

# EXODUS 30

Written and compiled by Gary Kukis (2<sup>nd</sup> draft)

**Exodus 30:1–38**

**Tabernacle Furniture, the Sacred Oil and the Atonement Money**

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 30:1–2](#)

[Exodus 30:3–4](#)

[Exodus 30:5–6](#)

[Exodus 30:7–8](#)

[Exodus 30:9–10](#)

[Exodus 30:11–12](#)

[Exodus 30:13–15](#)

[Exodus 30:16](#)

[Exodus 30:17–21](#)

[Exodus 30:22–25](#)

[Exodus 30:26–30](#)

[Exodus 30:31–33](#)

[Exodus 30:34–36](#)

[Exodus 30:37–38](#)

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:** God continues to give instructions to Moses regarding the construction of the altar of incense, its rules and regulations; the ransom money, the construction of the bronze laver (basin); and the manufacture of the sacred incense oil and holy incense.

The Bible Summary of Exodus 30 (in 140 characters or less): *Make an altar for burning incense. The Israelites shall each give half a shekel. Make a bronze laver. Make anointing oil and incense.*<sup>1</sup>

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 30, 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 30:

#### Introduction

vv. 1–10	<b>Instructions for the Construction and Use of the Altar of Incense</b>
vv. 11–16	<b>Payment of the Ransom Money for the Atonement of Souls</b>
vv. 17–21	<b>Instructions for the Construction and Use of the Bronze Laver (Copper Basin)</b>
vv. 22–33	<b>Instructions for the Mixing and Use of the Sacred Incense Oil</b>
vv. 34–38	<b>Instructions for the Mixing and Use of the Sacred Incense</b>

#### Chapter Summary

#### Addendum

### Charts, Graphics and Short Doctrines:

Preface	<b>Quotations</b>
Introduction	<b>Titles and/or Brief Descriptions of Exodus 30</b> (by various commentators)
Introduction	<b>Brief, but insightful observations of Exodus 30</b> (various commentators)
Introduction	<b>Fundamental Questions About Exodus 30</b>
Introduction	<b>The Prequel of Exodus 30</b>
Introduction	<b>The Principals of Exodus 30</b>
Introduction	<b>The Places of Exodus 30</b>
Introduction	<b>By the Numbers</b>
Introduction	<b>Timeline for Exodus 30</b>
Introduction	<b>A Synopsis of Exodus 30</b>

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

Introduction  
 Introduction  
 Introduction  
 Introduction  
 Introduction  
 Introduction  
 Introduction  
 Introduction

**Outlines of Exodus 30** (Various Commentators)  
**A Synopsis of Exodus 30 from the Summarized Bible**  
**The Big Picture (Exodus 25–30)**  
**Paragraph Divisions of Modern Translation for Exodus 30**

**Changes—additions and subtractions (for Exodus 30)**

v.		
v.	2	<b>The Altar of Incense</b> (a photo of a mockup)
v.		
v.		
v.		
v.	4	<b>The Altar of Incense</b> (a graphic)
v.	6	<b>The Priest and the Altar of Incense in Front of the Curtain</b> (a graphic)
v.	6	<b>The Veil of the Tabernacle</b>
v.	7	<b>Aaron Lights the Lamps</b> (a graphic)
v.	8	<b>The High Priest Burning Incense on the Altar</b> (a graphic)
v.	8	<b>The responsibilities of the priesthood were fivefold</b> (by Arnold Fruchtenbaum)
v.	9	<b>What was the significance of the altar of incense?</b> (from Got Questions?)
v.		
v.		
v.		
v.		
v.	10	<b>The Furniture of the Tabernacle and Jesus Christ</b>
v.	11	<b>The 4 mandates of Exodus 30:11–38</b> (from David Thompson)
v.	11	<b>Ransom Payment for the Census</b> (from the NET Bible)
v.		
v.		
v.		
v.		
v.		
v.	18	<b>The Bronze Laver</b> (a graphic)
v.	18	<b>The Location of the Bronze Laver</b> (a graphic)
v.	21	<b>Wash Basin in front of Tabernacle</b> (picture of a mockup)
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.	33	<b>What does the Bible say about anointing oil?</b> (from Got Questions?)
v.	34	<b>Stacte</b> (various dictionaries)
v.	34	<b>Onycha</b> (various dictionaries)

v. 34	<a href="#">Galbanum</a> (various dictionaries)
v. 34	<a href="#">Frankincense</a> (various dictionaries)
Summary	<a href="#">A Set of Summary Doctrines and Commentary</a>
Summary	<a href="#">Why Exodus 30 is in the Word of God</a>
Summary	<a href="#">What We Learn from Exodus 30</a>
Summary	<a href="#">Jesus Christ in Exodus 30</a>
Summary	<a href="#">Shmoop Summary of Exodus 30</a>
Summary	<a href="#">Edersheim Summarizes Exodus 30</a>
Summary	
Addendum	<a href="#">The Atonement Money Exodus 30:11-16</a> (by James Smith of Handfuls of Purpose)
Addendum	
Addendum	<a href="#">Josephus' History of this Time Period</a>
Addendum	<a href="#">A Complete Translation of Exodus 30</a>
Addendum	<a href="#">Doctrinal Teachers Who Have Taught Exodus 31</a>
Addendum	<a href="#">Word Cloud from a Reasonably Literal Paraphrase of Exodus 30</a>
Addendum	<a href="#">Word Cloud from Exegesis of Exodus 30</a>

<a href="#">Beginning of Document</a>	<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics, Short Doctrines</a>
<a href="#">Introduction and Text</a>	<a href="#">First Verse</a>	<a href="#">Addendum</a>
<a href="#">www.kukis.org</a>	<a href="#">Exodus folder</a>	<a href="#">Exegetical Studies in Exodus</a>

Doctrines Covered or Alluded To			
	<a href="#">Model of the Tabernacle</a>	<a href="#">Placement of the Furniture in the Tabernacle</a>	<a href="#">Priesthoods of God and of Man</a>
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	<a href="#">Exodus 29</a>		

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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	
<b>Ark of God</b>	The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. The <b>Ark of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Day of Atonement</b>	Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God. What is the Day of Atonement (Yom Kippur)? ( <a href="#">Got Questions?</a> ) Day of Atonement ( <a href="#">Bible Study</a> ) <a href="#">Day of Atonement.org</a> 5 Things Christians Should Know about the Day of Atonement ( <a href="#">Crosswalk</a> ).
<b>Fellowship (with God)</b>	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> ( <a href="#">R. B. Thieme, Jr.</a> ) Rebound ( <a href="#">Kukis</a> ).
<b>High Priest</b>	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Holy of Holies</b>	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the <b>Tabernacle</b> ( <a href="#">Redeeming Grace</a> ).
<b>Hypostatic Union</b>	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: <a href="#">Got questions?</a> on the Hypostatic Union; <a href="#">Theopedia</a> on the Hypostatic Union; <a href="#">VersebyVerse.org</a>: the Doctrine of the Hypostatic Union and Kenosis; <a href="#">Robert R. McLaughlin</a> on the Doctrine of Hypo static Union.</p>
<b>Propitiation</b>	<i>Propitiation means satisfaction or appeasement, specifically towards God. Propitiation is the work of Jesus Christ on the cross by which He appeases the wrath of God who would otherwise be offended by our sin and demand that we pay the penalty for it. The concept of propitiation is often associated with the idea of a substitutionary atonement.</i> <sup>2</sup>
<b>Rebound (Restoration to fellowship with God)</b>	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 <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

<sup>2</sup> From <http://www.theopedia.com/Propitiation> accessed May 24, 2009.

Definition of Terms	
<b>The Revealed God (or, the Revealed Lord)</b>	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
<b>Slave Market of Sin</b>	<p>We illustrate the doctrine of <b>redemption</b>, is by picturing yourself being sold as a slave in a slave market. You are unable to purchase yourself, as you do not have the wherewithal to purchase yourself. A slave does not have the money to purchase himself (he lacks the coin of the realm, so to speak). Only someone who is not inside of this slave market (a non-slave) can purchase you. No fellow slave can look you over and say, "I'd like to purchase this one." This is because he is in the same boat that you are in. He cannot purchase himself and he certainly cannot purchase you. Jesus Christ does not have a sin nature and He has not committed any personal sins, so that He can purchase us from the slave market of sin.</p> <p>This concept is actually based upon the real historical example, where God purchased the Israelites from Egypt, and brought them out of bondage. See the <b>Slave Market of Sin</b> (<a href="#">R. B. Thieme, Jr.</a>) (<a href="#">Buddy Dano</a>) (<a href="#">Kukis</a>) (<a href="#">Wenstrom</a>)</p>
<b>The Tabernacle</b>	<p>The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1<sup>st</sup> Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the <b>Ark of God</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>); and the <b>Model of the Tabernacle</b> (which represents Jesus Christ and the cross) (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>); the <b>Tabernacle</b> (<a href="#">Redeeming Grace</a>); <b>Jesus—the Golden Lampstand</b> (<a href="#">Grace Bible Church</a>).</p>
<b>Type, Typical, Antitype, Typology</b>	<p><i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.</i><sup>3</sup></p> <p>See <b>Typology</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>

<sup>3</sup> From [Dake](#), accessed October 15, 2013.



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 30

**Introduction:** Exodus 30 contains instructions for the building of the altar of incense (which goes inside of the **Tabernacle**) and the Copper (or bronze) basin. The basin is set right outside of the Tabernacle entryway. There are instructions in this chapter on the census tax and on the oil and incense which will be used. It is at least odd that these two pieces of furniture are placed here and not earlier in the book of Exodus.

The specific material given in this chapter is somewhat odd. Two pieces of Tabernacle furniture are described to Moses for him to build (or, actually, oversee the building). In between, a census is described, with a contribution to be made from those being counted (age 20 and up). Then the anointing oil and incense mixtures are discussed (which is nearly half of this chapter). This seems to be an odd mishmash of information, sort of thrown together at random. Since the design of the Tabernacle furniture has already been discussed, would that not have been the place to discuss the altar of incense and the brazen basin?

Moses, as guided by God the Holy Spirit, will assemble the text of the Torah. As previously discussed, I do not believe that Moses wrote any portion of Genesis. I believe that it was in existence at his time (possibly not written down), and the Moses, at the most, wrote down what already existed. However, Exodus, Leviticus, Numbers and Deuteronomy all belong to Moses as the human author. Exodus, Leviticus and Numbers in particular is what Moses recorded over a period of approximately 40 years, while being with his people in the desert. There is no requirement that Moses write down, in his record of these events, every word which God spoke to him and in that exact order that God spoke.

This will be the first chapter since Exodus 25 where there is some actual narrative (which here only consists of, *and the Lord spoke to Moses*, which occurs 4x in this chapter). We may understand this to me, *oh, and here is something else which God said to me while I was on the Sinai Mount*. Given the dramatic events of the next two chapters, Moses, as a man, could be forgiven for not recording in writing each and every thing that God said to him, and in that exact order.

For us, in a digital world, if I want to take 20 paragraphs and move them from point A to point B in a document, there is nothing to doing that. However, there are very practical considerations for Moses. I would think that it is unheard of for Moses to write these things down and then say, once he is done, "You know, I really need to take this chapter 30 and integrate it back in with some of the previous chapters. So Joshua, take out a fresh piece of paper and get ready to write." That was not going to happen. Writing material was at a premium, so that, once something was written down, it was not taken up, revised, and written down a second time.

What I am saying is, there is a very human element in the writings of Moses (whether he wrote them down or his secretary, Joshua, wrote them down). This is true throughout the Bible. The fact that these subjects are thrown in at the end, seems perfectly human. After speaking to God for an extensive period of time, about topics that Moses has never talked about before, it seems reasonable that he may have forgotten a couple of topics, and, therefore, throws them in here, at the end of this general section. This understanding also fits well with the 4 references to God in this chapter (*God also said this...*).

Thompson has a different opinion, which may be complementary: *The thing that seems somewhat odd about this part of Exodus is that all of the other furniture items have been made and one would think that this piece of furniture would have been designed and made along with the others before the ordaining of the priests. However, there can be no denying the fact that until you have everything in place, including the priests, the whole operation is lacking as being a beautiful, fragrant, sweet smelling offering to God. So what that would suggest is until you have all of the parts in place, the operation is not a sweet smelling fragrance to God. Until everything is in place in the way it should be, it is not sweet smelling to the Lord. Now we know from Scripture that this fragrant smoke that is coming from this burning of incense is that which symbolizes prayer (Ps. 141:2; Rev. 5:8; Rev 8:3-4). Any who carefully study the Bible may observe that. We may assume that as the incense was being offered, prayers were being offered to the Lord. It is very possible that when this incense was being offered, Moses and the priests and people in Israel realized this did symbolize prayer because David certainly understood this in Psalm 141:2. We know from Hebrews that the earthly tabernacle reflected God's heavenly sanctuary (Heb. 8:2-5; 9:24). We may assume that Moses had some perspective of the fact that this incense altar did have a purpose of symbolizing the prayers of the people that would be offered day and night.*<sup>4</sup>

### **Titles and/or Brief Descriptions of Exodus 30 (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 30 (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 30**

<sup>4</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.



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

The Prequel of Exodus 30	

Exodus 30 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 30	
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 30	
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. <b>note 3</b> . Scripture does not state that Pharaoh was killed at this time (read about it <a href="#">here</a> ).

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 <a href="#">here</a> .
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 30:

### A Synopsis of Exodus 30

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 30 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### A Synopsis of Exodus 30 from the Summarized Bible

<b>Contents:</b>	The altar of incense and the brazen laver.
<b>Characters:</b>	God, Moses, Aaron.
<b>Conclusion:</b>	(See Psalm 141:2). The prayer of a contrite believer ascends as a fragrant cloud to God. (Proverbs 15:8).
<b>Key Word:</b>	Incense (worship), Exodus 30:7.
<b>Strong Verses:</b>	Exodus 30:30.
<b>Striking Facts:</b>	Fire under the incense altar brought out the fragrance (Rom. 8:26, Rom. 8:27). The fire was from the blood-sprinkled altar (Heb. 10:19, Heb. 10:20). Their prayers were based on the intercession of a priest (Rom. 8:34).

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 30.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

## The Big Picture (Exodus 25–30)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

### Paragraph Divisions of Modern Translations for Exodus 30

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Exodus 30):** 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.

I have decided to drop the New Revised Standard Version and the Scriptures 1998 (which was rarely different from the Scriptures 2009). I rarely used those translations. Also, while working on this chapter, the Easy-to-Read 2001 was no longer available online.

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

The Definition of Theological Terms is now linked both ways to those terms when they first occur. So, if you come across a hyperlinked theological term, you can click on it to get the definition; but you can click on that term in the list of definitions, and be taken right back to its first occurrence in this document (right back where you started from). For those who use the PDF or WPD version of this document, that can be quite helpful (one could always use the back button for the HTML document).

I have gone back to take a look at [Precept Austin](#), which is a repository of various sources (I do not know how much original work is to be found here; I would assume that the unattributed work is original with the site creator). In any case, it is an excellent website, and I will begin to include some of his materials in my own studies. What is particularly helpful is, on occasion, a verse or a passage will stump me. At Precept Austin, most verses have the commentary of 4–10 others, so it is easier to look through them and see if anything is helpful. Also, he provides a *title* for nearly every verse, so I will try placing that as the verse summation and see how that goes.

The commentator *George Bush*, who is listed on the Precept Austin page, is not the former president.

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

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Instructions for the Construction and Use of the Altar of Incense

*compare Exodus 37:25–28*

*Currid: Incense altars have a long history in the ancient Near East, and in Palestine in particular. The earliest example in Palestine has been discovered at et-Tell, from the Early Bronze III period (c. 2650–2350 B.C.). And they have been found in specifically Israelite contexts, such as at Iron Age Arad.<sup>5</sup>*

As mentioned earlier, it is odd to have the instructions for building the altar of incense (and later the laver) right here. Most of the articles of furniture have already been listed. As an aside, we know about them being built, but I don't recall their function being clearly laid out already (which might justify those pieces of furniture being listed previously).

<sup>5</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

One possible interpretation is, the other articles of furniture deal with salvation and these two deal with works and with temporal cleansing? The does not really hold up considering the table of showbread.

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

Kukis slavishly literal:

**"And you have made an altar, a hearth of incense; [from] wood pieces of acacia trees you will make him. A cubit his length, a cubit his width—being square he is—and two cubits his height; from him his [two] horns.**

Exodus  
30:1–2

Kukis moderately literal:

**"You will make an altar, a hearth [upon which to burn] incense; you will make it [from] acacia wood. [This altar] will be a square, a cubit its length, a cubit its width, and 2 cubits its height; [and coming] out from it [will be] its two horns.**

Kukis not-so-literal paraphrase:

**"You will make from acacia wood an altar for the burning of incense. The altar will be 18"x18" and 36" high. At the top will be two horns.**

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 translation<sup>6</sup>; 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.

<sup>6</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://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](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 have made an altar, a hearth of incense; [from] wood pieces of acacia trees you will make him. A cubit his length, a cubit his width—being square he is—and two cubits his height; from him his [two] horns.

Dead Sea Scrolls  
Targum (Onkelos)

.  
And thou shalt make an altar upon which to burn fragrant incense, of woods of sittin shalt thou make it. A cubit its length, and a cubit its breadth, four square shall it be, and two cubits its height. The horns of it shall be of the same. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

Targum (Pseudo-Jonathan)	And thou shalt make an altar on which to burn incense of perfumes: of sittah wood shalt thou make it. A cubit its length, and a cubit its breadth; foursquare shall it be: and two cubits its height: and its upright horns shall be of it.
Jerusalem targum	.
Revised Douay-Rheims <sup>7</sup>	You shall make also an altar to burn incense, of setim wood. It shall be a cubit in length, and another in breadth, that is, foursquare, and two in height. Horns shall go out of the same.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall make an altar to burn incense on. You shall make it of acacia wood. Its length shall be a cubit, and its breadth a cubit. It shall be square, and its height shall be two cubits. Its horns shall be of one piece with it.
Lamsa's Peshitta (Syriac)	YOU shall make an altar to burn incense upon; of shittim wood shall you make it. A cubit long, and a cubit wide; foursquare shall it be; and its height shall be two cubits; the horns thereof shall be of one piece of the same material.
V. Alexander's Aramaic T. Samaritan Pentateuch	. And thou shalt make an altar to burn incense upon: [of] shittim wood shalt thou make it. A cubit [shall be] the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits [shall be] the height thereof: the horns thereof [shall be] of the same. For whatever reason, the Samaritan Pentateuch in e-sword is one verse out-of-synch.
Updated Brenton (Greek) <sup>8</sup>	And you shall make the altar of incense of incorruptible wood. And you shall make it a cubit in length, and a cubit in breadth: it shall be square; and the height of it shall be of two cubits, its horns shall be of the same piece.

Significant differences:

### Limited Vocabulary Translations:<sup>9</sup>

Bible in Basic English	And you are to make an altar for the burning of perfume; of hard wood let it be made. The altar is to be square, a cubit long and a cubit wide, and two cubits high, and its horns are to be made of the same.
Easy English	<b>The altar for incense</b> 'Make an altar out of acacia wood so that you can burn incense on it. The altar must be square. Make it ½ metre long, ½ metre wide and 1 metre high. The altar's horns must be part of it, one piece of wood. <b>altar</b> A special table on which people made offerings and sacrifices to God, or to a false god. <b>incense</b> Something that gives a sweet smell when it burns. The Jews used it to show their love to God in the temple in Jerusalem. <b>acacia</b> a tree with strong, hard wood. <b>horn</b> (1) Hard bone. Two horns grow on the head of some animals, like cows and some sheep. — (2) A musical instrument. You use your mouth to blow into it.

<sup>7</sup> Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

<sup>8</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>9</sup> 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.

Easy-to-Read Version–2006	"Make an altar from acacia wood. You will use this altar for burning incense. You must make the altar square--1 cubit long and 1 cubit wide. It must be 2 cubits high. There will be horns at the four corners. These horns must be made as one piece with the altar.
God's Word™	"Make an altar out of acacia wood, for burning incense. It is to be square, 18 inches long and 18 inches wide, and it is to be 36 inches high. Its projections at the four corners are to form one piece with it..
Good News Bible (TEV)	.
The Message	<b>The Altar of Incense</b> "Make an Altar for burning incense. Construct it from acacia wood, one and one-half feet square and three feet high with its horns of one piece with it.
Names of God Bible	<b>The Altar for Incense</b> The LORD continued, "Build an altar out of acacia wood for burning incense. Make it 18 inches square and 36 inches high. The horns and altar must be made out of one piece of wood.
NIRV	.
New Simplified Bible	»Build an altar out of acacia wood for burning incense. »Make it eighteen inches square and thirty-six inches high. The horns that extend out of it and the altar should be made out of one piece of wood.

