blue cords to make the rings of the burse fast to the rings of the mantle; thus the two will be joined in a workmanlike fashion, and will never come apart.
Translation for Translators	Then <i>he must</i> make two more gold rings, and attach them to the lower corners of the sacred pouch, on the inside edges, next to the sacred apron. <i>He must</i> make two more gold rings, and attach them to the lower part of the front of the shoulder straps, near to where <i>the shoulder straps</i> are joined to <i>the sacred apron</i> , just above the carefully-woven sash/waistband. The skilled workman must tie the rings on the sacred pouch to the rings on the sacred apron with a blue cord, so that the sacred pouch is above the sash/waistband and does not come loose from the sacred apron.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	"Also make two buttons of gold, and place them on the two sides of the breastplate, upon its edges, where the ephod turns over to its inside. Besides, you shall make buttons of gold and fix them upon the two shoulders of the ephod, extending from the front of it to the juncture at the top of the girdle of the ephod, and shall bind on the breastplate by its button to the hook of the ephod, so that the breastplate shall not fall from off the ephod.
God's Truth (Tyndale)	And you shall yet make two rings of gold, and put them in the two edges of the breastlap even in the borders thereof toward the inside of the Ephod that is over against it. And yet two other rings of gold you shall make, and put them on the two

sides of the Ephod, beneath over against the breastlap alow where the sides are joined together upon the broidered girdle of the Ephod. And they shall bind the breastlap by his rings unto the rings of the Ephod with a lace of jacinth, that it may lie close unto the broidered girdle of the Ephod, that the breastlap be not loosed from the Ephod.

HCSB

International Standard V

.
“You are to make two gold rings and attach them to the two edges of the breast piece, on the side of it which is toward the inner side of the ephod. You are to make two gold rings and attach them in front on the lower part of the two shoulder pieces of the ephod close to the place where it’s joined, above the skillfully woven band of the ephod. They shall fasten the rings on the breast piece to the rings on the ephod with a blue cord so it will rest [Lit. be] on the skillfully woven band of the ephod and so the breast piece won’t come loose from the ephod.

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

.
And you will make two gold rings, and you will place them on the two ends of the breast piece, on its edge that is on the other side [Literally “beyond”] of the ephod, to the inside. [Literally “houseward,” “to house,” meaning “inward”] And you will make two rings and put them on the two shoulder pieces of the ephod below at its front near its seam above the waistband of the ephod. And they will tie the breast piece by its rings to the rings of the ephod with a blue cord to be on the waistband of the ephod, and the breast piece will not come loose from the ephod.

NIV, ©2011

Peter Pett’s translation

Unfolding Bible Literal Text

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You must make two rings of gold, and you must put them on the other two corners of the breastpiece, on the edge next to the inner border. You must make two more gold rings, and you must attach them to the bottom of the two shoulder pieces of the front of the ephod, close to its seam above the finely-woven waistband of the ephod. They must tie the breastpiece by its rings to the ephod's rings with a blue cord, so that it might be attached just above the ephod's woven waistband. This is so that the breastpiece might not become unattached from the ephod.

Unlocked Literal Bible

Urim-Thummim Version

.
Then fashion two gold rings and attach them to the lower ends of the [doubled] pouch, at the edge of it on the inner side next to the ephod. And two other rings of gold you will make, and will put them on the two sides of the ephod underneath, over against its front, over against its joining, above the girdle of the ephod. They will bind the breastplate by the rings to the rings of the ephod with a lace of blue, that is above the girdle of the ephod, and that the breastplate be not loosened from the ephod.

Wikipedia Bible Project

And you made two gold rings, and you put them on the two edges of the breastplate, on its lip, which is on the inward side of the ephod.
And you made two gold rings, and you placed them on the two shoulders of the ephod from below against its surface, aligned with its couple above, in designing the ephod.
And its rings will attach the breastplate to the rings of the ephod in a cyan cord, to consider in the design of the ephod. And the breastplate will not sag from upon the ephod.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

You are to make two gold rings and fix them to the two lower corners of the Breastpiece, on the inner hem, next to the Ephod, on the front. You are to make two more gold rings and fix them low down on the front of the two shoulder pieces of the Ephod, close to the seam, above the woven band of the Ephod. You must

	secure the Breastpiece by passing a ribbon of violet- purple through its rings and those of the Ephod, so that the Breastpiece will sit above the woven band and not come apart from the Ephod.
The Heritage Bible	And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate in its lips, which is in the side of the ephod inward. And you shall make two other rings of gold, and shall give them on the two shoulders of the ephod underneath, opposite its face, beside its seam, above the interlaced belt of the ephod. And they shall bind the breastplate by the rings to the rings of the ephod with a lace of blue, that it may be above the interlaced belt of the ephod, that the breastplate not be misplaced from the ephod.
New American Bible (2002)	Make two other rings of gold and put them on the two lower ends of the breastpiece, on its edge that faces the ephod. Then make two more rings of gold and fasten them to the bottom of the shoulder straps next to where they join the ephod in front, just above its embroidered belt. Violet ribbons shall bind the rings of the breastpiece to the rings of the ephod, so that the breastpiece will stay right above the embroidered belt of the ephod and not swing loose from it.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	You will also make two gold rings and put them on the two edges of the breastplate, on the inner side, against the ephod; and you will make two gold rings and put them low down on the front of the two shoulder-pieces of the ephod, close to the join, above the waistband of the ephod. The breastplate will be secured by a violet-purple cord passed through its rings and those of the ephod, so that the breastplate will sit above the waistband and not come apart from the ephod.
New RSV	.
Revised English Bible—1989	Make two gold rings and put them at the two lower corners of the breastpiece on the inner side next to the ephod. Make two gold rings and fix them on the two shoulder-pieces of the ephod, low down in front, along its seam above the waistband of the ephod. Then the breastpiece is to be bound by its rings to the rings of the ephod with violet braid, just above the waistband of the ephod, so that the breastpiece does not become loosened from the ephod.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Make two gold rings and put them on the two ends of the breastplate, at its edge, on the side facing in toward the vest. Also make two gold rings and attach them low on the front part of the vest's shoulder-pieces, near the join, above the vest's decorated belt. Then bind the breastplate by its rings to the rings of the vest with a blue cord, so that it can be on the vest's decorated belt, and so that the breastplate won't swing loose from the vest.
exeGesés companion Bible	...and work two signets of gold and put them on the two ends of the breastplate in the edge over against the ephod housing: and work two signets of gold and give them on the two shoulders of the ephod downward - at the face of the front along side the joint above the fabricated girdle of the ephod. And they bind the breastplate by its signets to the signets of the ephod with a braid of blue, so that it be above the fabricated girdle of the ephod and so that the breastplate be not removed from the ephod.

Hebraic Roots Bible

Israeli Authorized Version
Kaplan Translation

And you shall make two rings of gold, and you shall put them on the two ends of the breast pocket, on its edge, inward across from the ephod. And you shall make two rings of gold, and you shall put them on the two shoulderpieces of the ephod, from beneath, at its front, near its joining, above the band of the ephod. And they shall fasten the breast pocket from its rings to the rings of the ephod with a blue ribbon, to be above the band; and the breast pocket may not move itself from the ephod.

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Make two gold rings, and attach them to the two [lower] corners of the breastplate, on the edge that is toward the inside of the ephod.

Make [another] two gold rings, and attach them to the bottoms of the two shoulder pieces, toward the front where they are sewn on, above the ephod's belt.

Lace the [lower] rings of the breastplate to the [lower] rings of the ephod with a twist of sky-blue wool, so that [the breastplate] shall remain directly above the ephod's belt.

lower

(Rashi).

inside

Where the ephod comes around the body somewhat.

bottoms of the two shoulder pieces

Or, 'bottoms of the sleeves' (see note on Exodus 28:6). These rings were near the breasts, under the armpits (Yad, Kley HaMikdash 9:8, 9:11).

above the ephod's belt

According to those who maintain that the shoulder pieces were straps, they were sewn on the back above the ephod's belt (see note on Exodus 28:6)

lace

Or 'bind' (Rashi; Rashbam). Rakhas in Hebrew. Or, 'unite' (Onkelos), or 'tighten' (Ibn Janach; Lekach Tov on Exodus 38:28). Or, 'they shall raise the breastplate so that its rings are near the rings of the ephod (Radak, Sherashim). Or, 'fill in the space between the breastplate's rings and the ephod's rings with twisted thread of blue wool' (Josephus, Antiquities 3:7:5); cf. Targum Yonathan). See Isaiah 40:4, Psalms 31:21.

lower

(Rashi on Exodus 28:6; Yad, Kley HaMikdash 9:11; Meiri, Yoma 72b). Josephus, however, maintains that the entire space between all four rings was interwoven with blue thread (Antiquities 3:7:5, see note, this verse, 'lace').

twist

This can denote either two strands twisted together, or a thread doubled over. It can also denote a bunch of threads bound together by another thread wound around them. See note on Numbers 15:38. Also see Genesis 38:18, Exodus 28:37.

The Scriptures 1998

“And you shall make two rings of gold, and shall put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the shoulder garment. “And you shall make two rings of gold, and put them on the two shoulder pieces, underneath the shoulder garment, on the front of it, close to the seam above the embroidered band of the shoulder garment, and they bind the breastplate by means of its rings to the rings of the shoulder garment, using a blue cord, so that it is above the embroidered band of the shoulder garment, so that the breastplate does not come loose from the shoulder garment. So you are to make two rings of gold, and put them on the two ends of the breastplate, on the edge of it that is toward the inner side of the ephod. Also make two gold rings and place them on the shoulder pieces of the ephod underneath, in the front, close to where it is joined, above the artfully woven band of the ephod. Then they will bind the breastplate by its rings to the rings of the ephod with a blue

Tree of Life Version

thread, so that it may be on the skillfully woven band of the ephod, and so that the breastplate will not come loose from it.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

Awful Scroll Bible

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They are to have made two rings of gold, even are they to have put them on the two ends of the breast piece, on the opposite sides of the ephod, within it. Two rings of gold are they to have made, and are to have put them on the two shoulder pieces of the ephod, from beneath, turned towards the front, along side the place of coupling, above the band of the ephod. They were to bind the breast piece, from its rings to the rings of the ephod, with a cord of violet. Was the band of the ephod and the breast piece, to be removed from the ephod?

Concordant Literal Version

You will make two rings of gold and place them on the two ends of the breastplate, on its hem which shall be across the vestment, inside.

You will make two rings of gold and put them on the two shoulderpieces of the vestment below its forefront view, to correspond with its joining above to the designed band of the vestment.

Then they shall lace the breastplate by its rings to the rings of the vestment with blue twine, to come to be over the designed band of the vestment, so that the breastplate not be displaced from the vestment.

Darby Translation

exeGeser's companion Bible

Orthodox Jewish Bible

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And thou shalt make two rings of zahav, and thou shalt put them upon the two ends of the Choshen on the lower border thereof, on the inside toward the Ephod.

And two other rings of zahav thou shalt make, and shalt put them on at the bottom of the Kitfot HaEphod toward the front thereof, opposite the seam thereof, above the Cheishev HaEphod (Belt of the Ephod).

And they shall bind the Choshen by the rings thereof unto the rings of the Ephod with a turquoise woolen cord, that it may be above the Cheishev HaEphod, and that the Choshen be not loosed from the Ephod.

Rotherham's *Emphasized B.*

And thou shalt make two rings of gold, and put them on the two ends of the breastpiece—upon the border thereof, which is on the side of the ephod, inwards. And thou shalt make two rings of gold, and place them upon the two shoulderpieces of the ephod, beneath, on the front of the face thereof, over against its joining,—above the curious band of the ephod: that they may bind the breastpiece, by the rings thereof, unto the rings of the ephod, with a cord of blue, so that it may remain upon the curious band of the ephod,—and the breastpiece not be removed from of the ephod.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

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"Make two gold rings and put them at the two lower corners of the ·chest covering [breastpiece], on the inside edge next to the ·holy vest [ephod]. Make two more gold rings and attach them to the bottom of the shoulder straps in the front of the ·holy vest [ephod]. Put them close to the seam above the ·woven belt [embroidered waistband] of the ·holy vest [ephod]. Join the rings of the ·chest covering [breastpiece] to the rings of the ·holy vest [ephod] with blue ·ribbon [cord], connecting it to the ·woven belt [embroidered waistband] so the ·chest covering [breastpiece] will not ·swing out [get loose] from the ·holy vest [ephod].

Kretzmann's Commentary

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward, on the lower edge, on the rear, or inner, side, facing the ephod.

And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. The description indicates that these rings were placed on the shoulder-pieces of the ephod in the center below, where it was held together above the girdle.

And they shall bind the breastplate by the rings thereof, that is, the lower rings, unto the rings of the ephod with a lace of blue, with threads of the hyacinth material which was used in the weaving of the cloth, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. It was not only to be prevented from moving up and down, but also from sliding back and forth as it was worn, and from falling forward as the high priest stooped over.

Syndein/Thieme
The Voice

Fashion two *more* gold rings and attach them to the breast piece at the inside edge next to the vest. Make two *additional* gold rings and attach them to the front of the vest below the shoulders near the seam just above the waistband. Connect the rings on the breast piece to the rings on the vest using a blue cord. This way, it will be attached above the waistband and not come loose from the vest.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall make two golden rings, and you shall place them on the two ends of the choshen, on its edge that is toward the inner side of the ephod.

on the two ends of the choshen: [I.e.,] they are its two bottom corners, to its right and to its left.

on its edge that is toward the inner side of the ephod: Here you have two signs [for the placement of the rings]: One, that he should put them on the two ends of its [the choshen's] bottom, which is opposite the ephod, since its top is not opposite the ephod, for it is near the neck; whereas the ephod he placed on his waist. [The Torah] gives another sign, namely that he should not attach them on the choshen's outer side, but on the inner side, as it is said: "inner." This side is towards the side of the ephod, since the band of the ephod girds the Kohen [Gadol], and the apron is folded in front of the Kohen [Gadol] on his waist and on part of his stomach from either side until it is against the ends of the choshen, and its ends lie on it [the ephod].

And you shall make two golden rings and place them on the two shoulder straps of the ephod, from below, toward its front, adjacent to its seam, above the band of the ephod.

on the two shoulder straps of the ephod, from below: For the settings were placed on the upper ends of shoulder straps of the ephod, which were on his shoulders opposite his throat and were folded and descended in front of him. [Concerning] the rings, however, He commanded that they be placed on the second end [of the shoulder straps], which is attached to the ephod, and that is what [is meant when] it is said: "adjacent to its seam," [i.e.,] near the place where they are attached to the ephod, slightly above the belt. The seam was adjacent to the belt, and these [rings] were placed slightly above where the shoulder straps begin to rise. That is [what is meant] when it is said: "above the band of the ephod." They [these rings] were [placed] opposite the end of the choshen, and he inserted a blue cord in these rings and in the rings of the choshen. He fastened them with this cord to the right and to the left, so that the bottom of the choshen would not swing out in front and then come back and knock on his stomach, and thus it was well placed on the robe.

toward its front: On the outer side.

And they shall fasten the choshen by its rings to the rings of the ephod with a blue cord, so that it may be upon the band of the ephod, and the choshen will not move off the ephod.

And they shall fasten: Heb. וּסְכָרוֹ; a word of joining. Similarly, “from bands of (וּסְכָרוֹת) men” (Ps. 31:21), [meaning] bands of wicked men joined together. Similarly, “and the close mountains (וּסְכָרוֹת), a valley” (Isa. 40:4). [וּסְכָרוֹת refers to] mountains that are close to one another, so that it is impossible to descend into the valley except with great difficulty. Because of their proximity, the valley is steep and deep. These [mountains] will become a straight valley, where it will be easy to walk.

so that it may be upon the band of the ephod: So that the choshen would be fastened to the band of the ephod.

will not move: Heb. וְלֹא יִזָּל. יִזָּל is a word [meaning] severance. It is an Arabic expression, as is asserted by Dunash ben Labrat (Teshuvot Dunash, p. 60, 61).

The Geneva Bible
Kaplan Translation
NET Bible®

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You are to make two rings of gold and put them on the other³⁷ two ends of the breastpiece, on its edge that is on the inner side of the ephod. You are to make two more³⁸ gold rings and attach them to the bottom of the two shoulder pieces on the front of the ephod, close to the juncture above the waistband of the ephod. They are to tie the breastpiece by its rings to the rings of the ephod by blue cord, so that it may be above the waistband of the ephod, and so that the breastpiece will not be loose from the ephod.

^{37tn} Here “other” has been supplied.

^{38tn} Here “more” has been supplied.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will (make) two rings of gold, and you will place them upon the two extremities of the breastplate upon his lip, which is (on) the other side of the ephod, unto the (inside), and you will (make) two rings of gold, and you will (place) them upon the two shoulder pieces of the ephod, beneath the forefront of his face, alongside his joint, <above> the decorative band of the ephod, and they will tie on the breastplate by his rings to the rings of the ephod (with) a cord of blue, to exist upon the decorative band of the ephod, and the breastplate will not be loosened from upon the ephod...

Charles Thomson OT And thou shalt make two rings of gold and put them on the two wings of the oracle on the very tip next to the lowest hinder tip of the ephod: And thou shalt make two rings of gold and put them below on both the shoulder pieces of the ephod, over against the upper juncture of the contexture of the ephod; And from the two rings which are on it thou shalt bind the oracle to the two rings of the ephod, which are fastened with blue yarn and plaited into the texture of the ephod, that the oracle may not be loosed from the ephod.

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

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And you shall make two rings of gold, and you shall put them on the two ends of the breastplate, on the edge, which is toward the side of the ephod inward. And you shall make two rings of gold, and shall put them on the two shoulder-pieces of the ephod underneath, in the front, close by the coupling, above the skillfully woven band of the ephod. And they shall bind the breastplate by the rings to the rings of the ephod with a lace of blue, that it may be on the skillfully woven band of the ephod, and that the breastplate may not be freed from the ephod.

English Standard Version
 Green's Literal Translation
 Modern English Version

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 .
 You shall make two rings of gold and shall put them on the two ends of the breastplate, on the edge of it which is toward the inner side of the ephod. You shall make two other rings of gold and shall put them on the two shoulder pieces of the ephod underneath toward the front, close to the place where it is joined above the skillfully woven waistband of the ephod. They shall bind the breastplate by its rings to the rings of the ephod with a blue cord, so that it may be above the skillfully woven waistband of the ephod, and so that the breastplate will not come loose from the ephod.

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

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 You shall make two rings of gold, and you shall put them on the two ends of the breastplate, on its edge, which is toward the side of the ephod inward. You shall make two rings of gold, and shall put them on the two shoulder straps of the ephod underneath, in its forepart, close by its coupling, above the skillfully woven band of the ephod. They shall bind the breastplate by its rings to the rings of the ephod with a lace of blue, that it may be on the skillfully woven band of the ephod, and that the breastplate may not swing out from the ephod.

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

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 "And you have made two rings of gold, and have set them on the two ends of the breastplate, on its border, which is over-against the ephod within; and you have made two rings of gold, and have put them on the two shoulders of the ephod, beneath, over-against its front, over-against its joining, above the girdle of the ephod, and they bind the breastplate by its rings unto the rings of the ephod with a ribbon of blue, to be above the girdle of the ephod, and the breastplate is not loosed from the ephod.

The gist of this passage:
 26-28

Exodus 28:26a			
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
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040

Exodus 28:26a

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

Translation: You will make [another set of] two gold rings...

Two more golden rings will be made.

Exodus 28:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
'êth (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
'al (עַל) [pronounced <i>ğah]</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 nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
q ^e tsôwth (קְצוֹת) [pronounced <i>kaw-TSOHTH</i>]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i>]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
'al (עַל) [pronounced <i>ğah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שָׂפָה) [pronounced <i>saw-FAWH</i>]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8193 BDB #973

Exodus 28:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿêber (עֵבֶר) [pronounced GAY ^B -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
ʾêphod/ʾêphôwd (אֵפֹד/אֵפֹדִים) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65
bayith (בַּיִת) [pronounced BAH-yith]	<i>house-ward, to the [his] house [residence; household, habitation]; inward, toward the center (middle, interior)</i>	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108
Possibly, a holder, a receptacle. It is a place where a thing/place normally goes or stays.			

Translation: ...and place them along the sides of the breastpiece at its edge which [is] towards the side of the ephod on the inside.

The breastpiece sits at the front of the ephod, on the chest of the High Priest. It has 12 stones affixed to it. What we appear to be describing is how this breastpiece is affixed to the ephod so that it does not become detached. It is not clear to me whether this process of attachment is permanent or can be removed.

These rings will be attached to the breastpiece along its edge, and done so in such a way as to have them facing towards the rest of the ephod, which is underneath.

Exodus 28:26 You will make [another set of] two gold rings and place them along the sides of the breastpiece at its edge which [is] towards the side of the ephod on the inside. (Kukis mostly literal translation)

Since the breastplate is going to be rather heavy, it will need to be secured all the way around.

Exodus 28:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Exodus 28:27a

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

Translation: You will make two rings of gold...

Two more rings of gold will then be made.

Exodus 28:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<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 ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e nêym (שְׁנַיִם) [pronounced sh ^e -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
kâthêph (כַּתְּפֵי) [pronounced kaw-THAFE]	<i>side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]</i>	masculine plural construct	Strong's #3802 BDB #509
'êphod/'êphôwd (אֵפֹד/אֵפֹדִים) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: ...and place them on the two shoulder pads of the ephod,...

These two rings of gold will be affixed to the shoulder pads of the ephod, upon which are the two stones representing each a set of 6 tribes.

Exodus 28:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
maṭṭâh (מֵתָחָּת) [pronounced <i>MAHT-taw</i>]	<i>downward (s), below, beneath; under [an age]</i>	adverb of location	Strong's #4295 BDB #641

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

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

min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
mûwl (לִּוּם) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557

There are many spellings of this word: *mul* (מִל) [pronounced *mool*]; *môwl* (מֹוֹל) [pronounced *moh*], *môwl* (לֹוֹם) [pronounced *moh*], and *mûwl* (לִּוּם) [pronounced *mool*].

The *min* preposition combined with *mûwl* mean *from before; from the front of; off the front of; close in front of*. Literal translators off up a number of additional meanings: *opposite* (ESV); *in front of* (LTHB, NKJV); *over across* (MKJV); *over against* (WEB) (these renderings are taken from 2Sam. 5:23).

pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
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Translation: ...[from below at its front](#),...

These rings are being lined up in such a way so that they may be connected to one another.

Exodus 28:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 28:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ummâh (עִמָּה) [pronounced <i>goom-MAW</i>]	<i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i>	feminine singular construct but mostly with the force of a preposition	Strong's #5980 BDB #769
These two together are various translated: .			
mach ^e bereth (תַּחְבֵּרֶת) [pronounced <i>mahkh-BEH-rehth</i>]	<i>a thing joined, a place of joining, a junction, joint, a seam, a sewed piece, a coupling</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4225 BDB #289
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ma'al (לְעַל) [pronounced <i>MAH-gahl</i>]	<i>higher, higher part, above, upon, forward</i>	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by</i> .			
chêsheb (חֵשֶׁב) [pronounced <i>KHAY-shehb</i>]	<i>belt, strap; girdle; band; ingenious work</i>	masculine singular construct	Strong's #2805 BDB #363
This word only occurs 8 times in Scripture; 7 of those times in Exodus.			
‘êphuddâh (אֶפֻּדָּה) [pronounced <i>ay-food-DAW</i>]	<i>ephod</i>	feminine singular noun with the definite article	Strong's #642 BDB #65
This word is obviously transliterated as <i>ephod</i> , but it is only found 3x in Scripture (Exodus 28:8 39:5 and Isa. 30:22, where it is translated <i>ornament</i>).			

Translation: ...near its joining of the band of the ephod.

There is a band or a belt for the ephod; and these rings appear to be near to that band.

Exodus 28:27 You will make two rings of gold and place them on the two shoulder pads of the ephod, from below at its front, near its joining of the band of the ephod. (Kukis mostly literal translation)

Here they are going to attach the breastplate to the ephod.

Exodus 28:28a

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 28:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râkaç (רָכַץ) [pronounced raw-KAÇ]	<i>to bind, to tie</i>	3 rd person masculine plural, Qal imperfect	Strong's #7405 BDB #940
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
choshen (חֹשֶׁן) [pronounced KHOH-shehn]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular noun with the definite article	Strong's #2833 BDB #365
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ṭabba'ath (תַּעֲבֹט) [pronounced tahb-BAH-ğahth]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #2885 BDB #371
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ṭabba'ath (תַּעֲבֹט) [pronounced tahb-BAH-ğahth]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural construct	Strong's #2885 BDB #371
'êphuddâh (אֶפֶדָּה) [pronounced ay-food-DAW]	<i>ephod</i>	feminine singular noun with the definite article	Strong's #642 BDB #65
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
pâthîyl (פִּתִּיִל) [pronounced paw-THEEL]	<i>cord, thread; lace; line, ribbon, wire</i>	masculine singular construct	Strong's #6616 BDB #836
tekêleth (תְּכֵלֶת) [pronounced tek-AY-lehth]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067

Translation: Finally they will fasten its rings to the rings of the ephod with a violet cord,...

A violet cord will be used to fasten these two sets of rings together.

Exodus 28:28b

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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
ʿal (עַל) [pronounced ǵahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
chêsheb (חֶשֶׁב) [pronounced KHAY-shehb]	<i>belt, strap; girdle; band; ingenious work</i>	masculine singular construct	Strong's #2805 BDB #363
This word only occurs 8 times in Scripture; 7 of those times in Exodus.			
ʾêphod/êphôwd (אֶפֶד) [pronounced ay-FOHD]	<i>priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod</i>	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: ...to be above the band of the ephod,...

This is above where the band or belt of the ephod is.

Exodus 28:28c

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
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâchach (זָחַח) [pronounced zaw-KHAHKH]	<i>to be removed, to be displaced; to be loosened</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2118 BDB #267
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced ǵahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*. Some translate this *from above, above* in Gen. 49:25.

Exodus 28:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êphod/'êphôwd (אֶפֶד/אֶפְוֹד) [pronounced ay-FOHD]	priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: ...so that the breastpiece will not become loosened from the ephod.

The idea of this passage is to keep the breastpiece from becoming detached from the ephod (the ephod being a sum of its parts).

As an aside, God is able to manufacture anything. God certainly could have made this priestly garment and handed it to Moses on the mountain. However, this would be the pattern which would be followed for hundreds of years after.

For me, I found it exhausting to go through this level of detail when it comes to making the priestly garb, but when a new High Priest came along—particularly if he was markedly a different size than his father—his garments would have to be made again. Hebrew tailors would come to this portion of the law, looking at the previous ephod, and then make a new one.

Exodus 28:28 Finally they will fasten its rings to the rings of the ephod with a violet cord, to be above the band of the ephod, so that the breastpiece will not become loosened from the ephod. (Kukis mostly literal translation)

It sounds as though this breastplate will completely cover the ephod.

Exodus 28:26–28 You will make [another set of] two gold rings and place them along the sides of the breastpiece at its edge which [is] towards the side of the ephod on the inside. You will make two rings of gold and place them on the two shoulder pads of the ephod, from below at its front, near its joining of the band of the ephod. Finally they will fasten its rings to the rings of the ephod with a violet cord, to be above the band of the ephod, so that the breastpiece will not become loosened from the ephod. (Kukis mostly literal translation)

Exodus 28:26–28 You will make another set of two golden rings and place them along the sides of the breastpiece along the edge which is towards the side of the ephod underneath. You will make two rings of gold and put them on the shoulder pads of the Ephod, below the front, and near where it joins to the band of the ephod. Finally, you will fasten its rings to the rings of the ephod with a violet strand of fabric, so that it is above the band of the ephod, so that the breastpiece cannot become detached from the ephod. (Kukis paraphrase)

Exodus 28:26–28 (a photo of a mockup); from **Redeemer of Israel**; accessed January 8, 2021.

Kretzmann explains: *It was not only to be prevented from moving up and down, but also from sliding back and forth as it was worn, and from falling forward as the high priest stooped over.*¹⁵



¹⁵ From <https://www.studydrive.org/commentaries/eng/kpc/exodus-28.html> accessed January 8, 2021.

So, in vv. 22–25, the breastpiece and the shoulder pads are connected at two pairs of places; and in vv. 26–28, the breastpiece is further secured with two more places where it is attached from below.

The Ephod (a graphic); from [Flickr](#); accessed August 17, 2019.

The Ephod appears to be all that is worn outside of the blue (violet) coat that we see here, which would include the belt, the breastpiece, the golden chains and the shoulder pads.

This picture gives us a good view of the Ephod, with the 12 gemstones (vv. 17–21); the gold linked chains which hold the ephod to the shoulders and to the belt; the belt (or girdle) (v. 8); and the shoulder pads (some illustrations simply have shoulder straps) with the onyx stones upon them (vv. 7, 9–12).



Quite frankly, I was having a difficult time pinning down exactly what the Ephod was. I think the problem is, it is used in two different ways. Here, in the context of the clothing which was to be made for the High Priest, it seems to be the colorful vest which is over the robe and underneath the breastplate. However, I believe that the Ephod is called for by King Saul¹⁶ and by David in the book of Samuel, and it is mentioned when the Priests are slaughtered by Saul. In those cases, I believe that term *Ephod* is used for the vest and everything which is attached to it (that is, the shoulder pads and the breastplate). Rather than saying, *the Ephod, the breastplate and the shoulder pads with the onyx stones, along with the gold chains and gold rings*, one would simply say *Ephod*. One might even call the later usage of the word *Ephod* a metonym. That is, where the part is put in for the whole (a portion of the High Priest's outfit is said, but a larger portion of the outfit is meant).

This is not necessarily some great revelation here, but it helps us to understand exactly what is being spoken of when we read the word here and in the book of Samuel.

There are a lot of similarities between vv. 29 and 30, almost as if v. 29 ends a section; and then v. 30 begins a new section. I found vv. 22–28 to be quite exhausting to translate. Perhaps v. 29 closes out that section, and God tells Moses, “Let’s take a 10 minute break and come back to this.” I first put these verses together, but then decided that does not work.

And has born Aaron names of sons of Israel in a breastpiece of judgment upon his heart in his entering unto the holy place for a remembrance to faces of Y^ehowah continually.

Exodus
28:29

Aaron will bear the names of the sons of Israel on the breastpiece of judgment [which is] upon his heart when he enters into the holy place for a remembrance before Y^ehowah continually.

The names of the tribes of Israel will be on the breastpiece of judgment which is over Aaron's heart when he goes into the holy place. This stands as a remembrance before Jehovah continuously.

Here is how others have translated this verse:

Ancient texts:

¹⁶ If memory serves, it is mistranslated when Saul calls for it (I believe that is a textual error, one of the few significant ones in the Old Testament).

Masoretic Text (Hebrew)	And has born Aaron names of sons of Israel in a breastpiece of judgment upon his heart in his entering unto the holy place for a remembrance to faces of Y ^e howah continually.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Aharon shall bear the names of the sons of Israel on the breastplate of judgment upon his heart in his going into the sanctuary, for a perpetual memorial before the Lord.
Targum (Pseudo-Jonathan)	And Aharon shall bear the names of the sons of Israel upon his heart what time he entereth into the sanctuary for a good memorial before the Lord continually.
Revised Douay-Rheims	And Aaron shall bear the names of the children of Israel in the rational of judgement upon his breast, when he shall enter into the sanctuary, a memorial before the LORD for ever.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Aaron shall bear the names of the B'nai Yisrael in the breastplate of judgment on his heart, when he goes in to the holy place, for a memorial before Mar-Yah continually.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Aaron shall bear the names of the sons of Israel in the breastplate of judgment upon his heart, when he enters the holy place, for a continual memorial before the LORD.
Samaritan Pentateuch	And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy [place], for a memorial before the LORD continually. And you make the Urim and the Thummim.
Updated Brenton (Greek)	And Aaron shall take the names of the children of Israel on the breastplate of judgment on his breast, a memorial before God for him as he goes into the sanctuary. And you shall put the fringes on the breastplate of judgment; you shall put the wreaths on both sides of the breastplate, and you shall put the two circlets on both the shoulders of the ephod in front.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And so Aaron will have the names of the children of Israel on the priest's bag over his heart whenever he goes into the holy place, to keep the memory of them before the Lord.
Easy English	When Aaron goes into the Holy Place, he will wear the breastpiece over his heart. So he will carry the names of Israel's sons over his heart. And the Lord will always remember the Israelites.

holy place

a special place where people worship God (or a false god).

breastpiece

part of Aaron's special clothes as the leader of the priests.

Israel

God changed the name of Jacob to Israel (Genesis 35). The 12 sons of Jacob were the ancestors of the nation of Israel. Israel was the group of people that God chose. The land that God promised to them was the land of Israel. The children of Israel are Jews or Israelites. After King Solomon died, the country of Israel became two nations. The nation in the north was called Israel. The nation in the south was called Judah.

Israelite

A person from Israel. People who speak Hebrew. The people who are Jews and who live in Israel.

Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"When Aaron enters the Holy Place, he must wear the judgment pouch. In this way he will wear the names of the twelve sons of Israel over his heart. And the LORD will always be reminded of them.
God's Word™	"Whenever Aaron goes into the holy place, he will be carrying the names of the sons of Israel over his heart as a constant reminder in the LORD'S presence. He must do this by wearing the breastplate for decision-making.
Good News Bible (TEV)	"When Aaron enters the Holy Place, he will wear this breastpiece engraved with the names of the tribes of Israel, so that I, the LORD, will always remember my people.
The Message	"Aaron will regularly carry the names of the sons of Israel on the Breastpiece of Judgment over his heart as he enters the Sanctuary into the presence of GOD for remembrance.
Names of God Bible NIRV	.
	"When Aaron enters the Holy Room, he will carry the names of the sons of Israel over his heart. Their names will be on the chest cloth of decision. They will be a continuing reminder while he is serving the LORD.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	In this way Aaron will have the names of the twelve tribes of Israel written on his heart each time he enters the holy place, and I will never forget my people.
The Living Bible	In this way Aaron shall carry the names of the tribes of Israel on the chestpiece over his heart (it is God's oracle) when he goes into the Holy Place; thus Jehovah will be reminded of them continually.
New Berkeley Version	.
New Life Version	"Aaron will carry the names of the sons of Israel over his heart on the breast-piece of judging when he goes in the holy place, so they will be remembered before the Lord all the time.
New Living Translation	"In this way, Aaron will carry the names of the tribes of Israel on the sacred chest piece [Hebrew <i>the chestpiece for decision</i> ; also in 28:30. See 28:15.] over his heart when he goes into the Holy Place. This will be a continual reminder that he represents the people when he comes before the LORD.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	In that way, Aaron will have the names of the twelve tribes of Israel in the sacred pouch close to his chest for making decisions when he enters the holy place.

Partially literal and partially paraphrased translations:

American English Bible	'Thereafter, Aaron must wear the names of the sons of IsraEl on the Word of Judgment whenever he enters the Holy Place, as a reminder before God.
Beck's American Translation	.
Common English Bible	In this way, Aaron will carry the names of Israel's sons on the chest pendant for making decisions over his heart when he goes into the sanctuary as a reminder before the Lord at all times.
New Advent (Knox) Bible	And whenever Aaron goes into the sanctuary, he will carry on his breast, on the burse that gives counsel, the names of Israel's sons, putting the Lord in mind of them eternally.[3] [3] The Latin version differs at several points from the Hebrew text, but the general picture they give is the same; the burse was secured by four rings, two of which

were attached by gold chains to a couple of hooks high up on the mantle, and two by blue cords to a couple of rings let into the mantle lower down.

Translation for Translators In that way, Aaron will have the names of the twelve Israeli tribes in the sacred pouch close to his chest when he enters the Holy Place. This will remind him that I, Yahweh, *will never forget my people* (OR, *that he represents my people when he talks to me, Yahweh*).