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

Contemporary English V.	Build an altar of acacia wood where you can burn incense. Make it eighteen inches square and thirty-six inches high, and make each of its four corners stick up like the horn of a bull.
The Living Bible	"Then make a small altar for burning incense. It shall be made from acacia wood. It is to be eighteen inches square and three feet high, with horns carved from the wood of the altar—they are not to be merely separate parts that are attached.
New Berkeley Version	.
New Life Version	<b>The Altar for Special Perfume</b> "Make an altar for burning special perfume. Make it of acacia wood. It will be as long and as wide as a man's arm and as high as a man's waist. Its horns will be of one piece with it.
New Living Translation	<b>Plans for the Incense Altar</b> "Then make another altar of acacia wood for burning incense. Make it 18 inches square and 36 inches high,[a] with horns at the corners carved from the same piece of wood as the altar itself.
Unlocked Dynamic Bible	.
Unfolding Bible (simplified) <sup>10</sup>	"Tell the skilled workers to make an altar from acacia wood for burning incense. It is to be square, one-half meter on each side. It is to be one meter high. Tell them to make a projection that looks like a horn on each of the top corners. The projections must be carved from the same block of wood from which the altar is made.

### Partially literal and partially paraphrased translations:

American English Bible	'You must also make an incense Altar from durable wood. It should be twenty inches long, twenty inches wide, and forty inches tall; and it should have horns that are made from a single piece [of wood].
Beck's American Translation	.
Common English Bible	<b>Instructions for the incense altar</b>

<sup>10</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

	Make an acacia-wood altar for burning incense. The altar should be square, eighteen inches long and eighteen inches wide. It should be three feet high. Its horns should be permanently attached.
New Advent (Knox) Bible	For burning incense, thou shalt make an altar of acacia wood, a cubit square in surface, and two cubits high; it must have horns going out of it.
Translation for Translators	<b>Instructions for the incense altar</b> <i>" Tell the skilled workers to make an altar from acacia wood, for burning incense. It is to be square, ◀18 in./45 cm.▶ on each side. It is to be ◀3 feet/90 cm.▶ high. Tell them to make a projection that looks like a horn on each of the top corners. The projections must be carved from the same block of wood that the altar is made from.</i>

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	And you will make an altar to burn incense on it. You will make it of shittim wood. A cubit will be its length and a cubit will be its width. It will be squared, and its height will be two cubits, and its horns will be the same.
Ferrar-Fenton Bible	"Make also an altar for incense of acacia wood. It shall be square, a cubit long and a cubit wide, and two cubits high, from the base of it.
God's Truth (Tyndale)	And you shall make an altar to burn cense therein, of sethim wood: a cubit long, and a cubit broad, even foursquare shall it be and two cubits, high: with horns proceeding out of it, and you shall overlay it with fine gold both the roof and the walls round about, and his horns also,...
HCSB	<b>The Incense Altar</b> "You are to make an altar for the burning of incense; make it of acacia wood. It must be square, 18 inches long and 18 inches wide; <sup>[a]</sup> it must be 36 inches high. <sup>[b]</sup> Its horns must be of one piece. <sup>[c]</sup> <sup>[a]</sup> Exodus 30:2 Lit <i>one cubit its length and one cubit its width</i> <sup>[b]</sup> Exodus 30:2 Lit <i>wide; and two cubits its height</i> <sup>[c]</sup> Exodus 30:2 Lit <i>piece with it</i>
International Standard V	<b>The Altar of Incense</b> "You are to make an altar for burning incense. You are to make it of acacia wood. It is to be a square, one and a half feet [Lit. one cubit; or about 0.46 meters] long and one and a half feet [Lit. one cubit; or about 0.46 meters] wide, and it is to be three feet [Lit. two cubits; or about 0.9 meters] high, with its horns of one piece with it.
Jubilee Bible 2000	.
Lexham English Bible	<b>Instructions for Making the Incense Altar</b> "And you will make an altar for burning incense; you will make it of acacia wood, a cubit its length and a cubit its width—it will be square—and two cubits its height, its horns of one piece with it. [Literally "from it"]
NIV, ©2011	.
Tree of Life Version	.
Unfolding Bible Literal Text <sup>11</sup>	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will make an Altar of acacia wood for smoking the incense on. It will be 1 1/2 feet square (length and width) by 3 feet high, and its horns will be one piece with it.
Wikipedia Bible Project	And you made an altar, a burning incense burner. Of acacia wood make it. One cubit its length, and one cubit its width; it will be a square. And two cubits its height, and its horns one of itself.

### Catholic Bibles (those having the imprimatur):

<sup>11</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>



- Christian Community (1988) **The incense, the water and the anointing oil**  
 You must make an altar on which to burn incense; you are to make it out of acacia wood. [Num 4:11; 1K 6:20; Rev 8:3-5] It is to be one cubit long, and one cubit wide—that is to say, square—and to stand two cubits high; its horns are to be one piece with it. [Is 6:6; Lk 1:12]
- The Heritage Bible  
 New American Bible (2002)<sup>12</sup> . "For burning incense you shall make an altar of acacia wood, with a square surface, a cubit long, a cubit wide, and two cubits high, with horns that spring directly from it.
- New American Bible(2011)<sup>13</sup> **Altar of Incense.**  
 For burning incense you shall make an altar of acacia wood,<sup>a</sup> with a square surface, a cubit long, a cubit wide, and two cubits high, with horns that are of one piece with it.  
 a. [30:1–5] Ex 37:25–28.
- New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible (vii) "You are to make an altar on which to burn incense; make it of acacia-wood. It is to be eighteen inches square and three feet high; its horns are to be of one piece with it.
- exeGesés companion Bible **PATTERN FOR THE SACRIFICE ALTAR**  
 And work a sacrifice altar to incense incense  
 - work it of shittim timber:  
 a cubit long and a cubit wide  
 - being foursquare: and two cubits high:  
 the horns thereof of the same:...
- Hebraic Roots Bible .  
 Israeli Authorized Version .  
 Kaplan Translation *The Incense Altar*  
 Make an altar to burn incense out of acacia wood.  
 It shall be square, a cubit long and a cubit wide, and 2 cubits high, including its horns. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.  
**a cubit long...**  
 It was therefore 18' x 18' x 36'. Some say that it was 15' x 15' x 30' (Eruvin 4a; Maaseh Choshev 7:1). It appears that it was made of solid wood (cf. Exodus 27:8), although some say that it was like an inverted box (Maaseh Choshev 7:1).  
**horns**  
 Or 'protrusions' (see Exodus 27:2). Some say that these protrusions were small cubes, three fingerbreadths (2 1/4') on each side (Maaseh Choshev 7:1). Others, however, maintain that they were horn-like protrusions. See note on Exodus 27:2.
- The Scriptures 2009 "And you shall make a slaughter-place to burn incense on, make it of acacia wood, a cubit long and a cubit wide – it is a square – and two cubits high, its horns of the same.

<sup>12</sup> Found here: [http://www.vatican.va/archive/ENG0839/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0839/_INDEX.HTM)

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

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	AND YOU SHALL MAKE THE ALTAR OF INCENSE OF INCORRUPTIBLE WOOD. AND YOU SHALL MAKE IT A CUBIT IN LENGTH, AND A CUBIT IN BREADTH: IT SHALL BE SQUARE; AND THE HEIGHT OF IT SHALL BE OF TWO CUBITS, ITS HORNS SHALL BE OF THE SAME PIECE.
Awful Scroll Bible	You is to have made an altar, a place for the smoky burning of incense, of acacia wood was you to make it. A cubit in length and a cubit in width, being square, and two cubits in height, with its horn.
Concordant Literal Version	You will make the altar for fuming incense; of acacia boards shall you make it. A cubit shall be its length and a cubit its width. Square it shall be, and two cubits its rise. Its horns are one piece with it.
Darby Translation (1889)	.
exeGeses companion Bible	.
Orthodox Jewish Bible	And thou shalt make a Mizbe'ach to burn ketonet (incense) upon; of acacia wood shalt thou make it. A cubit shall be the length thereof, and a cubit the width thereof; ravu'a (foursquare, square) shall it be; and two cubits shall be the height thereof; the karnenot thereof shall be of the same.
Rotherham's <i>Emphasized B.</i>	And thou shalt make an altar_ for burning incense,—<of acacia wood> shalt thou make it: a cubit_ the length thereof, and a cubit_ the breadth thereof <four square> shall it be,—and two cubits_ the height thereof, <of the same> [shall be] the horns thereof.
Third Millennium Bible	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	<b>The Altar for Burning Incense</b> “Make an altar out of acacia wood for burning incense. Make it square—·eighteen inches [ <sup>L</sup> a cubit] long and ·eighteen inches [ <sup>L</sup> a cubit] wide—and make it ·thirty-six inches [ <sup>L</sup> two cubits] high. The ·corners that stick out like horns [ <sup>L</sup> horns; 27:2] must be one piece with the altar.
Kretzmann's Commentary	<b>Verses 1-10</b> The Altar of Incense And thou shalt make an altar to burn incense upon; of shittim wood shalt thou make it, of the same Arabian acacia wood which was to be used for all the wooden appointments. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be; and two cubits shall be the height thereof; the horns thereof shall be of the same. It was also ornamented with small. hornlike projections, the symbols of power.
Syndein/Thieme	.
The Voice	<b>Eternal One:</b> Make an altar out of acacia wood for burning incense in the shape of a square—18 inches long, 18 inches wide, and 36 inches high. Carve the horns and the top of the altar out of one piece of wood.

**Bible Translations with Many Footnotes:**

The Complete Tanach <sup>14</sup>	You shall make an altar for bringing incense up in smoke; you shall make it out of acacia wood.
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<sup>14</sup> 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](#).

**for bringing incense up in smoke:** Heb. תָּרַטַק רִטְקָה, to raise smoke up on it, namely the smoke of incense.

It shall be one cubit long and one cubit wide, a square, and two cubits high; its horns shall be [one piece] with it.

The Geneva Bible  
Kaplan Translation  
NET Bible®

#### *The Altar of Incense*

<sup>1</sup> “You are to make an altar for burning incense;<sup>2</sup> you are to make it of<sup>3</sup> acacia wood.<sup>4</sup> Its length is to be a foot and a half<sup>5</sup> and its width a foot and a half; it will be square. Its height is to be three feet,<sup>6</sup> with its horns of one piece with it.<sup>7</sup>

<sup>1sn</sup> Why this section has been held until now is a mystery. One would have expected to find it with the instructions for the other furnishings. The widespread contemporary view that it was composed later does not answer the question, it merely moves the issue to the work of an editor rather than the author. N. M. Sarna notes concerning the items in chapter 30 that “all the materials for these final items were anticipated in the list of invited donations in 25:3-6” and that they were not needed for installing Aaron and his sons (Exodus [JPSTC], 193). Verses 1-10 can be divided into three sections: the instructions for building the incense altar (1-5), its placement (6), and its proper use (7-10).

<sup>2tn</sup> The expression is תָּרַטַק רִטְקָה תִּבְנֶה (mizbeakh miqtar qytoret), either “an altar, namely an altar of incense,” or “an altar, [for] burning incense.” The second noun is “altar of incense,” although some suggest it is an active noun meaning “burning.” If the former, then it is in apposition to the word for “altar” (which is not in construct). The last noun is “incense” or “sweet smoke.” It either qualifies the “altar of incense” or serves as the object of the active noun. B. Jacob says that in order to designate that this altar be used only for incense, the Torah prepared the second word for this passage alone. It specifies the kind of altar this is (Exodus, 828).

<sup>3tn</sup> This is an adverbial accusative explaining the material used in building the altar.

<sup>4sn</sup> See M. Haran, “The Uses of Incense in Ancient Israel Ritual,” VT 10 (1960): 113-15; N. Glueck, “Incense Altars,” Translating and Understanding the Old Testament, 325-29.

<sup>5tn</sup> Heb “a cubit.”

<sup>6tn</sup> Heb “two cubits.”

<sup>7tn</sup> Heb “its horns from it.”

New American Bible(2011)<sup>15</sup> .

#### **Literal, almost word-for-word, renderings:**

Brenner’s Mechanical Trans. ...and you will (make) an altar, a place to burn incense, you will (make) him of / of acacia, a forearm is his length and a forearm is his width, he will exist squared, and two forearms is his height, from him are his horns,...

Charles Thomson OT Thou shalt also make an Altar to burn incense thereon. Of incorruptible wood thou shalt make it a cubit long and a cubit broad. It shall be square and the height shall be two cubits. The horns shall be a component part of it.

C. Thompson LXX (updated) .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Literal Standard Version

“And you have made an altar [for] making incense; you make it of shittim wood; a cubit its length and a cubit its breadth (it is square), and two cubits its height; its horns [are] of the same.

Modern English Version .

Modern Literal Version .

New American Standard B. **The Altar of Incense**

<sup>15</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

“Now you shall make an altar as a place for burning incense; you shall make it of acacia wood. Its length shall be <sup>[a]</sup>a cubit, and its width a cubit; it shall be square, and its height shall be two cubits; its horns shall be <sup>[b]</sup>of one piece with it.

<sup>[a]</sup> Exodus 30:2 About 1.5 ft. long and wide and 3 ft. high or 45 cm and 90 cm

<sup>[b]</sup> Exodus 30:2 Lit *from itself*

New European Version .  
 New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Restored Holy Bible 6.0 .  
 Updated Bible Version 2.11 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible .  
 Young's Literal Translation .  
 Young's Updated LT .

“And you have made an altar for making perfume; of shittim wood you will make it; a cubit its length, and a cubit its breadth, (it is square), and two cubits its height; its horns are of the same.

**The gist of this passage:** An altar of incense is to be made so that it is 18"x18" and 3' tall. It is to be made out of acacia wood, with horns at the very top, solid and one piece with the rest of the altar.

1-2

### Exodus 30:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘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 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass</i> . It is possible that this ought to be <i>to provide for</i> .			
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258
miq <sup>e</sup> ṭâr (מִקְטָר) [pronounced <i>mihk-TAWR</i> ]	<i>place of sacrificial smoke, altar, hearth, incense</i>	masculine singular construct	Strong's #4729 BDB #883
q <sup>e</sup> ṭôreth (קִטְרֶת) [pronounced <i>k<sup>e</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

**Translation:** “You will make an altar, a hearth [upon which to burn] incense;...

Moses is to oversee the building of an altar upon which incense is to be burned.

The words used here are closely related, but Strong's #4729 is only found here in this passage.

Exodus 30:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7); <i>vessels of wood [that hold water]</i> (Ex. 7:19)	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּים/שִׁטָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i> ]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008
‘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 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
’êth (אֶת) [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 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** ...you will make it [from] acacia wood.

The altar is to be made of acacia wood. This is apparently a very hard wood; however, it will need to be shielded from extreme heat. You cannot offer a sacrifice on a bare wooden altar.

Exodus 30:1 "You will make an altar, a hearth [upon which to burn] incense; you will make it [from] acacia wood. (Kukis mostly literal translation)

God must be satisfied by the sacrifice; He must be **propitiated**. When Jesus Christ died on behalf of us and our sins, God raised Him from the dead, indicating that He was satisfied with His death. God's acceptance of His Son's death for us is illustrated by the altar of incense. **And Moses said to Aaron, "Take your censer and place it in fire from the altar and lay incense ; then bring it quickly to the congregation and make atonement for them, for the wrath has gone forth from Y<sup>h</sup>owah, the plague has begun."** The Aaron took [it] as Moses had spoken and ran into the midst of the assembly, for behold, the plague had begun among the people. So he positioned the incense and made atonement for the people (Num. 16:46–47).

**See The Doctrine of Incense—not finished yet!!**

The burning of incense can also be our prayers to God. **May my prayer be counted as incense before You; the lifting up of my hands as the evening offering** (Psalm 141:2). Actually, in that case, the prayer of the saint is analogous to the incense offering rather than the other way around. The idea is that the incense floats from earth on up into the heavens to reach the *nostrils* of God. **And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp and golden bowls full of incense, which are the prayers of the saints** (Rev. 5:8). Our first prayer, or communication with God, is telling Him that we believe the gospel, that we believe in Jesus Christ. Those who mature continue to pray. **And the smoke of the incense with the prayers of the saints, went up before God out of the angel's hand** (Rev. 8:4).

The reason that incense burning first and foremost is representative of our Lord's work on the cross, is that only the priests were allowed to offer it. As a reminder of the son of Israel that no stranger who is not of the descendants of Aaron should come near to burn incense before Y<sup>e</sup>howah; that he might not become like Korah and his company—just as the Lord had spoken to him through Moses (Num. 16:40).

Exodus 30:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i> ]	(a) cubit (18 inches); often cubits in the singular	feminine singular noun	Strong's #520 BDB #52
'ôrek <sup>e</sup> (רֶאֶךְ) [pronounced <i>OH-reck</i> ]	length; forbearance, self-restraint	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #753 BDB #73
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced <i>weh</i> ]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i> ]	(a) cubit (18 inches); often cubits in the singular	feminine singular noun	Strong's #520 BDB #52
rôchab (רוֹחַב) [pronounced <i>ROH-khab</i> ]	breadth, width, expanse	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7341 BDB #931
râba <sup>c</sup> (עָבַר) [pronounced <i>raw-BAHQ</i> ]	being squared, making square, squaring [up]	Qal passive participle	Strong's #7251 BDB #917
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced <i>weh</i> ]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'ammâthayim (אַמְתַּיִם) [pronounced <i>ahm-mawth-ah-YIHM</i> ]	2 cubits (36 inches)	feminine dual noun	Strong's #520 BDB #52
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i> ]	stature of a man, tallness, height	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6967 BDB #879

**Translation:** [This altar] will be a square, a cubit its length, a cubit its width, and 2 cubits its height;...

A cubit is approximately 18" in length. Therefore, the altar is to be approximately 18"x18" square and 36" high.

Exodus 30:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577



## Exodus 30:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qar <sup>e</sup> nayim (קַרְנַיִם) [pronounced <i>ker-nah-yihm</i> ]	<i>two horns, both horns, a pair of horns; flashes of lightning, rays of light</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7161 BDB #901

**Translation:** ...[and coming] out from it [will be] its two horns.

At the top of the altar would be two horns that protrude out from it.

In v. 2, we must have some kind of a record. A preposition and one word are translated by 8 or 9 words:

<i>The Amplified Bible</i>	<i>It's horns will be of one piece with it.</i>
<i>The Emphasized Bible</i>	<i>Of the same [shall be] the horns thereof.</i>
NASB	<i>Its horns shall be of one piece with it.</i>

The rest of the translations are similar. The preposition is min (מִן) [pronounced *min*] and it means *from out of, separated from, away from*. It carries with it the 3<sup>rd</sup> person masculine singular suffix. Then the dual feminine with a 2<sup>nd</sup> person, masculine singular suffix of the word qar<sup>e</sup>nayim (קַרְנַיִם) [pronounced *ker-nah-yihm*] and it means *protrusions, horns*. Literally it is *from it, its two protrusions*.

It appears that the horns will have to be carved out of the existing wood, retaining them as one piece with the rest of the altar. That is, he is not to build the altar, build the horns, and then use glue to hold the horns onto the altar.

Exodus 30:2 [This altar] will be a square, a cubit its length, a cubit its width, and 2 cubits its height; [and coming] out from it [will be] its two horns. (Kukis mostly literal translation)

This will be an 18"x18" square and stand three feet high; it will have the wood protruding in two places.

Exodus 30:1–2 “You will make an altar, a hearth [upon which to burn] incense; you will make it [from] acacia wood. [This altar] will be a square, a cubit its length, a cubit its width, and 2 cubits its height; [and coming] out from it [will be] its two horns. (Kukis mostly literal translation)

Exodus 30:1–2 “You will make from acacia wood an altar for the burning of incense. The altar will be 18"x18" and 36" high. At the top will be two horns. (Kukis paraphrase)

**The Altar of Incense** (a photo of a mockup); from [Pinterest](#); accessed January 23, 2021.

No doubt, this modern day model is far more ornate than the original altar.

This may be identical to the mockup shown at the end of v. 4.



And you have overlaid him with gold pure his top and his sides round about and his horns. And you have made for him a border of gold round about. And two of rings of gold you will make for him, from below to his border along two of his sides you will make along two of his sides and they have been for houses for poles to carry him with them.

Exodus  
30:3–4

You will overlay it with pure gold [at] the top [lit., *ts top*] and round about its sides and [over] its horns. And you will make for it a border of gold [going] around [it]. You will also make two rings of gold for it, right below its border along both of its sides. You will attach [lit., *make*] [them] along its two sides so they will be holders for poles which [are used] to carry it.