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And Aaron shall bear the names of the children Israel in the breastlap of judgement upon his heart, when he goes into the holy place, for a remembrance before the Lord always.
HCSB	.
International Standard V	Aaron is to carry the names of Israels sons on his heart on the breast piece to be worn by the high priest when he makes legal decisions [Lit. breast piece of judgment] whenever he goes into the Holy Place in order to remember them in the Lords presence continually.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And Aaron will bear the names of the Israelites [Literally "sons/children of Israel"] in the breast piece of judgment on his heart, when he comes to the sanctuary, for a remembrance before Yahweh continually.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	When Aaron goes into the holy place, he must carry the names of the people of Israel over his heart in the breastpiece for decision making, as a continuing memorial before Yahweh.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So when Aaron enters the sanctuary wearing the Breastpiece of judgment, he will bear the names of the sons of Israel on his breast to call them to mind continually in the presence of Yahweh.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Thus Aaron will bear the names of the sons of Israel on the breastplate of judgement, on his heart, when he enters the sanctuary, as a reminder, before Yahweh, always.
New RSV	.
Revised English Bible—1989	So, when Aaron enters the Holy Place, he will bear over his heart in the breastpiece of judgement the names of the sons of Israel, as a constant reminder before the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Aharon will carry the names of the sons of Isra'el on the breastplate for judging, over his heart, when he enters the Holy Place, as a continual reminder before ADONAI.
exeGesés companion Bible	And Aharon bears the names of the sons of Yisra El in the breastplate of judgment on his heart when he goes in to the holies for a memorial at the face of Yah Veh continually.
Hebraic Roots Bible	And Aaron shall bear the names of the sons of Israel on the breast pocket of judgment on his heart, in his going into the holy place, for a memorial before the face of YAHWEH continually.
Israeli Authorized Version Kaplan Translation	. Aaron will thus carry the names of Israel's sons on the decision breastplate over his heart when he comes into the sanctuary. It shall be a constant remembrance before God. sanctuary See Exodus 26:34.
The Scriptures 2009	"And Aharon shall bear the names of the sons of Yisra'el on the breastplate of right-ruling over his heart, when he goes into the set-apart place, for a remembrance before יהוה, continually.
Tree of Life Version	"Aaron will bear the names of Bnei-Yisrael in the breastplate of judgment on his heart, whenever he enters the holy place, as a continual memorial before Adonai.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	. AND YOU SHALL PUT THE REVELATION AND THE TRUTH ON THE ORACLE OF JUDGMENT; AND IT SHALL BE ON THE BREAST OF AARON, WHEN HE GOES INTO THE HOLY PLACE BEFORE JESUS; AND AARON SHALL BEAR THE JUDGMENTS OF THE CHILDREN OF ISRAEL ON HIS BREAST BEFORE JESUS CONTINUALLY. This is v. 26 in the AOB.
Awful Scroll Bible	Aaron is to have bore the names of the sons of Isra-el, on the breast piece of judgment, at his heart, as he is to go into that set apart, for a memorial turned before Jehovah, sustainedly.
Charles Thomson OT Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And Aharon shall bear the Shemot Bnei Yisroel in the Choshen HaMishpat upon his lev, when he goeth in unto HaKodesh, for a zikaron (memorial) before Hashem tamid.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible	.
The Expanded Bible	"When Aaron enters the Holy Place, he will wear the names of the sons of Israel over his heart, on the chest covering that helps in making decisions [breastpiece of judgment; 28:15]. This will be a continual reminder before the Lord.
Kretzmann's Commentary	And Aaron shall bear the names of the children of Israel in the breastplate of judgment, of judicial sentence, upon his heart, when he goeth in unto the Holy Place, for a memorial before the Lord continually, v. 12.
Syndein/Thieme	.

The Voice

Aaron must keep the names of the tribes of Israel in the breast piece of judgment over his heart whenever he enters the holy place; and this will serve as a memorial before the Eternal One, a constant reminder *of the covenant*.

Whenever Aaron and his sons enter into God's presence, they wear these heavy ceremonial garments covered with the names of the tribes of Israel to remind them of their holy calling; they come before God to represent His people, not their own interests. But these stones, carved with the names of the twelve tribes, are there to remind God as well. It is not that God forgets, but as our story shows there are times—sometimes long seasons—when the heavens seem silent while God's people are suffering. The Scriptures tell us that when God's covenant people call on Him, He remembers His promises and comes to save them. These stones sit prominently on the shoulders of Aaron and later high priests as a memorial, as unspoken prayers calling out and calling upon God to act on behalf of His people.

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation .

NET Bible®

Aaron will bear the names of the sons of Israel in the breastpiece of decision over his heart³⁹ when he goes into the holy place, for a memorial before the Lord continually.

^{39sn} So Aaron will have the names of the tribes on his shoulders (v. 12) which bear the weight and symbol of office (see Isa 9:6; 22:22), and over his heart (implying that they have a constant place in his thoughts [Deut 6:6]). Thus he was to enter the presence of God as the nation's representative, ever mindful of the nation's interests, and ever bringing the remembrance of it before God (S. R. Driver, Exodus, 306).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Aharon** ^{Light bringer} lifted up the titles of the sons of "**Yisra'el** ^{He turns El aside} in the breastplate of the decision upon his heart, in his coming to the special place garments of special place (for) a remembrance <in front of> "**YHWH** ^{He is} continually,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation

And Aaron shall bear the names of the sons of Israel on the breast pocket of judgment on his heart, in his going into the holy place, for a memorial before the face of Jehovah continually.

Modern English Version

Aaron shall bear the names of the children of Israel on the breastplate of judgment over his heart when he goes into the holy place, as a memorial before the Lord continually.

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 Aaron has borne the names of the sons of Israel in the breastplate of judgment, on his heart, in his going in unto the sanctuary, for a memorial before Jehovah continually.

The gist of this passage:

Exodus 28:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 BDB #669
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'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
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
See v. 12.			
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i>]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular construct	Strong's #2833 BDB #365
mîsh'pâţ (מִשְׁפָּט) [pronounced <i>mîsh'-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048
See v. 15.			

Exodus 28:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
lêb (לֵב) [pronounced <i>layb</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524

Translation: Aaron will bear the names of the sons of Israel on the breastpiece of judgment [which is] upon his heart...

There are the two stones and the 12 stones. The 12 stones are in settings in the breastpiece which is over Aaron's heart. Here, it is called *the breastpiece of judgment*.

The Breastpiece (a graphic with text); from [Slide Share](#); accessed August 17, 2019.

The Breastpiece or the Breastplate is the front part of the Ephod, the portions which is on the chest of the High Priest. I had hoped to find a better name for it, but I have not.

This appears to be a piece of linen fabric folded over, with 12 settings of gold, and 12 gemstones in these settings (each gemstone represents a different tribe).

Golden chains hold the breastpiece in place, connecting it to the belt and to the shoulder pads (or shoulder straps).

2. The Breastplate (28:15-29, 39:8-21)

- A pouch of beautifully woven material
- 12 precious stones in four rows of three
- Also called the "breastplate of judgment" . Ex 28:15.
- A continual memorial before the Lord. (Josh. 4: 7; Lord's supper)
- Held in place by golden chains attached to the onyx shoulder clasps and also by blue lace ribbons
- Speaks of oneness and of God's affection



10

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 28:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bê (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #935 BDB #97

Exodus 28:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when</i> [<i>such and such happens</i>]. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
ʿel (עַל) [pronounced eh]l	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place	masculine singular noun with the definite article	Strong's #6944 BDB #871
lâmed (ל) [pronounced l̥]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
zik'rôwn (זִכְרוֹן) [pronounced zihk-ROHN]	a memorial, a reminder, a remembrance	masculine singular noun	Strong's #2146 BDB #272
See v. 12.			
lâmed (ל) [pronounced l̥]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	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 (לְפָנַיִם) 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 yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
See v. 12.			
tâmîyd (תָּמִיד) [pronounced taw-MEED]	continuously, continuity; regularly, at regular intervals; continuity, perpetuity	masculine singular noun/adverb	Strong's #8548 BDB #556

Translation: ...when he enters into the holy place for a remembrance before Y^ehowah continually.

Aaron will wear this outfit when he goes into the holy place. This will be a reminder or a remembrance before Y^ehowah God. Is it Aaron who needs to remember (or, whomever the High Priest happens to be)? Or does Aaron come before God wearing this, and it is God Who must remember?

Obviously, God does not forget anything; but if it is God Who is to remember, then this is simply a anthropopathism, where God's thinking and actions are expressed with human emotions, limitations and actions, so that we might relate to Him.

What is Aaron supposed to remember or what is God supposed to remember? I believe the idea here is, God will not forget Israel. No matter what happens, God will always remember Israel and redeem her at the end (obviously, this must coincide with human freedom).

Exodus 28:29 Aaron will bear the names of the sons of Israel on the breastpiece of judgment [which is] upon his heart when he enters into the holy place for a remembrance before Y^ehowah continually. (Kukis mostly literal translation)

Exodus 28:29 The names of the tribes of Israel will be on the breastpiece of judgment which is over Aaron's heart when he goes into the holy place. This stands as a remembrance before Jehovah continuously. (Kukis paraphrase)

Again, even though God is omniscient, this breastplate of remembrance is for Him because there are things that Israel will do that will, if we look at this on a human level, cause God to want to forget that He chose the Hebrews.

Aaron, as representative before God for the entire nation of Israel, wore the names engraved on the stones and on his breastplate over his heart (this might be the same list of names?).

The Ephod of the High Priest (a graphic with text); from [Torah Means Teacher](#); accessed August 17, 2019.



The components of the Ephod, how they were stitched together, and what they may have looked like are very well done in this particular graphic. About the only thing which is missing from this graphics is the connection to the various verses which are referenced above.

Chapter Outline

Charts, Graphics and Short Doctrines

And you have given unto a breastpiece of judgment the Urim and the Thummim and they have been upon a heart of Aaron in his entering to faces of Y^ehowah. And has born Aaron a judgment of sons of Israel upon his heart to faces of Y^ehowah continually.

Exodus
28:30

You will place Urim and Thummim in the breastpiece of judgment and they will be upon Aaron's heart when he enters [into the holy place] before Y^ehowah. Aaron will bear the judgment of the sons of Israel on his heart before Y^ehowah continually.

The Urim and Thummim will also be placed upon this breastpiece so that they are over Aaron's heart when he enters into the holy place before Jehovah. Aaron will bear the judgment for the sons of Israel on his heart before Jehovah continuously.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have given unto a breastpiece of judgment the Urim and the Thummim and they have been upon a heart of Aaron in his entering to faces of Y ^e howah. And has born Aaron a judgment of sons of Israel upon his heart to faces of Y ^e howah continually.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt put in (or upon) the breastplate of judgment THE URAIA and THE THUMMAIA; ^[2] and they shall be upon Aharon's heart when he entereth before the Lord; and Aharon shall carry the judgment of the sons of Israel upon his heart before the Lord continually.
	^[2] Hebrew, Eth ha-ūrim ve-eth ha-tummim
Targum (Pseudo-Jonathan)	And thou shalt put upon the breastplate of judgment the Uraia, which illuminate their words, and manifest the hidden things of the house of Israel, and the Tumaia, which fulfil (or perfect) their work to the high priest, who seeketh instruction by them before the Lord; because in them is engraven and expressed the Great and Holy Name by which were created the three hundred and ten worlds, and which was engraven and expressed in the foundation stone wherewith the Lord of the world sealed up the mouth of the great deep at the beginning. Whosoever remembereth that holy name in the hour of necessity shall be delivered. And they shall be upon Aharon's heart in the time that he entereth before the Lord; and Aharon shall bear the judgment of the sons of Israel before the Lord continually.
Revised Douay-Rheims	And you shall put in the rational of judgment doctrine and truth, which shall be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart, when he goes in before Mar-Yah: and Aaron shall bear the judgment of the B'nai Yisrael on his heart before Mar-Yah continually.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aarons heart when he enters before the LORD; and Aaron shall bear the judgments of the children of Israel upon his heart before the LORD continually.

Samaritan Pentateuch And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually. V. 31 in the Samaritan Pentateuch.

Updated Brenton (Greek) And you shall put the Manifestation and the Truth on the breastplate of judgment; and it shall be on the breast of Aaron, when he goes into the holy place before the Lord; and Aaron shall bear the judgments of the children of Israel on his breast before the Lord continually.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And in the bag you are to put the Urim and Thummim, so that they may be on Aaron's heart whenever he goes in before the Lord; and Aaron may have the power of making decisions for the children of Israel before the Lord at all times.

Easy English Put the Urim and Thummim in the breastpiece. Then they will also be over Aaron's heart when he goes into the Lord's home. So Aaron will always carry over his heart the help that he needs. He will always carry this help with him, to decide matters for the Israelites.

Urim

Urim and Thummim were two objects that the most important priest kept in a pocket on his ephod. The priest used those objects to discover God's decision about a situation.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 Put the Urim and Thummim inside the judgment pouch. They will be over Aaron's heart when he goes before the LORD. So Aaron will always carry with him a way of judging for the Israelites when he is before the LORD.

God's Word™ Put the Urim and Thummim into the breastplate for decision-making. They, too, will be over Aaron's heart when he comes into the LORD'S presence. In this way whenever he's in the LORD'S presence, Aaron will always be carrying over his heart the means for determining the LORD'S decisions for the Israelites.

Good News Bible (TEV) Put the Urim and Thummim in the breastpiece, so that Aaron will carry them when he comes into my holy presence. At such times he must always wear this breastpiece, so that he can determine my will for the people of Israel.

The Message Place the Urim and Thummim in the Breastpiece of Judgment. They will be over Aaron's heart when he enters the presence of God. In this way Aaron will regularly carry the Breastpiece of Judgment into the presence of GOD.

Names of God Bible Put the Urim and Thummim[a] into the breastplate for decision-making. They, too, will be over Aaron's heart when he comes into **Yahweh's** presence. In this way whenever he's in **Yahweh's** presence, Aaron will always be carrying over his heart the means for determining the LORD's decisions for the Israelites.

NIRV Also put the Urim and Thummim into the chest cloth. Then they will be over Aaron's heart when he comes to serve the LORD. In that way, Aaron will always have what he needs to make decisions for the people of Israel. He will carry the Urim and Thummim over his heart while he is serving the LORD.

New Simplified Bible Put the Urim and Thummim into the breast piece for decision-making. They, too, will be over Aaron's heart when he comes into Jehovah's presence. In this way when he is in Jehovah's presence, Aaron will always be carrying over his heart the means for determining Jehovah's decisions for the Israelites.

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

Casual English Bible .

College Press Bible Study Contemporary English V.	.
The Living Bible	He must also wear on his breastpiece the two small objects that he uses to receive answers from me. Insert into the pocket of the chestpiece the Urim and Thummim, ^[b] to be carried over Aaron's heart when he goes in before Jehovah. Thus Aaron shall always be carrying the oracle over his heart when he goes in before the Lord. Vv. 30–31 in the Living Bible. ^[b] Exodus 28:30 Urim and Thummim. What they looked like has been lost in antiquity. They were perhaps two gemstones located in the breastplate of the High Priest. They were marked in some way and used by the High Priest to determine God's yes or no on urgent matters.
New Berkeley Version New Life Version	.
	Other Religious Leaders' Clothes "Put the Urim and the Thummim into the breast-piece over Aaron's heart when he goes before the Lord. Aaron will carry the judging of the people of Israel over his heart before the Lord all the time.
New Living Translation	Insert the Urim and Thummim into the sacred chestpiece so they will be carried over Aaron's heart when he goes into the Lord's presence. In this way, Aaron will always carry over his heart the objects used to determine the LORD's will for his people whenever he goes in before the LORD.
Unlocked Dynamic Bible Unfolding Bible Simplified	.
	Put into the sacred pouch the two things—named Urim and Thummim—that the priest will use to determine my answers to the questions he asks. In that way, they will be close to his chest when he enters the holy place to talk to me. He will use them to determine what my will is for the Israelite people."

Partially literal and partially paraphrased translations:

American English Bible	And you must place the Revelation and the Truth over The Word of Judgment, which Aaron will wear into the Holy Place whenever he goes before Jehovah. So, Aaron will always bear the judgments of the sons of IsraEl on his chest whenever he goes before Jehovah.
Beck's American Translation Common English Bible	.
	Put into the chest pendant used for making decisions the Urim and the Thummim, so they will be over Aaron's heart when he goes into the LORD's presence. In this way, Aaron will carry the means to make decisions for the Israelites over his heart when in the LORD's presence at all times.
New Advent (Knox) Bible	And within the burse that gives counsel thou wilt put the touchstones of wisdom and of truth.[4] These shall be on Aaron's breast, when he enters the Lord's presence; as long as he is there, he will be carrying on his breast the arbitrament of the sons of Israel. [4] Literally, 'the Doctrine and the Truth'. In the Hebrew text, the words used are of doubtful significance; the former probably means 'lights'. Some think the precious stones enumerated above afforded omens, e.g., by their brightness or dullness; others, that the pouch contained sacred objects, not further specified, which were used for the same purpose. Cf. Num. 27.21; I Kg. 14.41 and note.
Translation for Translators	Put into the sacred pouch the two things that the priest will use to determine my answers to the questions he asks. In that way, they will be close to his chest when he enters <i>the Holy Place to talk</i> to me. He will use them to find out what is my will for the Israeli people."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Place inside the Breastplate of Judgment the Urim and the Thummim. They will rest on Aaron's heart, when he goes in before the LORD. Aaron will carry the judgment of the Sons of Israel on his heart before the LORD continually.
Ferrar-Fenton Bible	"Also fix on to the breastplate the Urim and Thumim, ¹ so that they may be over the heart of Aaron when he goes before the EVER-LIVING , and Aaron shall carry justice for the children of Israel before the EVER-LIVING continually. ¹ "Light and Truth" is the meaning when translated, the lesson of which I need not dwell upon.—F.F.
God's Truth (Tyndale)	And you shall put in the breastlap of judgement vrim *(HBR; light) and Thumin *(HBR; perfectness): that they be even upon Aarons heart when he goes in before the Lord and Aaron shall bear the example of the children of Israel upon his heart before the Lord always.
HCSB	.
International Standard V	You are to put the Urim and Thummim [i.e. the jewel-encrusted breastplate worn by the high priest by which the will of God could be revealed; cf. Ezra 2:63, Neh 7:65] into the breast piece of judgment, and they are to be on Aarons heart when he goes into the Lords presence. He is to carry the breast piece [Lit. breast piece of judgment] of Israels sons on his heart in the Lords presence continually.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And you will put the Urim and the Thummim on the breast piece of judgment, and they will be on the heart of Aaron when he comes before Yahweh, and Aaron will bear the judgment of the Israelites [Literally "sons/children of Israel"] on his heart before Yahweh continually.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	You are to put the Urim and the Thummim in the breastpiece for decision making, so they may be over Aaron's heart when he goes in before Yahweh. Thus Aaron will always carry the means for making decisions for the people of Israel over his heart before Yahweh.
Urim-Thummim Version	You will put in the breastplate of judgment the Urim-Thummim, and it will be in [the doubled pouch of the breastplate near] Aaron's heart, when he goes in before YHWH, and Aaron will bear the judgment of the children of Israel on his heart before YHWH continually.
Wikipedia Bible Project	And you gave the breastplate of the judgments, the Urim and the thumim, and they will be upon Aaron's heart when he comes before Yahweh, And Aaron carried the judgments of the sons of Israel upon his heart, in Yahweh's presence, always.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In the Breastpiece of judgment you will put the Urim and the Thummim by means of which he takes the decisions for the Israelites. Aaron shall have them on his breast when he goes into Yahweh's presence. 1S 14:41
The Heritage Bible	And you shall give in the breastplate of judgment the Urim and the Thummim, ³⁰ and they shall be upon Aaron's heart when he goes in before the face of Jehovah; and Aaron shall lift the judgment of the children of Israel upon his heart before the face of Jehovah continually. ³⁰ 28:30 the Urim and the Thummim. These are two Hebrew words retained in English and not translated. They are nowhere explained in the Bible, but their meaning is clear enough. Urwriym, is lights, and means the light of God given to the head priest in making decisions and judgments. Tummiym, perfections, means the pure and perfect truth of God. So, lights and perfections mean the perfect revelation of God's pure truth. The two words are represented by two stones held in the breastplate of the head priest, one called Lights, and

the other Perfections. There has been speculation as to how the stones were used in determining revelation knowledge given to the head priest. Our interpretation is that the stones were strictly symbolical as were the stones with the names of the twelve tribes of Israel. The Bible reveals that God spoke to His priest or prophet through dreams and visions, or directly in the spirit of the priest or prophet in his conscious thought. God revealed His pure truth to His priest in his functions as God's representative on earth. Jesus the final and real Head Priest heard the Father's voice in His spirit through His conscious mind, which is the way all of God's servants have always heard God's voice. There is no evidence in the Bible anywhere that these stones ever supernaturally "flashed" anything to anyone. They like all the other furniture, furnishings, clothing, ceremonies, and sacrifices, symbolized the realities that are in Christ Jesus, our Lord, and the revelations of His Holy Spirit given to his representatives in all ages.

New American Bible (2002)

New American Bible (2011)

.
In this breastpiece of decision^e you shall put the Urim and Thummim,* that they may be over Aaron's heart whenever he enters the presence of the LORD. Thus he shall always bear the decisions for the Israelites over his heart in the presence of the LORD.

* [28:30] Urim and Thummim: both the meaning of these Hebrew words and the exact nature of the objects so designated are uncertain. They were apparently lots of some kind which were drawn or cast by the priest to ascertain God's decision on particular questions. Hence, the pocket in which they were kept was called "the breastpiece of decision."

e. [28:30] Lv 8:8; Sir 45:11.

New English Bible—1970

New Jerusalem Bible

.
To the breastplate of judgement you will add the urim and the thummim, and these will be on Aaron's heart when he goes into Yahweh's presence, and Aaron will bear the Israelites' judgement on his heart, in Yahweh's presence, always.

New RSV

Revised English Bible—1989

.
Finally, put the Urim and the Thummim into the breastpiece of judgement, and they will be over Aaron's heart when he enters the presence of the LORD. So Aaron will bear these symbols of judgement upon the sons of Israel over his heart constantly before the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

You are to put the *urim and the tumim* in the breastplate for judging; they will be over Aharon's heart when he goes into the presence of *ADONAI*. Thus Aharon will always have the means for making decisions for the people of Isra'el over his heart when he is in the presence of *ADONAI*.

exeGesés companion Bible

And you give in the breastplate of judgment the Urim and the Thummim; and they be on the heart of Aharon, when he goes in at the face of Yah Veh: and Aharon bears the judgment of the sons of Yisra El on his heart at the face of Yah Veh continually.

Hebraic Roots Bible

Israeli Authorized Version

Kaplan Translation

.
Place the Urim and Thumim in the decision breastplate, and they shall be over Aaron's heart when he comes before God. Aaron will then carry the decision-making device for the Israelites before God at all times.

Urim and Thummim

Usually translated as 'lightings and perfections,' since the message shone forth and was then perfected by the High Priest. The Urim and Thumim would be consulted like an oracle; the High Priest would meditate on the stones until he reached a level of divine inspiration. He would see the breastplate with

inspired vision, and the letters containing the answer would appear to light up or stand out. With his divine inspiration, the High Priest would then be able to combine the letters to spell out the answer (Yoma 73b; Ramban; Bachya on Numbers 28:21; cf. Handbook of Jewish Thought 6:36).

Some say that the word Thumim has the connotation of pairing, since it was the inspiration that allowed the priest to arrange the letters to spell out a message (Bachya on Numbers 28:21). Others say that the message was called Thumim (perfect) because it was irrevocable (Midrash HaGadol; cf. Yoma 73b).

Josephus writes that when the Israelites went to battle, the stones would shine forth with great splendor as a sign of victory (Antiquities 3:8:9).

The Septuagint translates Urim and Thumim as dylosis khai alytheia, where dylosis denotes pointing out, manifestation, or explanation, and alytheia means truth. According to this, the root of Urim may be yarah, to teach.

As far as the nature of the 'Urim and Thumim' that were placed in the breastplate, some say that they consisted of mystical divine names of God (Targum Yonathan; Rashi; Rashbam; Ramban; Zohar 2:234b). Some say that these names were placed inside the fold of the breastplate (Rashi). Others, however, maintain that they were placed on the outside of the breastplate and that the priest would meditate on these names to attain inspiration (Me'or Eynayim 46).

According to others, the Urim and Thumim were the engraved stones themselves (Lekach Tov; Ralbag; Otzar HaGeonim, Berakhoth 6; cf. Josephus, Antiquities 3:8:9), but some emphatically reject this (Radak, Sherashim). Some maintain that the Urim and Thumim were the borders of the tribes (Bekhor Shor; Hadar Zekenim) or astrological signs (Ibn Ezra; cf. Ramban, Ralbag).

Philo (Vide de Muse 2:152) writes that the Urim and Thumim were two agalmatophory representing revelation and truth. The word agalmatophory is taken from agalma, an image or portrait, and phory, an ornament. The two images may have been the lion and eagle woven into the breastplate itself (see note on Exodus 28:15).

The Scriptures 2009

“And into the breastplate of right-ruling you shall put the Urim and the Tummim, and they shall be on the heart of Aharon when he goes in before יהוה. And Aharon shall bear the right-ruling of the children of Yisra’el on his heart before יהוה, continually. Also put the Urim and the Thummim within the breastplate of judgment, so they will be on Aaron’s heart when he goes in before Adonai. Aaron will bear the judgment of Bnei-Yisrael on his heart before Adonai continually.

Tree of Life Version

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible

· AND YOU SHALL PUT THE REVELATION AND THE TRUTH ON THE ORACLE OF JUDGMENT; AND IT SHALL BE ON THE BREAST OF AARON, WHEN HE GOES INTO THE HOLY PLACE BEFORE JESUS; AND AARON SHALL BEAR THE JUDGMENTS OF THE CHILDREN OF ISRAEL ON HIS BREAST BEFORE JESUS CONTINUALLY. V. 26 in the AOB.

Awful Scroll Bible

There is to have been put into the breast piece of judgment, the Urim and the Thummim, at Aaron's heart, as he is to come in turned before Jehovah. Even is Aaron to have bore the judgment of the sons of Isra-el at his heart, turned before Jehovah sustainedly.

Charles Thomson OT

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Concordant Literal Version

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Darby Translation

.

exeGesés companion Bible

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Orthodox Jewish Bible And thou shalt put in the Choshen HaMishpat the Urim and the Tummim; and they shall be upon the lev Aharon, when he goeth in before Hashem; and Aharon shall nasa (bear [see this word Yeshayah 53:12]) the Mishpat Bnei Yisroel upon his lev before Hashem tamid.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible In the breastpiece of judgment you shall put the ^[b]Urim (Lights) and the Thummim (Perfections) [to be used for determining God's will in a matter]. They shall be over Aaron's heart whenever he goes before the Lord, and Aaron shall always carry the judgment (verdict, judicial decisions) of the sons of Israel over his heart before the Lord.

^[b] I.e. unspecified articles used like lots when the high priest asked God's counsel for Israel.

The Expanded Bible And put the Urim and Thummim ^[c]devices, probably lots, that were used to discern God's will; the name means "light and truth" inside the chest covering [breastpiece] so that they will be on Aaron's heart when he goes before the Lord. They will help in making decisions for the Israelites. So Aaron will always carry them with him when he is before the Lord.

Kretzmann's Commentary And thou shalt put in the breastplate of judgment, in the pocket formed by its fold, the Urim and the Thummim (light and perfection; or revelation and truth); and they shall be upon Aaron's heart when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually, that is, the sentence of salvation, or righteousness, and the sentence of judgment; as the high priest he was the mediator between God and the people. Every high priest appearing before the Lord with the Urim and Thummim thereby became the advocate of the people, and usually received from the Lord such illumination as served to protect the children of Israel in their promised rights, Num. 27:21. Christ is our High Priest. He is our Advocate with the Father; He reveals to us God's light and truth, God's gracious and good will toward us, by which we receive counsel and comfort in dark days. The Word of the Lord is a lamp unto our feet and a light upon our path.

Syndein/Thieme And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goes in before Jehovah/God: and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah/God continually.

{Note: Urim means 'lights'. And Thummim means 'perfection'. The Urim and Thummim were what they called the stones described above kept in a pouch on the high-priest's breastplate, used in determining God's decision in certain questions and issues. A light representing a certain tribe of Israel would light up when God desired that tribe to do something.}.

The Voice **Eternal One:** Keep the Urim and Thummim in a special pouch on the front of the breast piece of judgment. Aaron must wear these two objects over his heart whenever he enters My presence. This way he will always have with him a way to know My will and make sound decisions for the people of Israel.

Bible Translations with Many Footnotes:

The Complete Tanach You shall place the Urim and the Tummim into the choshen of judgment so that they will be over Aaron's heart when he comes before the Lord, and Aaron will carry the judgment of the children of Israel over his heart before the Lord at all times.

the Urim and the Tummim: This [refers to the] inscription of the explicit Name, which he [Moshe] would place within the folds of the choshen, through which it would light up its words (אִרְיָם) and perfect (תִּמְמִים) its words. [I.e., the Urim and Tummim explain their words, and their predictions never fail (on Yoma 73b).] In the Second Temple there was the choshen, because it was impossible for the Kohen Gadol to be missing [any of the original] garments, but that Name was not inside it. Because of that Name, it was called “judgment,” as it is said: “and he shall inquire for him through the judgment of the Urim” (Num. 27:21).

the judgment of the children of Israel: [I.e., the solution of] the matter about which they [the Israelites] are judging and debating, whether or not to do something. According to the aggadic midrash (Lev. Rabbah 10:6) that the choshen atoned for the perverters of justice—it was called “judgment” because of [its] forgiveness for the [sins of] judgment.

The Geneva Bible
Kaplan Translation
NET Bible®

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“You are to put the Urim and the Thummim⁴⁰ into the breastpiece of decision; and they are to be over Aaron’s heart when he goes in before the Lord. Aaron is to bear the decisions⁴¹ of the Israelites over his heart before the Lord continually.

^{40sn} The Urim and the Thummim were two objects intended for determining the divine will. There is no clear evidence of their size or shape or the material of which they were made, but they seem to have been familiar items to Moses and the people. The best example of their use comes from 1 Sam 14:36-42. Some have suggested from the etymologies that they were light and dark objects respectively, perhaps stones or sticks or some other object. They seem to have fallen out of use after the Davidic period when the prophetic oracles became popular. It may be that the title “breastpiece of judgment” indicates that these objects were used for making “decisions” (J. P. Hyatt, Exodus [NCBC], 283-84). U. Cassuto has the most thorough treatment of the subject (Exodus, 378-82); he lists several very clear rules for their uses gathered from their instances in the Bible, including that they were a form of sacred lot, that priests or leaders of the people only could use them, and that they were used for discovering the divine will in areas that were beyond human knowledge.

^{41tn} Or “judgment” (KJV, ASV, NASB, NRSV). The term is מִשְׁפָּט (mishpat), the same word that describes the breastpiece that held the two objects. Here it is translated “decisions” since the Urim and Thummim contained in the breastpiece represented the means by which the Lord made decisions for the Israelites. The high priest bore the responsibility of discerning the divine will on matters of national importance.

New American Bible (2011)

Rotherham’s *Emphasized B.*

Thus shalt thou place in the breastpiece for giving sentence^f the lights and the perfections,^g so shall they be upon the heart of Aaron when he goeth in before Yahweh,—so shall Aaron bear the sentence^h of the sons of Israel upon his heart before Yahweh continually.

^f Or: “judicial decision.”

^g Prob. the twelve stones themselves. Heb. usually transferred, as “Urim and Thummim.

^h Or: “judicial decision.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will (place) the "**Uriym** ^{Lights}" and the "**Tumiym** ^{Full strengths}" (on) the breastplate of the decision, and they will exist upon the heart of "**Aharon** ^{Light bringer}" in his coming <in front of> "**YHWH** He Is", and "**Aharon** ^{Light bringer}" will lift up the decision of the sons of "Yisra'el ^{He turns El aside}" upon his heart <in front of> "**YHWH** ^{He Is}" continually,...

Charles Thomson OT

And upon the oracle of judgment thou shalt put the Manifestation and the Truth. And it shall be on the breast of Aaron, when he goeth into the sanctuary, before the Lord. And Aaron shall carry the judgments of the Israelites upon his breast before the Lord continually.

C. Thompson (updated) OT Context Group Version	.	And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart, when he goes in before YHWH: and Aaron shall carry the judgment of the sons of Israel on his heart before YHWH continually.
English Standard Version	.	
Green's Literal Translation	.	And you shall put the Urim and the Thummim into the breast pocket of judgment; and they shall be on the heart of Aaron in his going before the face of Jehovah. And Aaron shall bear the judgment of the sons of Israel on his heart before the face of Jehovah continually.
Modern English Version	.	You shall put the Urim and the Thummim in the breastplate of judgment, and they shall be over Aaron's heart when he goes in before the Lord. And Aaron shall bear the judgment of the children of Israel over his heart before the Lord continually.
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	.	Children
Young's Literal Translation	.	
Young's Updated LT	.	"And you have put unto the breastplate of judgment the Lights and the Perfections, and they have been on the heart of Aaron, in his going in before Jehovah, and Aaron has borne the judgment of the sons of Israel on his heart before Jehovah continually.

The gist of this passage:

Exodus 28:30a			
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
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
choshen (חֹשֶׁן) [pronounced <i>KHOH-shehn</i>]	<i>breast-piece, sacred pouch of the high priest designed to hold the Urim and Thummim; transliterated choshen</i>	masculine singular construct	Strong's #2833 BDB #365
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Exodus 28:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’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
’urîm (אֲרִימִים) [pronounced <i>oo-REEM</i>]	<i>lights; revelations</i> and is transliterated <i>Urim</i>	masculine plural noun with the definite article	Strong's #224 BDB #22
This is the plural of Strong's #217 BDB #22.			
This word occurs only 7x in Scripture. This is the first time it is found in the Bible.			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tûmmîym (תִּמְמִיִּם) [pronounced <i>toom-MEEM</i>]	<i>completeness, integrity, perfections</i> ; transliterated <i>Thummim</i>	masculine proper plural noun; with the definite article	Strong's #8550 BDB #1070

Translation: You will place Urim and Thummim in the breastpiece of judgment...

Upon the breastpiece of judgement will be placed the Urim and Thummim. It has been my understanding that these are the two stones which sit upon the shoulders of the High Priest.

Urim and Thummim may have been used for simple binary questions, which often boil down to *yes or no*.

However, we do not know exactly what they are. Two stones? Two identical shapes (like coins) but a different coloration? My thinking is, Moses and Aaron understood this, but we today obviously do not. It is problematic when people try to do things from a different era. So, some things like this are possibly vague to us today to keep anyone from trying to duplicate them (and use them for guidance).

Speaking of which, in the Church Age, we do not function on feelings or urges or some weird sensory feeling. We do what we are called to do in life and we remain in the Spirit and we learn Bible doctrine. From these things, we are able to figure out what to do with our lives.

In the era that we are studying, they had less to go by. Their Bible was either 1 or 2 books and they lacked the filling of the Spirit. People did have spiritual lives in that era; but some of it required some outside guidance. We live in a dispensation where supernatural guidance is not called for.

Exodus 28:30b

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

Exodus 28:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
lêb (לֵב) [pronounced <i>layb</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
’Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
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
bôw’ (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 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 [or, the edge of a sword]</i> . L ^e pânîym (לִפְנֵי) 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>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

See v. 29.

Translation: ...and they will be upon Aaron's heart when he enters [into the holy place] before Y^ehowah.

Since the Urim and Thummim are said to be upon Aaron's heart, then perhaps they are affixed to the breastpiece in some fashion—perhaps above the other 12 stones? The word *upon* could also be translated *above*.

The breastpiece consists of fabric which has been folded over, thus creating a pocket or a pouch in the breastpiece. This is, apparently, where Urim and Thummim both go.

Exodus 28:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 BDB #669
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHM</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular construct	Strong's #4941 BDB #1048
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (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
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 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 (לְפָנֶיךָ) 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>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

See v. 12.

Exodus 28:30c

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

See v. 29. The amount of repetition of these two verses is remarkable.

Translation: Aaron will bear the judgment of the sons of Israel on his heart before Y^ehowah continually.

It is interesting that Aaron is said to bear the judgment for the sons of Israel before God. Now the **typical** reason for this is, Aaron represents Jesus Christ and He bore our judgment and the judgment of the people of Israel forever. It is interesting that Aaron is said to bear this judgment. He does this as a type of Christ.

Exodus 28:30 You will place Urim and Thummim in the breastpiece of judgment and they will be upon Aaron's heart when he enters [into the holy place] before Y^ehowah. Aaron will bear the judgment of the sons of Israel on his heart before Y^ehowah continually. (Kukis mostly literal translation)

Exodus 28:30 The Urim and Thummim will also be placed upon this breastpiece so that they are over Aaron's heart when he enters into the holy place before Jehovah. Aaron will bear the judgment for the sons of Israel on his heart before Jehovah continuously. (Kukis paraphrase)

These two words, *Urim and Thummim*, occur together here, Lev. 8:8 Deut. 33:8, Ezra 2:63 (parallel passage to Ezra in Neh. 7:65). Urim is found alone in Num. 27:21 1Sam. 28:6. They have been translated as proper names because their actual meaning has been lost in history. The definite article is used in almost every reference, which indicates to us that these are not proper names. The traditional explanation is that these are stones kept in the pouch of the breastplate drawn out to indicate what Israel should do. Thieme refers to them, if I recall right, as the breastplate itself; but with a similar purpose.

When Y^ehowah chose Joshua to succeed Moses, God said, "Furthermore, he will stand before Eleazar the priest, who will inquire on his behalf by the judgment of the Urim before Y^ehowah." (Num. 27:21a) Therefore, the priest was to use the Urim to inquire on behalf of Joshua.

In this context, there is nothing specific—it is a look into the future and God is speaking in generalities, indicating that this will be a customary thing to do to determine divine direction for Israel. However, when a leader of Israel gets too far out of fellowship, then God breaks all communication with that leader. When Saul inquired of the Y^ehowah, Y^ehowah did not answer him, either by dreams or by Urim or by prophets (1Sam. 28:6). Therefore, these two verses associate the Urim with divine guidance.

Breastplate could possibly mean *breast-pouch*, and the Urim and Thummim could be placed inside this pouch and drawn out to determine God's will. We have only educated guesses as to what exactly these Urim and Thummim were and how exactly they operated; Zodhiates reasonably notes that this was a deliberate omission so that we would not be tempted to make counterfeits of them in order to obtain divine guidance. You will notice that they are not mentioned whatsoever between the early monarchy and the post-exilic period of Israel's history, as God spoke to Israel during that time through His prophets; therefore, Urim and Thummim were unnecessary. Today, because we have the filling of the Holy Spirit and God's complete Word, we do not need to have any kind of device to guide us in our lives.

The NIV points out the Urim begins with the first letter of the Hebrew alphabet (aleph) and Thummim begins with the last letter (taw), which makes this designation not unlike the *alpha and the omega*, a designation of Jesus Christ found in Revelation.

There are several theories as to what Urim and Thummim mean (none seem to address the fact that these words are likely plural (as they have the plural *im* ending). Most of them say that these are a couple of stones which, when drawn out of the pouch, gave direction as to God's will. For more information to be examined in the future, *The New Bible Dictionary*, p. 1306. It is possible that Urim and Thummim is merely a collective name for the stones on this breastplate.

Exodus 28:29–30 The names of the tribes of Israel will be on the breastpiece of judgment which is over Aaron's heart when he goes into the holy place. This stands as a remembrance before Jehovah continuously. The Urim and Thummim will also be placed upon this breastpiece so that they are over Aaron's heart when he enters into the holy place before Jehovah. Aaron will bear the judgment for the sons of Israel on his heart before Jehovah continuously. (Kukis mostly literal translation)

Urim and Thummim (a graphic); from **Truth Snitch**; accessed August 17, 2019.

I believe that Urim and Thummim refer to the two onyx stones sitting on the shoulders of the High Priest. Each represented 6 tribes; and possible a yes versus a no.



Chapter Outline

Charts, Graphics and Short Doctrines

The Robe (an Undercoat)

compare Exodus 39:22–26

This will be a passage where some portions are difficult to translate; but the meaning seems reasonably easy to ascertain.

And you have made a coat of the ephod the whole [of it] violet. And he was an opening of his head in his midst. An edge is to his opening around, work of a weaver, as an opening of a [linen] corselet he is to him. He will not be torn.

Exodus
28:31–32

You will make the coat for the ephod—the whole [of it] violet. [There] will be an opening for the head in the center [lit., its midst]. A collar [lit., edge] will be [stitched into] the opening—the work of a weaver—it will be for it as an opening in the [linen] corselet, [so that] it will not be torn.

You will also make a violet-dyed coat for the ephod. You will make an opening for the head in the center; and a collar will be professionally sown at this opening. This is so that the opening for the priest's head will not be torn.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have made a coat of the ephod the whole [of it] violet. And he was an opening of his head in his midst. An edge is to his opening around, work of a weaver, as an opening of a [linen] corselet he is to him. He will not be torn.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the orifice thereof for the head shall be doubled inwardly; its opening shall be binded round about with the work of the sewer, as the opening of a coat of mail it shall be, that it be not torn.
Targum (Pseudo-Jonathan)	And thou shalt make the mantle robe (mintar meila) of the ephod, of twined thread of hyacinth; and an orifice shall be in the middle of its upper part; a border shall be upon its opening round about its orifice, the work of the sewer; as the orifice of a coat of mail it shall be, that it may not be rent. [JERUSALEM. And an orifice shall be in the middle of its head; a border shall surround the orifice, the work of the sewer; like the opening of a coat of mail shall it be, that it be not torn.]
Revised Douay-Rheims	And you shall make the tunick of the ephod all of violet, In the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the outmost parts of garments, that it may not easily be broken.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall make the robe of the ephod all of blue. It shall have a hole for the head in its midst: it shall have a binding of woven work around its hole, as it were the hole of a coat of mail, that it not be torn.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make the robe of the ephod all of blue. And there shall be an opening in the top of it, in the midst thereof; and it shall have a binding of woven work round about the opening of it, hemmed on the edge so that it may not be torn.
Samaritan Pentateuch	And thou shalt make the robe of the ephod all [of] blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.
Updated Brenton (Greek)	And you shall make the full-length tunic all of blue. And the opening of it shall be in the middle having a fringe round about the opening, the work of the weaver, woven together in the joining of the same piece so that it might not tear.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The robe which goes with the ephod is to be made all of blue; With a hole at the top, in the middle of it; the hole is to be edged with a band to make it strong like the hole in the coat of a fighting-man, so that it may not be broken open.
Easy English	Other clothes for the priests Make the robe of the ephod completely out of blue cloth. Make a hole in the centre of the robe, for the priest's head. You must make a collar round this hole, and then it will not tear. priest

In the Bible, a priest was a man from the family of Aaron, Moses' brother. Aaron belonged to the tribe of Levi. God chose the men in this family to make sacrifices and offerings to God for the Israelites. The priests worked in the temple. In other nations, there were priests who worked for their false gods.

collar

part of your clothes that goes round your neck.

Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	"The robe that goes under the ephod is to be made entirely of blue wool. It is to have a hole for the head, and this hole is to be reinforced with a woven binding to keep it from tearing.
<i>The Message</i>	The Robe "Make the robe for the Ephod entirely of blue, with an opening for the head at the center and a hem on the edge so that it won't tear.
Names of God Bible	Other Clothes for Aaron and His Sons "Make the robe that is worn with the ephod entirely of violet material. Make an opening for the head in the center with a reinforced edge (like a leather collar [Hebrew meaning of "a leather collar" uncertain.]) all around it to keep it from tearing.
NIRV	More Clothes for the Priests "Make the outer robe of the linen apron completely out of blue cloth. In the center of the robe, make an opening for the head of the priest. Make an edge like a collar around the opening. Then it will not tear.
New Simplified Bible	»Make the robe that is worn with the ephod entirely of violet material. »Provide an opening for the head in the center with a reinforced edge like a leather collar all around it to keep it from tearing.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Under his vest Aaron must wear a robe of blue wool with an opening in the center for his head. Be sure to bind the material around the collar to keep it from raveling.
The Living Bible	"The ephod shall be made of blue cloth, with an opening for Aaron's head. It shall have a woven band around this opening, just as on the neck of a coat of mail, so that it will not fray.
New Berkeley Version	.
New Life Version	"Make the long piece of clothing all of blue. There will be an opening at its top in the center. Around the opening it will be sewed like the opening on heavy battle clothes, so it may not be torn.
New Living Translation	Additional Clothing for the Priests "Make the robe that is worn with the ephod from a single piece of blue cloth, with an opening for Aaron's head in the middle of it. Reinforce the opening with a woven collar[e] so it will not tear.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	"Tell the workmen to weave only purple cloth for the robe that is to be worn underneath the priest's sacred apron. It is to have an opening through which the priest can put his head. They must sew a border around this opening to keep the material from tearing.

Partially literal and partially paraphrased translations:

American English Bible	And you are also to make an undergarment [for him] that is entirely blue and reaches to his feet. The middle portion is to be a woven work that is coupled to the rest so it can't be torn;...
Beck's American Translation	.
Common English Bible	Instructions for other priestly clothing You will make the robe for the vest all of blue. The opening for the head should be in the middle of it. The opening should be reinforced by a woven binding, a strong border so that it doesn't tear.
New Advent (Knox) Bible	The tunic that goes with the mantle is to be made all of blue, and in the middle of it there is to be an opening for the head, with a woven border round it, such as is commonly put round the edges of garments, to prevent tearing.
Translation for Translators	Instructions for other clothes for the priests " <i>Tell the workmen</i> to use only blue <i>cloth</i> to make the robe that is to be worn underneath the priest's sacred apron. It is to have an opening through which <i>the priest</i> can put his head. They must sew a border around this opening, to keep the material from tearing.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Make the robe of the ephod entirely of violet material. Put a slit in its top, centered. It is to be reinforced with embroidery around the slit as if it were the slit in a coat-of-mail, so that it will not rip.
Ferrar-Fenton Bible	"Also make for the cape of the ephod loops of azure, and let there be eyelets at the middle of the edge; at the seam around it, made like the weaving for the eyelets of a coat of mail, so as not to tear away.
God's Truth (Tyndale)	And you shall make the tunicle unto the Ephod, altogether of Jacinth. And there shall be an hole for the head in the midst of it, and let there be a bond of woven work round about the collar of it (as it were the collar of a partlet) that it rend not.
HCSB	"You are to make the robe of the ephod entirely of blue yarn. There should be an opening at its top in the center of it. Around the opening, there should be a woven collar with an opening like that of body armor [Hb obscure] so that it does not tear.
International Standard V	Other Garments for the Priests "You are to make the robe of the ephod entirely of blue. There is to be an opening at its top, in the middle, with a woven binding around the opening like the opening of a coat of mail so that it cannot be torn.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	"And you will make the robe of the ephod totally of blue <i>yarn</i> . And the opening for his head will be in the middle of it; its opening will have an edge all around, the work of a weaver; it will be like the opening of a sturdy garment for it, so <i>that</i> it will not be torn.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	You will make the robe of the ephod entirely of blue fabric. It must have an opening for the head in the middle. The opening must have a woven edge round about so that it does not tear. This must be the work of a weaver.
Unlocked Literal Bible	.
Urim-Thummim Version	You will make the robe of the ephod entirely of blue. There will be an opening in the top of it and there comprises a woven border (similar to a collar) around the opening, and this will prevent it from tearing.
Wikipedia Bible Project	And you made the coat of the ephod entirely cyan. And the opening for the head will be within it. It will have a lip to it's opening around, made woven, it will be made as mail-armor, it will not rip.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011) .

Other Vestments.

The robe of the ephod^f you shall make entirely of violet material. It shall have an opening for the head in the center, and around this opening there shall be a selvage, woven as at the opening of a shirt, to keep it from being torn.

f. [28:31–35] Ex 39:20–25; Lv 8:9; Sir 45:10.

New English Bible—1970 .

New Jerusalem Bible .

'You will make the robe of the ephod entirely of violet-purple. In the centre it will have an opening for the head, the opening to have round it a border woven like the neck of a coat of mail, so that it will not get torn.

New RSV .

Revised English Bible—1989 .

Make the mantle of the ephod a single piece of violet stuff. Make an opening for the head in the middle of it. All round the opening there will be a hem of woven work, with an oversewn edge, to prevent it tearing.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(iii) "You are to make the robe for the ritual vest entirely of blue. It is to have an opening for the head in the middle. Around the opening is to be a border woven like the neck of a coat of mail, so that it won't tear.

exeGeses companion Bible

PATTERN FOR THE EPHOD MANTLE

And work the mantle of the ephod totally of blue.

And a mouth be in the top, in the middle:

with an edging of woven work

all around its mouth - as the mouth of a habergeon,

so that it not rip.

Hebraic Roots Bible .

Israeli Authorized Version .

Kaplan Translation

The Robe

Make the robe that is [worn under] the ephod completely out of sky-blue wool.

It shall have an opening for the head in the middle, and this opening shall have a woven border all around it, like there is around the head opening of a coat of mail.

[The neck] shall thus not be left open.

robe

Meil in Hebrew. Some say that it had sleeves (Raavad, Kley HaMikdash 9:3; Rabbenu Meyuchas; Siddur Rav Saadia Gaon, p. 271; cf. Rashi on Exodus 29:4) while others maintain that it was sleeveless (Yad, Kley HaMikdash 9:3; Midrash HaGadol; cf. Josephus, Antiquities 3:7:4).

According to many, the meil was a closed robe that was slipped over the head (Rashi; Rashbam; Rabbenu MeYuchas). It was woven as a single garment without seams (Josephus, Wars 5:5:7), and had an opening parted along the chest and back for the head (Antiquities 3:7:4). Others say that it was a simple robe, open down the front (Saadia).

Others, however, maintained that it was open in front like a large sleeveless cape, and only closed at the neck (Ramban; Lekach Tov; see Avraham ben HaRambam).

According to another opinion, the meil was a long rectangular piece of cloth with a hole in the middle for the head, very much like a long tallith katan (Ralbag; Tifereth Yisrael, Kelelay Bigdey Kodesh). According to some, it hung

in front and back (ibid.), while others maintain that it hung on both sides (Radbaz on Yad, Kley HaMikdash 9:3).

The meil came down to the priest's feet (Josephus, Antiquities 3:7:4; Wars 5:5:7; Philo, De Vida Musa 2:118-121).

worn under

(Rashi; Midrash HaGadol; Yad, Kley HaMikdash 10:3).

completely out of...

(Rashi; Radak, Sherashim; Zevachim 88b). Or, 'woven in one piece' (cf. Targum Yonathan; Josephus Wars 5:5:7).

not be left open

(Rashbam; Chizzkuni). Or, 'so that it not be torn' (Rashi). Or, 'Do not tear it,' implying a negative commandment (Yoma 72a; Yad, Kley HaMikdash 9:3).

The Scriptures 2009

“And you shall make the robe of the shoulder garment all of blue.

“And the opening for his head shall be in the middle of it, a woven binding all around its opening, like the opening in a scaled armour, so that it does not tear.

Tree of Life Version

.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL MAKE THE FULL-LENGTH TUNIC ALL OF BLUE.
AND THE OPENING OF IT SHALL BE IN THE MIDDLE HAVING A FRINGE
ROUND ABOUT THE OPENING, THE WORK OF THE WEAVER, WOVEN
TOGETHER IN THE JOINING OF THE SAME PIECE THAT IT MIGHT NOT BE
TORE.

Awful Scroll Bible

They are to have made the robe of the ephod entirely violet. The opening on its top is to be in the middle, and its rim being a woven work around the hole, as a hole of a corselet - was it to be torn?

Charles Thomson OT
Concordant Literal Version

.
You will make the robe of the vestment wholly of blue;
and there will come to be a slit for his head in its midst. A hem shall be around its slit, a handiwork of a weaver; as the slit of a coat of mail shall it be to it, so that it not be torn.

Darby Translation
exeGeses companion Bible
Orthodox Jewish Bible

.
And thou shalt make the Me'il HaEphod all of turquoise wool.
And there shall be a head opening in the top of it, in the middle thereof; it shall have a border of artistic embroidery around the head opening of it, like the head opening of a coat of mail; that it be not torn.

Rotherham's *Emphasized B.*

And thou shalt make the robe of the ephod wholly of blue; and the opening for his head shall be in the midst thereof,—||a border|| shall there be to the opening thereof round about the work of a weaver, <like the opening of a coat of mail> shall there be to it, it must not be rent.

Third Millennium Bible

.

Expanded/Embellished Bibles:

The Amplified Bible

“And you shall make the robe of the ephod [I.e. the robe worn underneath the ephod.] all of blue. There shall be an opening at its top in the center [for the head], with a binding of woven work around the opening, like the opening in a coat of armor, so that it will not tear or fray.

The Expanded Bible

“Make the outer robe to be worn under the holy vest [^Lof the ephod], using only blue cloth [^Lall of blue]. Make a hole [an opening] in the center for Aaron's [^Lthe] head, with a woven collar with an oversewn edge [^Llike a coat of mail; ^Cthe Hebrew is obscure] around the hole [opening] so it will not tear.

Kretzmann's Commentary

Verses 31-43

The Garments Proper

And thou shalt make the robe of the ephod, the robe of office, on which the ephod was fastened, all of blue, of the hyacinth-colored material which reminded them of the heavenly origin and character of the high-priestly office. This outer garment reached to the knees, leaving the skirts of the inner garment in plain sight.

And there shall be an hole in the top of it, in the midst thereof; it shall have a binding of woven work, a sort of tape or heavy border, round about the hole of it, as it were the hole of an habergeon, of a linen shirt worn by soldiers, that it be not rent.

Syndein/Thieme
The Voice

Make the robe worn under the vest blue. Make a hole for the head in the center of it. Form a collar around the hole by lining it with an extra layer of woven material so it will not tear.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall make the robe of the ephod completely of blue wool.

the robe of the ephod: upon which the ephod is placed as a belt.

completely of blue wool: Heb. תָּלַקְתָּ לִּילָךְ. All of it [the robe] was blue, without any other kind [of color or material] combined with it.

Its opening at the top shall be turned inward; its opening shall have a border around it, the work of a weaver. It shall have [an opening] like the opening of a coat of armor; it shall not be torn.

Its opening at the top: Heb. וְשֵׁאֵר יָפִי The opening of the robe at its top; that is the opening of the collar.

shall be turned inward: Heb. וְכֻתֵּב; folded inward. As the Targum [Onkelos] renders: לִיָּכָּה; folded inward, so that its fold should be a border for it. It was woven, not [sewn] with a needle.

like the opening of a coat of armor: We learn [here] that their coats of armor had the opening folded inward [i.e., like a coat of mail].

it shall not be torn: [i.e.,] in order that it would not be torn, and the one who tears it transgresses a negative commandment, for this is [counted] in the number of the negative commandments in the Torah. Likewise, "and the choshen will not move" (verse 28), and likewise, "they shall not be removed from it" (Exod. 25:15), mentioned regarding the poles of the ark. -[from Yoma 72a]

The Geneva Bible
Kaplan Translation
NET Bible®

"You are to make the robe⁴² of the ephod completely blue. There is to be an opening⁴³ in its top⁴⁴ in the center of it, with an edge all around the opening, the work of a weaver,⁴⁵ like the opening of a collar,⁴⁶ so that it cannot be torn.⁴⁷

^{42tn} The מִעֵינָה (m'yēnā), according to S. R. Driver (Exodus, 307), is a long robe worn over the ephod, perhaps open down the front, with sleeves. It is made of finer material than ordinary cloaks because it was to be worn by people in positions of rank.

^{43tn} Heb "mouth" or "opening" (פִּי, pī; in construct).

^{44tn} The "mouth of its head" probably means its neck; it may be rendered "the opening for the head," except the pronominal suffix would have to refer to Aaron, and that is not immediately within the context.

^{45tn} Or "woven work" (KJV, ASV, NASB), that is, "the work of a weaver." The expression suggests that the weaving was from the fabric edges itself and not something woven and then added to the robe. It was obviously intended to keep the opening from fraying.

^{46tn} The expression אֶרְתֵּחַ יָפִי (k'yfi takhra') is difficult. It was early rendered "like the opening of a coat of mail." It occurs only here and in the parallel 39:23. Tg. Onq. has "coat of mail." S. R. Driver suggests "a linen corselet," after the Greek (Exodus, 308). See J. Cohen, "A

Samaritan Authentication of the Rabbinic Interpretation of *kephi tahra'*," VT 24 (1974): 361-66.

^{47th} The verb is the Niphal imperfect, here given the nuance of potential imperfect. Here it serves in a final clause (purpose/result), introduced only by the negative (see GKC 503-4 §165.a).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) the cloak of the ephod entirely of blue, and a mouth for his head will exist in his midst, a lip will exist (for) his mouth all around, a work of braiding, he will exist (for) him like the mouth of a collar, he will not be torn,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version

Other Priestly Garments

You shall make the robe of the ephod completely blue. There shall be a hole at the top of it, in the middle of it. Around its opening it shall have a binding of woven work, like the opening of a coat of mail, so that it will not be torn.

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 the upper robe of the ephod completely of blue, and the opening for its head has been in its midst, a border is to its opening round about, work of a weaver, as the opening of a habergeon there is to it; it is not rent.

The gist of this passage:

31-32

Exodus 28:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʾêth (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

Exodus 28:31

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
m ^ē l (לִמְעַל) [pronounced m ^ē GEEL]	robe, upper coat or cloak	masculine singular construct	Strong's #4598 BDB #591
'êphod/êphôwd (דּוּפָא/דִּפְא) [pronounced ay-FOHD]	priestly garment, shoulder-cape or mantle, outer garment; transliterated ephod	masculine singular noun with the definite article	Strong's #646 BDB #65
kâlîyl (לִילָךְ) [pronounced kaw-LEEL]	the whole, the entirety; altogether [as an adverb]	Adjective/substantive; also used as an adverb	Strong's #3632 BDB #483
tekêleth (תְּלַחַת) [pronounced tek-AY-lehth]	violet, violet thread, violet fabric, purple stuff; translated blue by KJV	feminine singular noun	Strong's #8504 BDB #1067

Translation: You will make the coat for the ephod—the whole [of it] violet.

There is a coat to be made for the ephod. This robe apparently goes under the ephod? That seems reasonable to me; so it is not what we would understand to be a coat (which we normally put over everything else). All that we have been describing would go over this coat.

Exodus 28:31 You will make the coat for the ephod—the whole [of it] violet. (Kukis mostly literal translation)

Here we have a problem with the colors—blue represents the heavens and violet represent royalty and we are not certain which color is referred to here. This robe was worn under the ephod.

Exodus 28:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^ē (or v ^ē) (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 masculine singular, Qal perfect	Strong's #1961 BDB #224
peh (פֶּה) [pronounced peh]	mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end	masculine singular construct	Strong's #6310 BDB #804
rô'sh (רֶשֶׁת אוֹר שֶׁאֵר) [pronounced rohsh]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
b ^ē (בְּ) [pronounced b ^{ēh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88

Exodus 28:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâvek ^e (תָּוֶק) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8432 BDB #1063

Translation: [There] will be an opening for the head in the center [lit., *its midst*].

We are talking about the overcoat here (I should call it an *undercoat*), and there will be a hole in it for the head. This sounds very much like a poncho.

Exodus 28:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâphâh (שָׂפָה) [pronounced <i>saw-FAWH</i>]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular noun	Strong's #8193 BDB #973
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

The verb here is a masculine singular, meaning *border* above is not the subject of the verb.

lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6310 BDB #804
çâbîyb (בִּיבֹּב) [pronounced <i>saw^b-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
ma'âseh (מַעֲשֶׂה) [pronounced <i>mah-ğa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
'ârag (אַרָּג) [pronounced <i>aw-RAHG</i>]	<i>weaver; figuratively, intrigue</i>	Qal active participle	Strong's #707 BDB #70

This is the first use of this word in the Old Testament.

Translation: A collar [lit., *edge*] will be [stitched into] the opening—the work of a weaver—...

The reference to the edge I believe refers to the hole cut into this *undercoat* needs to have a collar sewn into it as a part of it. This needs to be a professional job. This might be more of a collar like we would see on a tee shirt as opposed to a dress shirt.

Exodus 28:32c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
tachărâh (אַחֲרַת) [pronounced tahkh-ahr-AW]	<i>breastplate; a [linen] corselet (which has been found in Egypt); possibly, a coat of mail, corselet, habergeon</i>	masculine singular noun	Strong's #8473 BDB #1065
This word denotes a military garment strongly and thickly woven and covered with mail around the neck and breast. Is this a synonym for <i>the ephod</i> ?			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...it will be for it as an opening in the [linen] corselet,...

There is an opening in this undercoat, which is possibly called a tachărâh (אַחֲרַת) [pronounced tahkh-ahr-AW] here. That may be the Hebrew name for what we are describing here. I have been calling this an *undercoat* or a *poncho*. The ECB calls this an *ephod mantle* (or just a *mantle*).

Exodus 28:32d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (אֵל or אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qâra' (עָרַק) [pronounced kaw-RAHG]	<i>to tear, to be born</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7167 BDB #902

Translation: ...[so that] it will not be torn.

The collar is stitched into the hole for the head to keep the undercoat from being torn.

Exodus 28:32 [There] will be an opening for the head in the center [lit., *its midst*]. A collar [lit., *edge*] will be [stitched into] the opening—the work of a weaver—it will be for it as an opening in the [linen] corselet, [so that] it will not be torn. (Kukis mostly literal translation)

The way this garment is to be sewn is to preclude the tearing (or cutting?) of a hole for the head; the material will not be torn. All of this is to be professionally done.

Exodus 28:31–32 You will make the coat for the ephod—the whole [of it] violet. [There] will be an opening for the head in the center [lit., *its midst*]. A collar [lit., *edge*] will be [stitched into] the opening—the work of a weaver—it will be for it as an opening in the [linen] corselet, [so that] it will not be torn. (Kukis mostly literal translation)

Exodus 28:31–32 You will also make a violet-dyed coat for the ephod. You will make an opening for the head in the center; and a collar will be professionally sown at this opening. This is so that the opening for the priest's head will not be torn. (Kukis paraphrase)

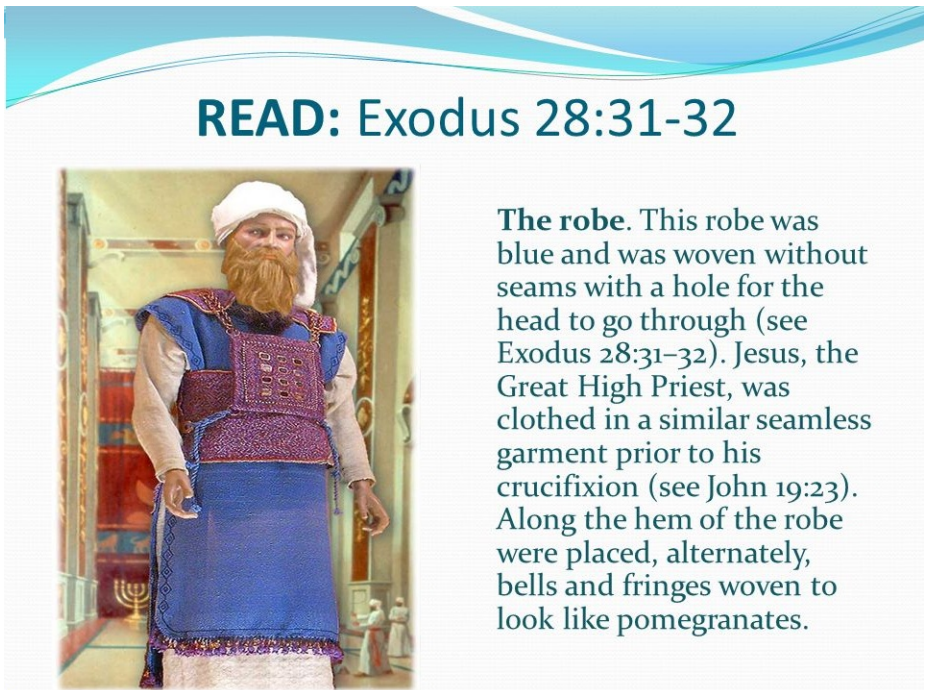
Exodus 28:31–32 (a graphic); from [Slide Player](#); accessed January 7, 2021.

Considering this passage with what follows (including the parallel passage in Exodus 39), it is not really clear about there being sleeves or openings for the arms on this robe. Perhaps inherent in the term *robe*, *tunice* is the idea of sleeves or armholes. Despite having a great deal of detail on a number of things, this particular item appears to be missing. I have seen some robes for Catholic priests which look more like a poncho than what we see as a robe. I do not know if that is what the priest wore. However, there is the practical consideration that the priest had to have full use of his hands and arms, given his various duties.



Now, Moses has been shown a model of some sort on the mountain, when God spoke to him. The exact nature of this is not given to us. God could have shown Moses a scale model of the Tabernacle; God could have created a full-sized holograph for Moses to walk around and inspect. God could have made it possible to see in his mind's eye exactly what was required.

In any case, this gives me two logical options: (1) the term *mē'yl* (מֵעַל) [pronounced *mē'GEEL*] (which means, *robe*, *upper coat* or *cloak*) contains within it the concept of sleeves or armholes. Strong's #4598 BDB #591. (2) God also showed Moses some sort of model of the priest clothing. Exodus 39 (the chapter in which all of this stuff is made) is less detailed than this chapter. So we do not find a verse, *and Moses reminded them to make sleeves for the robe*. I don't mean to be obsessive about such things, but I have a mind that just naturally considers such things, even if not referenced in the Scriptures.



Robe for the High Priest (a graphic); from **Rocks and Minerals**; accessed January 9, 2021.

And you have made along his hems pomegranates of violet and purple and a dye of scarlet; upon his hems around and bells of gold in their midst. A bell of gold and a pomegranate, a bell of gold and a pomegranate upon hems of the robe round about.

Exodus
28:33–34

Along its hem you will make pomegranates of violet, purple and scarlet [dyes]; and around the hem [you will place] golden bells between them: a golden bell, a pomegranate, a golden bell [and another] pomegranate—along the hem of the robe [all] around.

Along the hem you will sew on pomegranates of violet, purple and scarlet; and you will also place golden bells between them, so that you alternate a bell with a pomegranate all the way around.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have made along his hems pomegranates of violet and purple and a dye of scarlet; upon his hems around and bells of gold in their midst. A bell of gold and a pomegranate, a bell of gold and a pomegranate upon hems of the robe round about.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt make on the lower part of it pomegranates of hyacinth, and purple, and vermillion upon its lower part round about, with bells of gold between them round about. A golden bell and a pomegranate; a golden bell and a pomegranate upon the lower part of the robe round about.
Targum (Pseudo-Jonathan)	And thou shalt make upon the hem of it pomegranates of hyacinth, and purple, and crimson, upon its hem, round about, and bells of gold among them round about. A golden bell, and a pomegranate of hyacinth and crimson; a golden bell, and a pomegranate of hyacinth and crimson upon the border of the robe round about; their number, seventy and one.
Revised Douay-Rheims	And beneath at the feet of the same tunick round about, you shall make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between: So that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	On its hem you shall make pomegranates of blue, and of purple, and of scarlet, around its hem; and bells of gold between and around them: a golden bell and a pomegranate, a golden bell and a pomegranate, around the hem of the robe.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And on the hem of it you shall make pomegranates of blue and of purple and of scarlet round about the hem thereof; and bells of gold shall be between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe round about.
Samaritan Pentateuch	And [beneath] upon the hem of it thou shalt make pomegranates [of] blue, and [of] purple, and [of] scarlet, and of twinned linen round about the hem thereof; and bells of gold between them round about:

Updated Brenton (Greek) A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. Vv. 34–35 in the Samaritan Pentateuch.
 And under the fringe of the robe below you shall make as it were pomegranates of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen spun, under the fringe of the robe round about: golden pomegranates of the same shape, and bells round about between these. A bell by the side of a golden pomegranate, and flower-work on the fringe of the robe round about.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And round the skirts of it put fruits in blue and purple and red, with bells of gold between;
Easy English	A gold bell and a fruit in turn all round the skirts of the robe. Make pomegranates out of blue, purple and red material. Fix them to the lower edge of the robe, with gold bells between them. Fix a bell, then a pomegranate, a bell, then a pomegranate round the whole lower edge of the robe. pomegranate A tree. It grows in hot countries. Also, pomegranate is the name for the round fruit that comes from this tree. The fruit contains many small seeds. purple A dark colour that is between blue and red. Purple was the most expensive colour in ancient times. Often kings and important people used purple.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Use blue, purple, and red yarn to make cloth pomegranates. Hang these pomegranates around the bottom edge of the robe, and hang gold bells between the pomegranates. So around the bottom edge of the robe there should be bells and pomegranates. There should be a bell following each pomegranate.
God's Word™	.
Good News Bible (TEV)	All around its lower hem put pomegranates of blue, purple, and red wool, alternating with gold bells.
The Message	For the edge of the skirts make pomegranates of blue, purple, and scarlet material all around and alternate them with bells of gold—gold bell and pomegranate, gold bell and pomegranate—all around the hem of the robe.
Names of God Bible	.
NIRV	Make pomegranates out of blue, purple and bright red yarn. Sew them around the hem of the robe. Sew gold bells between them. Sew a gold bell between every two pomegranates all around the hem of the robe.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Along the hem of the robe weave pomegranates of blue, purple, and red wool with a gold bell between each of them.
The Living Bible	The bottom edge of the ephod shall be embroidered with blue, purple, and scarlet pomegranates, alternated with gold bells.
New Berkeley Version	.
New Life Version	Make pomegranates of blue and purple and red cloth to put all around the bottom of this clothing. And put bells of gold between them. Put a gold bell and a pomegranate, then a gold bell and a pomegranate, all the way around the bottom of this clothing.

New Living Translation	Make pomegranates out of blue, purple, and scarlet yarn, and attach them to the hem of the robe, with gold bells between them. 4 The gold bells and pomegranates are to alternate all around the hem.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	At the lower edge on the robe, they must fasten decorations that look like pomegranate fruit. They must be woven from blue, purple, and red yarn. Between each of these decorations, they must fasten a tiny gold bell.