You will overlay this altar with pure gold, at the top and all around its sides, as well as around its horns. Additionally, you will make a border of gold around the altar at the top. You will make two rings of gold for it, right below the borders along both sides. You will attach these rings to both sides as holders for poles that will be used to carry the altar.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And you have overlaid him with gold pure his top and his sides round about and his horns. And you have made for him a border of gold round about. And two of rings of gold you will make for him, from below to his border along two of his sides you will make along two of his sides and they have been for houses for poles to carry him with them.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt cover it with fine gold, its top and its sides round about, and its horns. And thou shalt make to it a crown of gold round about, and two rings of gold shalt thou make to it under its crown, upon its top corners, at its two sides and it shall be for the places of the staves by which to carry it.
Targum (Pseudo-Jonathan)	And thou shalt overlay it with pure gold, its top, and its wall round about, and its horns; and make for it a border of gold round about. And two golden rings make thou for it beneath its border at the two corners, thou shalt make upon its two sides, to be the place for the staves by which it may be carried.
Revised Douay-Rheims	And you shall overlay it with the purest gold, as well as the grate thereof, as the walls round about and the horns. And you shall make to it a crown of gold round about, And two golden rings under the crown on either side, that the bars may be put into them, and the altar be carried.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall overlay it with pure gold, its top, its sides around it, and its horns; and you shall make a gold molding around it. You shall make two golden rings for it under its molding; on its two ribs, on its two sides you shall make them; and they shall be for places for poles with which to bear it.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and you shall make for it a crown of gold round about. And two golden rings you shall make for it under the crown of it, on the two corners thereof, upon the two sides of it shall you make it; and they shall be for places for the poles to carry it with them.

Samaritan Pentateuch	And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make [it]; and they shall be for places for the staves to bear it withal.
Updated Brenton (Greek)	And you shall overlay its grate with pure gold, and its sides round about, and its horns; and you shall make for it a molding of gold round about. And you shall make under its molding two rings of pure gold; you shall make it to the two corners on the two sides, and they shall be holders for the poles, so as to bear it.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	It is to be plated with the best gold, the top of it and the sides and the horns, with an edging of gold all round it. Under the edge on the two opposite sides, you are to make two gold rings, to take the rods for lifting it.
Easy English	Cover every part of the altar with gold. Then fix an extra piece of gold round it. Make two gold rings for the altar, below the extra piece of gold. These rings must be on opposite sides of the altar. They will hold the sticks with which you will carry it.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Cover the top, the horns, and all four sides of the altar with pure gold. Then put gold trim all around the altar. Below this trim there should be two gold rings. There should be two gold rings on opposite sides of the altar. These gold rings will be used with poles to carry the altar.
God's Word™	.
Good News Bible (TEV)	Cover its top, all four sides, and its projections with pure gold, and put a gold border around it. Make two gold carrying rings for it and attach them below the border on two sides to hold the poles with which it is to be carried.
The Message	Cover it with a veneer of pure gold, its top, sides, and horns, and make a gold molding around it with two rings of gold beneath the molding. Place the rings on the two opposing sides to serve as holders for poles by which it will be carried.
Names of God Bible	.
NIRV	Cover the top, sides and horns with pure gold. Put a strip of gold around it. Make two gold rings for the altar below the strip. Put the rings across from each other. They will hold the poles that are used to carry it.
New Simplified Bible	.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Cover it with pure gold and put a gold edging around it. Then below the edging on opposite sides attach two gold rings through which you can put the poles for carrying the altar.
The Living Bible	Overlay the top, sides, and horns of the altar with pure gold, and run a gold molding around the entire altar. Beneath the molding, on each of two sides, construct two gold rings to hold the carrying poles.
New Berkeley Version	.

New Life Version	Cover its top, all its sides and its horns with pure gold. And make a piece of gold to go around it. Then make two gold rings for the altar to put under this piece. Put one on each side of the altar so it can hold the long pieces of wood used for carrying it.
New Living Translation	Overlay the top, sides, and horns of the altar with pure gold, and run a gold molding around the entire altar. Make two gold rings, and attach them on opposite sides of the altar below the gold molding to hold the carrying poles.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	They must cover the top and the four sides, including the projections, with pure gold. Put a gold border around the altar near the top. They must make two gold rings for carrying the altar. They must attach them to the altar below the border, one on each side of the altar. These rings are for the poles for carrying the altar.

### Partially literal and partially paraphrased translations:

American English Bible	Its grating, all its sides, and its horns must be covered with pure gold. It should have wreathed edges of gold all around, and under the wreathes you must put two rings of pure gold on each side, to serve as supports for the staves that you will use to carry it.
Beck's American Translation	.
Common English Bible	Cover the altar with pure gold, including its top, all its sides, and its horns. You should also make a gold molding all around it. Make two gold rings and attach them under the molding on two opposite sides of the altar. They will house the poles used to carry the altar.
New Advent (Knox) Bible	The whole must be covered with pure gold, the grate and the walls around it and the horns too. It is to have a rim of gold about it, and close under the rim two gold rings on either side, with poles in them, so that the altar can be carried; these poles, too, must be of acacia wood, gilded over. V. 5 is included for context.
Translation for Translators	<i>They must</i> cover the top and the four sides, including the projections, with pure gold. Put a gold border around the altar, <i>near the top</i> . <i>They must</i> make two gold rings for carrying the altar. <i>They must</i> attach them to the altar below the border, one on each side of the altar. These rings are for the poles for carrying the altar.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And you will cover it with pure gold, its top and its sides and its horns. And you will make to it a crown of gold round about. And two golden rings you make to it under its crown, on its two corners you will do it, on its two sides. They are meant to be hold the poles with which it will be carried.
Ferrar-Fenton Bible	And you shall plate it with pure gold, its top and its sides all round, and round its top make battlements of gold. You shall also make two projections of gold on it, below the battlements. Make also two golden rings below the battlements; you shall form them upon both sides, as sockets for two staves to carry it by.
God's Truth (Tyndale)	...and shall make unto it a crown of gold round about, and two golden rings on either side, even under the crown, to put staves therein for to bear it withal.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And you will overlay it with pure gold, its top and its sides all around and its horns, and you will make for it a gold molding all around. And you will make two gold rings for it; under its molding on two opposite sides [Literally "on two of its sides you will make on two of its sides"] you will make <i>them</i> as holders [Literally "houses"] for poles to carry it with them.

Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will overlay it with pure gold, its top and sides all around, as well as its horns, and you will fashion around it a border of gold. And two golden rings you will make for it under its border, by its two corners, upon the two walls you will fashion it, and they will be the holes the bar-poles will carry it by.
Wikipedia Bible Project	And you plated it pure gold, its roof and its walls around--- and its horns. And you made a gold crown around it. And make for it two gold rings, under its crown. Do it on its two edges. And it was for a housing for beams, for a beast to carry.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	The top of the altar, its surrounding sides, and its horns, are to be covered with pure gold, and decorated with a gold edge all around. You are to put two gold rings on it below the edge on its two opposite sides: these are to hold the poles used for carrying it.
The Heritage Bible	And you shall sheet it over with pure gold, its top, and its sides all around, and its horns, and you shall make for it a crown of gold all around. And you shall make two golden rings to it under its crown; you shall make it by its two corners, upon its two sides, and they shall be for housings for the separators for them to lift it.
New American Bible (2002)	.
New American Bible (2011)	Its grate on top, its walls on all four sides, and its horns you shall plate with pure gold. Put a gold molding around it. Underneath the molding you shall put gold rings, two on one side and two on the opposite side, as holders for the poles used in carrying it.
New English Bible—1970	.
New Jerusalem Bible	You will overlay its top, its sides all round and its horns with pure gold and make a gold moulding to go all round. You will make two gold rings for it below the moulding on its two opposite sides, to take the shafts used for carrying it.
New RSV	.
Revised English Bible—1989	Overlay it with pure gold, the top, all the sides, and the horns; and put round it a band of gold. Make pairs of gold rings for it; put them under the gold band at the two corners on both sides to receive the poles by which it is to be carried.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
exeGeses companion Bible	...and overlay it with pure gold, around its roof and its walls and its horns: and work a moulding of gold around it: and work two golden signets to it under its moulding by its two sides - work it on its two sides: and they become housings for the staves to bear it.
Hebraic Roots Bible	And you shall overlay it with pure gold, its top, and its walls all around, and its horns. And you shall make a wreath of gold for it all around. And you shall make two rings of gold for it under its wreath; you shall make its two corners on its two sides; and they shall be housings for poles, to lift them up by it.
Israeli Authorized Version	and thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the shofars thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.



Kaplan Translation	<p>Cover it with a layer of pure gold, on its top, its walls all around, and its horns. Make a gold rim all around it.</p> <p>Place two gold rings under [the altar's] rim on its two opposite sides as receptacles to hold the poles with which it is carried.</p> <p><b>layer...</b></p> <p>The Talmud notes that this layer was as thick as a dinar (Eruvin 19a). See note on Exodus 38:24.</p> <p><b>two gold rings...</b></p> <p>Some say that they were on opposite corners of the altar (Maaseh Choshev 7:1). Others say that it had four rings, one on each corner (Abarbanel; cf. Baalei Tosafoth).</p>
The Scriptures 2009	.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND YOU SHALL GILD ITS GRATE WITH PURE GOLD, AND ITS SIDES ROUND ABOUT, AND ITS HORNS; AND YOU SHALL MAKE FOR IT A WOVEN BORDER OF GOLD ROUND-ABOUT.</p> <p>AND YOU SHALL MAKE UNDER ITS WOVEN BORDER TWO RINGS OF PURE GOLD; YOU SHALL MAKE IT TO THE TWO CORNERS ON THE TWO SIDES, AND THEY SHALL BE BEARINGS FOR THE STAVES, SO AS TO BEAR IT WITH THEM.</p>
Awful Scroll Bible	<p>They are to have overlaid it with pure gold, the top and its sides on around, with its horns. They are to have made a circlet of gold around it, and two gold rings were they to make under the circlet, two by the corners of both sides were they to be made, the place for the poles, to bear them up.</p>
Charles Thomson OT Concordant Literal Version	<p>.</p> <p>You will overlay it with pure gold, its top around its sidewalls and its horns; and you will make for it a flange of gold round about.</p> <p>Two rings of gold shall you make for it. Beneath its flange, on its two angle walls shall you make them, on its two sides. And they shall be for housings for the poles, to carry it with them.</p>
Darby Translation	.
exeGeses companion Bible	.
Orthodox Jewish Bible	<p>And thou shalt overlay it with zahav tahor, the top thereof, and the sides thereof all around, and the karnenot thereof; and thou shalt make unto it a crown of zahav all around.</p> <p>And two tabe'ot zahav (golden rings) shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the carrying poles to bear it withal.</p>
Rotherham's <i>Emphasized B.</i>	<p>And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof,—and thou shalt make to it a border of gold, round about. And &lt;two rings of gold&gt; shalt thou make to it, &lt;under the border thereof, upon the two corners thereof&gt; shalt thou make [them] on the two sides thereof,—so shall they become receptacles<sup>b</sup> for the staves, to lift it therewith.</p> <p><sup>b</sup> MI.: “houses,” “homes.”</p>
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	<p>·Cover [<sup>L</sup>Overlay] its top, its sides, and its ·corners [<sup>L</sup>horns] with pure gold, and put a gold ·strip [molding] all around the altar. Make two gold rings beneath the gold</p>

Kretzmann's Commentary	<p>·strip [molding] on opposite sides of the altar, and slide poles through them to carry the altar.</p> <p>And thou shalt overlay it with pure gold, the top thereof, that is, its plate, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about, a heavy, decorated molding of gold, similar to that on the ark and on the table of showbread. Since the entire altar was so completely covered with gold, it was often designated simply as the golden altar, Exodus 39:38; Exodus 40:5-26; Num. 4:11.</p> <p>And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it, rings set solidly into the material of the altar; and they shall be for places for the staves to bear it withal.</p>
Syndein/Thieme The Voice	<p>Overlay the top, sides, and horns with pure gold, and attach gold trim around its edges. Fashion two gold rings, and attach them beneath the trim on the two opposite sides; the rings are to hold the poles so that the altar can be carried.</p>

### Bible Translations with Many Footnotes:

The Complete Tanach	<p>You shall overlay it with pure gold, its top, its walls all around, and its horns; and you shall make for it a golden crown all around.</p> <p><b>its top:</b> This one [altar] had a top. The altar for burnt offerings [i.e., the copper altar], however, did not have a top, but the hollow space within it was filled with earth whenever they camped.</p> <p><b>a golden crown:</b> This symbolized the crown of the kehunah</p> <p>You shall make two golden rings for it underneath its crown on its two corners, you shall make [them] on its two sides, so that it should serve as holders for poles with which to carry it.</p> <p><b>its... corners:</b> Heb. זַיְתָּוֹנָיו. Here it is a term meaning corners, as the Targum [Onkelos] renders, [unlike in Exod. 25:12, 26:20, 26, 27, where זַיְתָּוֹנָיו means a side,] because it says [further in the verse]: “on its two sides,” [meaning] on its two corners that are on its two sides.</p> <p><b>it should serve:</b> Heb. וְהָיוּ, lit., and it shall be [in the singular, referring to] the making of these rings.</p> <p><b>as holders for the poles:</b> The ring [itself] shall be a holder for a pole</p> <p>.</p> <p>.</p> <p>You are to overlay it with pure gold – its top,<sup>8</sup> its four walls,<sup>9</sup> and its horns – and make a surrounding border of gold for it.<sup>10</sup> You are to make two gold rings for it under its border, on its two flanks; you are to make them on its two sides.<sup>11</sup> The rings<sup>12</sup> will be places<sup>13</sup> for poles to carry it with.</p> <p><sup>8tn</sup> Heb “roof.”</p> <p><sup>9tn</sup> Heb “its walls around.”</p> <p><sup>10tn</sup> Heb “and make for it border gold around.” The verb is a consecutive perfect. See Exod 25:11, where the ark also has such a molding.</p> <p><sup>11sn</sup> Since it was a small altar, it needed only two rings, one on either side, in order to be carried. The second clause clarifies that the rings should be on the sides, the right and the left, as you approach the altar.</p> <p><sup>12tn</sup> Heb “And it”; this refers to the rings collectively in their placement on the box, and so the word “rings” has been used to clarify the referent for the modern reader.</p> <p><sup>13tn</sup> Heb “for houses.”</p>
The Geneva Bible Kaplan Translation NET Bible®	<p>.</p> <p>.</p> <p>You are to overlay it with pure gold – its top,<sup>8</sup> its four walls,<sup>9</sup> and its horns – and make a surrounding border of gold for it.<sup>10</sup> You are to make two gold rings for it under its border, on its two flanks; you are to make them on its two sides.<sup>11</sup> The rings<sup>12</sup> will be places<sup>13</sup> for poles to carry it with.</p> <p><sup>8tn</sup> Heb “roof.”</p> <p><sup>9tn</sup> Heb “its walls around.”</p> <p><sup>10tn</sup> Heb “and make for it border gold around.” The verb is a consecutive perfect. See Exod 25:11, where the ark also has such a molding.</p> <p><sup>11sn</sup> Since it was a small altar, it needed only two rings, one on either side, in order to be carried. The second clause clarifies that the rings should be on the sides, the right and the left, as you approach the altar.</p> <p><sup>12tn</sup> Heb “And it”; this refers to the rings collectively in their placement on the box, and so the word “rings” has been used to clarify the referent for the modern reader.</p> <p><sup>13tn</sup> Heb “for houses.”</p>
New American Bible (2011)	<p>.</p>

### Literal, almost word-for-word, renderings:



Brenner's Mechanical Trans.	...and you will overlay him with pure gold, his roof and his walls all around and his horns, and you will (make) (for) him a molding of gold all around, and you will (make) two rings of gold (for) him under his molding upon his two ribs, you will (make) them upon his two sides, and he will exist (for) houses (for) the sticks to lift him up in them,...
Charles Thomson OT	And thou shalt overlay with pure gold its grate and its sides round about and the horns thereof. And thou shall make for it a wreathed border of gold round about. And thou shalt make two rings of pure gold under its wreathed border for the two corners. Thou shalt make them on the two sides and there shall be clasps for the staves with which it is to be carried.
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 overlay it with pure gold, its top and its <sup>[c]</sup> sides all around, and its horns; and you shall make a gold molding all around for it. You shall also make two gold rings for it under its molding; you shall make them on its two sides—on <sup>[d]</sup> opposite sides—and <sup>[e]</sup> they shall be holders for poles with which to carry it. <sup>[c]</sup> Exodus 30:3 Lit <i>walls</i> <sup>[d]</sup> Exodus 30:4 Lit <i>its two</i> <sup>[e]</sup> Exodus 30:4 Lit <i>it</i>
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"And you have overlaid it with pure gold, its top, and its sides round about, and its horns; and you have made to it a crown of gold round about; and two rings of gold you will make to it under its crown; on its two ribs you will make them , on its two sides, and they have become places for staves, to bear it with them.

**The gist of this passage:** The altar of incense was to be overlaid with gold. There was to be gold molding all around the altar with two rings affixed to the opposite sides (or corners), so that poles could be placed through the rings in order to carry the altar.

3-4

Exodus 30:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i> ]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #6823 BDB #860

## Exodus 30:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> 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
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gâg (גֹּגֶת) [pronounced gawg]	<i>roof, top, housetop; top or surface [of the altar of incense]</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1406 BDB #150
This is the first occurrence of this word, which occurs 30 times in the Old Testament.			
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qîyr (קִיר) [pronounced keer]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7023 BDB #885
This is the first occurrence of this word, which occurs 74 times in Scripture. It is translated <i>side, sides</i> only 4x in the KJV.			
ṣâbîyb (סָבִיב) [pronounced saw <sup>B</sup> -VEE <sup>B</sup> V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qar <sup>e</sup> nayim (קַרְנַיִם) [pronounced ker-nah-yihm]	<i>two horns, both horns, a pair of horns; flashes of lightning, rays of light</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7161 BDB #901

**Translation:** You will overlay it with pure gold [at] the top [lit., *ts top*] and round about its sides and [over] its horns.

The incense altar is to be overlaid with gold at the top and all around it. The horns are to be encased in gold as well.

Exodus 30:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
zêr (זֶר) [pronounced <i>zare</i> ]	<i>border moulding, crown, circlet, band</i>	masculine singular construct	Strong's #2213 BDB #267
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>b</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
çâbîyb (בִּיבֵס) [pronounced <i>saw<sup>b</sup>-VEE<sup>b</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

**Translation:** And you will make for it a border of gold [going] around [it].

All around the sides, Moses is to make a border or a band of gold.

Exodus 30:3 You will overlay it with pure gold [at] the top [lit., *its top*] and round about its sides and [over] its horns. And you will make for it a border of gold [going] around [it]. (Kukis mostly literal translation)

I am a bit confused why *protrusions* would be in the dual in v. 2 and the plural here. However, the plural does not preclude there being two of an item. The wood overlaid with gold is Jesus Christ, His humanity and His deity in view. The actual construction of the incense altar was completed in Exodus 37:25–26.

Interestingly enough, R. B. Thieme, Jr. suggests that these *horns* allow a sacrifice to be secured on the altar before its throat is cut. However, no animal sacrifices will be offered from the altar of incense.

Exodus 30:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>-NĀM</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040

## Exodus 30:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭabba'ath (טַבַּעַת) [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<sup>b</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
‘âsâh (עָשָׂה) [pronounced <i>ğaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
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
tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
zêr (זֶר) [pronounced <i>zare</i> ]	<i>border moulding, crown, circlet, band</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2213 BDB #267
‘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 <sup>e</sup> nêym (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>-NĀM</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
tsâlê' (עֲלֵי) [pronounced <i>TSAY-lawğ</i> ]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6763 BDB #854

**Translation:** You will also make two rings of gold for it, right below its border along both of its sides.

Moses is to make (of, more accurately, oversee the making of) two rings of gold which will be put at the border of gold, which is along the sides of the altar.

Although this may seem like a no-brainer to figure out how many rings there were; one can read this and understand there to be two rings on each side; or two rings total, one on each side.

Exodus 30:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
All of the BDB Qal meanings for this word are: 1a1) <i>to do, work, make, produce</i> ; 1a1a) <i>to do</i> ; 1a1b) <i>to work</i> ; 1a1c) <i>to deal (with)</i> ; 1a1d) <i>to act, act with effect, effect</i> ; 1a2) <i>to make</i> ; 1a2a) <i>to make</i> ; 1a2b) <i>to produce</i> ; 1a2c) <i>to prepare</i> ; 1a2d) <i>to make (an offering)</i> ; 1a2e) <i>to attend to, put in order</i> ; 1a2f) <i>to observe, celebrate</i> ; 1a2g) <i>to acquire (property)</i> ; 1a2h) <i>to appoint, ordain, institute</i> ; 1a2i) <i>to bring about</i> ; 1a2j) <i>to use</i> ; 1a2k) <i>to spend, pass</i> .			
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh <sup>e</sup> nêym (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>-NĀM</i> ]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
tsadîym (צַדִּיִּם) [pronounced <i>tzahd-EEM</i> ]	<i>sides; adversaries</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6654 BDB #841

**Translation:** You will attach [lit., make] [them] along its two sides...

Probably this means that Moses will *attach* the rings to the border on both sides of the altar.