Partially literal and partially paraphrased translations:

American English Bible	The middle portion is to be a woven work that is coupled to the rest so it can't be torn; then along the bottom hem, there are to be blossoming pomegranates all around that are woven from blue [thread], purple [yarn], scarlet [cloth], and fine-spun linen, surrounded by pomegranates and bells of gold in between. And between the gold pomegranates, there are to be bells and a flowered work along the hem. V. 32 is included for context.
Beck's American Translation	.
Common English Bible	On its lower hem add pomegranates made of blue, purple, and deep red yarns all around the lower hem, with gold bells between the pomegranates all around it. 34 A gold bell and a pomegranate should alternate all around the lower hem of the robe.
New Advent (Knox) Bible	Underneath, round the skirt of this tunic, thou shalt hang ornaments of blue thread and purple, and of scarlet twice-dyed, pomegranate-shaped, with bells between them; a golden bell, then a pomegranate, then another golden bell, then another pomegranate.
Translation for Translators	At the lower edge on the robe, they must fasten <i>decorations that look like</i> pomegranate fruit. They must be <i>woven from</i> blue, purple, and red yarn/thread. Between each of these decorations, they must fasten a tiny gold bell.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Beneath, on its hem, make pomegranates of violet, deep purple, and crimson, all around its hem, and golden bells between them all around it.	
	Alternate the golden bells with the pomegranate on the hem all around it.	The original Hebrew repeats this phrase twice for poetic effect.
Ferrar-Fenton Bible	"Also make upon the hem pomegranates of azure, and purple, and blue, and red, on the hems around, and bells of gold beside them around; a bell of gold and a pomegranate, upon the hem of the cape around.	
God's Truth (Tyndale)	And beneath upon the hem, you shall make pomegranates of Jacinth, of scarlet, and of purple round about the hem, and bells of gold between them round about: that there be ever a golden bell and a pomegranate, a golden bell and a pomegranate round about upon the hem of the tunicle.	
HCSB	.	
International Standard V	On its hem you are to make blue and purple and scarlet pomegranates, all around the skirt, with gold bells between them all the way [The Heb. lacks the way] around. You are to have a gold bell and a pomegranate, then [The Heb. lacks then] a gold bell and a pomegranate, on the hem of the robe all the way [The Heb. lacks the way] around it.	
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	.
Wikipedia Bible Project	And you made its fringes pomegranates of cyan and magenta and second-weave--- on its fringes around, and gold bells within them, around. Gold bell and pomegranate, gold bell and pomegranate, on the fringes of the coat, around.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You shall decorate the lower hem with pomegranates of purple wool, violet shade and red, crimson wool, and fine twined linen, and you shall fit gold bells between: gold bells and pomegranates will be alternately all around the lower hem of the robe.
The Heritage Bible	And you shall make upon its hem pomegranates, blue, and of purple, and of bright crimson, upon its hem all around; and bells of gold centered between them all around; A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	On its hem make pomegranates of violet, purple, and scarlet stuff, with golden bells between them, a golden bell and a pomegranate alternately the whole way round the hem of the mantle.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And on the drape, work pomegranates of blue and of purple and of scarlet around the drape; and bells of gold among and around them - a golden bell and a pomegranate a golden bell and a pomegranate around the drape of the mantle.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	On the bottom [of the robe], place pomegranates made of sky-blue, dark red, and crimson wool, all along its lower border. In between [these pomegranates] all around, there shall be gold bells. Thus, there shall be a gold bell and a pomegranate, a gold bell and a pomegranate, all around the lower edge of the robe.
	pomegranates Hollow spheres in the shape of pomegranates (Rashi; Zevachim 88b). Josephus, however, states that the 'pomegranates' here were pomegranate-colored threads or fringes (Antiquities 3:7:4). In the Talmud it is debated as to whether there were 72 or 36 such pomegranates (Zevachim 88b). Other sources indicate that there were 70 (Lekach Tov; Zohar 3:203a,b).
	In between So that the bells and pomegranates alternated all around the bottom of the meil (Rashi; Chizzkuni; cf. Josephus, Antiquities 3:7:4). Others say that the

bells were inside the hollow pomegranates (Ramban; Bachya; cf. Ibn Ezra; Tosefoth Yom Tov, Kanim 3:6). Josephus apparently holds that the bells were hung from the 'pomegranates' (Wars 5:5:7), but in a special manner so that the two alternated (Antiquities 3:7:4).

The Scriptures 1998 .

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .

Awful Scroll Bible

On its skirt they are to have made pomegranates of violet, magenta, crimson, and scarlet, around on the skirt; and bells of gold between them, on around, even a gold bell and a pomegranate, a gold bell and a pomegranate, on the skirt of the robe on around.

Charles Thomson OT .

Concordant Literal Version

Then on its skirts you will make pomegranates of blue, purple, double-dipped crimson and corded cambric on its skirts round about, and bells of gold in their midst round about, a bell of gold and a pomegranate, a bell of gold and a pomegranate, on the skirt of the robe round about.

Darby Translation .

exeGeses companion Bible .

Orthodox Jewish Bible

And beneath upon the hem of it thou shalt make pomegranates of turquoise, and of purple, and of scarlet, around the hem thereof; and bells of zahav between them round about:

A bell of zahav and a pomegranate, a bell of zahav and a pomegranate, upon the hem of the Me'il round about.

Rotherham's *Emphasized B.* .

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

"Make the outer robe ·to be worn under the holy vest [^L of the ephod], ·using only blue cloth [^L all of blue]. Make ·a hole [an opening] in the center for ·Aaron's [^L the] head, with a woven collar ·with an oversewn edge [^L like a coat of mail; ^C the Hebrew is obscure] around the ·hole [opening] so it will not tear.

Kretzmann's Commentary

And beneath, upon the hem of it, thou shalt make pomegranates, ornaments of that shape, of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about, which gave forth a musical tinkle as the high priest walked and the skirts of this garment swung back and forth.

A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about, the two ornaments fastened alternately.

Syndein/Thieme .

The Voice

Embroider pomegranates out of the blue, purple, and scarlet *thread* and attach them to the hem of the robe. *Fashion* bells out of gold, and place them all around the hem between the pomegranates. Use an alternating pattern: bell, pomegranate, bell, pomegranate, *and so on*.

Bible Translations with Many Footnotes:

The Complete Tanach

And on its bottom hem you shall make pomegranates of blue, purple, and crimson wool, on its bottom hem all around, and golden bells in their midst all around.

pomegranates: They were round and hollow, like a sort of pomegranate, shaped like hens' eggs.

and golden bells: Heb. בִּקְהָז יִזְמְעֻפוּ. [Golden] bells with the clappers inside them.

in their midst all around: [i.e.,] between them all around. [Meaning] between two pomegranates, one bell was attached and suspended on the bottom hem of the robe.

A golden bell and a pomegranate, a golden bell and a pomegranate, on the bottom hem of the robe, all around.

A golden bell and a pomegranate: A golden bell and a pomegranate beside it.

The Geneva Bible
Kaplan Translation
NET Bible®

.
.
You are to make pomegranates⁴⁸ of blue, purple, and scarlet all around its hem⁴⁹ and bells of gold between them all around. The pattern is to be⁵⁰ a gold bell and a pomegranate, a gold bell and a pomegranate, all around the hem of the robe.

^{48sn} This must mean round balls of yarn that looked like pomegranates. The fruit was very common in the land, but there is no indication of the reason for its choice here. Pomegranates are found in decorative schemes in Ugarit, probably as signs of fertility. It may be that here they represent the blessing of God on Israel in the land. The bells that are between them possibly have the intent of drawing God's attention as the priest moves and the bells jingle (anthropomorphic, to be sure), or that the people would know that the priest was still alive and moving inside. Some have suggested that the pomegranate may have recalled the forbidden fruit eaten in the garden (the gems already have referred to the garden), the reason for the priest entering for atonement, and the bells would divert the eye (of God) to remind him of the need. This is possible but far from supportable, since nothing is said of the reason, nor is the fruit in the garden identified.

^{49tn} The text repeats the idea: "you will make for its hem...all around its hem."

^{50tn} The words "the pattern is to be" are not in the Hebrew text, but are supplied in the translation for clarity and for stylistic reasons.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will (make) upon his hems pomegranates of blue and purple and kermes of scarlet, upon his hems all around, and bells of gold in their midst all around, bells of gold and pomegranates, bells of gold and pomegranates are upon the hems of the cloak all around,...

Charles Thomson OT And underneath the lower border of this robe thou shalt make clusters as of a blooming pomegranate of blue and purple and scarlet yarn and cotton thread. Under the border of this robe round about thou shalt make clusters all of the same appearance and golden bells between them round about: by a cluster a golden bell with a running branch on the border of the robe round about; so that when Aaron officiateth the sound of him may be heard as he goeth into the sanctuary before the Lord, or cometh out; that he may not die. V. 35 is included for context.

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

“And you have made on its hem pomegranates of blue, and purple, and scarlet, on its hem round about, and bells of gold in their midst round about; a bell of gold and a pomegranate, a bell of gold and a pomegranate are on the hems of the upper robe round about.

The gist of this passage:
 33-34

Exodus 28:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘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 (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
shûwl (שׁוּל) [pronounced <i>shool</i>]	<i>hem [of a skirt] [of a robe]; figuratively, of God's train, city as woman, ignominy, defilement</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #7757 BDB #1002
rimmôwn (רִמּוֹן) [pronounced <i>rihm-MOHN</i>]	<i>pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates</i>	masculine plural construct	Strong's #7417 BDB #941
tekêleth (תְּכֵלֶת) [pronounced <i>tek-AY-leth</i>]	<i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>	feminine singular noun	Strong's #8504 BDB #1067
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’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
tôlâ'/tôlê'âh/tôla'ath (תֵּלַת/תֵּלֵת/תֵּלֵת) [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 with the definite article	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

Translation: Along its hem you will make pomegranates of violet, purple and scarlet [dyes];...

There is to be embroidery work done on the hem of the undercoat. They were to put pomegranates all around the hem, but using the colors violet, purple and scarlet, which are all royal colors.

Exodus 28:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
shûwl (שׁוּל) [pronounced <i>shool</i>]	<i>hem [of a skirt] [of a robe]; figuratively, of God's train, city as woman, ignominy, defilement</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #7757 BDB #1002
çâbîyb (בִּיבִי) [pronounced <i>saw^b-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
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
pa‘ămôn (פְּאֵמֹן) [pronounced <i>pah-ğum-ONE</i>]	<i>bell (s)</i>	masculine plural construct	Strong's #6472 BDB #822
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תְּוֶכֶּה) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תְּוֶכֶּה. With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
çâbîyb (בִּיבִי) [pronounced <i>saw^b-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: ...and around the hem [you will place] golden bells between them:...

Bells would be placed between the pomegranates.

Exodus 28:33 Along its hem you will make pomegranates of violet, purple and scarlet [dyes]; and around the hem [you will place] golden bells between them:... (Kukis mostly literal translation)

The hem of the priests' clothing was to be quite colorful and decorative.

Exodus 28:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pa'āmôn (פֶּאֱמֹן) [pronounced pah-ġum-ONE]	bell (s)	masculine singular construct	Strong's #6472 BDB #822
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
rimmôwn (רִמְמוֹן) [pronounced rihm-MOHN]	pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates	masculine singular noun	Strong's #7417 BDB #941
pa'āmôn (פֶּאֱמֹן) [pronounced pah-ġum-ONE]	bell (s)	masculine singular construct	Strong's #6472 BDB #822
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
rimmôwn (רִמְמוֹן) [pronounced rihm-MOHN]	pomegranate; pomegranate tree; ornaments in the temple shaped like pomegranates	masculine singular noun	Strong's #7417 BDB #941
ʿal (עַל) [pronounced ġah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
shûwl (שׁוּל) [pronounced shool]	hem [of a skirt] [of a robe]; figuratively, of God's train, city as woman, ignominy, defilement	masculine plural construct	Strong's #7757 BDB #1002
m ^e ʿîyl (מִעֵיִל) [pronounced m ^e ĠEEL]	robe, upper coat or cloak	masculine singular noun with the definite article	Strong's #4598 BDB #591
ġâbîyb (בִּיבָס) [pronounced saw ^b -VEE ^b V]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition	Strong's #5439 BDB #686

Translation: ...a golden bell, a pomegranate, a golden bell [and another] pomegranate—along the hem of the robe [all] around.

They were to alternate a bell with a pomegranate all the way around the hem.

Exodus 28:34 ...a golden bell, a pomegranate, a golden bell [and another] pomegranate—along the hem of the robe [all] around. (Kukis mostly literal translation)

I am not certain at this time what the significance is of the bell or the pomegranate. The repetition means that these two objects would alternate on the hem of the robe.

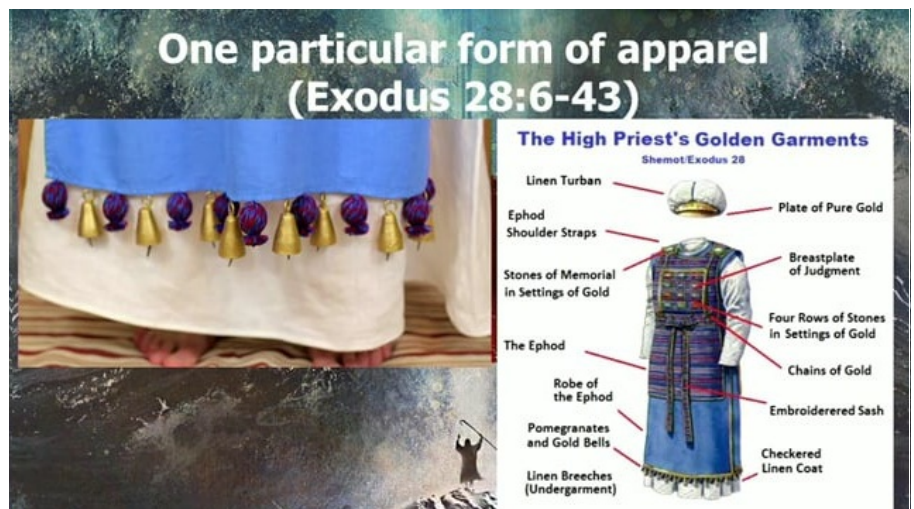


Pomegranates and Golden Bells (photo of a mockup); from [Redeemer of Israel](#); accessed January 9, 2021. I would have assumed that the *pomegranates* would have been red rather than purple.

The Bells and the Pomegranates at the Hem (a graphic); from [Clayton TV](#); accessed August 17, 2019.

At the hem of the cloak or outer coat there were to be pomegranates and bells, alternating. The pomengranates apparently are made from some sort of cloth and the bells from gold.

We are told that the bells made is possible for the Lord to hear Aaron (or the High Priest) when he would walk about in the Tabernacle.



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 28:33–34 Along its hem you will make pomegranates of violet, purple and scarlet [dyes]; and around the hem [you will place] golden bells between them: a golden bell, a pomegranate, a golden bell [and another] pomegranate—along the hem of the robe [all] around. (Kukis mostly literal translation)

Exodus 28:33–34 Along the hem you will sew on pomegranates of violet, purple and scarlet; and you will also place golden bells between them, so that you alternate a bell with a pomegranate all the way around. (Kukis paraphrase)

Dr. Thomas Constable: *Some interpreters have felt pomegranates and bells represented fruitfulness and joy. Others have seen them as representing the fruits and gifts of God's Spirit.*¹⁷

¹⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus 28:31–35.

Dr. Peter Pett: *The pomegranates, like the bread of the presence, probably spoke of the fruitfulness of the land that God intended to give them. Pomegranates are often mentioned with this in mind (Num. 13:23; Num. 20:5; Deut. 8:8; see also Song of Songs. 4:13; Song of Songs. 6:11; Song of Songs. 7:12; Joel 1:12; Haggai 2:19) and may have been seen as especially suitable for depiction on the robe, possibly matching the shape of the bells (round metal ones with a piece of metal inside to make the noise). Thus they may have been intended in the eyes of the people to indicate their request for the fruitfulness of the land.*

Pett continues: *Others have suggested that God may have intended the pomegranates and bells on the hem of the robe to remind the Israelites of the declaration of God's commandments, the pomegranate being possibly a symbol of the spiritually nourishing quality of God's Word and the bells a warning that they should be heeded (compare Proverbs 25:11; Psalm 19:8-11; Deut. 8:3). Or there is the view that the bells were a symbol of the sounding or proclamation of God's Word through testimony, the priest being the teacher of God's word par excellence. The problem with these latter is that while the principles are good, they are rather remote from what is being described, and are nowhere else directly so connected with such ideas. Nor do they explain why their lack in this particular place should be particularly worthy of death.*¹⁸

This verse answers the question, *why the bells?*

And he is upon Aaron to minister and has been heard his sound in his going in unto the holy place and in his coming out; and he will not die.

Exodus
28:35

And it will be [when] Aaron ministers [in the Tabernacle] and his sound has been heard when he goes into the holy place and when he comes out; so that he will not die [in the Tabernacle without this being known].

The bells are an alarm system to protect Aaron when he ministers in the Tabernacle. When he goes into the holy place, the bells will ring and he will be heard; similarly, he will be heard when he leaves; so that he will not be struck dead by God, and his body left inside of the Tabernacle for a long time.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And he is upon Aaron to minister and has been heard his sound in his going in unto the holy place and in his coming out; and he will not die.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And it shall be upon Aharon to minister, and its voice shall be heard in his entering into this sanctuary before the Lord, and in his coming out., that he shall not have died.
Targum (Pseudo-Jonathan)	And it shall be a vestment upon Aharon to minister, and its voice shall be heard at the time that he hath entered the holy place before the Lord, and at the time that he cometh out, that he die not by the flaming fire.
Revised Douay-Rheims	And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goes in and comes out of the sanctuary, in the sight of the Lord, and that he may not die.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	It shall be on Aaron to minister: and its sound shall be heard when he goes in to the holy place before Mar-Yah, and when he comes out, that he not die.

¹⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus 28:31–35.

V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And it shall be upon Aaron when he ministers; and its sound shall be heard when he enters the holy place before the LORD and when he comes out, that he may not die.
Samaritan Pentateuch	And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy [place] before the LORD, and when he cometh out, that he die not.
Updated Brenton (Greek)	And the sound of Aaron shall be audible when he ministers, as he goes into the sanctuary before the Lord, and as he goes out, that he die not.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Aaron is to put it on for his holy work; and the sound of it will be clear, when he goes into the holy place before the Lord, and when he comes out, keeping him safe from death.
Easy English	Aaron must wear the robe when he works as God's servant. The bells will make a sound when he goes into the Holy Place. And they will make a sound when he comes out. So he will not die. holy place a special place where people worship God (or a false god).
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Aaron will wear this robe when he serves as a priest. The bells will ring as Aaron goes into the Holy Place to stand before the LORD, and the bells will ring as he leaves the Holy Place. This way Aaron will not die..
God's Word™	.
Good News Bible (TEV)	Aaron is to wear this robe when he serves as priest. When he comes into my presence in the Holy Place or when he leaves it, the sound of the bells will be heard, and he will not be killed.
The Message	Aaron has to wear it when he does his priestly work. The bells will be heard when he enters the Holy Place and comes into the presence of God, and again when he comes out so that he won't die.
Names of God Bible	Aaron must wear it when he serves as priest. The sound of the bells must be heard when he comes into and goes out of Yahweh's presence in the holy place so that he won't die.
NIRV	Aaron must wear the robe when he serves as priest. The bells will jingle when he enters the Holy Room while he is serving the Lord. And they will jingle when he goes out. Then he will not die.
New Simplified Bible	»Aaron should wear it when he serves as priest. The sound of the bells must be heard when he comes into and goes out of Jehovah's presence in the holy place so that he will not die.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	If Aaron wears these clothes when he enters the holy place as my high priest, the sound of the bells will be heard, and his life will not be in danger.
The Living Bible	Aaron shall wear the ephod whenever he goes in to minister to the Lord; the bells will tinkle as he goes in and out of the presence of the Lord in the Holy Place, so that he will not die.
New Berkeley Version	.

New Life Version	Aaron will wear it when he serves Me. The sound of the bells will be heard when he goes in the holy place and when he comes out so that he will not die.
New Living Translation	Aaron will wear this robe whenever he ministers before the Lord, and the bells will tinkle as he goes in and out of the Lord's presence in the Holy Place. If he wears it, he will not die.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	When Aaron enters the holy place in the sacred tent to do his work as a priest and when he leaves the sacred tent, the bells will ring as he walks. As a result, he will not die because of disobeying my instructions.

Partially literal and partially paraphrased translations:

American English Bible	[These bells] will ring whenever Aaron enters and leaves to officiate before Jehovah, so he doesn't die.
Beck's American Translation	.
Common English Bible	Aaron will wear the robe when he ministers as a priest. Its sound will be heard when he goes into the sanctuary in the LORD's presence and when he comes out, so that he will not die.
New Advent (Knox) Bible	In this Aaron shall ever be clothed when he performs his priestly office; with the ringing of bells he must announce his comings and goings in the sanctuary, there in the Lord's presence, on pain of death.
Translation for Translators	When Aaron enters the Holy Place <i>in the Sacred Tent</i> to do his work as a priest and when he leaves the Sacred Tent, the bells will ring <i>as he walks</i> . As a result, he will not die <i>because of disobeying my instructions</i> .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Aaron must wear the robe whenever he ministers, and its sound will be heard when he enters or exits the sanctuary before the LORD, so that he will not die.
Conservapedia Translation	.
Ferrar-Fenton Bible	And they shall be upon Aaron when ministering, so that their sound may be heard at his going into the Sanctuary before the EVER-LIVING , and coming from Him, so that he may not die.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	Aaron is to wear the robe when he ministers [Lit. for ministering] so its sound may be heard when he enters and leaves the Holy Place in the Lords presence, so that he wont die.
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	This will be on Aaron for his service and the sound will be heard when he goes into the Holy Place before YHWH and when he comes out, to prevent his death.
Wikipedia Bible Project	And it will be on to Aaron to serve, and we will hear his voice in his coming into the holy before Yahweh, and in leaving--- and he will not die.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Aaron is to wear this robe when he serves before God, so that the tinkling of the bells will be heard whenever he enters the sanctuary and goes into Yahweh's presence, or leaves it; if he does not, he will die.
The Heritage Bible	And it shall be upon Aaron to minister, and his sound shall be attentively heard when he goes in to the holy <i>place</i> before the face of Jehovah, and when he comes out, that he not die.
New American Bible (2002)	Aaron shall wear it when ministering, that its tinkling may be heard as he enters and leaves the LORD'S presence in the sanctuary; else he will die.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Aaron must wear it when he officiates, and the tinkling will be heard when he goes into the sanctuary into Yahweh's presence, or leaves it, and so he will not incur death.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Aharon is to wear it when he ministers, and its sound will be heard whenever he enters the Holy Place before Adonai and when he leaves, so that he won't die.
exeGesés companion Bible	And so be it on Aharon to minister: that his voice be heard when he goes in to the holies at the face of Yah Veh and when he comes out, that he die not.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	On the bottom [of the robe], place pomegranates made of sky-blue, dark red, and crimson wool, all along its lower border. In between [these pomegranates] all around, there shall be gold bells. pomegranates Hollow spheres in the shape of pomegranates (Rashi; Zevachim 88b). Josephus, however, states that the 'pomegranates' here were pomegranate-colored threads or fringes (Antiquities 3:7:4). In the Talmud it is debated as to whether there were 72 or 36 such pomegranates (Zevachim 88b). Other sources indicate that there were 70 (Lekach Tov; Zohar 3:203a,b). In between So that the bells and pomegranates alternated all around the bottom of the meil (Rashi; Chizzkuni; cf. Josephus, Antiquities 3:7:4). Others say that the bells were inside the hollow pomegranates (Ramban; Bachya; cf. Ibn Ezra; Tosefoth Yom Tov, Kanim 3:6). Josephus apparently holds that the bells were hung from the 'pomegranates' (Wars 5:5:7), but in a special manner so that the two alternated (Antiquities 3:7:4).
The Scriptures 2009	“And it shall be upon Aharon to attend in, and its sound shall be heard when he goes into the set-apart place before הוה and when he comes out, so that he does not die.
Tree of Life Version	.

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE FRINGES OF THE GARMENTS SHALL BE OF FINE LINEN; AND YOU SHALL MAKE A TIRE OF FINE LINEN, AND YOU SHALL MAKE A GIRDLE, THE WORK OF THE EMBROIDERER.
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Awful Scroll Bible	As Aaron is to minister, its sound is to have been heard, as he is to go in to that set apart turned before Jehovah, and as he is to come out; for that was he to die in there.
Charles Thomson OT Concordant Literal Version	. Thus it will come to be on Aaron for ministering; and its sound will be heard when he enters into the holy place before Yahweh, and when he goes forth, so that he should not die.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And it shall be upon Aharon lesharet (to minister); and his sound shall be heard when he goeth in unto HaKodesh before Hashem, and when he cometh out, that he die not.
Rotherham's <i>Emphasized B.</i>	And it shall be upon Aaron, for ministering,—so shall be heard' the sound of him—when he goeth into the holy place, before Yahweh, and cometh out, and dieth not. ⁱ
Third Millennium Bible	ⁱ Cp. Lev. xvi. 13. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Aaron shall wear the robe when he ministers, and its sound shall be heard when he goes [alone] into the Holy Place before the Lord, and when he comes out, so that he will not die there.
The Expanded Bible	Aaron must wear this robe when he ·serves as priest [ministers]. ·The ringing of the bells [·Their sound] will be heard when he enters and leaves the Holy Place before the Lord so that he will not die.
Kretzmann's Commentary	And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the Holy Place before the Lord, and when he cometh out, that he die not. For as the pomegranates symbolized the sweet odor and the refreshing taste of the Word of God, Proverbs 25:11, so the golden bells symbolized the beautiful sound of the revelation and proclamation of God. The high priest, therefore, as the representative of the congregation and the bearer of the divine testimony, was not to undertake the work of his office without this official vestment, under penalty of death.
Syndein/Thieme The Voice	. Whenever he serves as priest, Aaron must wear the robe so that he will not die, because the tinkling of the bells will announce that he intends to enter or leave My presence in the holy place.

Bible Translations with Many Footnotes:

The Complete Tanach	It shall be on Aaron when he performs the service, and its sound shall be heard when he enters the Holy before the Lord and when he leaves, so that he will not die. so that he will not die: From the negative you deduce the positive. If he has them [the garments], he will not be liable to death, but if he enters [when he is] lacking one of these garments, he is liable to death by the hands of Heaven. -[from Tanchuma Buber, Acharei 7]
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	The robe ⁵¹ is to be on Aaron as he ministers, ⁵² and his sound will be heard ⁵³ when he enters the Holy Place before the Lord and when he leaves, so that he does not die. ⁵¹ tn Heb "it"; the referent (the robe) has been specified in the translation for clarity.

^{52tn} The form is a Piel infinitive construct with the lamed (ל) preposition: “to minister” or “to serve.” It may be taken epexegetically here, “while serving,” although S. R. Driver takes it as a purpose, “in order that he may minister” (Exodus, 308). The point then would be that he dare not enter into the Holy Place without wearing it.

^{53sn} God would hear the bells and be reminded that this priest was in his presence representing the nation and that the priest had followed the rules of the sanctuary by wearing the appropriate robes with their attachments.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and he will exist upon "**Aharon** ^{Light bringer} to minister, and his voice will be heard in his coming to the special place, <in front of> "**YHWH** ^{He Is}", and in his going out and he will not die,...

Charles Thomson OT .

C. Thompson (updated) OT And underneath the lower border of this robe you will make clusters as of a blooming pomegranate of blue and purple and scarlet yarn and cotton thread. Under the border of this robe round about you will make clusters all of the same appearance and golden bells between them round about: by a cluster a golden bell with a running branch on the border of the robe round about; so that when Aaron officiates the sound of him may be heard as he goes into the sanctuary before the Lord, or comes out; that he may not die. Vv. 33–34 are included for context.

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. It shall be on Aaron when he ministers [Lit *for ministering*]; and its sound shall be heard when he enters and leaves the Holy Place before the Lord, so that he will not die.

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 it has been on Aaron to minister in, and its sound has been heard in his coming in unto the sanctuary before Jehovah, and in his going out, and he does not die.

The gist of this passage: This verse explains why there are bells put onto the uniform of the High Priest.

Exodus 28:35a

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

Exodus 28:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
’Ahărôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shârath (שָׁרַח) [pronounced shaw-RAHTH]	<i>to serve, to minister; to attend</i>	Piel infinitive construct	Strong's #8334 BDB #1058

Translation: And it will be [when] Aaron ministers [in the Tabernacle]...

Aaron will regularly enter into the Tabernacle and minister before the Lord. Now, we tend to think of a person ministering to other believers in one capacity or another—and Aaron does this to some degree, but only within the Tabernacle courtyard and not face to face with any particular person.

Exodus 28:35b

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
shâma‘ (שָׁמָע) [pronounced shaw-MAHG]	<i>to be heard; to be regarded, to be cared for; to be heard and answered; to render obedience, to obey; to be understood</i>	3 rd person masculine singular, Niphal perfect	Strong's #8085 BDB #1033
qôwl (קוֹל) [pronounced koh]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6963 BDB #876
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 28:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<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 (לִפְנֵי) 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 yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and his sound has been heard when he goes into the holy place...

The bells will let God know when he is in the Tabernacle.

Exodus 28:35c

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
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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #3318 BDB #422

Exodus 28:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when</i> [<i>such and such happens</i>]. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			

Translation: ...and when he comes out;...

The bells will let God know when Aaron leaves the Tabernacle.

Exodus 28:35d

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 wāw conjunction	No Strong's # BDB #251
lō' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mūwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: ...so that he will not die [in the Tabernacle without this being known].

The bells are designed so that Aaron is not killed in the Tabernacle.

Only priests can enter into the Tabernacle and only for very specific tasks. Two priests who just go into the Tabernacle to hang out would die the sin unto death.

These bells indicate that Aaron is there for specific purposes as outlined in the Word of God. Furthermore, Aaron is not to try to accomplish his priestly duties wearing something else.

A commentator suggests that Aaron (or the High Priest) needed to be in full uniform before entering into the Tabernacle, which makes sense. All the that priests wore represented Jesus Christ and we must be in Christ in order to be safe from judgment. This is not a type of the concept of being in Christ; but more of an Old Testament parallel to it.

Only the High Priest could enter into the Holy of Holies; only the High Priest could enter in at any time. Perhaps the bells simply indicate that this is the High Priest entering into the Tabernacle.

Exodus 28:35 *And it will be [when] Aaron ministers [in the Tabernacle] and his sound has been heard when he goes into the holy place and when he comes out; so that he will not die [in the Tabernacle without this being known].* (Kukis mostly literal translation)

Apparently, the hem will make a noise which God must hear when Aaron enters into the holy place. This garment represents Jesus Christ, the only one allowed into the holy place and then into the holy of holies. The Jewish tradition states that a rope was tied to the ankle of the high priest and if we could not longer hear the sound of this bell, then it would be assumed that he died and he would be pulled out by the rope (no one else could enter the

holy of holies and live). The high priest must do everything just right in the holy of holies to avoid the sin unto death. *And he will place the incense on the fire before Y^ehowah, that the cloud of incense may cover the mercy seat that is over the testimony, so that he does not die* (Leviticus 16:13).

Affixing the audio nature of this to the safety of Aaron is quite fascinating.

Exodus 28:35 *And it will be [when] Aaron ministers [in the Tabernacle] and his sound has been heard when he goes into the holy place and when he comes out; so that he will not die [in the Tabernacle without this being known].*

Exodus 28:35 How does the wearing of the bells preserve Aaron? (commentators)

Barnes: *Its sound, i. e. the sound of the robe, that the people, who stood without, when they heard the sound of the bells within the tabernacle, might have a sensible proof that the high priest was performing the sacred rite in their behalf, though he was out of their sight.*

Barnes continues: *The bells also bore witness that the high priest was, at the time of his ministration, duly attired in the dress of his office, and so was not incurring the sentence of death (see also Exodus 28:43). An infraction of the laws for the service of the sanctuary was not merely an act of disobedience; it was a direct insult to the presence of Yahweh from His ordained minister, and justly incurred a sentence of capital punishment. Compare Exodus 30:21; Leviticus 8:35; Leviticus 10:7.*¹⁹

Clarke: *As the tabernacle had no door, but a veil, and consequently nothing to prevent any person from going in, Aaron was commanded to put the bells on his robe, that his sound might be heard when he went into the holy place before the Lord.*²⁰

Clarke makes an interesting point; but it does not really explain this verse.

David Guzik: *On its hem, between the ornate pomegranates of blue and purple, were bells, so the priest could be heard while ministering before God - if he were to die, the bells would stop ringing and he could be pulled out of the Most Holy Place.*²¹

Dr. Peter Pett: *The probable idea of the bells is that Aaron must not enter the Holy Place secretly and unawares. The bells would announce his presence as all high servants of a king must be announced. Thus his entry was always to be a public affair, on behalf of the people, and never to be seen as a private audience. This would stress that the Holy Place belonged to Yahweh, and Aaron did not have freedom of movement in it. He came as an underling. To give the impression of trying privately to sneak up on God or as a private person would be to be worthy of death. Thus the emphasis of the bells is on the necessity for his announcement each time he came, and resulted from the fact that there was no one else there to announce him.*

Pett continues: *The bells could then further be seen as an indication of subservience. They declared that he was not free to move as he would. They indicated that he was always to be under some level of subservience and observation. Compare how horses and cattle would later wear bells as subservient to man because they too were under control and so that they could be found by means of the sound of the bells.*

Pett then concludes speaking of a tradition which I have read in several places: *The later tradition that the High Priest went into the Most Holy Place with a rope tied round his leg so that if he was struck down and the sound of the bells ceased he could be dragged out without anyone desecrating the Most Holy Place is interesting, but is hardly relevant. If true it would, however, bring out the recognition of the awesomeness of entering the Sanctuary at all, and bells (a different type) do later declare the holiness of Yahweh (Zech. 14:20).*²²

¹⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus 28:35.

²⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Exodus 28:35.

²¹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 28:31–35.

²² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus 28:31–35.

Exodus 28:35 How does the wearing of the bells preserve Aaron? (commentators)

Zerr: *Of course we will not suppose the sound of the bells was to prevent death. But as long as the bells could be heard the watchful people on the outside would know that all was well, and that no irregularity had been committed by the priest to cause him to be smitten by the Lord while in the place.*²³

Here is how I understand this—as long as the High Priest is moving, and tending to his duties, the bells will ring. If the priest dies during his duties—and this could happen in a number of different ways, then the lack of noise coming from inside the Tabernacle would indicate that he is dead.

I think that this is also to impress upon the priest the sanctity of his work. If the priest realizes that he could literally die in the Tabernacle for doing the wrong thing, he will be conscious of his work and reverent towards God’s instructions.

Why is this important to know? If the High Priest dies in the Tabernacle, then his body must be immediately removed. It cannot be allowed to remain within the Tabernacle to decay. That would be very unclean.

We will have at least two specific circumstances where men will die as related to the Tabernacle. The oldest sons of Aaron will bring unauthorized fire to the Tabernacle, and God will kill them for that. There will be people who will touch the Ark, and the Ark was not supposed to ever be touched. Those who touch it will die (there will be examples of this taking place).

It is not impossible to imagine that a High Priest simply dies of old age while performing his duties inside of the Tabernacle.

In any case, when the movement of the priest is known to cease, then those on the outside know that something has happened and his body must be removed.²⁴

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

Exodus 28:35 The bells are an alarm system to protect Aaron when he ministers in the Tabernacle. When he goes into the holy place, the bells will ring and he will be heard; similarly, he will be heard when he leaves; so that he will not be struck dead by God, and his body left inside of the Tabernacle for a long time. (Kukis paraphrase)

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

The Plate/Hat
compare Exodus 39:30–31

²³ E.M. Zerr, *E.M. Zerr Bible Commentary*; © 1949-56 by E.M. Zerr; exo 28:35.

²⁴ Theoretically, a priest could trip and fall and knock himself out.

And you have made a plate of gold pure and you have engraved upon him engravings of a signet ring, holy to Y^ehowah. And you have set him upon a cord of violet and he has been upon the turban unto a front of faces of the turban it will be. And he has been upon a forehead of Aaron and lifted up Aaron the holy offerings which consecrate sons of Israel to all gifts of his holiness. And he has been upon his forehead always for a delight to them to faces of Y^ehowah.

Exodus
28:36–38

You will make a plate of pure gold and you will engrave upon it [as] the engravings of a signet ring, holy to Y^ehowah. You will place it on a violet cord and it will be upon the turban [that Aaron wears] [at] the front of the turban. It will be on Aaron's forehead when Aaron lifts up the holy offerings that consecrate the sons of Israel [making available to them] all the benefits [lit., *gifts*] of holiness. And it always will be on his forehead [making] the people of God [lit., *them*] a delight before Y^ehowah.

You will make a plate out of pure gold and you will engrave the names of the tribes of Israel on it with the skill of a professional engraver, so that this plate is set apart to Jehovah. The plate will be attached to Aaron's turban by a violet cord at the front of it. It will be on Aaron's head facing forward when Aaron lifts up holy offerings to consecrate the children of Israel, making available to them all the benefits of being set apart to God. This plate will always be on Aaron's head when he functions as the High Priest, making the people of God a delight before Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have made a plate of gold pure and you have engraved upon him engravings of a signet ring, holy to Y^ehowah. And you have set him upon a cord of violet and he has been upon the turban unto a front of faces of the turban it will be. And he has been upon a forehead of Aaron and lifted up Aaron the holy offerings which consecrate sons of Israel to all gifts of his holiness. And he has been upon his forehead always for a delight to them to faces of Y^ehowah.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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And thou shalt make a DIADEM (or plate) of pure gold, and engrave upon it (in) distinct writing HOLINESS UNTO THE LORD; and thou shalt set it upon a ribbon of hyacinth, that it may be upon the tiara; over the front of the tiara shall it be. And it shall be upon Aharon's forehead, that Aharon may bear the iniquity of the things which the sons of Israel may consecrate of all their consecrated gifts; and it shall be upon his fore-head continually for their acceptableness before the Lord.

Targum (Pseudo-Jonathan)

And thou shalt make a plate (or crown) of pure gold, and engrave upon it with distinct engraving, HOLINESS TO THE LORD. And thou shalt put it on a twined ribbon of hyacinth, to make amends for boldness of face; and it shall be on the mitre above the tephillin of the head in front of the mitre shall it be. And it shall be in the front of Aharon's forehead, from time to time as it comes; and Aharon shall bear the iniquity of the consecrated things which the sons of Israel may consecrate; even of all their sacred gifts in which they have been insincere. And it shall be upon the front continually, for their reconciliation before the Lord.

Revised Douay-Rheims

You shall make also a plate of the purest gold: wherein you shall grave with engraver's work, Holy to the Lord.
And you shall tie it with a violet fillet, and it shall be upon the mitre, Hanging over the forehead of the high priest. And Aaron shall bear the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and offerings. And the plate shall be always on his forehead, that the Lord may be well pleased with them.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta	"You shall make a plate of pure gold, and engrave on it, like the engravings of a signet, 'HOLINESS TO MAR-YAH.' You shall put it on a lace of blue, and it shall be on the sash; on the front of the sash it shall be. It shall be on Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the B'nai Yisrael shall make holy in all their holy gifts; and it shall be always on his forehead, that they may be accepted before Mar-Yah.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And you shall make a crown of pure gold, and engrave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And you shall put it on blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aarons forehead, and Aaron shall bear the sins of the children of Israel when they shall offer holy sacrifices and all their holy gifts; and the mitre shall be always upon his forehead, that they may be accepted before the LORD.
Samaritan Pentateuch	And thou shalt make a plate [of] pure gold, and grave upon it, [like] the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. Vv. 37–39 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And you shall make a plate of pure gold, and you shall engrave on it like the engraving of a signet: Holiness to the Lord. And you shall put it on the spun blue cloth, and it shall be on the turban: it shall be in the front of the turban. And it shall be on the forehead of Aaron; and Aaron shall bear away the sins of their holy things, all that the children of Israel shall sanctify of every gift of their holy things, and it shall be on the forehead of Aaron continually acceptable for them before the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You are to make a plate of the best gold, cutting on it, as on a stamp, these words: HOLY TO THE LORD. Put a blue cord on it and put it on the front of the twisted head-dress: And it will be over Aaron's brow, so that Aaron will be responsible for any error in all the holy offerings made by the children of Israel; it will be on his brow at all times, so that their offerings may be pleasing to the Lord.
Easy English	Make a thin plate out of gold and write on it with a sharp tool: HOLY TO THE Lord. Fasten a line of blue cotton to the plate. Then fix the plate to the front of the turban. Aaron will wear the turban, with the plate, on his head for a special reason. When the Israelites bring gifts to God, Aaron himself will carry any bad things in the gifts. Then the Lord will accept the gifts because of the turban on Aaron's head. holy (1) Describes God. He is completely different to all other people and things. He is completely good and pure and perfect. He has no sin. — (2) Also describes the people and things that are special because they belong to God. God has made them clean. turban a hat for a priest to wear.
Easy-to-Read Version–2001	.

Easy-to-Read Version—2006	"Make a strip of pure gold and carve these words into the gold like the writing on a seal: HOLY TO THE LORD. Fasten the gold strip to a blue ribbon. Tie the blue ribbon around the turban. The gold strip should be on the front of the turban. Aaron will wear this on his head. In this way he will remove the guilt if anything is wrong with the gifts that the Israelites give to God. Aaron will always wear this on his head so that the LORD will accept the gifts of the people.
God's Word™ Good News Bible (TEV)	.
The Message	The Turban, Tunic, Underwear "Make a plate of pure gold. Engrave on it as on a seal: 'Holy to God.' Tie it with a blue cord to the front of the turban. It is to rest there on Aaron's forehead. He'll take on any guilt involved in the sacred offerings that the Israelites consecrate, no matter what they bring. It will always be on Aaron's forehead so that the offerings will be acceptable before God.
Names of God Bible	"Make a flower-shaped medallion out of pure gold, and engrave on it (as on a signet ring): Holy to Yahweh . Fasten a violet cord to it, and tie it so that it's on the front of the turban. It will be on Aaron's forehead. He's the one to be blamed for anything done wrong when the Israelites bring their holy offerings—whatever their gifts may be. The medallion must always be on Aaron's forehead so that Yahweh will accept their offerings.
NIRV	"Make a plate out of pure gold. Carve words on it as if it were an official seal. Carve the words

SET APART FOR THE LORD.

Tie the plate to the front of the turban with a blue cord. Aaron must wear this plate on his forehead all the time. He will be held responsible for all the sacred gifts the Israelites set apart. Then the Lord will accept the gifts.

New Simplified Bible

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	On a narrow strip of pure gold engrave the words: "Dedicated to the LORD." Fasten it to the front of Aaron's turban with a blue cord, so he can wear it on his forehead. This will show that he will take on himself the guilt for any sins the people of Israel commit in offering their gifts to me, and I will forgive them.
The Living Bible	"Next, make a plate of pure gold and engrave on it, just as you would upon a seal, 'Consecrated to Jehovah.' This plate is to be attached by means of a blue ribbon to the front of Aaron's turban. In this way Aaron will be wearing it upon his forehead, and thus bear the guilt connected with any errors regarding the offerings of the people of Israel. It shall always be worn when he goes into the presence of the Lord, so that the people will be accepted and forgiven.
New Berkeley Version	.
New Life Version	"Make a plate of pure gold and write on it, 'Holy to the Lord.' Put it to the front of the head covering with a blue rope. It will be on Aaron's forehead. Aaron will take away the sin of the holy things which the people of Israel set apart for the Lord as their holy gifts. It will always be on his forehead, so they may be received by the Lord.
New Living Translation	"Next make a medallion of pure gold, and engrave it like a seal with these words: HOLY TO THE LORD. Attach the medallion with a blue cord to the front of Aaron's turban,

Unlocked Dynamic Bible Unfolding Bible Simplified	<p>where it must remain. Aaron must wear it on his forehead so he may take on himself any guilt of the people of Israel when they consecrate their sacred offerings. He must always wear it on his forehead so the LORD will accept the people.</p> <p>Tell them to make a tiny ornament of pure gold, and tell a skilled workman to engrave on it the words, 'Dedicated to Yahweh.' They should fasten this ornament to the front of the turban by a blue cord. Aaron must always wear the turban on his forehead. Aaron himself must accept the guilt of the Israelite people because of any failure to offer their holy gifts to Yahweh as he commanded. When Aaron does this, Yahweh may accept their gifts.</p>
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Partially literal and partially paraphrased translations:

American English Bible	<p>'You must also make a plate of pure gold, into which you must carve the impression, <i>Holy to Jehovah</i>.</p> <p>It is to be fastened to the front of the turban with blue yarn and worn upon Aaron's forehead, so he can lift away the sins of the holy things that the sons of Israel offer as holy gifts.</p> <p>It must always be there on Aaron's head whenever he accepts their gifts.</p>
Beck's American Translation Common English Bible	<p>Make a flower ornament of pure gold and engrave on it like an official seal: "Holy to the Lord." You should fasten it on the turban with a blue cord. It should be on the front of the turban. It will be on Aaron's forehead, and Aaron will take on himself any guilt connected with the holy offerings that the Israelites give as their sacred donations. It will always be on his forehead so that the people may be remembered favorably in the Lord's presence.</p>
New Advent (Knox) Bible	<p>And thou shalt make a plate of pure gold, inscribed with all the engraver's skill, with the words, Set apart for the Lord. This is to be bound with a blue cord on to the mitre, and will hang over the priest's forehead. Whatever fault is found in offering and gift, by Israel's sons dedicated and hallowed, Aaron must charge himself with it; and the Lord will overlook it, so long as the plate hangs ever on Aaron's forehead.</p>
Translation for Translators	<p><i>Tell them</i> to make a tiny ornament of pure gold, and tell a «skilled workman/gem-cutter» to engrave on it the words, 'Dedicated to Yahweh.' 37 They should fasten this ornament to the front of the turban by a blue cord. 38 Aaron must always wear this on his forehead. In that way, Aaron himself will show <i>that he accepts</i> the guilt if the Israeli people offer their sacrifices to me in a way that is not correct, and I, Yahweh, will accept their sacrifices.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>Make a blossom-like plate of pure gold, and engrave on it, like the engravings on a signet ring, the phrase HOLINESS TO THE LORD. Put this on a violent twine, so that it will hang on the turban, facing forward. This will rest on Aaron's forehead, so that Aaron may carry the depravity of the holy things that the Sons of Israel will sanctify in all of their holy gifts. This will always rest on his forehead, so that they may be acceptable in the sight of the LORD.</p>
Ferrar-Fenton Bible	<p>"Make also a Flower of pure gold, and engrave upon it like the engraving of a seal, Holiness to the LORD,' and fasten to it an azure cord, that it may be held upon the turban, in the front of the turban, and be above the brow of Aaron, so that Aaron may carry their weaknesses to the Sanctuaries when he sanctifies the children of Israel, sanctifying them with every offering: so it shall be above his brow continually, to bring favour to them from the EVER-LIVING.</p>
God's Truth (Tyndale)	<p>And you shall make a plate of pure gold, and grave thereon (as signets are graven) The holiness of the Lord, and put it on a lace of Jacineth and tie it unto the mitre,</p>

upon the forefront of it, that it be upon Aarons forehead: that Aaron bear the sin of the holy things which the children of Israel have hallowed in all their holy gifts. And it shall be always upon Aarons forehead, that they may be accepted before the Lord.

HCSB

The Turban

“You are to make a pure gold medallion and engrave it, like the engraving of a seal: HOLY TO THE LORD.

Fasten it to a cord of blue yarn so it can be placed on the turban; the medallion is to be on the front of the turban. It will be on Aaron’s forehead so that Aaron may bear the guilt connected with the holy offerings that the Israelites consecrate as all their holy gifts. It is always to be on his forehead, so that they may find acceptance with the Lord.

International Standard V
Jubilee Bible 2000
H. C. Leupold
Lexham English Bible

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“And you will make a pure gold rosette, [Or “medallion”] and you will engrave on it with seal engravings: “A holy object for Yahweh.” And you will place it on a blue cord, and it will be on the turban, at the front of the turban it will be. And it will be on the forehead of Aaron, and Aaron will bear the guilt of the holy objects that the Israelites [Literally “sons/children of Israel”] will consecrate for all their holy gifts, and it will be on his forehead continually for acceptance for them before Yahweh.

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

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You will make a plate of pure gold and engrave on it, like the engravings of a seal ring, HOLINESS TO YHWH. You will attach to it a blue lace so that it may be on the turban, in front of the turban you will position it. It will be on the forehead of Aaron, and Aaron will bear the guilt of the sacred things that the children of Israel consecrate (all their sacred gifts), and on his forehead it remains continually, so there may be acceptance for them before YHWH.

Wikipedia Bible Project

And you made a plate of pure gold, and you engraved upon it signet engravings, holy to Yahweh. And you put it on a cyan cord, and it will be on the turban, against the face of the turban will it be. And it was on Aaron's forehead, and Aaron will carry the weight of the wrongdoings on the holy things that Israel will sanctify, to all their sanctified gifts of their blessings. And it was on his forehead always, an incentive from them in Yahweh's presence.

Catholic Bibles (those having the imprimatur):

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

You shall also make a plate of pure gold and engrave on it, as on a seal engraving, “Sacred to the LORD.” This plate is to be tied over the turban with a violet ribbon in such a way that it rests on the front of the turban,^g over Aaron’s forehead. Since Aaron bears whatever guilt the Israelites may incur in consecrating any of their sacred gifts, this plate must always be over his forehead, so that they may find favor with the LORD.

g. [28:37] Ex 39:31; Lv 8:9.

New English Bible—1970

Make a rosette of pure gold and engrave on it as on a seal, 'Holy to the LORD' as ... LORD: or 'JEHOVAH' as on a seal in sacred characters. Fasten it on a violet braid and set it on the very front of the turban. It shall be on Aaron's forehead; he has to bear the blame for shortcomings in the rites with which the Israelites offer their sacred gifts,

	and the rosette shall be always on his forehead so that they may be acceptable to the LORD.
New Jerusalem Bible	'You will make a flower of pure gold and on it, as you would engrave a seal, you will engrave, "Consecrated to Yahweh". You will put it on a violet-purple cord; it will go on the turban; the front of the turban is the place where it must go. This will go on Aaron's brow, and Aaron will thus take on himself the short-comings in the holy things consecrated by the Israelites, in all their holy offerings. It will be on his brow permanently, to make them acceptable to Yahweh.
New RSV	.
Revised English Bible—1989	Make a medallion of pure gold and engrave on it as on a seal: "Holy to the LORD". Fasten it on a violet braid and set it on the front of the turban. It is to be on Aaron's forehead; he has to bear the blame for defects in the rites with which the Israelites offer their sacred gifts, and the medallion will be always on his forehead so that they may be acceptable to the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"You are to make an ornament of pure gold and engrave on it as on a seal, 'Set apart for <i>ADONAI</i> .' Fasten it to the turban with a blue cord, on the front of the turban, over Aharon's forehead. Because Aharon bears the guilt for any errors committed by the people of Isra'el in consecrating their holy gifts, this ornament is always to be on his forehead, so that the gifts for <i>ADONAI</i> will be accepted by him.
exeGesés companion Bible	<u>PATTERN FOR THE TIARA</u> And work a blossom of pure gold and engrave thereon as the engravings of a seal, HOLY TO YAH VEH. And put it on a blue braid, that it be on the tiara; at the face of the front of the tiara, so be it. And so be it on the forehead of Aharon - so that Aharon bears the perversity of the holies which the sons of Yisra El hallow in all their holy gifts; and so be it continually on his forehead, that they be pleasing at the face of Yah Veh. And you shall make a plate of pure gold. And you shall engrave on it the engravings of a signet: HOLINESS TO YAHWEH. And you shall put a ribbon of blue on it, and it shall be on the miter, to the front of the miter it shall be. And it shall be on Aaron's forehead, and Aaron shall bear the iniquity of the holy things which will sanctify the sons of Israel to all their holy gifts. And it shall be on his forehead continually, for acceptance for them before the face of YAHWEH.
Hebraic Roots Bible	.
Israeli Authorized Version Kaplan Translation	<i>The Other Vestments</i> Make a forehead-plate of pure gold, and engrave on it in the same manner as a signet ring, [the words], 'Holy to God.' Attach a twist of sky-blue wool to it, so that it can be [worn] next to the turban. It must be [worn] right near the front of the turban. [This plate] shall be worn on Aaron's forehead. Aaron shall thus carry the device that expiates [errors] in the sacred offerings that the Israelites consecrate as holy gifts. It shall be on his forehead at all times to make [these offerings] acceptable for [the Israelites] before God. <i>forehead-plate</i> This was a thin gold plate, 2 fingerbreadths (1 1/2') wide, and extending from ear to ear (Shabbath 63b).

Holy to God

Or, 'consecrated to God,' Kodesh-le-YHVH in Hebrew. The letters were made so they protruded from the front of the plate, like letters on a coin (Gittin 20a; cf. Yad, Kley HaMikdash 9:3, Raavad ad loc.).

twist

Pethil in Hebrew. See note on Exodus 28:28. Some say that this was a twisted thread attached to holes in both ends of the plate to tie it to the head (Yad, Kley HaMikdash 9:3; Ramban). Others maintain that there was a third thread going through a hole in the middle of the plate and over the turban, and then tied to the other two threads in the back (Rashi; Raavad, on Yad. loc. cit.).

According to another opinion, the pethil here was a 1 1/2-2 inch band attached to the plate, going around the head (Chullin 138a, according to Rabbenu Chananel, Meiri, Shabbath 57b; Rif 26b; Arukh s.v. Kippah; cf. Genesis 38:18). Some say that this band was (also?) under the plate to protect the head from the hard metal (Rambam on Shabbath 6:1).

Others, however, say that the cap mentioned in the Talmud (Chullin 138a) was a blue cap that went over the turban (Josephus, Antiquities 3:7:6; Wars 5:5:7). See note on Exodus 28:39, 39:28.

errors

Specifically, ritual uncleanness (Menachoth 25a; Rashi)

The Scriptures 2009

“And you shall make a plate of clean gold and engrave on it, like the engraving of a signet: SET-APARTNESS TO יהוה.

“And you shall put it on a blue cord, and it shall be on the turban – it is to be on the front of the turban.

“And it shall be on the forehead of Aharon, and Aharon shall bear the guilt of the set-apart gifts which the children of Yisra’el set apart in all their set-apart gifts. And it shall always be on his forehead, for acceptance for them before יהוה..

Tree of Life Version

“Also you are to make a plate of pure gold and engrave on it, like the engravings of a seal, ‘HOLY TO Adonai.’ Attach it with a violet cord onto the turban, on the front of the turban. So it will rest on Aaron’s forehead, so that Aaron will bear away the iniquity committed regarding the holy things, which Bnei-Yisrael set apart as all their holy gifts. It is to be always to be on his forehead, so that they may have favor before Adonai.

Weird English, ©1987 English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL MAKE A PLATE OF PURE GOLD, AND YOU SHALL GRAVE ON IT AS THE GRAVING OF A SIGNET, HOLINESS OF JESUS.

· AND YOU SHALL PUT IT ON THE SPUN BLUE CLOTH, AND IT SHALL BE ON THE TURBAN: IT SHALL BE IN THE FRONT OF THE TURBAN. AND IT SHALL BE ON THE FOREHEAD OF AARON; AND AARON SHALL BEAR AWAY THE SINS OF THEIR HOLY THINGS, ALL THAT THE CHILDREN OF ISRAEL SHALL SANCTIFY OF EVERY GIFT OF THEIR HOLY THINGS, AND IT SHALL BE ON THE FOREHEAD OF AARON CONTINUALLY ACCEPTABLE FOR THEM BEFORE JESUS. Vv. 32–34 in the AOB.

Awful Scroll Bible

They are to have made a shiny plate of pure gold, and are to have engraved an engraving of a signet: Set apart to Jehovah. They are to have put on it a violet cord, even it is to be on the turban, turned towards the front of the turban. It is to be on Aaron's forehead, and Aaron is to have bore their iniquity, even to set apart the sons of Isra-el, even were they to separate themselves from them of their set apart gifts. It is to be sustainedly on his forehead, that it is to be accepted turned before Jehovah.

Charles Thomson OT

Concordant Literal Version	<p>You will make a blossom of pure gold and engrave on it like engravings of a seal: Holy to Yahweh.</p> <p>You will place it on blue twine, and it will come to be on the turban; on the forefront of the face of the turban shall it come to be.</p> <p>It will come to be on the forehead of Aaron; thus Aaron will bear the depravity of the holy things which the sons of Israel shall sanctify for all their holy gifts; and it will come to be on his forehead continually for their acceptance before Yahweh.</p>
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	<p>And thou shalt make a Tzitz zahav tahor (head plate of pure gold), and engrave upon it, like the engravings of a chotam (signet ring), KODESH LAHASHEM.</p> <p>And thou shalt put it on a turquoise cord, that it may be upon the Mitznefet; upon the forefront of the Mitznefet it shall be.</p> <p>And it shall be upon metzach Aharon (forehead of Aharon), that Aharon may nasa (bear [see this word Yeshayah 53:12]) the avon of the kodashim (holy things), which the Bnei Yisroel shall set apart as kodesh in all their mattanot kadoshot (holy gifts); and it shall be always upon his metzach (forehead), that they may be leratzon (accepted, acceptable) before Hashem.</p>
Rotherham's <i>Emphasized B.</i>	<p>And thou shalt make a burnished plate of pure gold,—and shalt engrave thereupon like the engravings of a seal-ring, Holiness to Yahweh. And thou shalt put it upon a cord of blue, so shall it be upon the turban,—<upon the forefront of the turban> shall it be. So shall it be upon the forehead of Aaron, and Aaron shall bear the iniquity of the hallowed things which the sons of Israel shall hallow, for all their hallowed gifts,—and it shall be upon his forehead continually, that there may be acceptance for them before Yahweh.</p>
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	<p>“Make a ·strip [rosette; medallion; plate; L flower] of pure gold and ·carve [engrave] these words on it as you would ·carve [engrave] a ·seal [signet]: ‘Holy to the Lord.’ Use blue ·ribbon [cord] to tie it to the turban; put it on the front of the turban. Aaron must wear this on his forehead. In this way, he will ·be blamed [^L carry/bear the guilt] if anything is wrong with the ·gifts [holy offerings] of the Israelites. ·Aaron must always wear this on his head [^L It will always be on his forehead] so the Lord will ·accept the gifts of the people [^L be favorable toward them].</p>
Kretzmann's Commentary	<p>And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, holiness to the Lord. This was the high priest's badge of office, a very important part of his priestly insignia, the crown of holiness, Exodus 39:30.</p> <p>And thou shalt put it on a blue lace, that it may be upon the miter; upon the forefront of the miter it shall be, held in place by a hyacinth-colored string.</p> <p>And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts. The main function of the high priest's office was to expiate sins, also such transgressions as were connected with the sacrifices of the people. And it shall be always upon his forehead, that they may be accepted before the Lord. Even so the expiation made by our great High Priest, Jesus Christ, removes from us all transgressions, including even that guilt of weakness which is connected with our Christian profession and worship.</p>
Syndein/Thieme	.
The Voice	<p>Make a medallion out of pure gold, and engrave it like you were engraving a seal <i>with the inscription</i>: “Holy to the Eternal.” Fasten it with a blue cord to the front of Aaron's turban. Aaron must wear it on his forehead in order to take on any guilt</p>

from the sacred gifts—regardless of what they are—which the Israelites dedicate to Me. Aaron must always wear it on his forehead, so that the gifts they offer may be acceptable to Me.

The richly detailed description of the high priest's attire reflects key aspects of God's relationship with His people. The engraved onyx stones on the vest remind the priest that he stands before God representing the people of Israel. The Urim and Thummim offer assurance that God will direct and guide His people through difficult times and decisions in the future. The beautifully embroidered robe worn under the breast piece represents the riches and beauty of God's provision. The medallion on the front of the turban announces that Israel must be holy in order to serve the Lord.

Bible Translations with Many Footnotes:

The Complete Tanach

And you shall make a showplate of pure gold, and you shall engrave upon it like the engraving of a seal: Holy to the Lord."

a showplate: It was like a sort of golden plate, two fingerbreadths wide, encircling the forehead from ear to ear. -[from Shab. 63b]

And you shall place it upon a cord of blue wool and it shall go over the cap, and it shall be opposite the front side of the cap.

upon a cord of blue wool: But elsewhere, it says: "And they placed upon it a cord of blue wool" (Exod. 39:31). Moreover, here it is written: "and it shall go over the cap," whereas below it says: "It shall be upon Aaron's forehead." (verse 38). [A clue to the solution is] in [tractate] Shechitath Kodashim (Zev. 19a) [where] we learn: "His hair was visible between the showplate and the cap, where he would place the tefillin." [Thus] we learn that the cap was above, on the crown of the head, and it was not deep [enough] for the entire head up to the forehead to fit into it. The showplate was below [the cap], and the cords were in holes and hanging on it at its two ends and in its center. [Thus, there were] six [cords] in these three places: [one] cord on top, one from outside, and one from inside opposite it. He tied the three ends from behind the nape of his neck. Thus, the combination of the length of the plate and the cords of its ends encircled the crown. The middle cord, which was on his head, was tied with the ends of the two [other cords], and it passed along the surface of the width of the head from above. Thus, it is was like a sort of hat. Concerning the middle cord it says: "and it shall go over the cap." He would place the showplate on his head like a sort of hat over the cap, and the middle cord would hold it so that it would not fall, and the plate was suspended opposite his forehead. [Thus,] all the verses are explained: the cord was on the showplate, the showplate on the cord, and the cord was on the cap from above.

It shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things that the children of Israel sanctify, for all their holy gifts. It shall be upon his forehead constantly to make them favorable before the Lord.

and Aaron shall bear: Heb. אָשָׂא [This is] an expression of forgiveness. Nevertheless, it does not move from its apparent [literal] meaning. Aaron shall indeed bear the burden of iniquity; thereby, it [the iniquity] is removed from the holy things.

the iniquity of the holy things: to appease [God] for the blood and the fat [of the sacrifices] that were offered up in [a state of] uncleanness, as we learned: Which iniquity does he bear? If [it is] the iniquity of אֲוִלָּה, it was already said: "it will not be accepted" (Lev. 19:7). [I.e., if the one who performed the sacrificial service intended to partake of the flesh outside the area designated for this sacrifice, the sacrifice is rendered אֲוִלָּה, meaning an abominable thing. It consequently may not be eaten or offered up. The showplate on the Kohen Gadol's forehead does not make the אֲוִלָּה acceptable.] If [it is] the iniquity of רְתוּסָה, [i.e.,] leftover sacrificial flesh, it was already said: "it will not be credited" (Lev. 7:18). [I.e., if the one who performed the sacrificial service intended to partake of the flesh after the time allotted for eating the flesh of this sacrifice, it is disqualified, and the showplate does not render it acceptable. Likewise,] we cannot say that it will atone for the iniquity of the kohen who offered up the sacrifice while unclean, for it says [here]: "the iniquity of the

holy things,” not the iniquity of those who offer them up. Consequently, it does not appease except to render the sacrifice acceptable. -[from Men. 25a]

It shall be upon his forehead constantly: It is impossible to say that it should always be on his forehead, for it was not on him except at the time of the service. But [it means that] it will always make them [the sacrifices] favorable. Even when it is not on his forehead, namely if the Kohen Gadol was not ministering at that time. Now, according to the one who says that [only] when it was on his forehead it appeased [and made the sacrifices acceptable], and otherwise, it did not appease, “upon his forehead constantly” is interpreted to mean that he must touch it [the showplate] while it is upon his forehead, so that he would not take his mind off it. -[from Yoma 7b]

The Geneva Bible
Kaplan Translation
NET Bible®

“You are to make a plate⁵⁴ of pure gold and engrave on it the way a seal is engraved:⁵⁵ “Holiness to the Lord.”⁵⁶ You are to attach to it a blue cord so that it will be⁵⁷ on the turban; it is to be⁵⁸ on the front of the turban. It will be on Aaron’s forehead, and Aaron will bear the iniquity of the holy things,⁵⁹ which the Israelites are to sanctify by all their holy gifts,⁶⁰ it will always be on his forehead, for their acceptance⁶¹ before the Lord.

^{54tn} The word צִיץ (tsits) seems to mean “a shining thing” and so here a plate of metal. It originally meant “flower,” but they could not write on a flower. So it must have the sense of something worn openly, visible, and shining. The Rabbinic tradition says it was two fingers wide and stretched from ear to ear, but this is an attempt to give details that the Law does not give (see B. Jacob, Exodus, 818).

^{55tn} Heb “the engravings of a seal”; this phrase is an adverbial accusative of manner.

^{56sn} The engraving was a perpetual reminder of the holiness that was due the Lord (Heb “Yahweh”), that all the clothing, the furnishings, and the activities were to come under that description. This corresponded to the symbolism for the whole nation of binding the law between the eyes. It was to be a perpetual reminder of commitment.

^{57tn} The verb is the perfect tense with the vav (ו) consecutive; it follows the same at the beginning of the verse. Since the first verb is equal to the imperfect of instruction, this could be as well, but it is more likely to be subordinated to express the purpose of the former.

^{58tn} Heb “it will be,” an instruction imperfect.

^{59tn} The construction “the iniquity of the holy things” is difficult. “Holy things” is explained in the passage by all the gifts the people bring and consecrate to Yahweh. But there will inevitably be iniquity involved. U. Cassuto explains that Aaron “will atone for all the transgressions committed in connection with the order of the service, the purity of the consecrated things, or the use of the holy gifts, for the declaration engraved on the plate will prove that everything was intended to be holy to the Lord, and if aught was done irregularly, the intention at least was good” (Exodus, 385).

^{60tn} The clause reads: “according to/by all the gifts of their holiness.” The genitive is an attributive genitive, the suffix on it referring to the whole bound construction – “their holy gifts.” The idea of the line is that the people will consecrate as holy things gifts they bring to the sanctuary.

^{61tn} This clause is the infinitive construct with the lamed preposition, followed by the prepositional phrase: “for acceptance for them.” This infinitive provides the purpose or result of the act of wearing the dedicatory frontlet – that they will be acceptable.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will (make) a blossom of pure gold, and you will [engrave] upon him carvings of a seal, a special thing (for) “**YHWH** ^{He is}”, and you will place him upon a cord of blue, and he will exist upon the turban, to the forefront of the face of the turban he will exist, and he will exist upon the forehead of “**Aharon** ^{Light bringer}”, and “**Aharon** ^{Light bringer} will lift up the iniquity of the special things, which the sons of “**Yisra’el** ^{He turns El aside} set apart (for) all the contributions of their special things, and

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.

“You shall also make a plate of pure gold and engrave on it, like the engravings of a signet, ‘Holy to the Lord.’ You shall fasten [Lit *place*] it on a violet cord, and it shall be on the turban; it shall be at the front of the turban. It shall be on Aaron’s forehead, and Aaron shall take away [Or *bear*] the guilt of the holy things which the sons of Israel consecrate, regarding all their holy gifts; and it shall always be on his forehead, so that they may be accepted before the LORD.

The Plate and Coats

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

"And you have made a flower of pure gold, and have opened on it—openings of a signet—"Holy to Jehovah;" and you have put it on a blue ribbon, and it has been on the mitre—over-against the front of the mitre it is; and it has been on the forehead of Aaron, and Aaron has borne the iniquity of the holy things which the sons of Israel do hallow, even all their holy gifts; and it has been on his forehead continually for a pleasing thing for them before Jehovah.

36-38

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וי) [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 28:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
tsîyts (צִיץ) [pronounced tseets]	<i>blossom, flower; a shiny thing [e.g., the plate of gold worn by the High Priest], tiara, turban; feather, wing</i>	masculine singular construct	Strong's #6731 BDB #847

Also spelled tsits (צִי) [pronounced tseets].

This word occurs 15 times in Scripture with several other applications. There are limited times it is used in this way.

zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) [pronounced taw-BOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

Translation: You will make a plate of pure gold...

This would not necessarily be a dinner plate, but a very small and thin plate or perhaps a golden flower, flattened out.

In Exodus 29:6 it appears that this *plate* might be a *crown* ([Put the turban on his head and the special crown around the turban.](#)—ESV).

Exodus 28:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâthach (פָּתַח) [pronounced paw-THAHKH]	<i>to engrave, to carve</i>	2 nd person masculine singular, Piel perfect	Strong's #6605 BDB #834 (& #836)
ʿal (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5920, #5921 BDB #752
pittuach (פִּתּוּחַ) [pronounced piht-TOO-ahkh]	<i>carved work, engraving; statue</i>	masculine plural construct	Strong's #6603 BDB #836

Exodus 28:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôthâm (חֹתָם) [pronounced <i>khoh-THAWM</i>]	<i>a seal, a signet ring</i>	masculine singular noun	Strong's #2368 BDB #368
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and you will engrave upon it [as] the engravings of a signet ring, holy to Y^ehowah.

There will be engravings upon this plate by a professional engraver. My assumption would be that this small plate would be engraved with the names of the tribes of Israel. The actual content of the engraving is not told to us.

Exodus 28:36 You will make a plate of pure gold and you will engrave upon it [as] the engravings of a signet ring, holy to Y^ehowah. (Kukis mostly literal translation)

This golden plate will be marked consecrated to Y^ehowah.



The Golden Plate (photo of a mockup); from [Redeemer of Israel](#); accessed January 9, 2021. There are very different shapes imagined for this plate.

Exodus 28:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
'êth (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
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Exodus 28:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâthîyl (פִּתִּיִל) [pronounced paw- THEEL]	cord, thread; lace; line, ribbon, wire	masculine singular construct	Strong's #6616 BDB #836
tekêleth (תְּלֵכֶת) [pronounced tek-AY- lehth]	violet, violet thread, violet fabric, purple stuff; translated blue by KJV	feminine singular noun	Strong's #8504 BDB #1067

Translation: You will place it on a violet cord...

Somehow, a violet colored cord would be used here.

Exodus 28:37b

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 masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
‘al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
mits ^e nepheth (מִצְנֶפֶת) [pronounced mits-neh- FETH]	turban (of a high priest), diadem, mitre	feminine singular noun with the definite article; pausal form	Strong's #4701 BDB #857
’el (עַל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mûwl (לִּוּם) [pronounced mool]	in front of, opposite	preposition	Strong's #4136 BDB #557
pânîym (פָּנִים) [pronounced paw- NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
mits ^e nepheth (מִצְנֶפֶת) [pronounced mits-neh- FETH]	turban (of a high priest), diadem, mitre	feminine singular noun with the definite article	Strong's #4701 BDB #857

Exodus 28:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: ...and it will be upon the turban [that Aaron wears] [at] the front of the turban.

The violet cord would be used to affix the plate to the turban at the front.

Exodus 28:37 You will place it on a violet cord and it will be upon the turban [that Aaron wears] [at] the front of the turban. (Kukis mostly literal translation)

The pure gold plate is Jesus Christ, and He is holy in regards to Y^ehowah.

The Turban and the Crown of Aaron (a graphic); from [Slide Player](#); slideshow from Bishop Larry Johnson; accessed August 17, 2019.

Aaron appears to wear a turban with a plat of gold affixed to it. Many of the graphics present this as a crown over a turban.

This slide show seemed fairly reasonable, although I prefer the other one which is referenced in this chapter.

The Turban and Crown



Blue For **HEAVENLY** Origin

Atone for **haughtiness**.

Holy to the L-RD



Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 28:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
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Exodus 28:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mêtsach (מֵצַח) [pronounced MAY-tsahkh]	<i>brow, forehead; used metaphorically to mean boldness, firmness, dogmatism [of a prophet]</i>	masculine singular construct	Strong's #4696 BDB #594
This is the first and only time this word is found in the Law (it is also found again in this verse). In total, it is found 13 times in the Old Testament.			
ʾAhărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: [It will be on Aaron's forehead...](#)

It says forehead here, but it could sit in the turban right above Aaron's forehead.

The idea is, Aaron would come before God, but the first thing that God would see is the gold plate, which indicates holiness. It is not that Aaron is holy, or the people are holy, but that this plate symbolizes divinity, which is by its very nature holy.

This is very much like our position before God. God does not look at us and at our many misdeeds and sins, but He sees His Son. Jesus stands in our place; we are in Christ; and by this, we share everything that He is.

Exodus 28:38b

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
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 BDB #669
ʾAhărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâvôwn (אָוֹן) [pronounced gaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
qôdâshîym (קֹדֶשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871

Exodus 28:38b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
qâdash (קִדֵּשׁ) [pronounced kaw- DAHSH]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #6942 BDB #872
bânîym (בָּנִים) [pronounced baw- NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-row- ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...when Aaron lifts up the holy offerings that consecrate the sons of Israel...

This turban and this plate would be seen by God when Aaron goes to make offerings on behalf of the people of Israel.

Exodus 28:38c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>with a plural noun, it is rendered all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
mattân (מַתָּן) [pronounced maht- TAWN]	<i>gifts, offerings, presents</i>	masculine plural construct	Strong's #4976 BDB #682
qôdâshîym (קֳדָשִׁים) [pronounced koh-daw- SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6944 BDB #871

Translation: ...[making available to them] all the benefits [lit., gifts] of holiness.

By this, all the benefits of holiness are available (potentially) to the children of Israel.

Exodus 28:38d

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 masculine singular, Qal perfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
mêtsach (מִצַּח) [pronounced <i>MAY-tsahkh</i>]	<i>brow, forehead; used metaphorically to mean boldness, firmness, dogmatism [of a prophet]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4696 BDB #594
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
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râtsôwn (רָצוֹן) [pronounced <i>raw-TSOWN</i>]	<i>own will, free will, favour, grace, accepted, acceptable; to be pleased with, to enjoy; desire, pleasure, delight</i>	masculine singular construct	Strong's #7522 BDB #953

What appears to be involved is *free will, acceptance*, and even *pleasure* on the part of the recipient. This is why some translations follow this word with *to you*, to indicate that the volition of the recipient is a part of this. The common thread is the concept of free will and this being a good or a favorable thing.

lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לִפְנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

Exodus 28:38d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And it always will be on his forehead [making] the people of God [lit., *them*] a delight before Y^ehowah.