Exodus 30:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108
Also, a holder, a receptacle; housing. It is a place where a thing/place normally goes or stays.			
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510



## Exodus 30:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
badîym (בַּדִּיִּם) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun	Strong's #905 BDB #94
This word has several meanings as a noun; and can also function as an adverb and as a preposition.			
lâmed (ל) [pronounced <i>l</i> <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
hêmmâh (הֵמָּה) [pronounced <i>haym-mawh</i> ]	<i>they, those; themselves; these [with the definite article]</i>	3 <sup>rd</sup> person masculine plural personal pronoun	Strong's #1992 BDB #241

**Translation:** ...so they will be holders for poles which [are used] to carry it.

These golden rings on both sides of the altar will be holders for or housing through which two poles would be put in order to carry the altar.

Exodus 30:4 You will also make two rings of gold for it, right below its border along both of its sides. You will attach [lit., *make*] [them] along its two sides so they will be holders for poles which [are used] to carry it. (Kukis mostly literal translation)

The sacred furniture was never handled directly, but by two poles placed in the rings and it was carried in that way.

Exodus 30:3–4 You will overlay it with pure gold [at] the top [lit., *its top*] and round about its sides and [over] its horns. And you will make for it a border of gold [going] around [it]. You will also make two rings of gold for it, right below its border along both of its sides. You will attach [lit., *make*] [them] along its two sides so they will be holders for poles which [are used] to carry it. (Kukis mostly literal translation)

Exodus 30:3–4 You will overlay this altar with pure gold, at the top and all around its sides, as well as around its horns. Additionally, you will make a border of gold around the altar at the top. You will make two rings of gold for it, right below the borders along both sides. You will attach these rings to both sides as holders for poles that will be used to carry the altar. (Kukis paraphrase)

Now let's take a see how this altar of incense might have looked:

**The Altar of Incense** (a graphic); from **Mishkan Ministries**; accessed August 25, 2019.

Pretty much every model and picture I found had 4 horns rather than 2; so the understanding was, very likely, that there were 2 horns on each side.

You will note a border at the top going around the top; and that was called for, along with the gold plating. What we are studying right here, so far, does not make mention of the ornate nature of the Altar of Incense.

An area of disagreement is the number of rings needed. In this photo (of a model), there are only two rings, at opposite corners. Most of the models and pictures have 4 rings, 2 on each side.

Much of the symbology (or typology) should be easy for you: the acacia wood speaks of the Lord's humanity; the gold speaks of His Deity. The horns speak of power; and the incense burned upon this altar comes up to God as a sweet odor, so that He does not smell the corruptness which is our innate nature. If you have been around a dead animal (road kill, for instance) and sometimes even fruit which has begun to decompose on the ground, you may notice an awful smell. This is how we are to God. This is what we are like to Him. The odor of the incense masks this smell and speaks of a future when Jesus would die for our sins, and God the Father will be satisfied with what His Son has done on our behalf.



In retrospect, sometimes I think that I should have separated these two verses, at other times, I think they fit together.

**And you have made the poles [with] wood pieces of acacia trees and you have overlaid them [with] gold. And you have put him to faces of the veil which [is] near an Ark of the Testimony to faces of the Mercy Seat, which [is] over the Testimony. That I will meet regarding you there-ward.**

Exodus  
30:5–6

**You will make the poles [from] acacia wood and then overlay them [with] gold. You will place the altar of incense [lit., *him, it*] before the veil, which [is] near the Ark of Testimony; before the Mercy Seat, which [is] over the [Ark] of Testimony. I will meet you there.**

**You will make the poles from acacia wood and overlay them with gold. Then you will place the altar of incense inside of the Tabernacle, right outside of the veil which partitions off the Tabernacle. It will be near the Ark of Testimony, over which is the Mercy Seat (which is where I will meet with you).**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And you have made the poles [with] wood pieces of acacia trees and you have overlaid them [with] gold. And you have put him to faces of the veil which [is] near an Ark of the Testimony to faces of the Mercy Seat, which [is] over the Testimony. That I will meet regarding you there-ward.

Dead Sea Scrolls

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Jerusalem targum Targum (Onkelos)	. And thou shalt make the staves of sittin woods, and cover them with gold. And thou shalt place it before the veil which is over the ark of the testimony before the mercy seat which is over the testi-mony, where I will appoint My Word to be with thee.
Targum (Pseudo-Jonathan)	And thou shalt make the staves of sittin wood, and cover them with gold. And thou shalt place it before the veil which is over the ark of the testimony, before the mercy seat that is upon the testimony, where I will appoint My Word to be with thee.
Revised Douay-Rheims	And you shall make the bars also of setim wood, and shall overlay them with gold. And you shall set the altar over against the veil, that hangs before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to you.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. You shall make the poles of acacia wood, and overlay them with gold. You shall put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with you.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. And you shall make the poles of shittim wood and overlay them with gold. And you shall put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with you.
Samaritan Pentateuch	And thou shalt make the staves [of] shittim wood, and overlay them with gold. And thou shalt put it before the veil that [is] by the ark of the testimony, before the mercy seat that [is] over the testimony, where I will meet with thee.
Updated Brenton (Greek)	And you shall make the poles of incorruptible wood, and shall overlay them with gold. And you shall set it before the veil that is over the ark of the Testimony, wherein I will make Myself known to you from there.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And make these rods of the same wood, plating them with gold. And let it be placed in front of the veil before the ark of the law, before the cover which is over the law, where I will come face to face with you.
Easy English	Make the sticks of acacia wood and cover them with gold. There is a curtain in front of the Covenant Box. Put the altar in front of that curtain, in front of the special lid. This lid covers the box and I will meet you there. acacia a tree with strong, hard wood. Covenant Box a box of wood that they had covered with gold. It contained special things to help the Israelites to remember the good things that God had done on their behalf.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. Make the poles from acacia wood and cover them with gold. Put the altar just outside the special curtain that hangs in front of the Box of the Agreement. So the altar will be in front of the mercy-cover that is above the Agreement. This is the place where I will meet with you.
God's Word™	Make the poles out of acacia wood, and cover them with gold. Put the altar in front of the canopy which hangs over the ark containing the words of my promise. I will meet with you there in front of the throne of mercy that is on the ark.
Good News Bible (TEV)	Make these poles of acacia wood and cover them with gold. Put this altar outside the curtain which hangs in front of the Covenant Box. That is the place where I will meet you.
The Message	Make the poles of acacia wood and cover them with a veneer of gold.

Names of God Bible NIRV	. "Place the Altar in front of the curtain that hides the Chest of The Testimony, in front of the Atonement-Cover that is over The Testimony where I will meet you.
New Simplified Bible	. Make the poles out of acacia wood. Cover them with gold. Put the altar in front of the curtain that hangs in front of the ark. The ark is where the tablets of the covenant law are kept. The ark will have a cover. It will be the place where sin is paid for. There I will meet with you. »Make the poles out of acacia wood. Cover them with gold. »Place the altar in front of the canopy that hangs over the ark containing the words of my covenant I will meet with you there in front of the throne of mercy that is on the ark.

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

Casual English Bible College Press Bible Study Contemporary English V.	. . These poles are also to be made of acacia wood covered with gold. Put the altar in front of the inside curtain of the sacred tent. The chest with the place of mercy is kept behind that curtain, and I will talk with you there.
The Living Bible	The poles are to be made of acacia wood overlaid with gold. Place the altar just outside the veil, near the place of mercy that is above the Ark containing the Ten Commandments. I will meet with you there.
New Berkeley Version New Life Version	. Make the long pieces of acacia wood and cover them with gold. Put this altar in front of the curtain that is by the box of the Law, in front of the mercy-seat that is over the box of the Law. There I will meet with you.
New Living Translation	Make the poles of acacia wood and overlay them with gold. 6 Place the incense altar just outside the inner curtain that shields the Ark of the Covenant, <sup>[b]</sup> in front of the Ark's cover—the place of atonement—that covers the tablets inscribed with the terms of the covenant. <sup>[c]</sup> I will meet with you there. <sup>[b]</sup> 30:6a Or Ark of the Testimony; also in 30:26. <sup>[c]</sup> 30:6b Hebrew that covers the Testimony; see note on 25:16. 25:16 Hebrew Place inside the Ark the Testimony; similarly in 25:21. The Hebrew word for "testimony" refers to the terms of the Lord's covenant with Israel as written on stone tablets, and also to the covenant itself.
Unlocked Dynamic Bible Unfolding Bible Simplified	. Tell them to make these two poles from acacia wood and cover them with gold. They must put this incense altar outside the curtain that hangs in front of the sacred chest and its lid. That is the place where I will talk with you.

### Partially literal and partially paraphrased translations:

American English Bible	The staves must be made from durable wood and covered with gold. 'Then place [the incense Altar] in front of the veil that [hides] the Chest of Proofs where I will make My presence known to you.
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#### Chest of Proofs

We are sorry to use such an unfamiliar term, but the common term Ark of the Covenant may not accurately describe the sacred box that originally held the tablets of the Ten Commandments, the writings of Moses, the manna, and the walking stick of Aaron.

For the meaning of the ancient English word 'ark' has been lost in history, and the second word, 'covenant' (meaning, sacred agreement) isn't always used as part of the name in the Greek text.

Note that in some places in the Septuagint text, it is called the kiboton marturion, which literally means, Box [of] Testimony.

And the reason why it could be properly called that, is because the box was built to hold the Proofs of the things that God did for Israel.

So this is why, wherever the words kiboton marturion appear in the text, we have called it the Chest of Proofs.

However, it was in fact called the Chest of the Sacred Agreement (or Ark of the Covenant) at Exodus 27:21 and in other places.

But after the IsraElites settled in the Promised Land, it was always referred to as the kiboton marturion, or Chest of Proofs in the Septuagint text.

Something that most people don't realize though, is that during the time of the Prophet SamuEl and the High-Priest Eli, the Philistines captured the Chest, emptied its contents, and returned it to IsraEl empty.

According to the Bible account there, they returned it because it brought a plague on their people (see 1 Samuel 5:12).

However, later on, the sacred tablets containing the Ten Commandments are once again mentioned as being in the Chest during the time of King Solomon (but nothing else... see 1 Kings 8:9);

So we must assume that these less-perishable items had been found and returned.

Beck's American Translation .

Common English Bible

Make acacia-wood poles and cover them with gold. Place the incense altar in front of the veil that hangs before the chest containing the covenant, in front of the cover that is on top of the covenant document where I will meet with you.

New Advent (Knox) Bible

Its position is to be facing the veil that hides the ark and its records, facing, too, the throne that overshadows them, my trysting-place with thee. V. 5 is placed with the previous passage for context.

Translation for Translators

Tell them to make these two poles from acacia wood and cover them with gold. They must put this altar outside the curtain that hangs in front of the sacred chest and its lid. That is the place where I will talk with you.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

You will make fabrics from shittim wood and cover them with gold. And you will put it before the vail that is on the ark of the testimony, before the cover that is on the testimony, and that's where I will meet with you.

Ferrar-Fenton Bible

Make the staves of acacia wood, and plate them with gold. And place it before the veils which are over the Ark of the Witnesses; before the veils which are over the Witnesses that give evidence to you there.

God's Truth (Tyndale)

And you shall make the staves of sethim wood and cover them with gold. And you shall put it before the veil that hangs before the ark of witness, and before the mercy seat that is before the witness, where I will meet you.

HCSB

International Standard V

You are to make the poles of acacia wood and overlay them with gold. You are to put the altar [Lit. it] in front of the curtain that is over the Ark of the Testimony, in front of the Mercy Seat [Or atonement place, and so throughout the book] that is over the Testimony where I'll meet with you.

Jubilee Bible 2000

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H. C. Leupold

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Lexham English Bible

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NIV, ©2011	Make the poles of acacia wood and overlay them with gold. Put the altar in front of the curtain that shields the ark of the covenant law—before the atonement cover that is over the tablets of the covenant law—where I will meet with you.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	You will make the bars of acacia wood and overlay them with gold. You will put it before the veil that is by the Ark of the Testimony, before the Covering-Lid that is over the Testimony, where I will meet with you.
Wikipedia Bible Project	And you made the beams of acacia wood, and you plated them gold. And you placed it before the curtain which is on the crate of the testimony--- before the cover which is on the testimony, there, where I will testify to you.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	These poles you must make of acacia wood and cover with gold. You are to set up the altar before the veil that protects the Ark of the Covenant opposite the ark and the mercy Seat from where I speak to you.
The Heritage Bible	And you shall make the separators of acacia wood, and sheet them over with gold. And you shall give it before the face of the veil that is by the ark of the testimony, before the face of the mercy seat that is over the testimony, where I will meet with you by appointment.
New American Bible (2002)	.
New American Bible (2011)	Make the poles, too, of acacia wood and plate them with gold. This altar you are to place in front of the veil that hangs before the ark of the covenant where I will meet you. <sup>b</sup> b. [30:6] Ex 40:26.
New English Bible—1970	Make the poles of acacia-wood and overlay them with gold. Put it before the Veil in front of the Ark of the Tokens where I will meet you.
New Jerusalem Bible	You will make the shafts of acacia wood and overlay them with gold. 'You will put it in front of the curtain by the ark of Testimony, in front of the mercy-seat which is on the Testimony, where I shall meet you.
New RSV	.
Revised English Bible—1989	The poles are to be of acacia-wood overlaid with gold. Put the altar before the curtain which is in front of the Ark of the Testimony where I shall meet you.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Make the poles of acacia-wood, and overlay them with gold. "Place it in front of the curtain by the ark for the testimony, in front of the ark-cover that is over the testimony, where I will meet with you.
exeGesés companion Bible	And work the staves of shittim timber and overlay them with gold: and give it at the face of the veil by the ark of the witness at the face of the kapporeth over the witness where I meet with you.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Make the carrying poles out of acacia wood and cover them with a layer of gold. Place [this altar] in front of the cloth partition concealing the Testimony Ark - before the cloth partition concealing the testimony area where I commune with you. <b><i>in front of the cloth partition</i></b>

Between the table and the lamp (see Exodus 26:34; Yoma 33b; Yad, Beth HaBechirah 3:17).

**testimony**

Eduth in Hebrew. Or, 'communion place.'

The Scriptures 2009 .  
Tree of Life Version .

**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	AND YOU SHALL MAKE THE STAVES OF INCORRUPTIBLE WOOD, AND SHALL GILD THEM WITH GOLD. AND YOU SHALL SET IT BEFORE THE VEIL THAT IS OVER THE ARK OF THE TESTIMONIES, WHEREIN I WILL MAKE MYSELF KNOWN TO YOU FROM THERE.
Awful Scroll Bible	They are to have made the poles of acacia wood, and are to have overlaid them with gold. They are to have put it turned towards the veil, by the ark of the testimony, turned towards the cover, that is over the testimony, where I was to appoint with you.
Charles Thomson OT Concordant Literal Version	. You will make the poles of acacia wood and overlay them with gold; and you will put it before the curtain which shall be by the coffer of the testimony, before the propitiatory shelter which shall be on the testimony where I shall keep appointment with you.
Darby Translation exeGeses companion Bible Orthodox Jewish Bible	. . And thou shalt make the carrying poles of acacia wood, and overlay them with zahav. And thou shalt put it in front of the Parochet that is before the Aron HaEdut, before the Kapporet that is over HaEdut, where I will set My meetings with thee.
Rotherham's <i>Emphasized B.</i>	And thou shalt make the staves of acacia wood,—and overlay them with gold. And thou shalt place it before the veil, which is by the ark of the testimony,— before the propitiatory which is upon the testimony, where I will meet thee.
Third Millennium Bible	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	You shall make the poles of acacia wood overlaid with gold. You shall put the altar of incense [in the Holy Place] in front and outside of the veil that screens the ark of the <sup>[a]</sup> Testimony, before the mercy seat that is over the Testimony, where I will meet with you. <sup>[a]</sup> Exodus 30:6 This is a reference to the two stone tablets inscribed by God that will be given to Moses (31:18).
The Expanded Bible	Make the poles from acacia wood and ·cover [overlay] them with gold. 6 Put the altar of incense in front of the curtain that is ·near [or above] the Ark of the ·Agreement [Covenant; Treaty; <sup>L</sup> Testimony; 25:10], in front of the ·lid that covers that Ark [mercy seat; atonement cover; 25:17–22]. There I will meet with you.
Kretzmann's Commentary	And thou shalt make the staves, the carrying poles, of shittim wood, and overlay them with gold. And thou shalt put it before the veil that is by the Ark of the Testimony, so that it occupied a position between the large candlestick and the table of showbread, before the mercy-seat that is over the testimony, where I will meet with thee. The altar of incense was thus brought into a direct and intimate relation to the mercy-seat, so close to the Most Holy Place that it could be considered as a part of its equipment in the wider sense, 1Kings 6:22; Heb. 9:4.

Syndein/Thieme  
The Voice

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Make the poles out of acacia wood *as well* and overlay them with gold. Place this altar just outside of the veil that conceals the covenant chest and the seat of mercy that sits on top of the covenant chest. I will meet with you there.

### Bible Translations with Many Footnotes:

The Complete Tanach

You shall make the poles out of acacia wood and overlay them with gold.  
And you shall place it in front of the dividing curtain, which is upon the Ark of Testimony, in front of the ark cover, which is upon the testimony, where I will arrange to meet with you.

**in front of the dividing curtain:** Perhaps you will say [that the altar should be] removed or at a distance opposite the ark, either to the north or to the south. Therefore, the Torah says: "in front of the ark cover," meaning directly opposite the ark on the outside [of the Holy of Holies]. -[from Baraitha Melecheth HaMishkan, ch. 4,]

The Geneva Bible  
Kaplan Translation  
NET Bible®

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You are to make the poles of acacia wood and overlay them with gold.  
"You are to put it in front of the curtain that is before the ark of the testimony (before the atonement lid that is over the testimony), where I will meet you.

New American Bible (2011)

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### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and you will (make) the sticks of / of acacia, and you will overlay them with gold, and you will (place) him <in front of> the tent curtain, which is upon the box of the evidence, <in front of> the lid, which is upon the evidence, (where) I will be appointed (for) you there,...

Charles Thomson OT

And thou shalt make staves of incorruptible wood and overlay them with gold.  
And thou shalt place this before the veil, which is over the ark of the testimonies, from which I will make myself known to thee.

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

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. .  
And you have made the poles of shittim wood, and have overlaid them with gold; and you have put it before the veil, which [is] by the Ark of the Testimony, before the propitiatory covering which [is] over the Testimony, where I meet with you.

Modern English Version  
Modern Literal Version  
Modern KJV

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New American Standard B.

And you shall make the poles of acacia wood and overlay them with gold. You shall put <sup>[f]</sup>this altar in front of the veil that is <sup>[g]</sup>near the ark of the testimony, in front of the <sup>[h]</sup>atonement cover that is over *the ark of the testimony*, where I will meet with you.  
<sup>[f]</sup> Exodus 30:6 Lit *it*  
<sup>[g]</sup> Exodus 30:6 Lit *upon*; or *over*  
<sup>[h]</sup> Exodus 30:6 Also called *mercy seat*; i.e., where blood was sprinkled on the Day of Atonement

New European Version  
New King James Version  
Niobi Study Bible  
Owen's Translation  
Restored Holy Bible 6.0  
Updated Bible Version 2.17

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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 staves of shittim wood, and have overlaid them with gold; and you have put it before the vail, which is by the ark of the testimony, before the mercy-seat which is over the testimony, where I am met with you.

**The gist of this passage:** There will be poles used to move the Ark of Incense about. Their construction is herein described.

5-6

Exodus 30:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	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
badîym (מִדִּבִּים) [pronounced <i>bahd-EEM</i> ]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
‘êtsîym (מִצֵּיט) [pronounced <i>gay-TSEEM</i> ]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּים/שִׁטָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i> ]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

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

In the previous passage, we have the altar of incense, and there were rings built for the poles. These are the poles here, which are made from acacia wood.

Exodus 30:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 30:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâphâh (צָפַח) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #6823 BDB #860
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced zaw-HAW <sup>B</sup> 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 then overlay them [with] gold.

The poles are then overlaid with gold.

Exodus 30:5 You will make the poles [from] acacia wood and then overlay them [with] gold. (Kukis mostly literal translation)

The acacia wood represents the humanity of Jesus Christ; the gold represents His Deity.

Every article of furniture and the things which relate to them are made from acacia wood overlaid with gold; what better way to illustrate the **hypostatic union**.