Whenever Aaron is functioning as a High Priest (and this tradition is to be continued beyond his life), he will wear this turban with this plate. God sees the golden plate, and He delights in His children.

The plate is a symbol which represents the holiness of Jesus Christ. You and I, in our natural state, are not delights to God. We are filthy before God. But in Christ, we are made clean and we are made a delight to God. Similarly, the people of Israel would be sanctified by the death of Jesus, making them also a delight to God.

Exodus 28:38 It will be on Aaron's forehead when Aaron lifts up the holy offerings that consecrate the sons of Israel [making available to them] all the benefits [lit., *gifts*] of holiness. And it always will be on his forehead [making] the people of God [lit., *them*] a delight before Y^ehowah. (Kukis mostly literal translation)

A continual theme in the Old Testament is the bearing of one person's guilt or iniquity by another. The parallel is obvious: Aaron is the high priest of Israel and he has taken upon himself the guilt of the people of Israel. **There are those who offer the gift according to the Law; who serve [as] a copy and a shadow of the heavenly things** (Heb. 8:4b–5a). Now He [Jesus] said to them, "These are My Words which I spoke to you while I was still with you, that all the things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." (Luke 24:44) And He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His would you were healed (1Peter 2:24). He [Jesus] is able to save forever those who draw near to God through Him because He always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for those of the people because this He did once for all when He offered up Himself (Heb. 7:25–27).

Exodus 28:36–38 You will make a plate of pure gold and you will engrave upon it [as] the engravings of a signet ring, holy to Y^ehowah. You will place it on a violet cord and it will be upon the turban [that Aaron wears] [at] the front of the turban. It will be on Aaron's forehead when Aaron lifts up the holy offerings that consecrate the sons of Israel [making available to them] all the benefits [lit., *gifts*] of holiness. And it always will be on his forehead [making] the people of God [lit., *them*] a delight before Y^ehowah. (Kukis mostly literal translation)

Exodus 28:36–38 You will make a plate out of pure gold and you will engrave the names of the tribes of Israel on it with the skill of a professional engraver, so that this plate is set apart to Jehovah. The plate will be attached to Aaron's turban by a violet cord at the front of it. It will be on Aaron's head facing forward when Aaron lifts up holy offerings to consecrate the children of Israel, making available to them all the benefits of being set apart to God. This plate will always be on Aaron's head when he functions as the High Priest, making the people of God a delight before Jehovah. (Kukis paraphrase)

The Anatomy of the Jewish High Priest (a graphic); from [Scribd](#); accessed January 7, 2021.

Here we get a good look at the Golden Crown; the Breastplate; the Ephod (which this person sees as the undergarment—sort of a long vest—to which is attached the Breastplate; the Gemstones, the Ephod Robe (maybe they understand the Ephod to be the entire ensemble outfit?); the Tunic made of fine linen; and finally, the bare feet.

THE Anatomy of

JEWISH HIGH PRIEST

ISRAEL, 605 BCE – 70 CE

THE EPHOD

The breastplate would sit upon an equally elaborate apron-like garment called an ephod. There is an ongoing debate about what exactly it was but *The Bible* describes it as being made of the same material as the breastplate. It had two shoulder pieces containing golden rings that would affix to the breastplate, with the ephod held together by a girdle fastened at the front.

ROBE OF THE EPHOD

The high priest would wear a robe underneath the ephod – it was sky-blue in colour in reference to heaven. As well as a woven collar, the bottom of the garment had tiny bells made of pure gold and pomegranate-shaped tassels in blue, purple and scarlet. The bells would be heard when the high priest was ministering.

BARE FEET

The entire ensemble symbolises atonement for the sin of bloodshed on the part of the children of Israel, except for the underwear, which was purely for modesty and contained no openings. A high priest's feet would be bare, however, allowing them to touch the ground of God. Claims that a rope would be tied to the high priest's ankle so that his body could be pulled out should he be killed by God in the Holy of Holies are not thought to be true.

THE GOLDEN CROWN

Placed over the high priest's fine linen mitre and extending towards both ears, the priestly crown was a pure golden head plate engraved with the words "Holiness to the Lord", held in place by two tied blue straps. By wearing it, the high priest would atone for the sin of arrogance on behalf of the children of Israel and show his intellectual devotion to God.

PRIESTLY BREASTPLATE

A rectangular breastplate containing 12 precious stones across four rows was worn across the heart. The fabric itself was made from gold, fine twisted linen and yarns dyed tekhelet, purple and scarlet. There was a fold within which the Urim and Thummim (literally translated as "lights and perfections") were placed. It's not known exactly what these two objects were but they were a way of receiving revelation from God.

IMPORTANT GEMSTONES

The stones on the breastplate were a ruby, emerald and topaz on the top row; a carbuncle, sapphire and quartz crystal on the second; a jacinth, agate and amethyst on the third; and a chrysolite, onyx and opal on the bottom. Each represented one of the 12 tribes of Israel, with their names engraved on the stones.

FINE LINEN TUNIC

The garment that would touch the high-priest's body was known as the priestly tunic and was made of pure linen. The white material would reach the neck and it would be visible under the robe of the ephod as sleeves and a section at the feet. Priests would also wear the tunic but only the high priest's version would be embroidered – except on the Day of Atonement, when it would be plain.



Chapter Outline

Charts, Graphics and Short Doctrines

Basic Materials to be Used

This is an oddly placed verse. It does not deal with the turban only (the previous section) nor does it deal with the clothing to be used for Aaron's sons (the next section).

And you have woven the tunic [from] fine linen; and you have made a turban of fine linen, and a belt you will make a work of embroidery.

Exodus
28:39

You will weave the tunic [from] fine linen; and you will make the turban [from] fine linen; and you make the belt a work of embroidery.

You will sew the tunic using fine linen and you will make the turban from fine linen. The belt should be a work of intricate embroidery.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have woven the tunic [from] fine linen; and you have made a turban of fine linen, and a belt you will make a work of embroidery.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt weave the vesture of fine linen, and make the tiara of fine linen, and a girdle shalt thou make, the work of the embroiderer.
Targum (Pseudo-Jonathan)	And thou shalt weave the tunic of fine linen to expiate for the shedding of innocent blood; and shalt make the tiara of fine linen to expiate for the pride of their thoughts; and the girdle shalt thou make of the work of the embroiderer.
Revised Douay-Rheims	And you shall gird the tunick with fine linen, and you shall make a fine linen mitre, and a girdle of embroidered work.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall weave the coat in checker work of fine linen, and you shall make a turban of fine linen, and you shall make a sash, the work of the embroiderer.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall make the coat of fine linen, and you shall also make the mitre of fine linen and a girdle of embroidered work.
Samaritan Pentateuch	And thou shalt embroider the coat of fine linen, and thou shalt make the mitre [of] fine linen, and thou shalt make the girdle [of] needlework. This is v. 40 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And the fringes of the garments <i>shall be</i> of fine linen; and you shall make a tire of fine linen, and you shall make a sash, the work of the embroiderer.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The coat is to be made of the best linen, worked in squares; and you are to make a head-dress of linen, and a linen band worked in needlework.
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Easy English	Make the tunic and the turban out of good linen. A clever worker must make the long belt. tunic a shirt. turban a hat for a priest to wear. linen A type of cloth that is like cotton and is very strong. Linen is a material of very good quality. It was very expensive, so only rich people would have it.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"Use fine linen to make the white woven robe and the turban. The cloth belt should have designs sewn into it.
God's Word™	"Make the specially woven inner robe of fine linen. Make the turban of fine linen, but the belt should be embroidered with colored yarn.
Good News Bible (TEV)	"Weave Aaron's shirt of fine linen and make a turban of fine linen and also a sash decorated with embroidery. The GNB is one of the few which uses Aaron's name (although, in context, that makes sense).
The Message	.
Names of God Bible	.
NIRV	"Make the inner robe out of fine linen. And make the turban out of fine linen. The belt must be made by a person who sews skillfully.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Make Aaron's robe and turban of fine linen and decorate his sash with fancy needlework.
The Living Bible	"Weave Aaron's embroidered shirt from fine-twined linen, using a checkerboard pattern; make the turban, too, of this linen; and make him an embroidered sash.
New Berkeley Version	.
New Life Version	Make the long coat of fine linen, a head covering of fine linen, and a wide belt, the work of an able workman.
New Living Translation	"Weave Aaron's patterned tunic from fine linen cloth. Fashion the turban from this linen as well. Also make a sash, and decorate it with colorful embroidery.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Tell them to weave the long-sleeved tunic from fine linen. Also they must make from fine linen a turban and a sash, and they must embroider designs on it.

Partially literal and partially paraphrased translations:

American English Bible	'The fringes on the undergarments must be made of linen, and you must make a turban of fine linen, as well as a sash of embroidered work.
Beck's American Translation	.
Common English Bible	Weave the tunic out of fine linen. Make the turban out of fine linen. Make a sash decorated with needlework.
New Advent (Knox) Bible	The robe must be of pleated linen, the mitre also of linen, and the girdle of embroidered work.
Translation for Translators	<i>Tell them to weave the long-sleeved tunic/gown from fine linen. Also, they must make from fine linen a turban and a sash/waistband, and embroider designs on it.</i>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	You are to weave the tunic with fine linen, make the turban of fine linen, and fashion an embroidered sash.
Conservapedia Translation	Mount the tunic of cambric-sheen, and make the turban from cambric-sheen, and make the sash from embroidery..
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And you shall make an *alb of byss, and you shall make a mitre of byss and a girdle of needle work. *alb= white linen garment
HCSB	Other Priestly Garments "You are to weave the tunic from fine linen, make a turban of fine linen, and make an embroidered sash.
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 embroider the coat of fine linen and you will make the turban of fine linen, and you will fashion the girdle to be woven with mixed colors.
Wikipedia Bible Project	And you wove checkered the gown of sixcloth, and you made a sixcloth turban, and you will make a girdle, made by color-weaver.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You shall also weave the shirt of fine linen, and make a headpiece of fine linen, and a belt, the work of a skilled embroiderer.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	^h The tunic of fine linen shall be brocaded. The turban shall be made of fine linen. The sash shall be of variegated work. h. [28:39–43] Ex 39:27–31.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	Make the chequered tunic and the turban of fine linen, but the sash of embroidered work.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"You are to weave the checkered tunic of fine linen, make a turban of fine linen, and make a belt, the work of a weaver in colors.
exeGesés companion Bible	And embroider the coat of white linen and work the tiara of white linen and work the girdle of embroidery work.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Knit the tunic out of linen. [Also] make the turban out of linen and an embroidered sash.. Knit

(cf. Midrash HaGadol). This was a patterned weave that could best be attained by knitting (however, see Yad, Kley HaMikdash 8:19). Some write that it had a pattern of depressions, like settings for precious stones, (Rashi on Exodus 28:4). Others say that it was a diamond-shaped pattern, like an

array of small eyes (Saadia; Ibn Janach; cf. Ibn Ezra). According to another opinion, it was a hexagonal pattern, like a honeycomb or the lining of a cow's second stomach (Yad, Kley HaMikdash 8:16).

This kethoneth had arm-length sleeves that were made separately and sewn on (Ibid.). It sat close to the body, and came down to the feet (Ibid. 8:17; Josephus Antiquities 3:7:2). The sleeves were tied at the wrists (Josephus) (see figure).

turban

(Ibn Janach; Radak, Sherashim). This consisted of a strip of linen 16 cubits (24') long, which was wound around the top of the priest's head (Yad, Kley HaMikdash 8:19).

Josephus notes that after being wound around, it was sewn, and then covered with a piece of fine linen to hide the seams. This was true for both the high priest and the common priests (Antiquities 3:7:3). In the case of the High Priest, however, this linen turban was covered with a layer of sky-blue wool (see note on Exodus 28:37). Over this was a crown consisting of three horizontal golden bands, with a sort of flower or cup on top. The crown was open in the front to allow for the forehead-plate (Antiquities 3:7:6).

According to others, however, the mitznefeth here was a simple conical hat (Rashi on Exodus 29:4).

sash

Avnet in Hebrew. This is described as being 3 fingerbreadths (2 1/4") wide and 32 cubits (48') long (Yerushalmi, Yoma 7:3; Yad, Kley HaMikdash 8:19). Some say that it went twice around the body (Tosafoth, Arkhin 15b, s.v. Avnet). It was made of linen embroidered with colored wool (Yoma 12b; Yad, Kley HaMikdash 8:1). Although this is normally forbidden (Leviticus 19:19), it was permitted for the priestly garments.

Josephus (Antiquities 3:7:2) describes the sash as being worn over the heart, slightly above the elbows. It was four fingers wide and loosely woven, so that it appeared like the skin of a snake. Its main body was linen, and it was embroidered with a floral design of linen and blue, dark-red and crimson wool. When it was worn, its ends were allowed to hang down to the ankles, except during the service, when the ends were thrown over the left shoulder.

The Scriptures 2009
Tree of Life Version

.
"You are to weave the tunic in checkered work of fine linen, make a turban of fine linen, and make a sash, the work of a color weaver.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND THE FRINGES OF THE GARMENTS SHALL BE OF FINE LINEN; AND YOU SHALL MAKE A TIRE OF FINE LINEN, AND YOU SHALL MAKE A GIRDLE, THE WORK OF THE EMBROIDERER.

Awful Scroll Bible

They are to have weaved the tunic of bleached linen, and are to have made a turban of bleached linen, and were to make a waistband, being an embroiderer's work.

Charles Thomson OT
Concordant Literal Version

.
You will mount the tunic in cambric, and you will make a turban of cambric, and a sash shall you make, a handiwork of embroidery.

Darby Translation
exeGesés companion Bible
Orthodox Jewish Bible

.
And thou shalt embroider the Kesonés of fine linen, and thou shalt make the Mitznefet of fine linen, and thou shalt make the Avnet of artistic embroidery.

Rotherham's *Emphasized B.*

And thou shalt weave in checker work the tunic of fine linen, and shalt make a turban of fine linen,—and <a girdle> shalt thou make the work of an embroiderer.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible “·**Make** [or Weave] the ·woven [or checkered] inner robe of fine linen, and make the turban of fine linen also. Make the ·cloth belt [sash] ·with designs sewn on it [embroidered with needlework].

Kretzmann’s Commentary **And thou shalt embroider the coat of fine linen**, the tunic proper, of white byssus, reaching to the ankles; **and thou shalt make the miter**, the high turban or headdress, of fine linen, of byssus; **and thou shalt make the girdle of needlework**, woven out of the same precious materials from which the ephod was made.

Syndein/Thieme .

The Voice **Eternal One:** The tunic is to be made of finely woven checkered linen. Make the turban out of fine linen as well, and have skilled workers embroider the sash.

Bible Translations with Many Footnotes:

The Complete Tanach You shall make the linen tunic of checker work, and you shall make a linen cap; and you shall make a sash of embroidery work.

You shall make...of checker work: Make them [the tunics] of boxes, and all of them [shall be made] of linen.

The Geneva Bible .

Kaplan Translation .

NET Bible®

You are to weave⁶² the tunic of fine linen and make the turban of fine linen, and make the sash the work of an embroiderer.

^{62tn} It is difficult to know how to translate תִּצְבֹּטָא (v'yshibbatsta); it is a Piel perfect with the vav (ו) consecutive, and so equal to the imperfect of instruction. Some have thought that this verb describes a type of weaving and that the root may indicate that the cloth had something of a pattern to it by means of alternate weaving of the threads. It was the work of a weaver (39:27) and not so detailed as certain other fabrics (26:1), but it was more than plain weaving (S. R. Driver, Exodus, 310). Here, however, it may be that the fabric is assumed to be in existence and that the action has to do with sewing (C. Houtman, Exodus, 3:475, 517).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and you will weave the tunic of linen, and you will (make) a turban of linen, and you will (make) a sash, a work of embroidering ,...

Charles Thomson OT .

C. Thompson (updated) OT Now the embroideries of the vestures will be of cotton and you will make a tiara of cotton, and you will make a girdle, the work of an embroiderer.

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. “And you shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver [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 .
 Young's Updated LT .

"And you have embroidered the coat of linen, and have made a mitre of linen, and a girdle you will make—work of an embroiderer.

The gist of this passage:

Exodus 28:39a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâbats (שָׁבַט) [pronounced shaw- BATS]	to weave in chequer or plaited work; to weave in	2 nd person masculine singular, Piel perfect	Strong's #7660 BDB #990
k ^e thôneth (תְּנוּת) [pronounced keith-OH- neath]	tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]	feminine singular noun with the definite article	Strong's #3801 BDB #509
shêsh (שֵׁשׁ) [pronounced shaysh]; also spelled sheshîy (שֵׁשִׁי) [pronounced shehsh-EE]	byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble	masculine singular noun	Strong's #8336 BDB #1058

Translation: You will weave the tunic [from] fine linen;...

The basic material for the tunic, the undercoat, is to be this fine Egyptian linen.

The GNB references Aaron as the wearer of these things, which is a reasonable assumption.

The Tunic (a photo of a mockup); from **Rocky Espy**; accessed January 10, 2021.

I don't know that this verse is to reference the undercoat. I believe that this references items of clothing already described.

Priestly Clothing



Fine linen usually meant
it was white.

Exodus 28:4
"...a brodered coat..."

Exodus 28:39
"And thou shalt embroider
the coat of fine linen..."

Exodus 39:27
"And they made coats of fine
linen of woven work for
Aaron, and for his sons."

Exodus 28:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
mits ^e nepheth (מִצְנֶפֶת) [pronounced <i>mits-neh-FETH</i>]	<i>turban (of a high priest), diadem, mitre</i>	feminine singular construct	Strong's #4701 BDB #857
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i>]; also spelled sheshîy (שֵׁשִׁי) [pronounced <i>shehsh-EE</i>]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1058

Translation: ...and you will make the turban [from] fine linen;...

The turban is also to be made of fine linen.

Exodus 28:39c

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
ʾab ^e nêṭ (אַבְנֶט) [pronounced <i>ahb-NATE</i>]	<i>belt, girdle, sash, waistband; of high priest; of other priests; of high official</i>	masculine singular noun	Strong's #73 BDB #126
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
maʿăseh (מַעֲשֶׂה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
râqam (רָקַם) [pronounced <i>raw-KAM</i>]	<i>variegating, embroidering, doing needlework, weaving with colors</i>	Qal active participle as a substantive	Strong's #7551 BDB #955

Translation: ...and you make the belt a work of embroidery.

The belt is to be carefully embroidered.

Exodus 28:39 You will weave the tunic [from] fine linen; and you will make the turban [from] fine linen; and you make the belt a work of embroidery. (Kukis mostly literal translation)

This seems to be some sort of a summary verse. The use of the fine linen for the Ephod is found in v. 6; for the girdle is found in v. 8; and for the breastplate is found in v. 15.

When I first read this, I thought to myself, *did God forget this, and suddenly add it in?* Obviously not; but perhaps Moses did. However, what I believe to be key is how this verse matches up with v. 4. What this appears to be is a companion verse for v. 4 (that is, they are like bookends):

Exodus 28:4 These are the garments that they are to make: a breast piece, an ephod, a robe, a checkered tunic, a turban, and a sash. They shall make holy garments for Aaron your brother and for his sons to serve me as priests.

Exodus 28:39 You are to weave the checkered tunic of fine linen, you are to make a turban of fine linen, and you are to make an embroidered sash. (ISV)

What falls in between these two verses is the stuff described in v. 4 (although, this chapter will end²⁵ with the clothing to be made for Aaron's sons).

Exodus 28:39 You will sew the tunic using fine linen and you will make the turban from fine linen. The belt should be a work of intricate embroidery. (Kukis paraphrase)

This tunic or coat was worn underneath the robe, which was underneath the ephod.

Aaron's Garments and Their Possible Meanings

(a graphic); from **Omega Magick** (I do not believe that the graphic is original with this page); accessed August 17, 2019.

There is very roughly what Aaron looked like in full, High Priest garb. The various elements, which we have been studying, are identified and a meaning assigned to them. Quite frankly, some of these meanings I find to be suspect (like the New Covenant for one).



Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics and Short Doctrines

Clothing for Aaron and his Descendants

²⁵ The chapters divisions are not inspired.

compare Exodus 39:27–29

And for sons of Aaron you will make coats and you have made for them belts and caps. You will make for them for honor and for splendor. And you have clothed them, Aaron, your brother and his sons with him. And you have anointed them and you have ordained them and you have consecrated them; and they have served as priests to Me.

Exodus
28:40–41

You will make coats for the sons of Aaron, and you will make belts and caps for them. You will make them for honor and for splendor. You will clothe them, Aaron, your brother, and his sons with him. Then you will anoint them, and ordain them and consecrate them. They will serve as priests to Me.

You will make appropriate gear for the sons of Aaron: coats, belts and caps. This clothing is to reflect the honor and glory of their priesthood and it is to be well-made and carefully designed. You will take the things found in this chapter and use them to clothe Aaron your brother and his sons as well. Then you will anoint them, ordain them and consecrate them. They will, from that point forward, serve as My priests.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And for sons of Aaron you will make coats and you have made for them belts and caps. You will make for them for honor and for splendor. And you have clothed them, Aaron, your brother and his sons with him. And you have anointed them and you have ordained them and you have consecrated them; and they have served as priests to Me.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And for the sons of Aharon thou shalt make vestures, and make for them girdles, and mitres shalt thou make for them for honour and for praise. And thou shalt dress them, Aharon thy brother and his sons with him, and shalt anoint them and offer oblations and consecrate them, that they may minister before Me.
Targum (Pseudo-Jonathan)	And for the sons of Aharon thou shalt make tunics, and girdles, and mitres, for glory and for praise. And with them thou shalt invest Aharon thy brother, and his sons with him, and anoint them, that they may offer their oblations; and sanctify them to minister before Me.
Revised Douay-Rheims	Moreover for the sons of Aaron you shall prepare linen tunicks, and girdles and mitres for glory and beauty: And with all these things you shall vest Aaron your brother, and his sons with him. And you shall consecrate the hands of them all, and shall sanctify them, that they may do the office of priesthood unto me.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall make coats for Aaron's sons, and you shall make sashes for them and you shall make headbands for them, for glory and for beauty. You shall put them on Aaron your brother, and on his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest's office.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And for Aarons sons you shall make coats, and you shall make for them girdles, and bonnets you shall make for them, for glory and for beauty. And you shall put them upon Aaron your brother, and upon his sons with him; and shall anoint them and consecrate them and sanctify them, that they may minister to me in the priests office.

Samaritan Pentateuch	And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. Vv. 41–42 in the Samaritan Pentateuch.
Updated Brenton (Greek)	And for the sons of Aaron you shall make tunics and sashes, and you shall make headpieces for them for honor and glory. And you shall put them on Aaron your brother, and his sons with him, and you shall anoint them and fill their hands; and you shall sanctify them, that they may minister to Me in the priest's office.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And for Aaron's sons you are to make coats, and bands, and head-dresses, so that they may be clothed with glory and honour. These you are to put on Aaron, your brother, and on his sons, putting oil on them, separating them and making them holy, to do the work of priests to me.
Easy English	Make tunics, long belts and hats for Aaron's sons. These things will make them look important and beautiful. Put these clothes on your brother Aaron and on his sons. Then pour oil on their heads and give them authority. Make them separate from the other Israelites so that they can be the Lord's priests. priest In the Bible, a priest was a man from the family of Aaron, Moses' brother. Aaron belonged to the tribe of Levi. God chose the men in this family to make sacrifices and offerings to God for the Israelites. The priests worked in the temple. In other nations, there were priests who worked for their false gods.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Also make coats, belts, and cloth caps for Aaron's sons. This will give them honor and respect. Put the clothes on your brother Aaron and his sons. Then pour the special oil on them to make them priests. This will make them holy, and they will serve me as priests.
God's Word™	.
Good News Bible (TEV)	"Make shirts, sashes, and caps for Aaron's sons, to provide them with dignity and beauty. Put these clothes on your brother Aaron and his sons. Then ordain them and dedicate them by anointing them with olive oil, so that they may serve me as priests.
The Message	"Weave the tunic of fine linen. Make the turban of fine linen. The sash will be the work of an embroiderer. Make tunics, sashes, and hats for Aaron's sons to express glory and beauty. Dress your brother Aaron and his sons in them. Anoint, ordain, and consecrate them to serve me as priests. V. 39 is included for context.
Names of God Bible	.
NIRV	Make inner robes, belts and caps for Aaron's sons. When they are wearing them, people will honor his sons. They will also have respect for them. Put all these clothes on your brother Aaron and his sons. Then pour olive oil on them and prepare them to serve me. Set them apart to serve me as priests..
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.

Contemporary English V.	Since Aaron's sons are priests, they should also look dignified. So make robes, sashes, and special caps for them. Then dress Aaron and his sons in these clothes, pour olive oil on their heads, and ordain them as my priests.
The Living Bible	"Then, for Aaron's sons, make robes, sashes, and turbans to give them honor and respect. Clothe Aaron and his sons with these garments, and then dedicate these men to their ministry by anointing their heads with olive oil, thus sanctifying them as the priests, my ministers.
New Berkeley Version	.
New Life Version	"Make long coats for Aaron's sons. And make belts and head coverings for them, for honor and for beauty. Dress your brother Aaron and his sons in them. Then pour oil on them, set them apart and make them holy, so they may serve Me as religious leaders.
New Living Translation	"For Aaron's sons, make tunics, sashes, and special head coverings that are glorious and beautiful. Clothe your brother, Aaron, and his sons with these garments, and then anoint and ordain them. Consecrate them so they can serve as my priests.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Tell them to make beautiful long-sleeved tunics, sashes, waistbands, and caps for Aaron's sons. Make ones that will be suitable for those who have this dignified work. Put these clothes on your older brother Aaron and on his sons. Then set them apart for this work by anointing them with olive oil in order that they may serve me by being priests.

Partially literal and partially paraphrased translations:

American English Bible	You are also to make undergarments, turbans, and sashes for Aaron's sons, so that they may be honored and glorified. You must put them upon your brother Aaron and his sons, then anoint them and empower their hands. Purify them, so that they can officiate as Priests before Me.
Beck's American Translation	.
Common English Bible	For Aaron's sons, you should also make tunics, sashes, and turbans to mark their honor and dignity. Put these garments on your brother Aaron and on his sons with him. Anoint them with oil, ordain them, and make them holy to serve me as priests.
New Advent (Knox) Bible	For Aaron's sons, too, thou shalt make linen robes and girdles and mitres; to their honour and adornment; in all these vestments Aaron thy brother shall be clad, and his sons with him. And thou shalt consecrate their hands, and set them apart to serve me in the priestly office.
Translation for Translators	<i>Tell them to</i> make beautiful long-sleeved tunics/gowns, sashes, and caps for Aaron's sons. Make ones that will be suitable for those who have this dignified work. Put these clothes on your <i>older</i> brother Aaron and on his sons. Then ◀set them apart/dedicate them▶ for this work by anointing them <i>with olive</i> oil, in order that they may serve me <i>by being</i> priests.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.				
Conservapedia	<table border="1"> <tr> <td>Make tunics, sashes and caps for Aaron's sons, for glory and beauty.</td><td></td></tr> <tr> <td>Put them on your brother Aaron, and his sons with him. Anoint them, and consecrate them, and sanctify them, so that they minister to Me in the capacity of priests.</td><td>The word rendered "consecrate" literally means "fill the hand."</td></tr> </table>	Make tunics, sashes and caps for Aaron's sons, for glory and beauty.		Put them on your brother Aaron, and his sons with him. Anoint them, and consecrate them, and sanctify them, so that they minister to Me in the capacity of priests.	The word rendered "consecrate" literally means "fill the hand."
Make tunics, sashes and caps for Aaron's sons, for glory and beauty.					
Put them on your brother Aaron, and his sons with him. Anoint them, and consecrate them, and sanctify them, so that they minister to Me in the capacity of priests.	The word rendered "consecrate" literally means "fill the hand."				

Ferrar-Fenton Bible	Make also robes for the sons of go Aaron; and make for them sashes, and make them mitres, to honour and adorn them. And clothe with them Aaron your brother, and his sons with them. Then consecrate them, and put a ring on their hands and sanctify them, and they shall be My Priests. And you shall make for Aarons sons also coats, girdles and bonnets honorable and glorious, and you shall put them upon Aaron your brother and on his sons with him and shall anoint them and fill their hands and consecrate them that they may minister unto me.
God's Truth (Tyndale)	
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	"And you will weave the tunic of fine linen, and you will make a turban of fine linen, and you will make a sash, the work of an embroiderer. And for the sons of Aaron you will make tunics, and you will make for them sashes and headdresses; you will make them for glory and for splendor. [Or "beauty"] And you will clothe them—Aaron, your brother, and his sons with him—and you will anoint them and ordain them [Literally "fill their hand"] and consecrate them, and they will serve as priests for me. V. 39 is included for context.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	For Aaron's sons you will make tunics and girdles with turbans, that will be fashioned for their glory and beauty. You have clothed Aaron your brother with them and his sons with him, and have anointed them, consecrated their hand, having separated them, and they will serve me in the priesthood.
Wikipedia Bible Project	And for the sons of Aaron make robes. And you made girdles for them, and high head covers, for honor and for splendor. And you dressed Aaron, your brother, in them, and his sons with him. And you anointed them, and fill their hands, and blessed them, and they will serve as my priests.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	"Likewise, for the glorious adornment of Aaron's sons you shall have tunics and sashes and turbans made. ⁵ With these you shall clothe your brother Aaron and his sons. Anoint and ordain them, consecrating them as my priests. 5 [41] Ordain them: literally, "fill their hands," a technical expression used solely for the installation of priests. The phrase probably originated in the custom of placing in the priests' hands the instruments or other symbols of the sacerdotal office.
New American Bible (2011)	Likewise, for the glorious adornment of Aaron's sons you shall have tunics and sashes and skullcaps made, for glorious splendor. With these you shall clothe your brother Aaron and his sons. Anoint and install them,* consecrating them as my priests. * [28:41] Install them: lit., "fill their hands," a technical expression used for the installation of priests.
New English Bible—1970	.
New Jerusalem Bible	'For the sons of Aaron you will make tunics and waistbands. You will also make them head-dresses to give dignity and magnificence. You will dress your brother Aaron and his sons in these; you will then anoint them, invest them and consecrate them to serve me in the priesthood.

New RSV

Revised English Bible—1989

For Aaron's sons make tunics and sashes; and make tall headdresses to give them dignity and grandeur.
these invest your brother Aaron and his sons, anoint them, install them, and consecrate them; so they will serve me as priests.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Likewise for Aharon's sons make tunics, sashes and headgear expressing dignity and splendor. With them clothe your brother Aharon and his sons. Then anoint them, inaugurate them, and consecrate them, so that they will be able to serve me in the office of *cohen*.

exeGeser's companion Bible

And work coats for the sons of Aharon
and work girdles for them
and work turbans for them
for honor and for adornment.
And put them on Aharon your brother
and his sons with him;
and anoint them and fill their hand and hallow them,
to priest the priesthood to me.

Hebraic Roots Bible

Israeli Authorized Version

Kaplan Translation

For Aaron's sons, make tunics and sashes. Also make them hats that are both dignified and beautiful.

Place these [vestments] on Aaron and his sons. Then anoint them, and install them, sanctifying them to be priests to Me.

Aaron's sons

These served as the common priests, as opposed to Aaron himself, who was High Priest. The tunic, sash and hat mentioned here, along with the pants (Exodus 28:42), were the vestments of the common priest.

tunics

These were exactly the same as the tunic of the High Priest (Exodus 28:39; Yoma 12b; Yad, Kley HaMikdash 8:16; Ramban on Exodus 39:27; Josephus, Antiquities 3:7:4). Some, however, question whether or not the common priest's tunic was made with a textured pattern (*tashbetz*) like that of the High Priest (Ibn Ezra on Exodus 28:39; Mishneh LaMelekh, Kley HaMikdash 8:16).

sashes

Some say that the sashes were exactly the same as that of the High Priest, while others maintain that the common priest's sash was of plain linen (Yoma 12b). Josephus (Antiquities 3:7:2) holds that they were the same.

hats

Migba'oth in Hebrew. Some say that this is exactly the same as the High Priest's turban (Rashi; cf. Yoma 25a, Tosafot ad loc. s.v. Notel). Josephus also notes that both are the same, except that the High Priest's is covered with blue and a gold crown (see above). Others say that they are the same in form, but that the common priest's is put on, while the High Priest's is wound on (Yad, Kley HaMikdash 8:1).

According to others, however, the two differed in shape, with the turban of the High Priest being narrow, and the common priest's being wider (Tosafot, Yoma 12b, s.v. Eleh; Ibn Ezra). Another opinion is that the High Priest's mitznefeth was a turban, while the migba'ath of the common priest was a conical hat (Raavad, Kley HaMikdash 8:1), shaped perhaps like an inverted goblet (cf. Ibn Tanach).

According to others, the migba'ath was a cap that went under the turban, both for ordinary priests and the High Priest (Lekach Tov on Exodus 28:37). See Exodus 39:28.

anoint

See Exodus 30:22-30.

install

Literally, fill hands.' See Exodus 29:24.

The Scriptures 2009

“And make long shirts for Aharon’s sons. And you shall make girdles for them, and you shall make turbans for them, for esteem and comeliness.

“And you shall put them on Aharon your brother and on his sons with him, and shall anoint them, and shall ordain them, and shall set them apart, and they shall serve as priests to Me.

Tree of Life Version

For Aaron’s sons you are to make tunics, sashes and headwear for them—for splendor and for beauty. Put them on Aaron your brother and on his sons with him, and anoint them, consecrate them, and sanctify them, so that they may minister to Me as kohanim.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

Awful Scroll Bible

.
For Aaron's son you was to make tunics, and is to have made waistbands and turbans, even was you to make them an adornment of dignity. They are to have been put on Aaron, your brother, and his sons. You is to have anointed them and fulfilled to them their part, and are to have set them apart, even are they to have ministered as priest.

Charles Thomson OT

Concordant Literal Version

Darby Translation

exeGesés companion Bible

Orthodox Jewish Bible

.
. .
. .
. .
And for Bnei Aharon thou shalt make Kuttanot (Tunics), and thou shalt make for them Avnetim, and Migba'ot shalt thou make for them, for kavod and for tiferet. And thou shalt put them upon Aharon thy brother, and his banim with him; and shalt anoint them, and ordain them, and set them apart as kodesh, that they may minister unto Me in the kohen's office.

Rotherham's *Emphasized B.*

And <for the sons of Aaron> shalt thou make tunics, and shalt make for them girdles,—and <caps> shalt thou make for them, for glory and for beauty.^a And thou shalt clothe therewith Aaron thy brother, and his sons with him,—and shalt anoint them and install them^b and hallow them, so shall they minister as priests unto me.

^a Cp. verse 2.

^b Or: “put them in charge” lit. “fill their hand:” cp. Lat. mandare.

Third Millennium Bible

.

Expanded/Embellished Bibles:

The Amplified Bible

“For Aaron’s sons you shall make tunics and sashes and [ornamental] caps, for glory and honor and beauty. You shall put the various articles of clothing on Aaron your brother and on his sons with him, and shall anoint them and ordain and sanctify them, so that they may serve Me as priests.

The Expanded Bible

Also make ·woven [or checkered] inner robes, ·cloth belts [sashes], and ·headbands [headdresses] for Aaron’s sons, to give them honor [glory] and beauty [splendor]. Put these clothes on your brother Aaron and his sons, and ·pour olive oil on their heads to appoint them as priests [·anoint them]. ·Make them belong to

Kretzmann's Commentary

me [Ordain them; ^L Fill their hand] so they may be set apart [consecrated] and serve me as priests.

And for Aaron's sons, as members of the order of priests, thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, caps instead of the more elaborate turban of Aaron, for glory and for beauty, to signify both the great dignity and the peculiar excellence of Jehovah's worship. The garments of the ordinary priests were pure white with the exception of the girdle; for the color of purity was exceptionally appropriate in the case of the priests, who were continually engaged in making offerings in behalf of the people.