## Exodus 30:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l <sup>e</sup> ]	<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 *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<sup>e</sup>pânîym (לפָּנִים) 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 30:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pôreketh (תְּכָרֶפֶת) [pronounced <i>poh-REH-keith</i> ]	<i>curtain, veil</i>	feminine singular noun with the definite article	Strong's #6532 BDB #827

**Translation:** You will place the altar of incense [lit., *him, it*] before the veil,...

The altar of incense will be placed into the Tabernacle, next to the great veil or curtain. On one side of the veil is where the priests perform their holy services; on the other side is the **Holy of Holies**. Only the chief priest entered into the Holy of Holies, and that, only once a year, on the Great Day of Atonement.

This altar will be used by the priests daily.

**The Priest and the Altar of Incense in Front of the Curtain** (a graphic); from **Calvary Chapel Fullerton**; accessed January 24, 2021.

The graphic had a simpler view of the Altar of Incense, with the backdrop of the Holy Veil; and it featured the poles.

On one side of the veil, in the larger room of the Tabernacle, the Incense Altar is placed near the back. On the other side of the curtain is the Holy of Holies.



The Modern Literal Version 2020 is used below:

## The Veil of the Tabernacle

1. The Tabernacle was divided into two rooms: the sanctuary and the Holy of Holies. In between these two rooms is a very thick veil.
2. Priests, when given specific functions, were allowed to be in the sanctuary of the Temple. They were not ever given permission to go behind the veil into the Holy of Holies.
3. The only exception to this is the High Priest who, once a year, could go into the Holy of Holies and sprinkle blood onto the Mercy Seat (which is the cover to the Ark of God).
4. The initial description of this veil is in Exodus 26:31–33. *And you will make a veil of blue and purple and scarlet and fine twined linen. It will be made the work of the skillful workman with cherubim. And you will hang it upon four pillars of acacia overlaid with gold, their hooks will be of gold, upon four sockets of silver. And you will hang up the veil under the hooks and will bring the ark of the testimony in there within the veil. And the veil will divide for you\* between the holy place and the most holy.*
  - 1) V. 34 describes what goes into the Holy of Holies: *And you will put the mercy-seat upon the ark of the testimony in the most holy place.*
  - 2) V. 35 describes what goes into the sanctuary: *And you will set the table outside the veil and the lamp-stand opposite the table on the side of the tabernacle toward the south. And you will put the table on the north side.* (See also Exodus 40:4–5)
5. God speaks to Moses about actually assembling the Tabernacle, speaking of the Ark of God and the holy veil in Exodus 40:3.

## The Veil of the Tabernacle

6. Moses obeys God's directives concerning the sanctuary in Exodus 40:22–26.
7. When the Tabernacle was replaced by the Temple, there continued to be the same furniture, the same two rooms, and the same separation by the veil. 2Chron. 3:14
8. After the physical death of Jesus, this veil was torn in half. Matt. 27:51–52 **And behold, the curtain of the temple was split-apart into two pieces, from the top to the bottom, and the earth shook, and the rocks were split-apart; and the tombs were opened, and many bodies of the holy-ones who had fallen-asleep were raised.**
  - 1) The Holy of Holies speaks of our direct fellowship with God. No one was allowed to enter therein, apart from the High Priest, who could go through that very thick veil once a year to make atonement for the sins of nation Israel.
  - 2) When this was torn apart, that meant that the spiritual death of Jesus Christ gave us direct access to God.
  - 3) The writer of Hebrews discusses this in Hebrews 10:19–22 **Therefore brethren, having boldness \*for the entrance into the holy of holies by the blood of Jesus, a fresh and living way which he inaugurated for us through the curtain, this is: his flesh; and having a great priest over the house of God; let us come near with a true\* heart in full assurance of faith, our hearts having been sprinkled away from an evil conscience and our body, having been fully-washed in clean {Or: cleansing} water.** We have entry into the Holy of Holies by means of the blood of Jesus (which is a reference to His spiritual death).
9. This veil (or curtain) is again described in Hebrews, and how it divided up the Tabernacle. Heb. 9:3–5 **But, the tabernacle which is called\* the holy of holies was after the second curtain; holding a golden altar of incense and the ark of the covenant\*, having been covered all around on every-side with gold, in which was the golden jar holding the manna and Aaron's scepter which had sprouted and the tablets of the covenant\*; and up above it the cherubim of glory overshadowing the mercy-seat; concerning which things it is now not the time to speak of them individually.** It is called *the second curtain* here because there was a curtain at the entry of the Tabernacle. The description of the arrangement of the furniture, the veil and all that is in the Tabernacle remains consistent throughout Scripture.

### Chapter Outline

### Charts, Graphics and Short Doctrines

### Exodus 30:6b

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
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
ʿêdûwth (עֵדוּת) [pronounced gay- DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

**Translation:** ...which [is] near the Ark of Testimony;...

On one side of the veil is the **Ark of Testimony**; and opposite it on the other side is the altar of incense.

The Ark of Testimony (also, *the Ark of the Covenant*) is kept in the Holy of Holies. This is the item of furniture which is kept most from any public view. We will later find out that the **High Priest** goes into the Holy of Holies but once a year.

Exodus 30:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<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 <sup>e</sup> 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> .			
kappôreth (כַּפֹּרֶת) [pronounced kap-POH-reth]	<i>cover, lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive with the definite article	Strong's #3727 BDB #498
'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
'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
'êdûwth (עֲדוּת) [pronounced gay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

**Translation:** ...before the Mercy Seat, which [is] over the [Ark] of Testimony.

The Mercy Seat is simply a lid which goes over the box known as the Ark of Testimony. The Mercy Seat sits over the Ark of Testimony (here, simply called *the Testimony*); and therefore, it is on the opposite side of the veil from the altar of incense.

Exodus 30:6d			
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



## Exodus 30:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâ'ad (יָאָד) [pronounced yaw-GAHD]	<i>to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]; to come with someone to a place</i>	1 <sup>st</sup> person plural, Niphal imperfect	Strong's #3259 BDB #416
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027

This simply means *there*; hê acts almost like a demonstrative. Owens calls this a locational hê.

The combination 'âsher + shâm, whether together or not, means *where, in what place, to what place*. Min + shâm mean *from that thing, from whence, out of which; possibly, in which*.

**Translation:** I will meet you there.

Interestingly enough, we have a lamed here rather than the direct object or the bêyth preposition. The reference here refers back to the Ark of God, rather than to the Ark of Testimony. Because God would meet with the High Priest at the Ark of Testimony once a year, it was considered to be particularly holy.

God would not actually meet with Moses at the Ark of Testimony; but God would meet with the High Priest there. So, since God is speaking to Moses right here, meeting with the High Priest is *regarding Moses on account of Moses*. The idea is, Moses is going to take all of this information to the sons of Israel; and the entire setup for the Tabernacle is going to be because of Moses.

Exodus 30:6 You will place the altar of incense [lit., *him, it*] before the veil, which [is] near the Ark of Testimony; before the Mercy Seat, which [is] over the [Ark] of Testimony. I will meet you there. (Kukis mostly literal translation)

God meets with His children at the point of Jesus Christ. Only in Him are all the conditions of God's perfect righteousness met. The curtain mentioned here separated the holy place from the holy of holies, where Y<sup>e</sup>howah was said to be. Only the high priest could ever go beyond this curtain into the holy of holies and that, only once a year.

Exodus 30:5–6 You will make the poles [from] acacia wood and then overlay them [with] gold. You will place the altar of incense [lit., *him, it*] before the veil, which [is] near the Ark of Testimony; before the Mercy Seat, which [is] over the [Ark] of Testimony. I will meet you there. (Kukis mostly literal translation)

Exodus 30:5–6 You will make the poles from acacia wood and overlay them with gold. Then you will place the altar of incense inside of the Tabernacle, right outside of the veil which partitions off the Tabernacle. It will be near the Ark of Testimony, over which is the Mercy Seat (which is where I will meet with you). (Kukis paraphrase)

Although translating up until now has been easy, vv. 7–8 are very difficult to unravel. Part of the problem is, there are two verbs with a 3<sup>rd</sup> person feminine singular suffix, but these verbs also appear to have objects of their action in the text as well. Usually, you get one, but not both.

There is a 3<sup>rd</sup> person masculine singular suffix in v. 7 and the feminine singular suffix in vv. 7–8. The masculine singular suffix appears to refer back to the altar itself, which is a masculine singular noun (Exodus 30:1). The feminine singular suffix appears to refer to the feminine noun *incense*, which is found in vv. 1, 7–8. *Lamps* would not be under consideration here, because it is a masculine plural noun.

Originally, I expected to be looking to other translations to complete my nearly literal translation (usually I do this indecently of other translations). However, I ended up not having to do that. I have a feeling that there may be some text that has dropped out, and that there may be some missing verbs in vv. 7–8 (sometimes, these are not really missing verbs, but verbs which are understood by the context of the passage—this is known as ellipsis). By inserting quite a number of words, I was able to *use up* all of the text found in vv. 7–8.

Now that the ` has been established and the High Priest has been consecrated, some of the duties are outlined in this passage. See **Exodus 29** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**And has caused to smoke/burn upon him Aaron an incense of fragrance in the morning, in the morning. In his doing well, the lamps, he causes to smoke/burn her. And in a causing to ascend of Aaron the lamps between the evenings, he causes her to smoke/burn incense of perpetuity to faces of Y<sup>e</sup>howah to your generations.**

Exodus  
30:7–8

**Aaron will burn fragrant incense upon the altar of incense [lit., *him, it*] every morning. [Aaron] will do well [to tend to] the lamps, [when] he burns the incense [lit., *her, it*] [at the altar]. Aaron will cause [the fragrant incense] to ascend [when he lights] the lamps in the evening. He will burn the incense [lit., *her, it*], the incense of perpetuity, before Y<sup>e</sup>howah throughout your generations.**

**Aaron will burn the holy fragrant incense upon the altar of incense each and every morning. It will be the duty of Aaron (or the High Priest) to tend to the lamps when he burns the incense at the altar. Aaron (or the High Priest) will cause the incense to ascend upward as he lights the lamps in the evening. This incense of perpetuity is to remain burning before Jehovah throughout all of your subsequent generations.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And has caused to smoke/burn upon him Aaron an incense of fragrance in the morning, in the morning. In his doing well, the lamps, he causes to smoke/burn her. And in a causing to ascend of Aaron the lamps between the evenings, he causes her to smoke/burn incense of perpetuity to faces of Y <sup>e</sup> howah to your generations.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Aharon shall burn thereon fragrant incense from morning to morning, when he setteth the lamps in order he shall burn it. And when Aharon kindleth the lamps between the evenings, he shall burn fragrant incense continually before the Lord in your generations.
Targum (Pseudo-Jonathan)	And Aharon shall burn sweet incense upon it from morning to morning: when he ordereth the lamps, be shall burn it. And when Aharon kindleth the lamps between the evenings, he shall burn sweet incense perpetually before the Lord in your generations.
Revised Douay-Rheims	And Aaron shall burn sweet smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it:

	And when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. Aaron shall burn incense of sweet spices on it every morning. When he tends the lamps, he shall burn it. When Aaron lights the lamps at evening, he shall burn it, as perpetual incense before Mar-Yah throughout your generations.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. And Aaron shall burn upon it sweet incense every morning; when he prepares the lamps, he shall burn incense upon it. And when Aaron lights the lamps in the evening, he shall burn incense upon it. a perpetual incense before the LORD throughout your generations.
Samaritan Pentateuch	And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.
Updated Brenton (Greek)	And Aaron shall burn upon it fine compound incense every morning; whenever he trims the lamps he shall burn incense upon it. And when Aaron lights the lamps in the evening, he shall burn incense upon it; a constant incense offering always before the Lord for their generations.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And on this altar sweet spices are to be burned by Aaron every morning when he sees to the lights. And every evening, when he puts the lights up in their places, the spices are to be burned, a sweet-smelling smoke going up before the Lord from generation to generation for ever.
Easy English	Aaron must burn incense with a good smell on the altar every morning. He must do this when he checks the lamps. 8 He must burn incense again when he lights the lamps in the evening. Incense must burn for the Lord every day for all time. <b>incense</b> Something that gives a sweet smell when it burns. The Jews used it to show their love to God in the temple in Jerusalem. <b>lamp</b> People burned oil in a lamp to give light.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. "Aaron must burn sweet-smelling incense on the altar every morning. He will do this when he comes to care for the lamps. He must burn incense again when he checks the lamps in the evening so that incense will be burned before the LORD every day forever.
God's Word™ Good News Bible (TEV)	. Every morning when Aaron comes to take care of the lamps, he is to burn sweet-smelling incense on it. He must do the same when he lights the lamps in the evening. This offering of incense is to continue without interruption for all time to come.
The Message	Aaron will burn fragrant incense on it every morning when he polishes the lamps, and again in the evening as he prepares the lamps for lighting, so that there will always be incense burning before GOD, generation after generation.
Names of God Bible	"Aaron must burn sweet-smelling incense on this altar every morning when he takes care of the lamps. Also, when Aaron lights the lamps at dusk, he must burn



	incense. For generations to come an incense offering must burn constantly in <b>Yahweh's</b> presence.
NIRV	"Aaron must burn sweet-smelling incense on the altar. He must do it every morning when he takes care of the lamps. He must burn incense again when he lights the lamps at sunset. Incense must be burned regularly in front of the LORD.
New Simplified Bible	»Aaron must burn sweet incense on this altar every morning when he takes care of the lamps. »When Aaron lights the lamps at dusk he must burn incense. An incense offering must burn (smoke) constantly in Jehovah's presence for generations to come.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	From now on, when Aaron tends the lamp each morning and evening, he must burn sweet-smelling incense to me on the altar.
The Living Bible	"Every morning when Aaron trims the lamps, he shall burn sweet spices on the altar, and each evening when he lights the lamps he shall burn the incense before the Lord, and this shall go on from generation to generation.
New Berkeley Version	.
New Life Version	Aaron will burn special perfume on it every morning when he takes care of the lamps. And when Aaron takes care of the lamps in the evening, he will burn special perfume. There will be a burning of special perfume before the Lord for all your people for all time.
New Living Translation	"Every morning when Aaron maintains the lamps, he must burn fragrant incense on the altar. And each evening when he lights the lamps, he must again burn incense in the LORD's presence. This must be done from generation to generation.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Aaron must burn sweet-smelling incense on this altar. He must burn some every morning when he takes care of the lamps, and he must burn some in the evening when he lights the lamps. The incense must always be burning throughout all future generations.

### Partially literal and partially paraphrased translations:

American English Bible	Aaron must burn a fine compound of incense on [this Altar] each morning, after he snuffs the lamps. And when Aaron lights the lamps in the evening, he must burn incense on it again. So, incense will be offered continuously before Jehovah throughout your generations.
Beck's American Translation	.
Common English Bible	Aaron will burn sweet-smelling incense on the incense altar every morning when he takes care of the lamps. And again when Aaron lights the lamps at twilight, he will burn incense. It should be a regular incense offering in the LORD's presence in every generation.
New Advent (Knox) Bible	Aaron, when he trims the lamps each morning, shall burn fragrant incense on it, and again when he lights them at evening he shall burn incense in the Lord's presence; a custom you are to preserve age after age.
Translation for Translators	Aaron must burn sweet-smelling incense on this altar. He must burn some every morning when he takes care of the lamps, and he must burn some in the evening when he lights the lamps. The incense must be burned continually, throughout all future generations.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Aaron will burn on it a fragrant incense every morning. When he lights the candles, he will make an incense. When Aaron will light the candles in the evening, he will light an incense - a constant incense to the LORD throughout your generations.
Ferrar-Fenton Bible	"And Aaron shall offer incense of spices upon it evening by evening. He shall burn the incense at the lighting of the lamps. When Aaron's sons light the lamps between the dusks, he shall burn the incense perpetually, before the <b>EVER-LIVING</b> , among your descendants.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	"And on it Aaron will turn fragrant incense into smoke; each morning [Literally "in the morning in the morning"] when he tends the lamps, he will turn it into smoke. And when Aaron sets up the lamps at twilight, [Literally "between the two evenings"] he will turn it into smoke—incense of continuity—before Yahweh throughout your generations.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then Aaron will burn the spices of incense every sunrise when he dresses the lamps and he will burn incense of spices on it. And when Aaron ignites the lamps at sunrise he will burn incense on it, a continual incense before YHWH throughout your generations.
Wikipedia Bible Project	And Aaron will burn upon it fragrant incense, one morning, next morning, while attending the lamps will he burn incense. And when Aaron lights the lights at sunset, he will burn incense, and he will make an incense heap permanently burning before Yahweh, onto your generations.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	On this altar Aaron must burn fragrant incense each morning when he prepares the lamps, and in the evening twilight when Aaron puts the lamps back, he must burn it again. You must make these offerings of incense before Yahweh unfailingly from generation to generation.
The Heritage Bible	And Aaron shall burn sweet incense on it every dawn; he shall burn incense when he makes well the lamps. And when Aaron lights up the lamps at dusk he shall burn incense, a perpetual incense before the face of Jehovah throughout your generations.
New American Bible (2002)	"On it Aaron shall burn fragrant incense. Morning after morning, when he prepares the lamps, and again in the evening twilight, when he lights the lamps, he shall burn incense. Throughout your generations this shall be the established incense offering before the LORD.
New American Bible (2011)	On it Aaron shall burn fragrant incense. Morning after morning, when he prepares the lamps, and again in the evening twilight, when he lights the lamps, he shall burn incense. Throughout your generations this shall be the regular incense offering before the LORD.
New English Bible—1970	On it Aaron shall burn fragrant incense; every morning when he tends the lamps he shall burn the incense, and when he mounts the lamps between dusk and dark, he shall burn the incense; so there shall be a regular burning of incense before the LORD for all time.
New Jerusalem Bible	On it Aaron will burn fragrant incense each morning; when he trims the lamps, he will burn incense on it; and when Aaron puts back the lamps at twilight, he will burn incense on it, incense perpetually before Yahweh for all your generations to come.

New RSV

Revised English Bible—1989

.  
On it Aaron must burn fragrant incense; every morning when he trims the lamps he is to burn the incense, and when he tends the lamps between dusk and dark he is to burn the incense; so let there be a regular burning of incense before the LORD for all time.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Aharon will burn fragrant incense on it as a pleasing aroma every morning; he is to burn it when he prepares the lamps. **(Maftir)** Aharon is also to burn it when he lights the lamps at dusk; this is the regular burning of incense before Adonai through all your generations.

exeGesés companion Bible

And Aharon incenses incense of aromatics thereon morning by morning:  
when he well-prepares the lamps  
he incenses thereon:  
and when Aharon holocausts the lamps  
between evenings,  
he incenses a continual incense thereon  
at the face of Yah Veh throughout your generations.

Hebraic Roots Bible

Israeli Authorized Version

.  
And Aharon shall burn thereon sweet incense every morning: when he dresseth the menorahs, he shall burn incense upon it.  
And when Aharon lighteth the menorahs at even, he shall burn incense upon it, a perpetual incense before YY throughout your generations.

Kaplan Translation

Aaron shall burn incense on [this altar] each morning when he cleans out the lamps. He shall [also] burn [incense] before evening when he lights the lamps. Thus, for all generations, there will be incense before God at all times.

The Scriptures 2009

“And Aharon shall burn on it sweet incense, morning by morning. As he tends the lamps, he shall burn incense on it.  
“And when Aharon lights the lamps between the evenings, he shall burn incense on it – a continual incense before יהוה throughout your generations.

Tree of Life Version

.

### Weird English, Old English, Anachronistic English Translations:

Alpha &amp; Omega Bible

AND AARON SHALL BURN UPON IT FINE COMPOUND INCENSE EVERY MORNING; WHENSOEVER HE TRIMS THE LAMPS HE SHALL BURN INCENSE UPON IT.  
AND WHEN AARON LIGHTS THE LAMPS IN THE EVENING, HE SHALL BURN INCENSE UPON IT; A CONSTANT INCENSE-OFFERING ALWAYS BEFORE JESUS FOR THEIR GENERATIONS.

Awful Scroll Bible

Aaron is to have made a smoky burning, of the sweet smell of incense in the mornings, as he is to make good the lamps, even was he to make the smoky burning. As Aaron is to stir up the lamps at evening, he was to make a smoky burning sustainedly, of the incense, turned before Jehovah, in your generations.

Charles Thomson OT

Concordant Literal Version

.  
Aaron will cause incense of spices to fume on it morning by morning; when making good the lamps shall he cause it to fume;  
and when Aaron sets up the lamps between the evening hours, he shall cause it to fume as incense regularly before Yahweh throughout your generations.

Darby Translation

exeGesés companion Bible

.

.

Orthodox Jewish Bible	And Aharon shall burn thereon spice ketoret every boker; when he cleaneth the nerot (lamps), he shall burn it. And when Aharon lighteth the nerot (lamps) in the afternoon, he shall burn ketoret upon it, ketoret tamid before Hashem throughout your dorot.
Rotherham's <i>Emphasized B.</i>	And Aaron shall burn thereon fragrant incense,— <morning by morning when he trimmeth the lamps> shall he burn it; and <when Aaron lighteth the lamps between the evenings> <sup>c</sup> shall he burn it,—a continual incense before Yahweh, to your generations. <sup>c</sup> Cp. chap. xxix. 39.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	"Aaron must burn sweet-smelling incense on the altar every morning when he comes to take care of [trim; dress; put in good order] the oil lamps. He must burn incense again in the evening [at twilight] when he lights the lamps, so incense will burn before the Lord every day [regularly; continually] from now on [throughout your generations].
Kretzmann's Commentary	And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it, that is, when he trims and cleans the lamps of the large candlestick. And when Aaron lighteth the lamps at even, putting back the lamps in place at the time of the evening sacrifice, Exodus 29:41, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations, as regularly as the sacrifice of burnt offering was made, Exodus 29:42.
Syndein/Thieme	.
The Voice	Aaron is to burn fragrant incense on it every morning when he trims the lamps' wicks and every evening when he lights the lamps. Incense must be burned in My presence throughout all your generations.

### Bible Translations with Many Footnotes:

The Complete Tanach	Aaron shall make incense of spices go up in smoke upon it; every morning when he sets the lamps in order, he shall make it go up in smoke.
	<b>when he sets... in order:</b> Heb. וּבִיטִיקָבּ, a word referring to the cleaning of the cups of the menorah from the ashes of the wicks that burned at night. He would clean them every morning.
	<b>the lamps:</b> Heb. תְּרֵנָה. luzes, lozes, luses, luces in Old French, [i.e.,] lamps. This is true of all תֹּנִיָּה mentioned in the context of the menorah, except where הָאֶלְעָה, which is an expression of kindling, is mentioned.
	And when Aaron kindles the lights in the afternoon, he shall make it go up in smoke, continual incense before the Lord for your generations.
	<b>And when... kindles:</b> Heb. תִּלְעָקֵבוּ, lit., and when... causes to ascend. When he will kindle them to cause their flame to ascend.
	<b>he shall make it go up in smoke:</b> Every day, one pras in the morning and [one] pras in the afternoon. -[from Ker. 6b]
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	Aaron is to burn sweet incense <sup>14</sup> on it morning by morning; when he attends <sup>15</sup> to the lamps he is to burn incense. <sup>16</sup> When Aaron sets up the lamps around sundown he

is to burn incense on it; it is to be a regular incense offering before the Lord throughout your generations.

<sup>14tn</sup> The text uses a cognate accusative (“incense”) with the verb “to burn” or “to make into incense/sweet smoke.” Then, the noun “sweet spices” is added in apposition to clarify the incense as sweet.

<sup>15tn</sup> The Hebrew is וְבִיטִיָּהּ (b’yhetivo), a Hiphil infinitive construct serving in a temporal clause. The Hebrew verb means “to make good” and so in this context “to fix” or “to dress.” This refers to cleansing and trimming the lamps.

<sup>16sn</sup> The point of the little golden altar of incense is normally for intercessory prayer, and then at the Day of Atonement for blood applied atonement. The instructions for making it show that God wanted his people to make a place for prayer. The instructions for its use show that God expects that the requests of his people will be pleasing to him.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and "**Aharon** <sup>Lightbringer</sup> will burn incense upon him, an incense of aromatic spices, morning (by) morning, in his making the lamps do well he will make her burn incense, and (with) "**Aharon** <sup>Lightbringer</sup> making the lamp go up between the evenings , he will make her burn incense, a continual incense <in front of> "**YHWH** <sup>Hells</sup> (for) your generations,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version

And Aaron shall burn on it incense of sweet spices: every morning, when he dresses the lamps, he shall burn it. And when Aaron lights the lamps at evening, he shall burn it, a perpetual incense before YHWH throughout your (pl) generations.

English Standard Version .

Green’s Literal Translation .

Modern English Version .

Modern Literal Version 2020

And Aaron will burn in it incense of sweet spices. Every morning, when he dresses the lamps, he will burn it. And when Aaron lights the lamps at evening, he will burn it, a perpetual incense before Jehovah throughout your\* genealogy.

Modern KJV .

New American Standard B.

Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps. And when Aaron sets up the lamps at twilight [Lit *between the two evenings*], he shall burn incense. *There shall be* perpetual incense before the Lord throughout your generations.

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 made perfume on it, perfume of spices, morning by morning; in his making the lamps right he does perfume it, and in Aaron’s causing the lamps to go up between the evenings, he does perfume it; a continual perfume before Jehovah to your generations.

**The gist of this passage:**

7-8

Aaron would be in charge of the Ark of Incense and the lighting of the Lampstand.

## Exodus 30:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i> ]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
In other words, whatever is burned is caused to smoke. It might not really catch fire and burn, but it can be caused to decompose, the smoke being a sign of that chemical decomposition.			
ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHM</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
q <sup>e</sup> ṭôreth (קֶטֶרֶת) [pronounced <i>k<sup>e</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
ṣam (סַם) [pronounced <i>sahm</i> ]	<i>a spice used in incense; a smell sweet, an aroma; a sweet (spice)</i>	masculine plural noun	Strong's #5561 BDB #702
Does the plural suggest a multiplicity of spices?			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i> ]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i> ]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i> ]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

**Translation:** Aaron will burn fragrant incense upon the altar of incense [lit., *him, it*] every morning.

It will be Aaron's job to see that the fragrant incense is burned every morning on the altar of incense.



## Exodus 30:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
yâṭab (בָּטַי) [pronounced yaw-TA <sup>BV</sup> ]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust</i>	Hiphil infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3190 BDB #405
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.			
'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
nêr (נֵר) [pronounced nair]	<i>lit., a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the definite article	Strong's #5216 BDB #632
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6999 BDB #882

**Translation:** [Aaron] will do well [to tend to] the lamps, [when] he burns the incense [lit., *her, it*] [at the altar].



It is Aaron's responsibility to tend to these lamps and to the incense every morning. The repetition is necessary, because these are temporary measures. In fact, they are representative measures and not able to remove sin.

**Aaron Lights the Lamps** (a graphic); from [KD Mane Street](#); accessed January 24, 2021.

There was no light inside of the Tabernacle; so if one was going to do anything inside of the Tent, the Lampstand needed to be lit.

Exodus 30:7 *Aaron will burn fragrant incense upon the altar of incense [lit., *him, it*] every morning. [Aaron] will do well [to tend to] the lamps, [when] he burns the incense [lit., *her, it*] [at the altar].* (Kukis mostly literal translation)

The altar of incense speaks of something be burned or sacrificed to God. Also, nearby in the Tabernacle, is the candelabra, or the lamp. Aaron is to see that the lamp is lit and that the incense continues to burn. He may not tend to this himself; and he would be replaced at some point in the future.

The fragrant incense covers over the stench of our sins. What separates us from God is our sins, our sin nature, and the imputation of Adam's original sin. Given all of that information, we stink before God. This incense is designed to cover over that stench.

Obviously, all of this is symbolic and **typical**.

The sacrifice of our Lord Jesus Christ is without value unless it propitiates God the Father. If God the Father is not satisfied with His work on the cross, we are not saved.

Exodus 30:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	Hiphil infinitive construct	Strong's #5927 BDB #748
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.			
ʾAhārôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
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
nêr (נֵר) [pronounced <i>nair</i> ]	lit., <i>a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the definite article	Strong's #5216 BDB #632
bêyn (בֵּין) [pronounced <i>bane</i> ]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ʿereb (עֶרֶב) [pronounced <i>GEH-re<sup>b</sup>v</i> ]	<i>evening, sunset</i>	masculine plural noun with the definite article	Strong's #6153 BDB #787

**Translation:** Aaron will cause [the fragrant incense] to ascend [when he lights] the lamps in the evening.

Aaron is also to see to the lighting of the incense and the lamps in the evening. Again, he may do this or he may assign it to others to perform. He is the man, as the High Priest, responsible to see that this is taken care of.

## Exodus 30:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6999 BDB #882
qôṭeth (קֹתֶת) [pronounced k <sup>eh</sup> t-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
tâmîd (תָּמִיד) [pronounced taw-MEED]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîm (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 <sup>o</sup> pânîm (לפָּנֵי) 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 yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>ehowah</sup></i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîm (דּוֹרוֹת) [pronounced dohr-EEM]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #1755 BDB #189

This is variously translated, *throughout your generations* [or, *genealogy (ies)*], *to [for] your generations*, *throughout all future generations*, *throughout your people's generations; forever*.

**Translation:** He will burn the incense [lit., *her, it*], the incense of perpetuity, before Y<sup>ehowah</sup> throughout your generations.

The incense is to be burned for all perpetuity (although, it no longer needs to be burned after the God the Son have permanently propitiated God the Father). So, from this point in time, around 1450 B.C. and the offering of our Lord and Savior Jesus Christ for our sins, this is a tradition that God wanted Aaron (and his sons) to maintain



**The High Priest Burning Incense on the Altar** (a graphic); from [Truth Speaker](#); accessed January 24, 2021.

Exodus 30:8 Aaron will cause [the fragrant incense] to ascend [when he lights] the lamps in the evening. He will burn the incense [lit., *her, it*], the incense of perpetuity, before Y<sup>e</sup>howah throughout your generations. (Kukis mostly literal translation)

The salvation of our Lord is permanent, throughout all generations.

Exodus 30:7–8 Aaron will burn fragrant incense upon the altar of incense [lit., *him, it*] every morning. [Aaron] will do well [to tend to] the lamps, [when] he burns the incense [lit., *her, it*] [at the altar]. Aaron will cause [the fragrant incense] to ascend [when he lights] the lamps in the evening. He will burn the incense [lit., *her, it*], the incense of perpetuity, before Y<sup>e</sup>howah throughout your generations. (Kukis mostly literal translation)

Exodus 30:7–8 Aaron will burn the holy fragrant incense upon the altar of incense each and every morning. It will be the duty of Aaron (or the High Priest) to tend to the lamps when he burns the incense at the altar. Aaron (or the High Priest) will cause the incense to ascend upward as he lights the lamps in the evening. This incense of perpetuity is to remain burning before Jehovah throughout all of your subsequent generations. (Kukis paraphrase)

### The responsibilities of the priesthood were fivefold (by Arnold Fruchtenbaum)

1. First, they were to burn the Incense on the Altar of Incense (Ex. 30:7–8).
2. Secondly, they were responsible for burning the offerings and sacrifices (Ex. 29:38–42; Lev. 6:13). While the Incense was burned on the Altar of Incense within the Holy Place, the sacrifices were slaughtered and burned on the Altar of Sacrifice outside the Tabernacle in the courtyard.
3. The third responsibility of the priesthood was to inspect the animals before the sacrifice to make sure these animals were without spot and without blemish (Lev. 27:11–12).
4. The fourth responsibility of the priesthood was to keep the lamp burning so that the seven branched Lampstand would be continually burning (Lev. 24:1–4).
5. The fifth responsibility was to teach Israel (Deut. 17:8–13; 19:15–20; 21:5). It should be remembered that, at this time of history, it was impossible for everyone to possess their own copy of the Scriptures. This was not to be until the printing press was invented. So the Tribe of Levi was given the responsibility to maintain the Scriptures by making new copies after the old copies became worn, and they were to teach the other tribes of Israel the Law of Moses, which were the Scriptures of that day.

From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I had some difficulties translating this passage. I have no doubts that I may interpret this passage somewhat differently than others have.



You [all] will not lift up upon him incense of strange, and burnt offering and tribute offering and a libation you will not pour our upon him. And has made atonement Aaron upon his horns one in the year from blood of a sin (offering) of the atonements. Once in a year he will make atonement upon him to your generations. A holy of holies he [is] to Y<sup>e</sup>howah.

Exodus  
30:9–10

You will not lift up on the altar [lit., *on it*] [any] strange incense, or a burnt offering or tribute offering. You will not pour out a drink offering on it. Aaron will make an atonement on the horns once a year [using] the blood from a sin offering [made] to atone [for Israel's sins]. [In fact,] once a year, Aaron [lit., *he*] will make an atonement on it throughout your [future] generations. He [will do this in] the Holy of Holies before Y<sup>e</sup>howah.

You are not ever to offer up any strange incense or offertory on the altar. You will not ever pour out a drink offering on it. Aaron will make an atonement once a year on the horns of the altar, using the blood from a sin offering, making an atonement for Israel's sins. In fact, the High Priest will make a specific atonement offering once a year before Jehovah in the Holy of Holies.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	You [all] will not lift up upon him incense of strange, and burnt offering and tribute offering and a libation you will not pour our upon him. And has made atonement Aaron upon his horns one in the year from blood of a sin (offering) of the atonements. Once in a year he will make atonement upon him to your generations. A holy of holies he [is] to Y <sup>e</sup> howah.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	You shall not offer upon it incense of strange perfumes, nor holocaust, nor mincha, nor pour any libation upon it. And Aharon shall atone upon its horns once in the year with the blood of the sin offering of the atonement, once in the year shall he atone upon it, unto your genera-tions. It is holy of holiness before the Lord.
Targum (Pseudo-Jonathan)	Thou shalt not offer thereon the sweet incense of strange peoples, nor offer upon it burnt offerings, or minchas, nor pour libations. And Aharon shall expiate upon its horns once in the year with the blood of the sin offering for an expiation: once in the year shall he make atonement upon it on the day of atonement in your generations: it shall be most holy before the Lord.
Revised Douay-Rheims	You shall not offer upon it incense of another composition nor oblation, and victim, neither shall you offer libations. And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin, and shall make atonement upon it in your generations. It shall be most holy to the Lord.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall offer no foreign incense on it, nor burnt offering, nor meal offering; and you shall pour no drink offering on it. Aaron shall make atonement on its horns once in the year; with the blood of the sin offering of atonement once in the year he shall make atonement for it throughout your generations. It is most holy to Mar-Yah."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not offer strange incense thereon, nor burnt offering, nor meat offering; neither shall you pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonement;

Samaritan Pentateuch	<p>once in a year shall he make atonement upon it throughout your generations; it is most holy to the LORD.</p> <p>Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.</p> <p>And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it [is] most holy unto the LORD.</p>
Updated Brenton (Greek)	<p>And you shall not offer strange incense upon it, nor and offering made by fire, nor a sacrifice; and you shall not pour a drink offering upon it. And once in the year Aaron shall make atonement on its horns, he shall purge it with the blood of purification for their generations: it is most holy to the Lord.</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>No strange perfume, no burned offering or meal offering, and no drink offering is to be offered on it.</p> <p>And once every year Aaron is to make its horns clean: with the blood of the sin-offering he is to make it clean once every year from generation to generation: it is most holy to the Lord.</p>
Easy English	<p>Do not offer any different incense on this altar. Do not offer any animals or food plants as gifts on this altar. And do not pour a gift of drink on it. 10 Once every year, Aaron must pay the price for sin on this altar. He must pay this price with the blood of the bull that he offers. Every year, a priest must do this, for all time. It is most holy to the LORD.'</p> <p><b>sin</b></p> <p>(1) Any wrong thing that we do when we do not obey God. Or it may be something that we do not do when we should do it. — (2) To sin is to live in a way that does not make God happy. We sin when we do not obey God.</p> <p><b>priest</b></p> <p>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.</p> <p><b>holy</b></p> <p>(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.</p>
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	<p>Don't use this altar for offering any other kind of incense or burnt offering or for any kind of grain offering or drink offering.</p> <p>"Once a year Aaron must make a special sacrifice. He will use the blood of the sin offering to erase the sins of the people. He will do this at the horns of this altar. This day will be called the Day of Atonement, and it will be a very special day for the LORD."</p>
<i>God's Word™</i>	.
Good News Bible (TEV)	<p>Do not offer on this altar any forbidden incense, any animal offering, or any grain offering, and do not pour out any wine offering on it.</p> <p>Once a year Aaron is to perform the ritual for purifying the altar by putting on its four projections the blood of the animal sacrificed for sin. This is to be done every year for all time to come. This altar is to be completely holy, dedicated to me, the LORD."</p>



*The Message*

But don't burn on this Altar any unholy incense or Whole-Burnt-Offering or Grain-Offering. And don't pour out Drink-Offerings on it. Once a year Aaron is to purify the Altar horns. Using the blood of the Absolution-Offering of atonement, he is to make this atonement every year down through the generations. It is most holy to GOD."

## Names of God Bible

"Never burn any unauthorized incense on this altar or any burnt offerings or grain offerings. Never pour a wine offering on it. Once a year Aaron must make peace with the Lord by putting blood on its horns. Once a year—for generations to come—blood from the offering must be placed on the altar to make peace with the Lord. It is most holy to **Yahweh**."

## NIRV

Do not burn any other incense on the altar. Do not use the altar for burnt offerings or grain offerings. And do not pour drink offerings on it. Once a year Aaron must put the blood of a sin offering on the horns of the altar. He must do this to make the altar pure. He must do this on the day Israel's sin is paid for. Do this for all time to come. The altar is a very holy place to me."

## New Simplified Bible

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

## Casual English Bible

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## College Press Bible Study

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## Contemporary English V.

Burn only the proper incense on the altar and never use it for grain sacrifices or animal sacrifices or drink offerings. Once a year Aaron must purify the altar by smearing on its four corners the blood of an animal sacrificed for sin, and this practice must always be followed. The altar is sacred because it is dedicated to me. Offer no unauthorized incense, burnt offerings, meal offerings, or wine offerings.

## The Living Bible

"Once a year Aaron must sanctify the altar, [literally, "shall make an atonement for the altar."] placing upon its horns the blood of the sin offering for atonement. This shall be a regular, annual event from generation to generation, for this is the Lord's supremely holy altar."

## New Berkeley Version

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## New Life Version

Do not give upon this altar any perfume, burnt gift or grain gift that is not holy. And do not pour out a drink gift on it. Once a year Aaron will give a gift for sin on its horns to take away sin. He will give the blood of the sin gift to make it holy once a year for all your people for all time. It is most holy to the Lord."

## New Living Translation

Do not offer any unholy incense on this altar, or any burnt offerings, grain offerings, or liquid offerings.

"Once a year Aaron must purify [Or *make atonement for*; also in 30:10b.] the altar by smearing its horns with blood from the offering made to purify the people from their sin. This will be a regular, annual event from generation to generation, for this is the Lord's most holy altar."

## Unlocked Dynamic Bible

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## Unfolding Bible Simplified

The priests must not burn on the altar any incense that I have not told you to burn, or burn any animal on it, nor any flour offering for me, nor pour any wine on it as an offering. One time every year Aaron must perform the ritual for making this altar pure. He must do it by putting on its four projections some of the blood from the animal that was sacrificed to cover people's sins. Aaron and his descendants must do this ritual throughout all future generations. This altar must be dedicated to me, Yahweh."

**Partially literal and partially paraphrased translations:**

## American English Bible

You must not offer a different type of incense on it, set any fires on it, offer any sacrifices on it, or pour drink offerings on it.

And at the same time each year, Aaron must offer the reconciliation for their generations on its horns with the blood of purification, because it is very holy to Jehovah.'

Beck's American Translation  
Common English Bible

Don't offer the wrong incense on the altar or an entirely burned offering or a grain offering. Don't pour a drink offering on it. Once a year Aaron should perform a ritual of reconciliation on its horns with the blood of the purification offering for reconciliation. Once a year in every generation he should perform a ritual of reconciliation at the altar. It is most holy to the LORD.

New Advent (Knox) Bible

You are to offer no incense there but what is of my own prescription; there is to be no sacrifice, no victim, no pouring of libations. Once a year Aaron shall make intercession at the horns of it, with the blood that is offered in atonement for sin, winning pardon for you there, age after age; it shall be all holiness in the Lord's honour.

Translation for Translators

The priests must not burn on the altar any incense that I have not told you to burn, or burn any animal on it, or any grain offering for me, or pour any wine on it as an offering. One time every year Aaron must perform the ritual for making this altar pure. He must do it by putting on its four projections some of the blood from the animal that was sacrificed «to remove the guilt of the people's sins/so that the people would no longer be guilty for sins». This ritual is to be done by Aaron and his descendants throughout all future generations. This altar must be completely dedicated to me, Yahweh."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

You will not put on it foreign incense or burnt sacrifices or meat. You will not put on it drink offerings either.

Aaron will make an atonement on its horns once a year with the blood of the sin offerings of atonement. Once a year he will make an atonement on it throughout your generations. It is the most holy to the LORD.

Ferrar-Fenton Bible

You shall not offer upon it scattered incense, or whole burnt offerings, or gifts; nor shall you pour a drink offering upon it, but Aaron shall expiate once a year upon its horns with blood; he shall expiate upon it with a sin-offering of expiations once in a year, for your descendants. It is the Holy of Holies to the **EVER-LIVING**."

God's Truth (Tyndale)

And Aaron shall burn thereon sweet cense every morning when he dresses the lamps: and likewise at even when he sets up the lamps he shall burn cense perpetually before the Lord throughout your generations. you shall put no strange cense thereon, neither burnt sacrifice nor meat offering, neither pour any drink offering thereon.