And thou shalt put them upon Aaron, thy brother, and his sons with him, each one was to receive the garments intended for his special office; and shalt anoint them, and consecrate them, the application of oil signified the setting apart, the transmitting of the rights and duties, the inducting into office, and sanctify them, that they may minister unto Me in the priest's office.

Syngein/Thieme
The Voice

As for the rest of Aaron's sons, make tunics, sashes, and special caps to reflect the glory and beauty of their office. When they serve as priests, dress Aaron, your brother, and his sons in these ceremonial garments; anoint them, ordain them, and consecrate them.

Bible Translations with Many Footnotes:

The Complete Tanach

For Aaron's sons you shall make tunics and make them sashes, and you shall make them high hats for honor and glory.

For Aaron's sons you shall make tunics: These four garments and no more: a tunic, a sash, the hats, which are [the same as] the cap, and the pants written below (verse 42) for all of them.

With these you shall clothe Aaron, your brother, and his sons along with him, and you shall anoint them and invest them with full authority and sanctify them so that they may serve Me [as kohanim].

With these you shall clothe Aaron: [i.e., with] those [garments] stated in connection with Aaron: a choshen, an ephod, a robe, a checker work tunic, a cap, a sash, a showplate, and pants mentioned further on in connection with them all.

and his sons along with him: [with] those [garments] mentioned in connection with them.

and you shall anoint them: [i.e.,] Aaron and his sons, with the anointing oil.

And invest them with full authority: Heb. וְיָמַלְתָּ אֹתָם בְּכֹחַ, [lit., and you shall fill their hands.] Every [mention of] "filling of the hands" is an expression of initiation. When he [a person] begins something [such as a position] that he will be in possession of from that day on [it is referred to as "filling" a position]. In Old French, when they appoint a person to be in charge of something, the ruler puts in his hand a leather glove, called guanto [gant in modern French], and thereby he grants him authority over the matter. They call this transmission revestir, invest, transmit [this glove], and this is the [expression] "filling of the hands."

The Geneva Bible
Kaplan Translation
NET Bible®

"For Aaron's sons you are to make tunics, sashes, and headbands⁶³ for glory and for beauty.

"You are to clothe them – your brother Aaron and his sons with him – and anoint them⁶⁴ and ordain them⁶⁵ and set them apart as holy,⁶⁶ so that they may minister as my priests.

^{63sn} This refers to a band of linen wrapped around the head, forming something like a brimless convex cap, resembling something like a half egg. It refers to the headgear of ordinary priests only (see S. R. Driver, Exodus, 310-11).

^{64sn} The instructions in this verse anticipate chap. 29, as well as the ordination ceremony described in Lev 8 and 9. The anointing of Aaron is specifically required in the Law, for he is to be the High Priest. The expression “ordain them” might also be translated as “install them” or “consecrate them”; it literally reads “and fill their hands,” an expression for the consecration offering for priesthood in Lev 8:33. The final instruction to sanctify them will involve the ritual of the atoning sacrifices to make the priests acceptable in the sanctuary.

^{65tn} Heb “fill their hand.” As a result of this installation ceremony they will be officially designated for the work. It seems likely that the concept derives from the notion of putting the priestly responsibilities under their control (i.e., “filling their hands” with work). See note on the phrase “ordained seven days” in Lev 8:33.

^{66tn} Traditionally “sanctify them” (KJV, ASV).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and (for) the sons of "Aharon Light bringer" you will (make) tunics, and you will (make) (for) them sashes, and headdresses, you will (make) (for) them (for) armament and (for) decoration, and you will [clothe] them, "Aharon Light bringer" your brother and his sons (with) him, and you will smear them, and you will fill their hand , and you will set them apart, and they will be adorned (for) me,...

Charles Thomson OT And for Aaron's sons thou shalt make vestures and girdles. Thou shalt also make tiaras for them for dignity and glory.
And with these thou shalt clothe Aaron thy brother and his sons with him. And thou shalt anoint them and fill their bands and consecrate them that they may minister to me in the priest's office..

C. Thompson (updated) OT .
Context Group Version And for Aaron's sons you shall make coats, and you shall make for them sashes, and head-gear you shall make for them, for public honor and for beauty. And you shall put them on Aaron your brother, and on his sons with him, and shall anoint them, and consecrate them, and make them special, that they may serve me in the priest's office.

English Standard Version .
Green’s Literal Translation .
Modern English Version .
Modern Literal Version .
Modern KJV .
New American Standard B. “For Aaron’s sons you shall also make tunics; you shall also make sashes for them, and you shall make ^[v]caps for them, for glory and for beauty. Then you shall put them on Aaron your brother and on his sons with him; and you shall anoint them and ^[w]ordain them and consecrate them, so that they may serve Me as priests.

^[v] Exodus 28:40 Lit *headgear*

^[w] Exodus 28:41 Lit *fill their hand*

New European Version .
New King James Version .
Niobi Study Bible .
Owen’s Translation .
Restored Holy Bible 6.0 .
Updated Bible Version 2.17 And for Aaron's sons you will make coats, and you will make for them belts, and head-tires you will make for them, for glory and for beauty.
And you will put them on Aaron your brother, and on his sons with him, and will anoint them, and consecrate them, and sanctify them, that they may serve me in the priest's office.

A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

“And for the sons of Aaron you will make coats, and you have made for them girdles, yea, bonnets you will make for them, for honour and for beauty; and you have clothed Aaron your brother with them, and his sons with him, and have anointed them, and have consecrated their hand, and have sanctified them, and they have been priests to Me.

The gist of this passage:
 40-41

Exodus 28:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'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
k ^e thôneth (כְּתֹנֶת) [pronounced <i>keith-OH-neath</i>]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine plural noun	Strong's #3801 BDB #509

Translation: You will make coats for the sons of Aaron,...

Aaron's sons will take part in the worship services; this will not be something done by Aaron alone. They would be fitted with appropriate uniforms for their responsibilities. They would all wear the same sort of coat or garment. Previously, I called this an under garment, simply because the High Priest had other things over this garment. I would assume that their garments would have been similar to Aaron's, but less ornate; and possibly without all of the same colors or golden threads.

Exodus 28:40b			
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 28:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
ʾab ^e nêṭ (אַבְנֵט) [pronounced ahb-NATE]	<i>belt, girdle, sash, waistband; of high priest; of other priests; of high official</i>	masculine plural noun	Strong's #73 BDB #126
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mig ^e bâʾâh (מִגְבַּעַת) [pronounced mihg-baw-ḠAW]	<i>(hemispherical) cap, head gear, turban</i>	feminine plural noun	Strong's #4021 BDB #149

This particular noun occurs but 4 times in the Old Testament (3x in Exodus and once in Leviticus).

Translation: ...and you will make belts and caps for them.

They would also wear a belt or a sash; and they would have similar caps. Strong calls these hemispherical caps; but we do not really know if that is accurate. Are their caps similar to the skull caps worn by some Israelites today?

Modern Israeli Skull Caps (a photograph); from [Christians United for Israel](#); accessed August 14, 2019. The caption reads *Jewish Kippot (skull caps) on a table*.



We have no idea what their belts (girdles, sashes) may have looked like.

Exodus 28:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

Exodus 28:40c

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 with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâbôwd (כְּבוֹד) [pronounced kaw ^b - VODE]	<i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>]	masculine singular adjective which sometimes acts as a noun	Strong's #3519 BDB #458
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tîph ^e ârâh (תִּפְאֶרֶת) [pronounced tif-aw- RAW]	<i>splendor, beauty, ornament; glory, glorying</i>	feminine singular noun	Strong's #8597 BDB #802

See v. 2b.

Translation: You will make them for honor and for splendor.

This clothing would reasonable not upstage that of the High Priest; but it would set them sons of Aaron apart from all others.

Exodus 28:40 You will make coats for the sons of Aaron, and you will make belts and caps for them. You will make them for honor and for splendor. (Kukis mostly literal translation)

Those who represented God stood out apart from the others of Israel.

Exodus 28:41a

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
lâbash (שָׁבַל) [pronounced law ^b - VAHSH]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	2 nd person masculine singular, Hiphil perfect	Strong's #3847 BDB #527
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Exodus 28:41a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בָּנִיִּם) [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
See v. 4e.			
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: You will clothe them, Aaron, your brother, and his sons with him.

Throughout this chapter, descriptions have been given of the clothing for the High Priest; and here, for the sons of Aaron. These clothes would then be for Aaron and his sons to wear.

Exodus 28:41b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	2 nd person masculine singular, Qal perfect	Strong's #4886 BDB #602
This very common verb occurs for the first time in Exodus here. It will occur 11 more times in Exodus.			
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: *Then you will anoint them,...*

We now have 3 verbs describing what Moses would do. He would first anoint these men, which means that he would smear or anoint them with some sort of oil or fragrance.

Exodus 28:41c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	2 nd person singular, Piel perfect	Strong's #4390 BDB #569
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388

Translation: *...and ordain them...*

He would ordain them, indicating that Moses would confirm their calling and responsibilities.

And when I say calling, it was somewhat different for them than it is for us. That is, they were called on the basis of their natural birth; we are called on the basis of our new birth. They were priests because they came from the loins of Aaron.

To ordain here is literally, *to fill the hand*. The hand (s) is used for things that we do; and I would understand this to be a recitation of their duties and the work that they are to do.

Young's translation hints at the actual meaning and both *The Emphasized Bible* and the NASB in the footnote indicate that this should read not *ordain them* but to *fill their hand*. We find the same phrase with the same morphology (the verb *fill* is in the Piel perfect) in Exodus 29:9 Lev. 21:10 Num. 3:3 2Kings 9:24 29:31 Psalm 129:7 Ezek. 43:26. A similar construction but different use is found in 1Kings 8:15, 24 and 2Chron. 6:4 where the reference is to fulfilled prophecy, fulfilled by God. In Psalm 129:7, this phrase refers to prosperity or abundance (actually, the antithesis, since it occurs with the negative). Exodus 29:9 gives a better feel for what this phrase means: "*And you will bring his [Aaron's] sons and place tunics on them; and you will gird them with sashes, Aaron and his sons, and place headgear on them and they will have the priesthood by a perpetual statute. In this way, you will fill the hands of Aaron and his sons.*" (Exodus 29:8–9) That is, Moses goes through the ceremonies identifying them and indicating that they are the ones to serve in the priesthood; he places upon them the sacred clothing for glory and honor; and, in this way, fills their hands—that is, gives them full responsibility in this spiritual realm. Therefore, as an *interpretation*, the word *install* (from *The Emphasized Bible*) is good, or *appointed to fill a position*; and *fill their hands* is the correct literal translation. See also Lev. 16:32 Judges 17:5, 12.

Exodus 28:41d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâdash (קִדַּשׁ) [pronounced kaw- DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	2 nd person masculine singular, Piel perfect	Strong's #6942 BDB #872
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: ...and consecrate them.

Moses would then consecrate them, which probably involved a ceremony which presumably distinguished them from all others. That is, they are set apart for service to God.

Exodus 28:41e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâhan (כֹּהֵן) [pronounced kaw-HAHN]	<i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i>	3 rd person plural, Piel perfect	Strong's #3547 BDB #464
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: They will serve as priests to Me.

Aaron and his sons would become priests to God at this point.

This occurs initially with Aaron and his 4 sons. It is not clear to me yet when this is done for priests in the future, and at what age they go through this ceremony.

Exodus 28:41 You will clothe them, Aaron, your brother, and his sons with him. Then you will anoint them, and ordain them and consecrate them. They will serve as priests to Me. (Kukis mostly literal translation)

With v. 41, we have 5 verbs, none of which is *to do, to make, to construct*. The first four are 2nd person masculine singular, perfect tense verbs (common throughout this chapter) followed by a 3rd person plural, perfect tense. All of the verbs used below are found previously in this chapter in the same stem.

There was more to the priesthood than just be a descendant of Aaron's. Priests had to be anointed, ordained and consecrated. The anointing speaks of the power of the Holy Spirit (however, it means to anoint with oil). Ordaining means to give to them great responsibilities. Consecration means that they are set aside to God for this purpose. So it is with our Lord Jesus Christ. *The Spirit of the Lord is upon Me because He anointed Me to preach the gospel to the poor; He has sent me to proclaim release to the captives and recovery of sight to the*

blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord. Today this Scripture is fulfilled in your hearing." (Luke 4:18–19, 21b and Isa. 61:1) The Lord has sworn and will not change His mind: "You are a priest forever." So much the more also Jesus has become the guarantee of a better covenant and the priests on the one hand, existed in greater numbers, because they were prevented by death from continuing, but He, on the other hand, because He abides forever, hold His priesthood permanently (Heb. 7:21b–24 and Psalm 110:4). "You are My Son; today I have begotten You." (Heb. 5:5b and Psalm 2:7).

Exodus 28:40–41 You will make coats for the sons of Aaron, and you will make belts and caps for them. You will make them for honor and for splendor. You will clothe them, Aaron, your brother, and his sons with him. Then you will anoint them, and ordain them and consecrate them. They will serve as priests to Me. (Kukis mostly literal translation)

Exodus 28:40–41 You will make appropriate gear for the sons of Aaron: coats, belts and caps. This clothing is to reflect the honor and glory of their priesthood and it is to be well-made and carefully designed. You will take the things found in this chapter and use them to clothe Aaron your brother and his sons as well. Then you will anoint them, ordain them and consecrate them. They will, from that point forward, serve as My priests. (Kukis paraphrase)

And make for them undergarments of linen to cover flesh of nakedness from [two] hips and as far as [two] thighs they will be. And they have been upon Aaron and upon his sons in their going unto a tent of meeting or in their coming near unto the altar to minister in the holy [place]. And they will not carry iniquity and they have died. A statute of forever to him and to his seed after him."

Exodus
28:42–43

Make for Aaron and his sons [lit., *them*] linen undergarments to cover [their] naked flesh from their hips to their thighs. [All of the clothing herein described] will be worn by Aaron and his sons [lit., *upon Aaron and upon his sons*] when they go into the tent of meeting or come near to the altar to minister in the holy place. They are not to carry iniquity [with them into service] or they will die. [This will be] an eternal statute to Aaron [lit., *him*] and his descendants [lit., *seed*] after him."

You will also make undergarments for Aaron and his sons, so that their nakedness will be covered while doing service to God. All of the clothing herein described will be worn by Aaron and his sons whenever they go into the Tent of Meeting or they come near to the brazen altar or when they minister in the holy place in any way. They are not to bring iniquity with them into the holy place or they will die. This will stand as an eternal statute to Aaron and his descendants who follow after him."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And make for them undergarments of linen to cover flesh of nakedness from [two] hips and as far as [two] thighs they will be. And they have been upon Aaron and upon his sons in their going unto a tent of meeting or in their coming near unto the altar to minister in the holy [place]. And they will not carry iniquity and they have died. A statute of forever to him and to his seed after him."

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
And thou shalt make them coverings of fine linen to cover the flesh of their shame; from the loins to the thighs shall they be. And they shall be upon Aharon and upon his sons in their entering into the tabernacle of ordinance, or in approaching to the altar to minister in the sanctuary, that they contract not guilt and die. (This shall be) an everlasting statute for him and for his sons after him.

Targum (Pseudo-Jonathan)	And thou shalt make for them under garments of fine linen to cover the flesh of their shame; from the girt of the girdle of their loins unto their thighs they shall be. [JERUSALEM. Drawers of fine linen.] And they shall be upon Aharon and upon his sons at the time when they enter the tabernacle of testimony, or when they approach the altar to minister in the sanctuary, that they may not receive the punishment of flaming fire. This is an everlasting statute for him and for his sons after him.
Revised Douay-Rheims	You shall make also linen breeches, to cover the flesh of their nakedness from the reins to the thighs: And Aaron and his sons shall use them when they shall go in to the tabernacle of the testimony, or when they approach the altar to minister in the sanctuary, lest being guilty of iniquity they die. It shall be a law for ever to Aaron, and to his seed after him.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. You shall make them linen breeches to cover the flesh of their nakedness; from the waist even to the thighs they shall reach: They shall be on Aaron, and on his sons, when they go in to the Tabernacle, or when they come near to the altar to minister in the holy place; that they do not bear iniquity, and die: it shall be a statute forever to him and to his descendants after him.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . And you shall make them breeches of fine linen to cover their nakedness; from their loins to their thighs they shall reach; And they shall be upon Aaron and upon his sons when they enter the tabernacle of the congregation or when they come near to the altar to minister in the holy place; that they may not bear iniquity and die; it shall be a statute for ever to Aaron and to his descendants after him.
Samaritan Pentateuch	And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:... V. 43 in the Samaritan Pentateuch. And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy [place]; that they bear not iniquity, and die: [it shall be] a statute for ever unto him and his seed after him. Exodus 29:1 in the Samaritan Pentateuch. I am beginning to wonder if the person who put this module together messed it up.
Updated Brenton (Greek)	And you shall make for them linen trousers to cover the nakedness of their flesh; they shall reach from the loins to the thighs. And Aaron shall have them, and his sons, whenever they enter into the tabernacle of witness, or when they shall advance to the altar of the sanctuary to minister, so they shall not bring sin upon themselves, lest they die: it is a perpetual statute for him, and for his seed after him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to make them linen trousers, covering their bodies from the middle to the knee; Aaron and his sons are to put these on whenever they go into the Tent of meeting or come near the altar, when they are doing the work of the holy place, so that they may be free from any sin causing death: this is to be an order for him and his seed after him for ever.
Easy English	Use good linen to make trousers that will cover the lower parts of the priests' bodies. Aaron and his sons must wear them when they go into the Tent of Meeting. They must also wear them when they go near to the altar in the Holy Place. Then the Lord will not become angry with them, and they will not die. This rule is for

Aaron and for all his children and grandchildren. The rule remains the same for all time.

holy place

a special place where people worship God (or a false god).

lord

(1) 'lord' in small letters is someone who has authority. Someone that other people respect as their master. — (2) 'Lord' (with a capital 'L') is a name for God or Jesus in the Bible. We obey God as our Master.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006 "Use linen to make underclothes for the priests. These underclothes will cover them from the waist to the thighs. Aaron and his sons must wear these clothes whenever they enter the Meeting Tent. They must wear these clothes when they come near to the altar to serve as priests in the Holy Place. If they don't wear these clothes, they will be guilty of wrong and will have to die. All this should be a law that continues forever for Aaron and all his family after him.

God's Word™ .

Good News Bible (TEV) Make linen shorts for them, reaching from the waist to the thighs, so that they will not expose themselves. Aaron and his sons must always wear them when they go into the Tent of my presence or approach the altar to serve as priests in the Holy Place, so that they will not be killed for exposing themselves. This is a permanent rule for Aaron and his descendants.

The Message

"Make linen underwear to cover their nakedness from waist to thigh. Aaron and his sons must wear it whenever they enter the Tent of Meeting or approach the Altar to minister in the Holy Place so that they won't incur guilt and die. This is a permanent rule for Aaron and all his priest-descendants."

Names of God Bible
NIRV .

"Make linen underwear that reaches from the waist to the thigh. Aaron and the priests in his family line must wear it when they enter the tent of meeting. They must also wear it when they approach the altar to serve in the Holy Room. Then they will not be found guilty and die.

New Simplified Bible

"For all time to come, that will be a law for Aaron and the priests in his family line.
»Make linen undergarments to cover them down to their thighs.
»Aaron and his sons must wear them when they go into the tent of meeting or when they come near the altar to serve as priests in the holy place. They will be blameless and will not die. This is a long lasting law for him and his descendants.

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

Casual English Bible .

College Press Bible Study .

Contemporary English V. Make linen shorts for them that reach from the waist down to the thigh, so they won't expose themselves. Whenever they enter the sacred tent or serve at the altar or enter the holy place, they must wear these shorts, or else they will be guilty and die. This same rule applies to any of their descendants who serve as priests.

The Living Bible

Also make linen undershorts for them, to be worn beneath their robes next to their bodies, reaching from hips to knees. These are to be worn whenever Aaron and his sons go into the Tabernacle or to the altar in the Holy Place, lest they be guilty and die. This is a permanent ordinance for Aaron and his sons.

New Berkeley Version .

New Life Version .

New Living Translation

Also make linen undergarments for them, to be worn next to their bodies, reaching from their hips to their thighs. These must be worn whenever Aaron and his sons enter the Tabernacle [Hebrew *Tent of Meeting*.] or approach the altar in the Holy

Unlocked Dynamic Bible
Unfolding Bible Simplified

Place to perform their priestly duties. Then they will not incur guilt and die. This is a permanent law for Aaron and all his descendants after him.

.

Also tell them to make linen undershorts for them. The undershorts should extend from their waists to their thighs in order that no one can see their private parts. Aaron and his sons must always wear those undershorts when they enter the sacred tent or when they come near to the altar to offer sacrifices in the holy place. If they do not obey this ritual, I will cause them to die. Aaron and all his male descendants must obey this rule forever."

Partially literal and partially paraphrased translations:

American English Bible

'You must also make linen pants for them (to cover the indecency of their flesh) that run from their loins to their thighs.
Aaron and his sons must wear them whenever they enter the Tent of Proofs and whenever they serve at the Altar of the Holy Place, so they don't bring sin upon themselves and die.
This is the rule for him and his seed through the ages.'

Beck's American Translation
Common English Bible

.

You should also make linen undergarments for them to cover their naked skin from their hips to their thighs. Aaron and his sons should wear this clothing when they go into the meeting tent or when they approach the altar to minister as priests in the sanctuary. Otherwise, they will bring guilt on themselves and die. This will be a permanent regulation for him and for his descendants after him.

New Advent (Knox) Bible

Breeches of linen, too, shall be made for them, to cover all that must not be seen naked, from loin to thigh; these Aaron and his sons shall wear whenever they enter the tabernacle that bears record of me, or draw near the altar to do me service in the sanctuary, on pain of death. Such observance Aaron, and his sons after him, shall maintain perpetually.

Translation for Translators

Also *tell them* to make linen undershorts for them. The undershorts should extend from their waists to their thighs, in order that no one can see their private parts. 43 Aaron and his sons must always wear those undershorts when they enter the Sacred Tent or when they come near to the altar to offer sacrifices in the Holy Place. If they do not obey this command, I will cause them to die. Aaron and all his male descendants must obey this rule forever."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation
Conservapedia

Make linen undergarments for them, to cover them from the waist to the thighs.	
Aaron and his sons are to wear these garments when they come into the tent of meeting, or when they come near to the altar to minister in the Holy Place, so that they will not bear depravity and die. This will be an ordinance forever for him and his descendants after him.	The priestly service was serious business. Nadab and Abihu would one day forget how serious it was, and die for it. Similarly, Korah the Mutineer would attempt to take the place of a priest, and die for that in his turn.

Ferrar-Fenton Bible

Also make drawers for their legs, to cover their naked body from the waist, and to extend down the thighs.
These shall be worn by Aaron and his sons when they go into the Tent of the Congregation, or to clothe them at the altar, when serving religion, so that they may

	not excite passion and die. This is a perpetual order to him, and his descendants after him.
God's Truth (Tyndale)	And you shall make them linen breaches to cover their privities: from the loins unto the thighs shall they reach. And they shall be upon Aaron and his sons, when they go into the tabernacle of witness, or when they go unto the altar to minister in holiness, that they bear no sin and so die. And it shall be a law for ever unto Aaron and his seed after him.
HCSB	Make them linen undergarments to cover their naked bodies; they must extend from the waist ^[s] to the thighs. These must be worn by Aaron and his sons whenever they enter the tent of meeting or approach the altar to minister in the sanctuary area, so that they do not incur guilt and die. This is to be a permanent statute for Aaron and for his future descendants. ^[s] Exodus 28:42 Lit loins
International Standard V Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . . And make for them undergarments of linen to cover naked flesh; they will be from loins to thigh. And they will be on Aaron and on his sons when they come to the tent of assembly or when they approach the altar to serve in the sanctuary, so that they will not bear guilt and die. It is a lasting statute for him and for his offspring after him.
NIV, ©2011	"Make linen undergarments as a covering for the body, reaching from the waist to the thigh. Aaron and his sons must wear them whenever they enter the tent of meeting or approach the altar to minister in the Holy Place, so that they will not incur guilt and die. "This is to be a lasting ordinance for Aaron and his descendants.
Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version	. . . You will make them linen underwear to cover their fleshly nakedness, from the hips to the thigh it will measure. They will be on Aaron and on his sons when they come into the Tabernacle at the Appointed Place or when they come near to the Altar to serve in the Holy Place. This is so they do not carry in their depravity and die. Now this is a statute for the ages to him and his offspring after him.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	You must also make linen pants for them, to cover their naked flesh from their loins to their thighs. ⁱ Aaron and his sons shall wear them whenever they go into the tent of meeting or approach the altar to minister in the sanctuary, lest they incur guilt and die. This shall be a perpetual ordinance for him and for his descendants. i. [28:42] Ez 44:18.
New English Bible—1970	.
New Jerusalem Bible	You will also make them linen breeches reaching from waist to thigh, to cover their bare flesh. Aaron and his sons will wear these when they go into the Tent of Meeting and when they approach the altar to serve in the sanctuary, as a precaution against incurring mortal guilt. This is a perpetual decree for Aaron and for his descendants after him.'
New RSV	.

Revised English Bible—1989 Make for them linen shorts reaching to the thighs to cover their private parts; and Aaron and his sons must wear them when they enter the Tent of Meeting or approach the altar to minister in the sanctuary. Thus they will not incur guilt and die. This is a statute binding on him and his descendants for all time.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Also make for them linen shorts reaching from waist to thigh, to cover their bare flesh. Aharon and his sons are to wear them when they go into the tent of meeting and when they approach the altar to minister in the Holy Place, so that they won't incur guilt and die. This is to be a perpetual regulation, both for him and for his descendants.

exeGesés companion Bible And work them linen breeches
to cover the flesh of their nakedness;
reaching from the loins even to the flank:
and so be they on Aharon and on his sons
when they come in the tent of the congregation
or when they come near the sacrifice altar
to minister in the holies;
that they not bear perversity and die.
- an eternal statute to him and his seed after him.

Hebraic Roots Bible
Israeli Authorized Version
Kaplan Translation

.
.
Also make linen pants to cover their nakedness, reaching from their waists to their thighs.

[All these vestments] must be worn by Aaron and his sons whenever they enter the Communion Tent or offer sacrifice on the altar, performing the divine service in the sanctuary; otherwise they will have committed a sin and they will die. This shall be a law for [Aaron] and his descendants after him for all time.

pants

These were closed pants, reaching from the waist to the knees (Niddah 13b; Yad, Kley HaMikdash 8:18). They had laces around the knees where they could be tied (Ibid.; Josephus, Antiquities 3:7:1). Others, however, maintain that it was tied at the waist (Tifereth Yisrael, Kelelay Bigdey Kodesh). The common priest thus had a total of four vestments, and the High Priest eight (Rashi).

All these...

(Rashi). Or, 'the pants' (Ramban).

The Scriptures 2009

“And make linen trousers for them, to cover their nakedness, reaching from the waist to the thighs.

“And they shall be on Aharon and on his sons when they come into the Tent of Appointment, or when they come near the slaughter-place to attend in the Set-apart Place, so that they do not bear crookedness and die – a law forever to him, and to his seed after him.

Tree of Life Version

.

Weird English, 19th English, Anachronistic English Translations:

Alpha & Omega Bible

AND YOU SHALL MAKE FOR THEM LINEN PANTS TO COVER THE NAKEDNESS OF THEIR FLESH; THEY SHALL REACH FROM THE LOINS TO THE THIGHS.

AND AARON SHALL HAVE THEM, AND HIS SONS, WHENEVER THEY ENTER INTO THE TABERNACLE OF WITNESS, OR WHEN THEY SHALL ADVANCE TO THE ALTAR OF THE SANCTUARY TO MINISTER, SO THEY SHALL NOT BRING

Awful Scroll Bible	<p>SIN UPON THEMSELVES, LEST THEY DIE: IT IS A STATUTE FOR HIM, AND FOR HIS SEED AFTER HIM FOR AS LONG AS [the covenant] EXISTS.</p> <p>They are to have made white linen trousers, to cover the flesh of their nakedness, from their loins to their thighs, as Aaron and his sons are to go in to the tent of the appointed place, also as they are to draw near to the altar, to minister in that set apart - were they to bear up iniquity and are to have died? - This is the continual prescription to him, and to his seed after him.</p>
Charles Thomson OT Concordant Literal Version	<p>.</p> <p>Make for them linen breeches to cover the naked flesh. From the waists and unto the thighs shall they come to be;</p> <p>and they will come to be on Aaron and on his sons when they enter into the tent of appointment or when they come close to the altar to minister in the holy place, so that they may not bear depravity, and should die. It is an eonian statute for him and for his seed after him.</p>
Darby Translation exeGeses companion Bible Orthodox Jewish Bible	<p>.</p> <p>.</p> <p>And thou shalt make them mikhnesei bahd (linen undergarments) to cover their nakedness; from the loins even unto the thighs they shall reach;</p> <p>And they shall be upon Aharon, and upon his banim, when they come in unto the Ohel Mo'ed, or when they come near unto the Mizbe'ach lesharet (to minister) in HaKodesh; that they incur not avon, and die; it shall be a chukkat olahm unto him and his zera after him.</p>
Rotherham's <i>Emphasized B.</i>	<p>And thou shalt make for them_ breeches of linen, to cover their unseemliness^c <from the loins even unto the thighs> shall they be; so shall they be upon Aaron and upon his sons, when they go into the tent of meeting_ or when they approach unto the altar, to minister in the holy place, lest they bear iniquity_ and die,—a statute age-abiding, to him_ and to his seed after him.</p> <p>^cMl: "flesh of shame."</p>
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>You shall make for them [white] linen undergarments to cover their bare flesh, reaching from the waist to the thighs. The various articles of clothing shall be on Aaron and on his sons when they enter the Tent of Meeting, or when they approach the altar [of incense] to minister in the Holy Place, so that they do not incur guilt and die. It shall be a statute forever to Aaron and to his descendants after him.</p>
The Expanded Bible	<p>"Make for them linen underclothes to cover ·them [^L their naked flesh] from the ·waist [hip] to the ·upper parts of the legs [thigh]. Aaron and his sons must wear these underclothes when they enter the Meeting Tent and anytime they come near the altar to ·serve as priests [^L minister] in the Holy Place. ·If they do not wear these clothes, they will be guilty of wrong, and they will [^L ...so they do not bear guilt and] die. This will be a ·law [statute; ordinance; requirement] that will last from now on for Aaron and all his ·descendants [^L seed].</p>
Kretzmann's Commentary	<p>And thou shalt make them linen breeches to cover their nakedness, Cf Exodus 20:26; from the loins even unto the thighs they shall reach, for these parts must be kept covered on account of both natural or hereditary and acquired guilt. Not only every act of shamelessness, but even everything that called attention to sexual matters was to be avoided in the sanctuary.</p> <p>And they shall be upon Aaron and upon his sons when they come in unto the Tabernacle of the Congregation, or when they come near unto the altar to minister in the Holy Place, in their work of offering sacrifices, that they bear not iniquity, and die. It shall be a statute forever unto him and his seed after him. Cf Leviticus 8. All</p>

Syndein/Thieme
The Voice

believers of the New Testament have the rank of priests before God, and their garments have been made white by the blood of the Lamb.

Furnish them with linen undergarments, so that they are covered from their waists to their thighs. Aaron and his sons are to put them on whenever they go into the congregation tent or go near the altar to minister in the holy place. They must do this so that they don't incur guilt and die. This directive stands forever for Aaron and all those who come after him.

Bible Translations with Many Footnotes:

The Complete Tanach

And make for them linen pants to cover the flesh of [their] nakedness; they shall reach from the waist down to the thighs.

And make for them: For Aaron and for his sons.

linen pants: Thus [we have] eight garments for the Kohen Gadol and four for the ordinary kohen.

They shall be worn by Aaron and by his sons when they enter the Tent of Meeting or when they approach the altar to serve in the Holy, so they will not bear iniquity and die. It shall be a perpetual statute for him and for his descendants after him.

They shall be worn by Aaron: All these garments [shall be] worn by Aaron, [i.e.,] those that are appropriate for him.

and by his sons: those mentioned in connection with them.

when they enter the Tent of Meeting: To the Temple [proper], and so to the Mishkan.

and die: while lacking [the proper] garments is liable to death [by the hands of Heaven]. -[from Tanchuma, Acharei Moth 6]

a perpetual statute for him: Wherever it says קְלוּעַתְקָהּ, "a perpetual statute," it means a decree that is [in effect] immediately and for [future] generations [as well]. [This statute is] to make invalid [the sacrifice if any requirement is missing]. -[See Men. 19a.]

The Geneva Bible
Kaplan Translation
NET Bible®

Make for them linen undergarments to cover their naked bodies;⁶⁷ they must cover⁶⁸ from the waist to the thighs. These must be on Aaron and his sons when they enter⁶⁹ to the tent of meeting, or when they approach⁷⁰ the altar to minister in the Holy Place, so that they bear no iniquity and die.⁷¹ It is to be a perpetual ordinance for him and for his descendants⁷² after him.⁷³

⁶⁷tn Heb "naked flesh" (so NAB, NRSV); KJV "nakedness."

⁶⁸tn Heb "be."

⁶⁹tn The construction for this temporal clause is the infinitive construct with the temporal preposition bet (ב) and the suffixed subjective genitive.

⁷⁰tn This construction is also the temporal clause with the infinitive construct and the temporal preposition bet (ב) and the suffixed subjective genitive.

⁷¹tn The text has וְיָלֹא־יָשׁוּ׳וּ (v'lo'-yis'u 'avon vametū). The imperfect tense here introduces a final clause, yielding a purpose or result translation ("in order that" or "so that"). The last verb is the perfect tense with the vav consecutive, and so it too is equal to a final imperfect – but it would show the result of bearing the iniquity. The idea is that if they approached the holy things with a lack of modesty, perhaps like the pagans who have nakedness and sexuality as part of the religious ritual, they would pollute the holy things, and it would be reckoned to them for iniquity and they would die.

⁷²tn Heb "seed."

⁷³sn So the priests were to make intercession for the people, give decisions from God's revealed will, enter his presence in purity, and represent holiness to Yahweh. The clothing of the priests provided for these functions, but in a way that brought honor and dignity. A

priest was, therefore, to serve in purity, holiness, and fear (Malachi). There is much that can be derived from this chapter to form principles of spiritual leadership, but the overall point can be worded this way: Those whom God selects to minister to the congregation through intercessory prayer, divine counsel, and sacrificial worship, must always represent the holiness of Yahweh in their activities and demeanor.

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and (make) (for) them undergarments of (linen) to cover over the flesh of nakedness from the waists, and (unto) the midsection they will exist, and they will exist upon "**Aharon** ^{Light bringer}" and upon his sons, in their coming to the tent of the appointed place, or in their drawing near to the altar to minister in the special place, and they will not lift up iniquity (or) they will die, it is a ritual of a distant time (for) him and (for) his seed after him,...

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

.
And you shall make them linen trousers to cover the flesh of their nakedness; from the loins even to the thighs they shall reach: And they shall be on Aaron, and on his sons, when they go in to the tent of meeting, or when they come near to the altar to minister in the special place; that they will not carry iniquity, and die: it shall be a statute forever to him and to his seed after him.

English Standard Version
Green's Literal Translation

.
And make bleached **linen** breeches for them, to cover the naked flesh, from the loins as far as the thighs they shall be. And they shall be on Aaron and on his sons in their going into the tabernacle of the congregation, or in their drawing near to the altar to minister in the sanctuary, and so that they shall not raise up iniquity and die. It is a never ending statute to him and to his seed after him.

Modern English Version
Modern Literal Version
Modern KJV
New American Standard B.

.
You shall make for them linen undergarments to cover their bare flesh; they shall ^[x]reach from the waist even to the thighs. And they shall be on Aaron and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the Holy Place, so that they do not incur ^[y]guilt and die. It shall be a statute forever to him and to his ^[z]descendants after him.

^[x] Exodus 28:42 Lit *be*

^[y] Exodus 28:43 Or *wrongdoing*

^[z] Exodus 28:43 Lit *seed*

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 make you for them linen trousers to cover the naked flesh: they are from the loins even unto the thighs; and they have been on Aaron and on his sons, in their going in unto the tent of meeting, or in their drawing near unto the altar to minister in the sanctuary, and they do not bear iniquity nor have they died; a statute age-during to him, and to his seed after him."