And Aaron shall reconcile his horns once in a year, with the blood of the sin offering of reconciling: even once in the year shall he reconcile it through your generations. And so is it most holy unto the Lord. Vv. 7–8 are included for context.

HCSB

You must not offer unauthorized incense on it, or a burnt or grain offering; you are not to pour a drink offering on it.

"Once a year Aaron is to perform the purification rite<sup>[d]</sup> on the horns of the altar. Throughout your generations he is to perform the purification rite<sup>[e]</sup> for<sup>[f]</sup> it once a year, with the blood of the sin offering for atonement. The altar is especially holy to the Lord."

<sup>[d]</sup> Exodus 30:10 Or *to make atonement*

<sup>[e]</sup> Exodus 30:10 Or *to make atonement*

<sup>[f]</sup> Exodus 30:10 Or *on*

International Standard V

Jubilee Bible 2000

H. C. Leupold

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Lexham English Bible NIV, ©2011	. Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it. Once a year Aaron shall make atonement on its horns. This annual atonement must be made with the blood of the atoning sin offering [Or <i>purification offering</i> ] for the generations to come. It is most holy to the Lord."
Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible	. But you must offer no other incense on the incense altar, nor any burnt offering or grain offering. You must pour no drink offering on it. Aaron must make atonement on its horns once a year. With the blood of the sin offering he will make atonement for it once a year throughout your generations. It is completely set apart to Yahweh."
Urim-Thummim Version	You will bring up no foreign incense on it, a whole Burnt-Offering or Meat-Offering, and you will not pour a Drink-Offering on it. Aaron will smear a Propitiatory-Covering on its horns once a year, by the blood of the Sin-Offering of Propitiatory-Covering, once a year for your generations he will make a Propitiatory-Covering and it will be Most Holy to YHWH.
Wikipedia Bible Project	Upon it you will not raise foreign incense, nor burnt or meal offerings, and ointments you will not spread upon it. And Aaron will atone on its horns, one in a year: from the blood of the atonement sinstuff, one a year will he atone upon it, onto your generations--- it is a holiest of holies for Yahweh.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You must not offer unholy incense on this altar or animal or grain offering, or pour out any wine offering on it. Once a year Aaron is to perform the atonement on the horns of this altar; he shall do this atonement with the blood of the victim to take away sins. And you shall do the same once a year in the generations to come. This ceremony will be extremely holy in the eyes of Yahweh."
The Heritage Bible	You shall offer up on it no strange incense, nor burnt sacrifice, nor food offering, and you shall not pour drink offering upon it. And Aaron shall make a covering for sin upon its horns once in a year with the blood of the sin offering of coverings; <sup>10</sup> once in the year he shall make coverings for sin upon it throughout your generations; it is holy holy to Jehovah. <sup>10</sup> <b>30:10</b> coverings, kippurim, coverings, in the plural, referring to all the coverings that were made on the day of coverings for every believer. The Day of Atonement.
New American Bible (2002)	On this altar you shall not offer up any profane incense, or any holocaust or cereal offering; nor shall you pour out a libation upon it. Once a year Aaron shall perform the atonement rite on its horns. Throughout your generations this atonement is to be made once a year with the blood of the atoning sin offering. This altar is most sacred to the LORD."
New American Bible (2011)	On this altar you shall not offer up any profane incense, or any burnt offering or grain offering; nor shall you pour out a libation upon it. Once a year Aaron shall purge its horns. <sup>c</sup> Throughout your generations he is to purge it once a year with the blood of the atoning purification offering. This altar is most sacred to the LORD. c. [30:10] Lv 16:18.
New English Bible—1970	You shall not offer on it any unauthorized incense, nor any whole-offering or grain-offering; and you shall not pour a drink-offering over it. Aaron shall make expiation with blood on its horns once a year; with blood from the sin-offering of the yearly Expiation Or Atonement he shall do this for all time. It is most holy to the LORD.
New Jerusalem Bible	You will not offer unauthorised incense, or burnt offering, or cereal offering on it, and you will not pour any libation over it. Once a year, Aaron will perform the rite

of expiation on the horns of the altar; once a year, on the Day of Expiation, with the blood of the sacrifice for sin, he will make expiation for himself, for all your generations to come. It is especially holy for Yahweh.'

New RSV

Revised English Bible—1989

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You must not offer on it any unauthorized incense, nor any whole-offering or grain-offering; and you must not pour a drink-offering over it.

Once a year Aaron is to make expiation with blood on its horns; this must be done for all time with blood from the purification-offering of the yearly expiation for it. It is most holy to the LORD.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

You are not to offer unauthorized incense on it, or a burnt offering or a grain offering; and you are not to pour a drink offering on it. 10 Aharon is to make atonement on its horns once a year — with the blood of the sin offering of atonement he is to make atonement for it once a year through all your generations; it is especially holy to ADONAI."

exeGeses companion Bible

Holocaust no strange incense thereon  
- neither holocaust, nor offering:  
nor libate a libation thereon:  
and Aharon kapars/atones  
on the horns thereof once in a year  
with the blood of the kippurim for sin:  
once in a year he kapars/atones on it  
throughout your generations:  
- a holy of holies to Yah Veh.

Hebraic Roots Bible

Israeli Authorized Version

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Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

And Aharon shall make an atonement upon the shofars of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto YY.

Kaplan Translation

Do not burn any unauthorized incense on it. Furthermore, do not offer any animal sacrifice, meal offering, or libation on it.

[Furthermore,] once each year Aaron shall make atonement on the horns of [this altar]. For all generations, he shall make atonement with the blood of the atonement sacrifice once each year. [This altar] shall be a holy of holies to God.

#### **unauthorized**

Donated by an individual and not made special for this purpose (Rashi). Or, made with unauthorized ingredients (Ibn Ezra; Ramman).

#### **animal sacrifice**

Literally, 'burnt offering.'

#### **once each year**

On Yom Kippur (Rashi; Yoma 61a). See Leviticus 16:18. See Leviticus 4:7.

#### **make atonement**

By placing blood (Rashi).

The Scriptures 2009

"Do not offer strange incense on it, or an ascending offering, or a grain offering, and do not pour a drink offering on it.

"And Aharon shall make atonement upon its horns once a year with the blood of the sin offering of atonement — once a year he makes atonement upon it throughout your generations. It is most set-apart to יהוה."

Tree of Life Version

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### Weird English, 𐤇𐤍𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL NOT OFFER STRANGE INCENSE UPON IT, NOR AND OFFERING MADE BY FIRE, NOR A SACRIFICE; AND YOU SHALL NOT POUR A DRINK-OFFERING UPON IT. AND ONCE IN THE YEAR AARON SHALL MAKE ATONEMENT ON ITS HORNS, HE SHALL PURGE IT WITH THE BLOOD OF PURIFICATION FOR THEIR GENERATIONS: IT IS MOST HOLY TO JESUS.
Awful Scroll Bible	Was you to stir up that being strange: smoky burnings or whole burnt offerings or gifts, even was you to pour out their libations? Aaron is to have made a covering over on its horns, once a year, with the blood for their misses of the mark, a covering over once a year, even was he to make a covering over in your generations, it is a set apart set apart thing to Jehovah.
Charles Thomson OT Concordant Literal Version	. You shall not set up on it an alien incense or an ascent offering or an approach present, and a libation you shall not libate on it. Aaron will make a propitiatory shelter on its horns once in the year with the blood of the sin offering of the propitiatory shelter; once in the year shall he make a propitiatory shelter on it throughout your generations. It shall be a holy of holies to Yahweh.
Darby Translation exeGesés companion Bible Orthodox Jewish Bible	. . Ye shall offer no ketoret zarah thereon, nor olah, nor minchah; neither shall ye pour nesekh thereon. And Aharon shall make kapporah upon the karenot of it once in a year with the dahm of the chattat hakippurim; once in the year shall he make kapporah upon it throughout your dorot; it is kodesh kodashim unto Hashem [see Lev 16 on this].
Rotherham's <i>Emphasized B.</i>	Ye shall not cause to ascend thereupon strange incense, nor an ascending-sacrifice, nor a meal-offering,— and <a drink offering> shall ye not pour out thereupon. But Aaron shall put a propitiatory-covering upon the horns thereof, once in the year: <of the blood of the sin-bearer for propitiatory-coverings, once in the year> shall he put a propitiatory-covering thereupon, to your generations, <most holy> it is' to Yahweh.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. [for sin] Do not use this altar for offering ·any other [ <sup>L</sup> strange; profane] incense [Lev. 10:1–7], or burnt offering [Lev. 1], or any kind of ·grain [or gift; tribute] offering [Lev. 3], or drink offering. Once a year Aaron must make ·the altar ready for service to God by putting blood on its corners [atonement on its corners/horns]—the blood of the animal ·offered to remove sins [as an atoning sin offering]. He is to do this once a year ·from now on [ <sup>L</sup> throughout your generations]. ·This altar belongs completely to the Lord's service [ <sup>L</sup> It is most holy/ <sup>T</sup> the holy of holies to the Lord].”
Kretzmann's Commentary	Ye shall offer no strange incense thereon, such as was not ordered for that purpose by Jehovah nor such as was not made according to His precept, nor burnt sacrifice, nor meat-offering, the unbloody sacrifices of baked or fried cakes; neither shall ye pour drink-offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations, namely, on the great Day of Atonement; it is most holy unto the Lord. The altar of incense thus served a double purpose: it was in use daily for the offering of incense, the aromatic substance whose odor was pleasant to the Lord, since it signified the prayer of the saints; and it served on the great Day of Atonement for the dedication of the blood of expiation, before the high



Syndein/Thieme  
The Voice

priest entered the Most Holy Place. We Christians also let our prayers rise to the Lord like incense, that is, in the name of Jesus Christ the Savior, knowing that they are pleasing to the Lord for His sake.

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Do not burn any strange incense, burnt offerings, or grain offerings at this altar. Also, do not pour out any drink offerings on it. Since this altar is sacred to Me, Aaron is to cleanse it once each year by smearing blood from the sin offering on its horns. Throughout all your generations, the high priests are to perform this ritual.

### Bible Translations with Many Footnotes:

The Complete Tanach

You shall offer up on it no alien incense, burnt offering, or meal offering, and you shall pour no libation upon it.

**You shall offer up on it:** On this [golden] altar.

**alien incense:** Any donated incense; they are all alien except for this one. -[from Men. 50a, b]

**burnt offering, or meal offering:** Neither burnt offerings nor meal offerings. A burnt offering is one of an animal or fowl. A meal offering is one of bread.

But Aaron shall make atonement upon its horns once a year; with the blood of the sin offering of the atonements, once a year he shall effect atonement upon it for your generations; it is a holy of holies to the Lord.

**But Aaron shall make atonement:** [This refers to] applications of blood [on the horns of the altar].

**once a year:** On Yom Kippur. This is what is stated in [parshath] "Acharei Moth" : "And he shall go out to the altar that is before the Lord and make atonement upon it" (Lev. 16:18).

**the sin offering of the atonements:** They are the bull and the kid of Yom Kippur, which atone for ritual contamination regarding the sanctuary and its holy things. -[from Shevuoth 2b]

**a holy of holies:** Heb. מִן הַקֹּדֶשׁ הַקְּדוֹשׁ. The altar is sanctified for these things only, and for no other service.

The Geneva Bible  
Kaplan Translation  
NET Bible®

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You must not offer strange incense on it, nor burnt offering, nor meal offering, and you must not pour out a drink offering on it. Aaron is to make atonement on its horns once in the year with some of the blood of the sin offering for atonement;<sup>17</sup> once in the year<sup>18</sup> he is to make atonement on it throughout your generations. It is most holy to the Lord.<sup>19</sup>

<sup>17tn</sup> The word "atonements" (plural in Hebrew) is a genitive showing the result or product of the sacrifice made.

<sup>18sn</sup> This ruling presupposes that the instruction for the Day of Atonement has been given, or at the very least, is to be given shortly. That is the one day of the year that all sin and all ritual impurity would be removed.

<sup>19sn</sup> The phrase "most holy to the Lord" means that the altar cannot be used for any other purpose than what is stated here.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...you will not make an incense of a stranger go up upon him, and you will not pour upon him a rising sacrifice and a donation and a pouring, and "Aharon <sup>Light bringer</sup> will



Charles Thomson OT	<p>[make reconciliation] upon his horns (one) time in the year from the blood of error of the atonement, (one) time in the year he will [make reconciliation] upon him (for) your generations, he is a special thing of special things (for) "YHWH <sup>He is</sup>",...</p> <p>And upon it thou shalt not offer any other incense offering, homage offering, nor cake offering; nor shalt thou pour a libation thereon.</p> <p>But Aaron shall make an atonement on it; on the horns thereof, once a year. With the blood of the purifying sacrifice he shall purify it throughout their generations. It is a Holy of Holies to the Lord.</p>
C. Thompson (updated) OT Context Group Version	<p>.</p> <p>You (pl) shall offer no strange incense on it, nor ascension [offering], nor tribute [offering]; and you (pl) shall pour no drink-offering on it.</p> <p>And Aaron shall make atonement on the horns of it once in the year; with the blood of the purification-offering of atonement once in the year he shall make atonement for it throughout your (pl) generations: it is most special to YHWH.</p>
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version 2020	<p>You* will offer no strange incense on it, nor burnt-offering, nor food-offering. And you* will pour no drink-offering on it.</p> <p>And Aaron will make atonement upon the horns of it once in the year, with the blood of the sin-offering of atonement. Once in the year he will make atonement for it throughout your* genealogy. It is most holy to Jehovah.</p>
Modern KJV	.
New American Standard B.	<p>You shall not offer any <sup>[j]</sup>strange incense on <sup>[k]</sup>this altar, or burnt offering, or meal offering; and you shall not pour out a drink offering on it. However, Aaron shall make atonement on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the Lord."</p> <p><sup>[j]</sup> Exodus 30:9 I.e., prohibited</p> <p><sup>[k]</sup> Exodus 30:9 Lit <i>it</i></p>
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	<p>"You [all] do not cause strange perfume to go up upon it, and burnt-offering, and present, and libation you [all] do not pour out on it; and Aaron has made atonement on its horns, once in a year, by the blood of the sin-offering of atonements; once in a year does he make atonement for it, to your generations; it is most holy to Jehovah."</p>
<b>The gist of this passage:</b>	<p>The altar of incense was not to have a strange incense on it, or a burnt offering, a meal offering or a drink offering. However, once a year, Aaron (or, whoever the High Priest was) would take blood from the sin offering and put it on the horns of the incense altar.</p>

## Exodus 30:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #5927 BDB #748
ʿal (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
q <sup>ê</sup> ôreth (קִרְטָה) [pronounced <i>k<sup>ê</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
zûwr (זוּר) [pronounced <i>zoor</i> ]	<i>being offensive, being odious, one who is loathsome</i>	feminine singular, Qal active participle	Strong's #2114 BDB #266

There appear to be as many as 3 verbs with this same spelling. However, many understand the meaning of this verb (verb2) to be a logical extension from the base meaning (verb1), which is, *to be a stranger or foreigner, to be strange, to be estranged*.

In this context, we might simply understand this to be *strange* or *foreign* incense (that is, incense not prescribed by God).

**Translation:** You will not lift up on the altar [lit., on it] [any] strange incense,...

Aaron or anyone from the priesthood was not to offer up strange or foreign incense on this altar of incense. What was offered up had to conform exactly with the requirements of God. God specified specific things which could be offered, and that would limit how this altar was to be used.

## Exodus 30:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
w <sup>e</sup> (or v <sup>e</sup> ) (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
min <sup>e</sup> châh (מִנְחָה) [pronounced <i>min-HAWH</i> ]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i>	feminine singular noun	Strong's #4503 BDB #585

**Translation:** ...or a burnt offering or tribute offering.

The smaller incense altar was not to have a burnt offering placed upon it; nor a meal (meatless) offering. Although the word *min<sup>e</sup>châh* (מִנְחָה) [pronounced *min-HAWH*] has several applications in Scripture, here it would refer to a bloodless offering.

Everything offered up had to be in accordance with the specific regulations given by God.

Exodus 30:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
neseke <sup>e</sup> (נֶסֶךְ) [pronounced <i>NEH-sehk</i> ]	<i>a drink offering, a libation, something poured out; molten images</i>	masculine singular noun	Strong's #5262 BDB #651
nâçak <sup>e</sup> (נָצַק) [pronounced <i>naw-SAHK</i> ]	<i>to pour, to pour out, to make a libation; to cast [metal images]; to anoint [a king]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #5258 BDB #650
‘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 with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** You will not pour out a drink offering on it.

Drink offerings were not to be poured out upon the incense altar.

The other interpretation would be that, this is an altar of incense, so these other offerings would never ever be offered on it.

Exodus 30:9 You will not lift up on the altar [lit., on it] [any] strange incense, or a burnt offering or tribute offering. You will not pour out a drink offering on it. (Kukis mostly literal translation)

The altar of incense illustrated one aspect of salvation alone—God's satisfaction with the work of Jesus Christ. It was so important for the rituals to be carried out as God specifically designed them, that those who did not suffered the sin unto death for their disobedience (Leviticus 10:1–3). A different incense implies that there is a different way in which God can be propitiated; that there might be a different sacrifice that would be a sweet savor to God. Each part of the tabernacle represents a different aspect of salvation; God does not intend for us to get them mixed up.

*Kaiser - The effective use of anything depends on following correct procedures. The incense that was to be burned every morning and evening symbolized the prayers of the saints and communion with God (vv.7–8; cf. Ps 141:2; Luke 1:10; Rev 5:8; 8:3–4). What was not to be used on the altar of incense is explicitly pointed out (v.9). Failure to follow this would result in the desecration of the altar. Also, it was necessary that once a year the altar be cleansed with blood from the atoning offering (v.10).<sup>16</sup>*

*Criswell - There was one proper type of incense, and one correct way for it to be offered. Man cannot come to God in his own way (cf. Prov. 12:15, note). He must come in God's way or not at all.<sup>17</sup>*

<sup>16</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>17</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

## What was the significance of the altar of incense? (from Got Questions?)

The altar of incense is first mentioned in Exodus chapter 30 as one of the items inside the Holy Place of the tabernacle. The top of the altar was square—one cubit per side—and the whole altar was two cubits high. A cubit was about twenty inches, or just under two feet. The altar of incense was made of acacia wood and overlaid with gold. It had four “horns,” one at each corner, similar to the altar of sacrifice in the courtyard (Exodus 30:2; cf. 27:2). Rings of gold were built into the altar so that it could be carried with acacia wood poles that were slipped through the rings. The altar of incense was placed before the veil that separated the Holy Place from the Holy of Holies. On the other side of the veil was the Ark of the Testimony, where the presence of God was (Exodus 25:22).

Aaron was instructed to burn incense on the altar each morning and at twilight, every day, as a regular offering to the Lord (Exodus 30:7–8). God gave the recipe for making the incense and stipulated that no other incense ever be burned on the altar (verses 34–38). The fire used to burn the incense was always taken from the altar of burnt offering outside the sanctuary (Leviticus 16:12). Never was the altar of incense to be used for a burnt offering, a grain offering, or a drink offering (Exodus 30:9). Once a year, on the Day of Atonement, the high priest was to put blood on the horns of the altar of incense to cleanse it. The altar of incense was called “most holy to the Lord” (verse 10).

Of course, God’s primary desire for His people is that they be holy. Simply going through the rituals required by the Law—including the burning of incense on the altar of incense—was not enough to make the Israelites right with God. The Lord wanted their hearts and lives to be right, not just their formalities. During Isaiah’s time, the people were disobedient to God, yet they still maintained the temple rites, and that’s why God said through the prophet, “Stop bringing meaningless offerings! Your incense is detestable to me” (Isaiah 1:13). More important than burning the proper incense at the proper time with the proper fire with the proper implements was having a proper heart before God.

In Scripture, incense is often associated with prayer. David prayed, “May my prayer be set before you like incense” (Psalm 141:2). In his vision of heaven, John saw that the elders around the throne “were holding golden bowls full of incense, which are the prayers of God’s people” (Revelation 5:8; cf. 8:3). As Zechariah the priest was offering incense in the temple in Luke 1:10, “all the assembled worshipers were praying outside.”

The altar of incense, then, can be seen as a symbol of the prayers of God’s people. Our prayers ascend to God as the smoke of the incense ascended in the sanctuary. As the incense was burned with fire from the altar of burnt offering, our prayers must be kindled with heaven’s grace. The fact that the incense was always burning means that we should always pray (Luke 18:1; 1 Thessalonians 5:17). The altar of incense was holy to the Lord and was atoned for with the blood of the sacrifice; it is the blood of Christ applied to our hearts that makes our prayers acceptable. Our prayers are holy because of Jesus’ sacrifice, and therefore they are pleasing to God.