The gist of this passage:

Exodus 28:42a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 nd person masculine singular, Qal imperative	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 plural suffix	No Strong's # BDB #510
mik ^e nâç (מִכְנָסִים) [pronounced <i>mihk-NAWCE</i>]	<i>drawers, breeches, undergarments; trousers, pants</i>	masculine plural construct	Strong's #4370 BDB #488
bad (בַּד) [pronounced <i>bahd</i>]	<i>white linen for priestly garments</i>	masculine singular noun	Strong's #906 BDB #94

There are several different renderings for this homonym; however, the context here is clear.

Translation: *Make for Aaron and his sons [lit., them] linen undergarments...*

It appears that we are talking breeches or undergarments here. They are wearing a robe or an undercoat which, for the most part, covers them. However, God was requiring them to wear an additional piece of clothing, presumably under the robe.

Exodus 28:42b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	Piel infinitive construct	Strong's #3680 BDB #491
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular construct	Strong's #1320 BDB #142
ʿer ^e vâh (עֲרֵוָה) [pronounced <i>ger-VAWH</i>]	<i>nudity, nakedness; shame; lewdness, indecency</i>	feminine singular noun	Strong's #6172 BDB #788

BDB definitions: 1) *nakedness, nudity, shame, pudenda*; 1a) *pudenda (implying shameful exposure)*; 1b) *nakedness of a thing, indecency, improper behavior*; 1c) *exposed, undefended (figuratively)*.

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
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Exodus 28:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâthenayim (מִיתְנַיִם) [pronounced <i>mohth-nah-YIHM</i>]	<i>loins, hips, lower part of the back, back; metaphorically, strength, bearing up</i>	masculine dual noun	Strong's #4975 BDB #608
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
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...ʿad (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> .			
yârek ^e (יָרֵךְ) [pronounced <i>yaw-REK^e</i>]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine dual noun	Strong's #3409 BDB #437
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224

Translation: ...to cover [their] naked flesh from their hips to their thighs.

Given what is being covered, these do not sound much different from boxer shorts.

An additional benefit of this piece of clothing is, it would be a layer or protection between the priest's genitalia and the robe; and it would, I assume, keep the undercoat cleaner this way.

The Priestly Boxer Shorts (a graphic); from posted at [Wikimedia](#); by Ben P L - Priestly undergarments, CC BY 2.0; accessed August 17, 2019.

This appear to be nothing more or less than a pair of linen boxer shorts, which seems like a reasonable thing for anyone to wear.

I am not sure how interesting the research might be, but was this a common article of clothing at this time? It seems logical that it is; but interesting that God required this to be done as a part of their uniform.

Exodus 28:42 **Make for Aaron and his sons** [lit., *them*] **linen undergarments to cover** [their] **naked flesh from their hips to their thighs**. (Kukis mostly literal translation)

Man in his humanity must be completely covered when approaching God.



Exodus 28:43a

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 masculine plural, Qal perfect	Strong's #1961 BDB #224
‘al (עַל) [pronounced <i>‘ah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
’Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
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
‘al (עַל) [pronounced <i>‘ah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
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
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôw’ (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #935 BDB #97
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when</i> [<i>such and such happens</i>]. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
’el (עַל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
’ohel (אוֹהֶל) [pronounced <i>OH-he</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 with the definite article	Strong's #4150 BDB #417

Translation: [All of the clothing herein described] will be worn by Aaron and his sons [lit., upon Aaron and upon his sons] when they go into the tent of meeting...

Although there is a particular piece of clothing described here (the boxer shorts), I believe that God is telling Moses that Aaron and his sons will wear all of the clothing described in this chapter. This was their uniform that they were to wear when ministering to the people.

If they went to the tent of meeting, they were to wear all of the garb.

Exodus 28:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
bê (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nâgash (שָׁגַן) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #5066 BDB #620
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...or come near to the altar...

When they came to the altar to offer up a sacrifice, they were to be in full dress uniform.

Exodus 28:43c

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
shârath (שָׁרַח) [pronounced shaw-RAHTH]	<i>to serve, to minister; to attend</i>	Piel infinitive construct	Strong's #8334 BDB #1058
bê (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 28:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: ...to minister in the holy place.

Anything which involved the High Priest or his sons ministering to the people from the Holy Place (or functioning in the Holy Place) required them to be in full-dress uniform.

Exodus 28:43d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
‘âvôwn (אָוֹן) [pronounced gaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun	Strong's #5771 BDB #730
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine plural, Qal perfect	Strong's #4191 BDB #559

Translation: They are not to carry iniquity [with them into service] or they will die.

Aaron and his sons were to have no unconfessed sins in their lives when ministering at the Tabernacle. If this disobeyed this order, they would die the sin unto death. Two of Aaron's sons will die the sin unto death.

Application: This is a simple requirement for us in the Church Age. We need to be in fellowship for as long as possible. If you are a new Christian, you might feel as if you are naming your sins every 5 seconds (this is known as *rebound*). As you grow, there are quite a number of sins which you late aside in life.

Application: According to R. B. Thieme, Jr., at salvation, your scar tissue disappears. Now you can build it back up again, for we continue to have volition; but this helps to explain how some people, right after salvation, stopped drinking or stop doing drugs or stop a number of things. The desire may still remain, but the scar tissue which helps move our volition into the negative direction is gone.

Application: Let me try to state this more forcefully. You may be an alcoholic prior to believing in Jesus Christ; but, after you have believed in Him, you are no longer an alcoholic. On the one hand, you no doubt have a habit of drinking and it is a part of your daily routine. But, on the other hand, that need or addiction is gone. The slate is wiped clean. You are where you were prior to becoming an alcoholic. What is your best choice? Given that you were an alcoholic, your best choice is to never drink again. The knowledge of the pleasure and destruction of alcohol remains with you (like any memory); but the addictive nature is gone.

Application: So there is no misunderstanding, if you have become an alcoholic after believing in Jesus Christ (whether this is new to you or a return to the old habits), you will not be able to just set drinking aside, as you will have built up more scar tissue. Re-dedication or a reevaluation of your life does not remove scar tissue. Only the daily intake of Bible doctrine, combined with remaining in the Spirit can help to breathe it away, day-by-day.

Exodus 28:43e			
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 construct	Strong's #2708 BDB #349
ʿôwlâm (עוֹלָם) [pronounced <i>ġo-LAWM</i>]	<i>properly 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 with the 3 rd person masculine singular suffix	No Strong's # BDB #510
wê (or vê) (וּ, or וֵ) [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>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zeraʿ (זֵרָע) [pronounced <i>ZEH-rahġ</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
ʾachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form; with the 3 rd person masculine singular suffix	Strong's #310 BDB #29

Translation: [This will be] an eternal statute to Aaron [lit., *him*] and his descendants [lit., *seed*] after him.”

All that is written here would stand as an eternal statute (a set of regulations) for Aaron and his sons, all of whom would make up the priesthood for the Israelite people.

Exodus 28:43 [All of the clothing herein described] will be worn by Aaron and his sons [lit., *upon Aaron and upon his sons*] when they go into the tent of meeting or come near to the altar to minister in the holy place. They are

not to carry iniquity [with them into service] or they will die. [This will be] an eternal statute to Aaron [lit., *him*] and his descendants [lit., *seed*] after him.” (Kukis mostly literal translation)

This verse is a summation of chapter 28.

We will cover the **Doctrines of the Priesthood** and of the **High Priest** when we get to Exodus 30:21.

Exodus 28:42–43 Make for Aaron and his sons [lit., *them*] linen undergarments to cover [their] naked flesh from their hips to their thighs. [All of the clothing herein described] will be worn by Aaron and his sons [lit., *upon Aaron and upon his sons*] when they go into the tent of meeting or come near to the altar to minister in the holy place. They are not to carry iniquity [with them into service] or they will die. [This will be] an eternal statute to Aaron [lit., *him*] and his descendants [lit., *seed*] after him.” (Kukis mostly literal translation)

Exodus 28:42–43 You will also make undergarments for Aaron and his sons, so that their nakedness will be covered while doing service to God. All of the clothing herein described will be worn by Aaron and his sons whenever they go into the Tent of Meeting or they come near to the brazen altar or when they minister in the holy place in any way. They are not to bring iniquity with them into the holy place or they will die. This will stand as an eternal statute to Aaron and his descendants who follow after him.” (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 28 is in the Word of God

1. The specific uniform required for the High Priest and his sons is given in great detail. This uniform would have to be duplicated every few years, as the old uniform became worn; or if a new person became High Priest, but he is a different size from the previous High Priest.
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 28

1. The repetition of this chapter and Exodus 39 is indicative of this information being recorded *when* it was given and then when it was obeyed. It is logical that someone in this time period would have recorded both events; it is illogical that someone writing hundreds of years later to include both chapters.
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 28

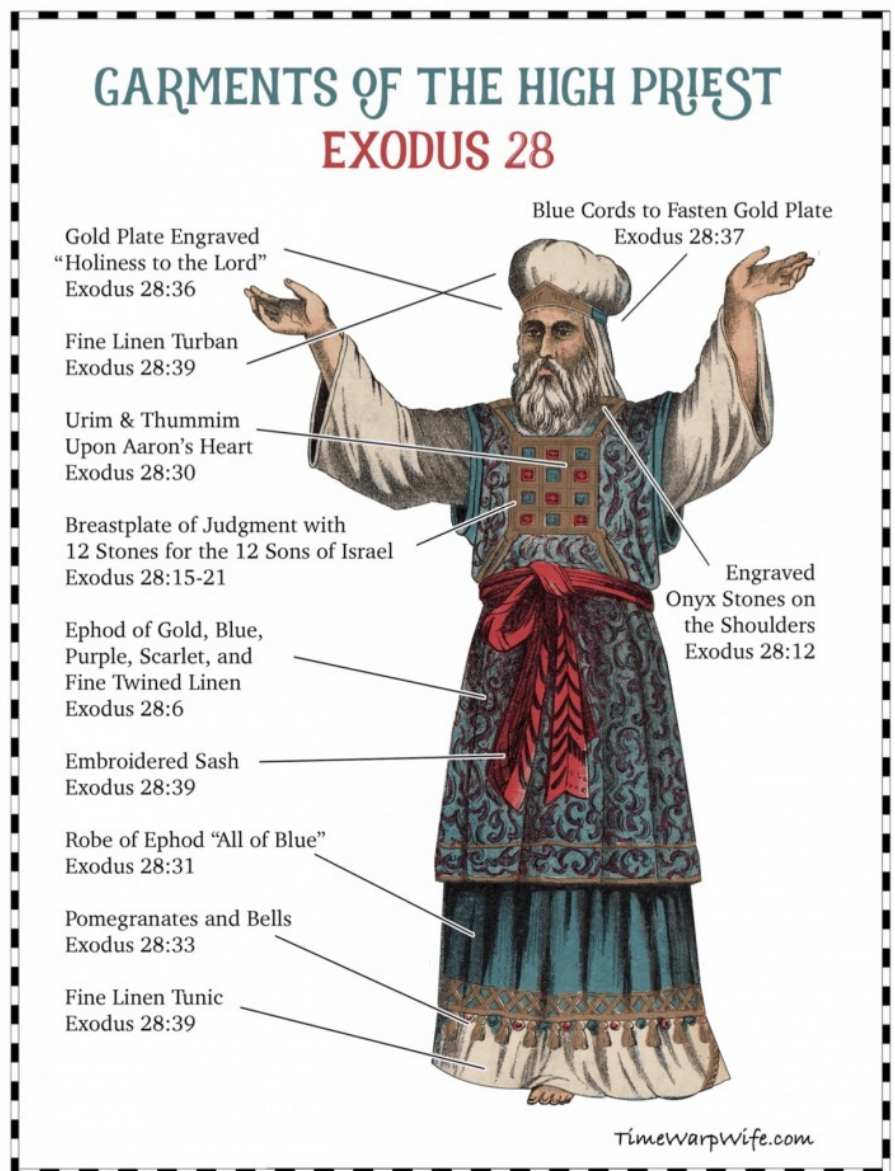
1. The High Priest represents the Lord Jesus Christ. The uniform and the actions and the authority of the High Priest are typical of the Lord.
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

Garments of the High Priest (a graphic from Exodus 28); from [Pinterest](#); accessed January 7, 2021.

The primary reason to share this graphic is, each part of the High Priest's uniform is tied to a verse.



Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 28

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.
- **28:1-29:37: Makeover Time...for Priests?**
- This section deals with the way an Aaronite priest (related to Aaron) should dress and be ordained. This was an important process for the priesthood (who do you think is writing this section?), but also for Israelite culture in general. These are their spiritual and political leaders, after all.
- Think of it in terms of a presidential inauguration, getting a degree, or being promoted. We have manuals, traditions, and books about that stuff and the rituals surrounding it, so why shouldn't the Israelites have had the same thing?
- **28:38-46: Lamb Tartare**
- Here God indicates what he wants for dinner each night.
- Well, maybe not dinner, but God needs burnt offering every day. It's just part of the deal.
- God even provides us with a little recipe: "and with the first lamb one-tenth of a measure of choice flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering." This is all about using materials at your disposal to honor God and the priests.
- Even though these are seemingly minor regulations about how and when to kill an animal, the writer follows up with a dramatic reminder of why they do this. God says, "I will dwell among the Israelites, and I will be their God. And they shall know that I am the Lord their God, who brought them out of the land of Egypt that I might dwell among them; I am the Lord their God." Can't get much clearer than that. (Why=God.)

From <https://www.shmoop.com/exodus/chapter-25-31-verse-18-summary.html> accessed August 15, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 28

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 15, 2019.

Chapter Outline

Charts, Graphics and Short Doctrines

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

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' 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 7.

CONCERNING THE GARMENTS OF THE PRIESTS, AND OF THE HIGH PRIEST.

1. THERE were peculiar garments appointed for the priests, and for all the rest, which they call Cohanoee [-priestly] garments, as also for the high priests, which they call Cahanoeoe Rabbae, and denote the high priest's garments. Such was therefore the habit of the rest. But when the priest approaches the sacrifices, he purifies himself with the purification which the law prescribes; and, in the first place, he puts on that which is called Machanase, which means somewhat that is fast tied. It is a girdle, composed of fine twined linen, and is put about the privy parts, the feet being to be inserted into them in the nature of breeches, but above half of

Josephus' History of this Time Period

it is cut off, and it ends at the thighs, and is there tied fast.

2. Over this he wore a linen vestment, made of fine flax doubled: it is called Chethone, and denotes linen, for we call linen by the name of Chethone. This vestment reaches down to the feet, and sits close to the body; and has sleeves that are tied fast to the arms: it is girded to the breast a little above the elbows, by a girdle often going round, four fingers broad, but so loosely woven, that you would think it were the skin of a serpent. It is embroidered with flowers of scarlet, and purple, and blue, and fine twined linen, but the warp was nothing but fine linen. The beginning of its circumvolution is at the breast; and when it has gone often round, it is there tied, and hangs loosely there down to the ankles: I mean this, all the time the priest is not about any laborious service, for in this position it appears in the most agreeable manner to the spectators; but when he is obliged to assist at the offering sacrifices, and to do the appointed service, that he may not be hindered in his operations by its motion, he throws it to the left, and bears it on his shoulder. Moses indeed calls this belt Albaneth; but we have learned from the Babylonians to call it Emia, for so it is by them called. This vestment has no loose or hollow parts any where in it, but only a narrow aperture about the neck; and it is tied with certain strings hanging down from the edge over the breast and back, and is fastened above each shoulder: it is called Massabazanes.

3. Upon his head he wears a cap, not brought to a conic form nor encircling the whole head, but still covering more than the half of it, which is called Masnaemphthes; and its make is such that it seems to be a crown, being made of thick swathes, but the contexture is of linen; and it is doubled round many times, and sewed together; besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and hides the seams of the swathes, which would otherwise appear indecently: this adheres closely upon the solid part of the head, and is thereto so firmly fixed, that it may not fall off during the sacred service about the sacrifices. So we have now shown you what is the habit of the generality of the priests.

4. The high priest is indeed adorned with the same garments that we have described, without abating one; only over these he puts on a vestment of a blue color. This also is a long robe, reaching to his feet, [in our language it is called .Meeir,] and is tied round with a girdle, embroidered with the same colors and flowers as the former, with a mixture of gold interwoven. To the bottom of which garment are hung fringes, in color like pomegranates, with golden bells (13) by a curious and beautiful contrivance; so that between two bells hangs a pomegranate, and between two pomegranates a bell. Now this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck; not an oblique one, but parted all along the breast and the back. A border also was sewed to it, lest the aperture should look too indecently: it was also parted where the hands were to come out.

5. Besides these, the high priest put on a third garment, which was called the Ephod, which resembles the Epomis of the Greeks. Its make was after this manner: it was woven to the depth of a cubit, of several colors, with gold intermixed, and embroidered, but it left the middle of the breast uncovered: it was made with sleeves also; nor did it appear to be at all differently made from a short coat. But in the void place of this garment there was inserted a piece of the bigness of a span, embroidered with gold, and the other colors of the ephod, and was called Essen, [the breastplate,] which in the Greek language signifies the Oracle. This piece exactly filled up the void space in the ephod. It was united to it by golden rings at every corner, the like rings being annexed to the ephod, and a blue riband was made use of to tie them together by those rings; and that the space between the rings might not appear empty, they contrived to fill it up with stitches of blue ribands. There were also two sardonyxes upon the ephod, at the shoulders, to fasten it in the nature of buttons, having each end running to the sardonyxes of gold, that they might be buttoned by them. On these were engraven the names of the sons of Jacob, in our own country letters, and in our own tongue, six on each of the stones, on either side; and the elder sons' names were on the right shoulder. Twelve stones also there were upon the breast-plate, extraordinary in largeness and beauty; and they were an ornament not to be purchased by men, because of their immense value. These stones, however, stood in three rows, by four in a row, and were inserted into the breastplate itself, and they were set in ouches of gold, that were themselves inserted in the breastplate, and were so made that they might not fall out low the first three stones were a sardonyx, a topaz, and an emerald. The second row contained a carbuncle, a jasper, and a sapphire. The first of the third row was a ligure, then

Josephus' History of this Time Period

an amethyst, and the third an agate, being the ninth of the whole number. The first of the fourth row was a chrysolite, the next was an onyx, and then a beryl, which was the last of all. Now the names of all those sons of Jacob were engraven in these stones, whom we esteem the heads of our tribes, each stone having the honor of a name, in the order according to which they were born. And whereas the rings were too weak of themselves to bear the weight of the stones, they made two other rings of a larger size, at the edge of that part of the breastplate which reached to the neck, and inserted into the very texture of the breastplate, to receive chains finely wrought, which connected them with golden bands to the tops of the shoulders, whose extremity turned backwards, and went into the ring, on the prominent back part of the ephod; and this was for the security of the breastplate, that it might not fall out of its place. There was also a girdle sewed to the breastplate, which was of the forementioned colors, with gold intermixed, which, when it had gone once round, was tied again upon the seam, and hung down. There were also golden loops that admitted its fringes at each extremity of the girdle, and included them entirely.

6. The high priest's mitre was the same that we described before, and was wrought like that of all the other priests; above which there was another, with swathes of blue embroidered, and round it was a golden crown polished, of three rows, one above another; out of which arose a cup of gold, which resembled the herb which we call Saccharus; but those Greeks that are skillful in botany call it Hyoscyamus. Now, lest any one that has seen this herb, but has not been taught its name, and is unacquainted with its nature, or, having known its name, knows not the herb when he sees it, I shall give such, as these are a description of it. This herb is oftentimes in tallness above three spans, but its root is like that of a turnip (for he that should compare it thereto would not be mistaken); but its leaves are like the leaves of mint. Out of its branches it sends out a calyx, cleaving to the branch; and a coat encompasses it, which it naturally puts off when it is changing, in order to produce its fruit. This calyx is of the bigness of the bone of the little finger, but in the compass of its aperture is like a cup. This I will further describe, for the use of those that are unacquainted with it. Suppose a sphere be divided into two parts, round at the bottom, but having another segment that grows up to a circumference from that bottom; suppose it become narrower by degrees, and that the cavity of that part grow decently smaller, and then gradually grow wider again at the brim, such as we see in the navel of a pomegranate, with its notches. And indeed such a coat grows over this plant as renders it a hemisphere, and that, as one may say, turned accurately in a lathe, and having its notches extant above it, which, as I said, grow like a pomegranate, only that they are sharp, and end in nothing but prickles. Now the fruit is preserved by this coat of the calyx, which fruit is like the seed of the herb Sideritis: it sends out a flower that may seem to resemble that of poppy. Of this was a crown made, as far from the hinder part of the head to each of the temples; but this Ephielis, for so this calyx may be called, did not cover the forehead, but it was covered with a golden plate, (14) which had inscribed upon it the name of God in sacred characters. And such were the ornaments of the high priest.

7. Now here one may wonder at the ill-will which men bear to us, and which they profess to bear on account of our despising that Deity which they pretend to honor; for if any one do but consider the fabric of the tabernacle, and take a view of the garments of the high priest, and of those vessels which we make use of in our sacred ministration, he will find that our legislator was a divine man, and that we are unjustly reproached by others; for if any one do without prejudice, and with judgment, look upon these things, he will find they were every one made in way of imitation and representation of the universe. When Moses distinguished the tabernacle into three parts, (15) and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea, these being of general access to all; but he set apart the third division for God, because heaven is inaccessible to men. And when he ordered twelve loaves to be set on the table, he denoted the year, as distinguished into so many months. By branching out the candlestick into seventy parts, he secretly intimated the Decani, or seventy divisions of the planets; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. The veils, too, which were composed of four things, they declared the four elements; for the fine linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that color is dyed by the blood of a sea shell-fish; the blue is fit to signify the air; and the scarlet will naturally be an indication of fire. Now the vestment of the high priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it showed that God had made the universe of

Josephus' History of this Time Period

four elements; and as for the gold interwoven, I suppose it related to the splendor by which all things are enlightened. He also appointed the breastplate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world. And the girdle which encompassed the high priest round, signified the ocean, for that goes round about and includes the universe. Each of the sardonyxes declares to us the sun and the moon; those, I mean, that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue color, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendor with which God is pleased. Let this explication (16) suffice at present, since the course of my narration will often, and on many occasions, afford me the opportunity of enlarging upon the virtue of our legislator.

(13) The use of these golden bells at the bottom of the high priest's long garment, seems to me to have been this: That by shaking his garment at the time of his offering incense in the temple, on the great day of expiation, or at other proper periods of his sacred ministrations there, on the great festivals, the people might have notice of it, and might fall to their own prayers at the time of incense, or other proper periods; and so the whole congregation might at once offer those common prayers jointly with the high priest himself to the Almighty See Luke 1:10; Revelation 8:3, 4. Nor probably is the son of Sirach to be otherwise understood, when he says of Aaron, the first high priest, Ecelus. 45:9, "And God encompassed Aaron with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people."

(14) The reader ought to take notice here, that the very Mosaic Petalon, or golden plate, for the forehead of the Jewish high priest, was itself preserved, not only till the days of Josephus, but of Origen; and that its inscription, Holiness to the Lord, was in the Samaritan characters. See Antiq. B. VIII. ch. 3. sect. 8, Essay on the Old Test. p. 154, and Reland, De pol. Templi, p. 132.

(15) When Josephus, both here and ch. 6. sect. 4, supposes the tabernacle to have been parted into three parts, he seems to esteem the bare entrance to be a third division, distinct from the holy and the most holy places; and this the rather, because in the temple afterward there was a real distinct third part, which was called the Porch: otherwise Josephus would contradict his own description of the tabernacle, which gives as a particular account of no more than two parts.

(16) This explication of the mystical meaning of the Jewish tabernacle and its vessels, with the garments of the high priest, is taken out of Philo, and fitted to Gentile philosophical notions. This may possibly be forgiven in Jews, greatly versed in heathen learning and philosophy, as Philo had ever been, and as Josephus had long been when he wrote these Antiquities. In the mean time, it is not to be doubted, but in their education they must have both learned more Jewish interpretations, such as we meet with in the Epistle of Barnabas, in that to the Hebrews, and elsewhere among the old Jews. Accordingly when Josephus wrote his books of the Jewish War, for the use of the Jews, at which time he was comparatively young, and less used to Gentile books, we find one specimen of such a Jewish interpretation; for there (B. VII. ch. 5. sect. 5) he makes the seven branches of the temple-candlestick, with their seven lamps, an emblem of the seven days of creation and rest, which are here emblems of the seven planets. Nor certainly ought ancient Jewish emblems to be explained any other way than according to ancient Jewish, and not Gentile, notions. See of the War, B. I. ch. 33. sect. 2.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed August 15, 2019. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 28

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Moses is to oversee the construction of the clothing worn by Aaron and his sons

A Complete Translation of Exodus 28

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
"You will bring Aaron your brother near to you and his sons with him out from the sons of Israel to serve Me as a priest. [Assemble, therefore] Aaron, along with Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron.	"You will bring your brother Aaron and his sons away from the people of Israel and they will serve as priests—specifically, Aaron, Nadab, Abihu, Eleazar and Ithamar.
You will make set-apart garments for your brother Aaron [designed] for honor and splendor.	You will manufacture specific and appropriate clothing for them which give them an air of sanctity, honor and flair.
You will give instructions to all [those who have] a wise heart, [and to those] whom I have filled with a wise spirit. They will make garments for Aaron [and for his sons] to consecrate him, to serve as a priest to Me.	You will give the proper instructions to the craftsmen whose hearts are filled with Bible doctrine, those whom I have filled with a wise spirit. They will make the clothing for Aaron and his sons, which clothes will set them apart so that they may serve as priests to Me.
These [are] the garments which they will make: a pouch, an ephod, a coat, an embroidered tunic, a turban and a belt. They will make these holy garments for Aaron and his sons [so they] will act as My priests.	These are the garments which they will make for Aaron and his sons: a pouch, an ephod, a coat, an embroidered tunic, a turban and a belt. Aaron and his sons will wear this clothing when functioning as My priests.
The onyx stone bearing the names of the tribes of Israel	
They will receive the gold, the violet, purple and scarlet dyed [material] and the fine linen, and [with these raw materials] they will make the ephod [using] gold [embroidery], [thread and material which is] blue, purple and scarlet, and the twisted fine linen, a work of [careful] planning.	The tailors will receive the raw materials of gold, fine linen and fabric which is dyed violet, purple or scarlet. Using these materials, they will make the ephod, using gold embroidery, the twisted fine linen, and the fabric and thread which has been dyed violet, purple or scarlet. The ephod will require careful planning.
The two shoulder pieces will be joined together at its edges [so] that it is joined together [into one piece].	Its two shoulder pieces will be joined together at the edges into one piece.
The belt of his ephod which [is] over him, like his [other] work [lit., <i>his work from him</i>] will be [made from] gold [embroidery], [threads and fabric dyed] violet, purple and scarlet; [using] fine twisted linen [as the base material].	The belt for the ephod will be made of the same material with a similar design, using thread and fabric dyed violet, purple and scalet, gold embroidery work, using fine bleached linen as the base material.
You will take two onyx stones and engrave on them the names of the sons of Israel. Six of their names [are to be engraved] on one stone and the remaining six names [are to be engraved] on the second stone according to their birth order. [The engraving on these stones is to be] the work of a stone engraver, as [one who] engraves signet rings.	You will engrave the names of the sons of Israel onto the two onyx stones. You will engrave one stone with six names and the other one with the other six names, according to their birth order. This work is to be professionally done, by a man who is skilled in the engraving of signet rings.
You will engrave on the two stones the names of the sons of Israel, you will do this [lit., <i>them</i>] [and then the stones will be] surrounded by gold settings.	The stones bearing the names will be placed in a gold setting.

A Complete Translation of Exodus 28

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The two stones will be place on the shoulders of the ephod [as] stones of remembrance for the sons of Israel.	These stones with the engravings and having gold settings, will be placed on the shoulders of the ephod in order to remember all of the sons of Israel.
Aaron will carry the names of the tribes of Israel [lit., <i>their names</i>] before Y ^e howah on his two shoulders.	Aaron will carry the names of these tribes on his shoulders before Jehovah.
You will make gold settings with two twisted pure gold chains. You will make them an interwoven design and you will place the interwoven chains against the settings.	You will make the gold settings with two twisted chains made of pure gold. They will be made as interwoven rope and you will place these chains against the settings.
Instructions for the breastplate	
[Next] you will make the breastpiece of judgment, a well-planned work like the work of the ephod.	Next you will design and make the breastpiece of judgment, which needs to be well-thought out, like the ephod was made.
You will make it [using the raw materials] gold, violet, purple and scarlet [dyes, material and threads]. You will make it out of a fine twisted linen.	You will use the raw materials gold and dyes and threads of violet, purple and scarlet, using fine bleached linen.
It will be squared [and] doubled over; its length a span and its width a span.	This breastpiece is to be a square, folded over; measuring 8" by 8".
You will place over the ephod [lit., <i>it</i>] a setting of stones, four rows of stones: the [top] row: a ruby, a topaz and an emerald (the first row); [in] the second row [place] a turquoise, a sapphire and a diamond; [in] the third row [place] a jacinth, an agate and an amethyst; and [in] the fourth row [place] a beryl, an onyx and a jasper; [each stone] will be set in gold.	You will place over the ephod a setting of 12 stones in four rows. There will be placed a ruby, a topaz and an emerald in the first row. You will place a turquoise, a sapphire and a diamond in the second row. You will place a jacinth, an agate and an amethyst in the third row. Finally, you will place a beryl, an onyx and a jasper in the fourth row.
Also, the stones are [placed] upon the names of the sons of Israel, 12 stones [being placed] over the [12] names [lit., <i>their names</i>]. [The exactness] of the engraving of a signet ring [will be done] for each name [on the setting itself]. [There] are 12 tribes.	Each stone will be set in gold, and under each name will be the name of a tribe in Israel, engraved with the skill of an professional engraver. 12 stones for 12 tribes.
You will make for the breastpiece twisted chains, cords of pure gold. And you will make for the breastpiece two rings of gold and you will place the two rings at the two ends of the breastpiece. You will put the two gold cords through the rings at the end of the breastpiece. The [other] two ends of the two cords you will attach to the settings and you will attach it to the front of the shoulder pieces for the ephod.	For the breastpiece, you will make twisted chains into cords of pure gold. You will make two rings of gold for the breastpiece and you will put these things at the ends of the breastpiece. You will put the gold cords through these things at the end of the breastpiece and attach the other two ends to the settings; and you will attach that to the front of the ephod's shoulder pieces.

A Complete Translation of Exodus 28

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will make [another set of] two gold rings and place them along the sides of the breastpiece at its edge which [is] towards the side of the ephod on the inside. You will make two rings of gold and place them on the two shoulder pads of the ephod, from below at its front, near its joining of the band of the ephod.	You will make another set of two golden rings and place them along the sides of the breastpiece along the edge which is towards the side of the ephod underneath. You will make two rings of gold and put them on the shoulder pads of the Ephod, below the front, and near where it joins to the band of the ephod.
Finally they will fasten its rings to the rings of the ephod with a violet cord, to be above the band of the ephod, so that the breastpiece will not become loosened from the ephod.	Finally, you will fasten its rings to the rings of the ephod with a violet strand of fabric, so that it is above the band of the ephod, so that the breastpiece cannot become detached from the ephod.
Aaron will bear the names of the sons of Israel on the breastpiece of judgment [which is] upon his heart when he enters into the holy place for a remembrance before Y ^e howah continually.	The names of the tribes of Israel will be on the breastpiece of judgment which is over Aaron's heart when he goes into the holy place. This stands as a remembrance before Jehovah continuously.
You will place Urim and Thummim in the breastpiece of judgment and they will be upon Aaron's heart when he enters [into the holy place] before Y ^e howah.	The Urim and Thummim will also be placed upon this breastpiece so that they are over Aaron's heart when he enters into the holy place before Jehovah.
Aaron will bear the judgment of the sons of Israel on his heart before Y ^e howah continually.	Aaron will bear the judgment for the sons of Israel on his heart before Jehovah continuously.
Instructions for making the Ephod	
You will make the coat for the ephod—the whole [of it] violet.	You will also make a violet-dyed coat for the ephod.
[There] will be an opening for the head in the center [lit., <i>its midst</i>]. A collar [lit., <i>edge</i>] will be [stitched into] the opening—the work of a weaver—it will be for it as an opening in the [linen] corselet, [so that] it will not be torn.	You will make an opening for the head in the center; and a collar will be professionally sown at this opening. This is so that the opening for the priest's head will not be torn.
Along its hem you will make pomegranates of violet, purple and scarlet [dyes]; and around the hem [you will place] golden bells between them: a golden bell, a pomegranate, a golden bell [and another] pomegranate—along the hem of the robe [all] around.	Along the hem you will sew on pomegranates of violet, purple and scarlet; and you will also place golden bells between them, so that you alternate a bell with a pomegranate all the way around.
And it will be [when] Aaron ministers [in the Tabernacle] and his sound has been heard when he goes into the holy place and when he comes out; so that he will not die [in the Tabernacle without this being known].	The bells are an alarm system to protect Aaron when he ministers in the Tabernacle. When he goes into the holy place, the bells will ring and he will be heard; similarly, he will be heard when he leaves; so that he will not be struck dead by God, and his body left inside of the Tabernacle for a long time.
The plaque and the turban for the High Priest	

A Complete Translation of Exodus 28	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will make a plate of pure gold and you will engrave upon it [as] the engravings of a signet ring, holy to Y ^e howah.	You will make a plate out of pure gold and you will engrave the names of the tribes of Israel on it with the skill of a professional engraver, so that this plate is set apart to Jehovah.
You will place it on a violet cord and it will be upon the turban [that Aaron wears] [at] the front of the turban.	The plate will be attached to Aaron's turban by a violet cord at the front of it.
It will be on Aaron's forehead when Aaron lifts up the holy offerings that consecrate the sons of Israel [making available to them] all the benefits [lit., <i>gifts</i>] of holiness.	It will be on Aaron's head facing forward when Aaron lifts up holy offerings to consecrate the children of Israel, making available to them all the benefits of being set apart to God.
And it always will be on his forehead [making] the people of God [lit., <i>them</i>] a delight before Y ^e howah.	This plate will always be on Aaron's head when he functions as the High Priest, making the people of God a delight before Jehovah.
Material for the tunic, turban and belt	
You will weave the tunic [from] fine linen; and you will make the turban [from] fine linen; and you make the belt a work of embroidery.	You will sew the tunic using fine linen and you will make the turban from fine linen. The belt should be a work of intricate embroidery.
The clothing for Aaron's sons	
You will make coats for the sons of Aaron, and you will make belts and caps for them. You will make them for honor and for splendor.	You will make appropriate gear for the sons of Aaron: coats, belts and caps. This clothing is to reflect the honor and glory of their priesthood and it is to be well-made and carefully designed.
You will clothe them, Aaron, your brother, and his sons with him. Then you will anoint them, and ordain them and consecrate them. They will serve as priests to Me.	You will take the things found in this chapter and use them to clothe Aaron your brother and his sons as well. Then you will anoint them, ordain them and consecrate them. They will, from that point forward, serve as My priests.
Make for Aaron and his sons [lit., <i>them</i>] linen undergarments to cover [their] naked flesh from their hips to their thighs.	You will also make undergarments for Aaron and his sons, so that their nakedness will be covered while doing service to God.
[All of the clothing herein described] will be worn by Aaron and his sons [lit., <i>upon Aaron and upon his sons</i>] when they go into the tent of meeting or come near to the altar to minister in the holy place.	All of the clothing herein described will be worn by Aaron and his sons whenever they go into the Tent of Meeting or they come near to the brazen altar or when they minister in the holy place in any way.
They are not to carry iniquity [with them into service] or they will die.	They are not to bring iniquity with them into the holy place or they will die.
[This will be] an eternal statute to Aaron [lit., <i>him</i>] and his descendants [lit., <i>seed</i>] after him."	This will stand as an eternal statute to Aaron and his descendants who follow after him."
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 28

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1967 Satan and the Angelic Conflict (748)	#18	Urim and Thummim
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 specific chapter on any available lesson.