The altar of incense can also be seen as a picture of the intercession of Christ. Just as the altar of sacrifice in the courtyard was a type of Christ’s death on our behalf, the altar of incense in the Holy Place was a type of Christ’s mediation on our behalf—Christ’s work on earth and in heaven. The altar of incense was situated before the mercy-seat of the Ark—a picture of our Advocate’s standing in the presence of the Father (Hebrews 7:25; 9:24). The incense was to be burning continually on the altar of incense, which shows the perpetual nature of Christ’s mediation. Christ’s intercession on our behalf is a sweet-smelling savor to God.

It is beautiful to know that God considers the prayers of believers to be like a sweet smell of incense. Because of Christ, we can now enter God’s holy presence by faith, with full assurance (Mark 15:38; Hebrews 4:16). We offer our prayers upon the altar, trusting in Jesus, our eternal, perfect, and faithful High Priest (Hebrews 10:19–23).

## Chapter Outline

## Charts, Graphics and Short Doctrines

Exodus 30:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3722 BDB #497
ʾAhărôn (אֹהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qerîym (קִרְיִם) [pronounced keh-REEM]	<i>horns; flashes of lightning, rays of light</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7161 BDB #901
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<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
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

**Translation:** Aaron will make an atonement on the horns once a year...

Once a year, there would be a special atonement offering. What appears to me is, there would be blood sprinkled onto the altar of incense, but that this is connected to that Great Day of Atonement.

The blood is sprinkled upon the incense altar so that, even if animal sacrifices were never offered upon it, it could not remain a bloodless altar. Every path to God by means of an altar requires the shedding of blood. There is no bloodless way to reach God.

## Exodus 30:10b

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
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular construct	Strong's #2403 BDB #308
kîppurîym (כִּיפּוּרִים) [pronounced <i>kip-poo-REEM</i> ]	<i>atonements, atonement, covering, propitiatory, and it is always found in the plural</i>	plural noun, abstract; but generally translated as a singular noun	Strong's #3725 BDB #498

Its verbal cognate kâphar (כָּפַר) [pronounced *kaw-FAHR*] means, *to cover, to placate, to pacify*.

**Translation:** ...[using] the blood from a sin offering [made] to atone [for Israel's sins].

The blood used was to come from a recent sin offering and the blood would be placed upon the incense offering to atone or cover sins. I would assume that this is to cover the sins of Israel.

Without blood, there is no atonement for sin; there is no removal of sin.

## Exodus 30:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine singular, numeral adjective	Strong's #259 BDB #25
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i> ]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3722 BDB #497



## Exodus 30:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִיִּם) [pronounced <i>dohr-EEM</i> ]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #1755 BDB #189

This is variously translated, *throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.*

**Translation:** [In fact,] once a year, Aaron [lit., he] will make an atonement on it throughout your [future] generations.

This is the third time the word *atonement* (or, *covering*) is used in this verse. Part of the ritual on the annual Great Day of Atonement is to place some blood on the Altar of Incense.

At this point, I associate what is being done with the Great Day of Atonement. This is to take place once a year, and done by the High Priest (who is Aaron at this point in time).

Obviously, Aaron cannot do this throughout all generations of Israel; but the High Priest could.

## Exodus 30:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i> ]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
qôdâshîym (קֹדֶשִׁים) [pronounced <i>koh-daw-SHEEM</i> ]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871

The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated *Holy of Holies; the Most Holy Place; possibly, most holy.*

hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

## Exodus 30:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** He [will do this in] the Holy of Holies before Y<sup>e</sup>howah.

Most translations take the words *Holy of Holies* and *most holy*; so the ESV translation is: *You shall not offer unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it. Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD.*" So, there is a once a year atonement being made here, according to the ESV, and it is most holy to God.

Given that there is a once a year atonement made on the Great Day of Atonement, and that it takes place in the Holy of Holies; it only stands to reason, *this* is what God is talking about.

As we will find out, God does not take time out and say, "Listen, Moses, this is *everything* that you need in order to understand the Great Day of Atonement." We are spoon fed a little and a little there. We spend time in Scripture, and to gather all the information that we need on this particular event, we must go to several different passages and put them all together. Therefore, I believe that is what is happening here.

Exodus 30:10 *Aaron will make an atonement on the horns once a year [using] the blood from a sin offering [made] to atone [for Israel's sins]. [In fact,] once a year, Aaron [lit., he] will make an atonement on it throughout your [future] generations. He [will do this in] the Holy of Holies before Y<sup>e</sup>howah.* (Kukis mostly literal translation)

The blood indicates what is required to satisfy God the Father—only Jesus' death for our sins would satisfy Him.

An annual atonement was made (1) so that no one thought that atonement to God actually occurred via a ritual repeated whenever necessary; and, (2) it occurred often enough to emphasize its importance and necessity. *Now you will have this as a permanent statute, to make atonement for the sons of Israel for all their sins once every year.*" And just as Y<sup>e</sup>howah had commanded Moses, he did (Lev. 16:34).

Now might be a good time to summarize what we have so far.

### The Furniture of the Tabernacle and Jesus Christ

6. The Ark of the Covenant, was made of acacia wood and overlaid with gold. The acacia wood speaks of the humanity of Jesus Christ and the gold speaks of His deity.
  - 1) In the Ark was placed 3 items: Aaron's rod that budded, the book of the Law and manna (Exodus 16:33–34 Num. 17:10 Deut. 10:1–5 31:26 1Kings 8:9 Heb. 9:4).
    - (1) The book of the Law contains the offenses which we have committed against God. It also contain Jesus Christ in shadow form (as we have been studying).
    - (2) Aaron's rod that budded speaks of resurrection—the rod was a dead piece of wood and from it came life. This is Jesus Christ being raised from the dead; this is our lives being taken from death to life.
    - (3) The pot of manna speaks of God's provision for us. While we are on this earth, it is not simply a matter of, we are saved, we die, and then God provides for us. From our spiritual birth on, God's has provided for us, and He did so in eternity past.
  - 2) Man was not to treat the Ark as an object of curiosity or as some sort of a good luck charm (see 1Sam. 4–7).
  - 3) The Ark of the Covenant was kept in the Holy of Holies. Israel could not see the Ark, generally

## The Furniture of the Tabernacle and Jesus Christ

- speaking (except when it led them in battle, as in Joshua 6). Exodus 26:34
- 4) On top of the Ark was the golden mercy seat, with the Cherubim observing. The Cherubim represent the angelic population which watch us and all that we do; the mercy seat speaks of Jesus Christ dying for our sins. Once a year, the High Priest, by himself, would enter into the Holy of Holies and sprinkle blood upon the mercy seat and offer up incense, speaking of the death of Jesus Christ for our sins and the fact that this is acceptable to God as our offering. Lev. 16
  - 5) The people of Israel did not see Jesus Christ; He was future from them; therefore, the people of Israel did not see the Ark of the Covenant (the exception being, Joshua 6—as there have been a small number of believers in Israel's history who interacted with the Angel of Jehovah, Who is the Lord of Glory.
  7. The table of showbread is also made of gold and acacia wood, speaking of the deity and humanity of Jesus Christ. The loaves of bread baked fresh and kept there spoke of God's daily provisions (specifically for the 12 tribes of Israel, but this can be applied to His provisions for all of us). Exodus 25:23–30
  8. The golden Lampstand speaks of Jesus Christ as being the light of the world (Exodus 25:31–40 Matt. 17:2 John 1:4–9 3:19 5:35 8:12). This could also speak of Israel as the light to the world as well (see Matt. 5:15–16).
  9. The bronze altar, to which sacrifices were tied and offered up to God, obviously speaks of Jesus and His death on the cross. Exodus 27:1–8
  10. The altar of incense, made of acacia wood and pure gold, speaks of the humanity and deity of Jesus Christ; the fragrant incense burned on the altar indicates that God is satisfied with the work of Jesus Christ. There is to be no strange incense offered here, as only the work of Jesus Christ is propitious. Exodus 30:1–9

### Chapter Outline

### Charts, Graphics and Short Doctrines

Exodus 30:9–10 You will not lift up on the altar [lit., *on it*] [any] strange incense, or a burnt offering or tribute offering. You will not pour out a drink offering on it. Aaron will make an atonement on the horns once a year [using] the blood from a sin offering [made] to atone [for Israel's sins]. [In fact,] once a year, Aaron [lit., *he*] will make an atonement on it throughout your [future] generations. He [will do this in] the Holy of Holies before Y<sup>e</sup>hovah. (Kukis mostly literal translation)

Exodus 30:9–10 You are not ever to offer up any strange incense or offertory on the altar. You will not ever pour out a drink offering on it. Aaron will make an atonement once a year on the horns of the altar, using the blood from a sin offering, making an atonement for Israel's sins. In fact, the High Priest will make a specific atonement offering once a year before Jehovah in the Holy of Holies. (Kukis paraphrase)

David Thompson sees 4 very specific mandates given from this point to the end of the chapter.

### The 4 mandates of Exodus 30:11–38 (from David Thompson)

David Thompson divides Exodus 30:11-38 into 4 sections explaining "There are four worship mandates that are given in this chapter. It is obvious that if you attempt to worship God without meeting these mandates, there were serious promised consequences."

- WORSHIP MANDATE #1 – Those over 20 need to make a sacrificial ransom contribution to the Lord's work or they will be hit with plagues. Ex 30:11-16
- WORSHIP MANDATE #2 – Those priests who minister need to first wash their hands and feet or they will die. Ex 30:17-21
- WORSHIP MANDATE #3 – Those who worship God must use proper anointing oil or they will be cut off from God's people. Ex 30:22-33

### The 4 mandates of Exodus 30:11–38 (from David Thompson)

- WORSHIP MANDATE #4 – Those who worship God must use specific spices and incense or they will be cut off from God's people. Ex 30:34-38

From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Payment of the Ransom Money for the Atonement of Souls

This gives us a good overview of the section which follows.

#### Ransom Payment for the Census (from the NET Bible)

A census would be taken to count the losses and to cover the danger of coming into such proximity with the holy place; payment was made to ransom the lives of the people numbered so that they would not die. The money collected would then be used for the care of the sanctuary. The principle was fairly straightforward: Those numbered among the redeemed of the LORD were to support the work of the LORD to maintain their fellowship with the covenant. The passage is fairly easy to outline:

- I. Every covenant member must give a ransom for his life to avoid death (11–12);
- II. The ransom is the same for all, whether rich or poor (13–15);
- III. The ransom money supports the sanctuary as a memorial for the ransomed (16).

From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so speaks Y<sup>e</sup>howah unto Moses, to say, “For you will take a census of sons of Israel to a numbering of them; and you [all] have given a man a ransom [for] his soul to Y<sup>e</sup>howah in a numbering of them. And will not be among them a plague in a numbering of them.

Exodus  
30:11–12

Y<sup>e</sup>howah spoke to Moses, saying, “When you take a census of the people of Israel, [and] when you number them, you [all] will require [lit., *give*] [from each] man [the cost for] his soul to Y<sup>e</sup>howah when you number them. Therefore, [there] will not be a plague among them during the census.

Jehovah said, to Moses, “You will need to take a census of the people, but as you number them, you will also have to collect from each man the cost for his soul, which will be given to Jehovah as you number them. This will prevent a plague from occurring among them during this census.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y<sup>e</sup>howah unto Moses, to say, “For you will take a census of sons of Israel to a numbering of them; and you [all] have given a man a ransom [for] his soul to Y<sup>e</sup>howah in a numbering of them. And will not be among them a plague in a numbering of them.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)	AND the Lord spake with Mosheh, saying, When thou takest the account of the sons of Israel according to their number, they shall give every man a ransom for his soul before the Lord, when thou numberest them, that there may not be death among them when thou numberest them.
Targum (Pseudo-Jonathan)	And the Lord spake unto Mosheh, saying, When thou takest the sum of the sons of Israel according to their number, they shall give every man the ransom of their souls before the Lord when thou numberest them; that there may not be among them the calamity of death when thou dost number them. [JERUSALEM. When thou takest the head of the number of the sums of the sons of Israel.]
Revised Douay-Rheims	And the Lord spoke to Moses, saying: When you shall take the sum of the children of Israel according to their number, every one of them shall give a price for their souls to the Lord, and there shall be no scourge among them, when they shall be reckoned.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "When you take a census of the B'nai Yisrael, according to those who are numbered among them, then each man shall give a ransom for his soul to Mar-Yah, when you number them; that there be no plague among them when you number them.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And the LORD spoke to Moses, saying, When you receive the sum of the children of Israel after their number, then every man shall give a ransom for himself to the LORD, when you have numbered the people; that there be no plague among them, when you number them.
Samaritan Pentateuch	And the LORD spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when [thou] numberest them.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, When you take a census of the children of Israel for their number, then every man shall give a ransom for his soul to the Lord, then there shall not be among them a destruction in the visiting of them.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, When you are taking the number of the children of Israel, let every man who is numbered give to the Lord a price for his life, so that no disease may come on them when they are numbered.
Easy English	<b>Money that pays the price for each life</b> Then the Lord said to Moses, 'When you count the Israelites, each person must pay the Lord a price for his life. Each person must do this at the time when you count him. Then nothing bad will happen to him at that time. <b>Israelite</b> 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	The LORD said to Moses, "Count the Israelites so that you will know how many people there are. Every time this is done, each man must make a payment for himself to the LORD so that nothing terrible will happen to the people.
God's Word™	.
Good News Bible (TEV)	.
The Message	<b>The Atonement-Tax</b>



God spoke to Moses: "When you take a head count of the Israelites to keep track of them, all must pay an atonement-tax to God for their life at the time of being registered so that nothing bad will happen because of the registration.

Names of God Bible

### Counting the Israelites

Then **Yahweh** said to Moses, "When you take a census of the Israelites, each person must pay **Yahweh** a ransom for his life when he is counted. Then no plague will happen to them when they are counted.

NIRV

### Money to Pay for the People's Lives

Then the Lord spoke to Moses. He said, "Make a list of the Israelites and count them. When you do, each one must pay the Lord for his life at the time he is counted. Then a plague will not come on them when you count them.

New Simplified Bible

Jehovah again spoke to Moses: »When you take a census of the people of Israel, each man is to pay me a price for his life. This to insure that no disaster will come on him while the census is being taken.

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

Casual English Bible

.

College Press Bible Study

.

Contemporary English V.

The LORD said to Moses: Find out how many grown men there are in Israel and require each of them to pay me to keep him safe from danger while you are counting them.

The Living Bible

And Jehovah said to Moses, "Whenever you take a census of the people of Israel, each man who is numbered shall give a ransom to the Lord for his soul, so that there will be no plague among the people when you number them.

New Berkeley Version

.

New Life Version

### Tax for the Meeting Tent

The Lord said to Moses, "When you number the people of Israel, each one of them will pay a price for his life to the Lord. Then no trouble will come upon them when you number them.

New Living Translation

### Money for the Tabernacle

Then the LORD said to Moses, "Whenever you take a census of the people of Israel, each man who is counted must pay a ransom for himself to the LORD. Then no plague will strike the people as you count them.

Unlocked Dynamic Bible

.

Unfolding Bible Simplified

.

## Partially literal and partially paraphrased translations:

American English Bible

Then the Lord told Moses:

'I want you to take a census of the children of IsraEl, and each [person] must pay Jehovah a ransom for his life, so no one will be destroyed when they are visited.

Beck's American Translation

.

Common English Bible

### Census and compensation

The LORD spoke to Moses: When you take a census of the Israelites to count them, each of them should pay compensation for their life to the LORD when they are counted. Then no plague will descend on them when they are counted.

New Advent (Knox) Bible

This, too, was the Lord's word to Moses: When thou dost pass the Israelites in review and count their number, each shall pay the Lord a forfeit for his life, to avert all plague at the time of their numbering.[1]

[1] Cf. II Kg. 24.

Translation for Translators

### Instructions for the money to take care of the Sacred Tent

Yahweh also said to Moses/me, "When your *leaders* ◀take a census of/count▶ the Israeli people, each man *who is counted* must pay to me a price to save his life.



They must do this in order that no disaster will happen to them while the people are being counted.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Ferrar-Fenton Bible	<b>The Law of the Census.</b> Afterwards the <b>EVER-LIVING</b> spoke to Moses, saying:—"When you take a conscription of the children of Israel, to regiment them, then each shall give an expiation for his life to the <b>EVER-LIVING</b> for conscripting them, so that the <b>LORD</b> may not punish them for conscripting.
God's Truth (Tyndale)	And the Lord spoke unto Moses saying: when you take the sum of the children of Israel and tell them, they shall give every man a reconciling of his soul unto the Lord, that there be no plague among them when you tell them.
HCSB	.
International Standard V	<b>Offerings for the Tent</b> The Lord told Moses, "When you take a census of the Israelis to register them, each is to give a ransom for himself [Or his life] to the Lord when they're registered so there won't be a plague among them when they're registered.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	<b>Instructions for Numbering the People</b> And Yahweh spoke to Moses, saying, "When you take a census of [Literally "when you lift up the heads of"] the Israelites [Literally "sons/children of Israel"] to count them, they will each give the ransom of his life for Yahweh when counting them, and a plague will not be among them when counting them.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And Yahweh spoke to Moses, saying: If you will lead the best of the sons of Israel to command, and they would each give an atonement of his own soul to Yahweh, as his command to them, and there will not be among them a blight, as their command of them.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh spoke to Moses and said, "When you take a census and make a register of the people of Israel, each is to pay Yahweh a ransom for his life, so that no disaster comes on them when the census is being made. 2S 24
The Heritage Bible	And Jehovah spoke to Moses, saying, When you lift the head of the children of Israel according to their visitation, then they shall give, every man, a covering for his soul to Jehovah, when you visit them; and there shall not be among them a plague when you visit them.
New American Bible (2002)	The LORD also said to Moses, "When you take a census of the Israelites who are to be registered, each one, as he is enrolled, shall give the LORD a forfeit for his life, so that no plague may come upon them for being registered.
New American Bible (2011)	<b>Census Tax.</b> The LORD also told Moses: When you take a census <sup>d</sup> of the Israelites who are to be enrolled, each one, as he is enrolled, shall give the LORD a ransom for his life, so that no plague may come upon them for being enrolled. d. [30:12] Nm 1:2–3; 26:2.
New English Bible—1970	<b>The tabernacle tax.</b>

The LORD spoke to Moses and said: When you number the Israelites for the purpose of registration, each man shall give a ransom for his life to the LORD, to avert plague among them during the registration.

New Jerusalem Bible Yahweh then spoke to Moses and said, 'When you count the Israelites by census, each one of them must pay Yahweh a ransom for his life, to avoid any incidence of plague among them while you are holding the census.

New RSV  
Revised English Bible–1989

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible *Haftarah Tetzaveh: Yechezk'el (Ezekiel) 43:10–27*  
*B'rit Hadashah suggested reading for Parashah Tetzaveh: Philippians 4:10–20*  
 Parashah 21: Ki Tissa (When you take) 30:11–34:35  
 Adonai said to Moshe, "When you take a census of the people of Isra'el and register them, each, upon registration, is to pay a ransom for his life to Adonai, to avoid any breakout of plague among them during the time of the census.

exeGesés companion Bible **KIPPURIM GIFT**  
 And Yah Veh words to Mosheh, saying,  
 When you bear the heads of the sons of Yisra El  
 who are mustered,  
 then every man gives  
 a koper/an atonement for his soul to Yah Veh  
 when you muster them:  
 that no plague becomes among them,  
 when you muster them.

Hebraic Roots Bible  
 Israeli Authorized Version  
 Kaplan Translation  
*Instructions for a Census*  
 God spoke to Moses saying:  
 When you take a census of the Israelites to determine their numbers, each one shall be counted by giving an atonement offering for his life. In this manner, they will not be stricken by the plague when they are counted.

### **God spoke...**

Some say that this was after the sin of the Golden Calf (Yerushalmi, Shekalim 2:3).

### **take a census**

(Targum; Saadia). Literally, 'when you lift the head.' See Genesis 40:13,20.

### **to determine their numbers**

Or, 'to count each one separately' (Saadia). Pakad in Hebrew. See Genesis 21:1.

The Scriptures 2009 And יהוה spoke to Mosheh, saying, "When you take the census of the children of Yisra'el, to register them, then each one shall give an atonement for his life to יהוה, when you register them, so that there is no plague among them when you register them.

Tree of Life Version Then Adonai spoke to Moses saying, "When you tally the sum of Bnei-Yisrael by numbering them, then every man must pay a ransom for his soul to Adonai when you count them, so that no plague will fall on them.

### Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible · AND JESUS SPOKE TO MOSES, SAYING, "IF YOU TAKE ACCOUNT OF THE CHILDREN OF ISRAEL IN THE SURVEYING OF THEM, AND THEY SHALL GIVE

Awful Scroll Bible	<p>EVERY ONE A RANSOM FOR HIS SOUL TO JESUS, THEN THERE SHALL NOT BE AMONG THEM A DESTRUCTION IN THE VISITING OF THEM.</p> <p>Jehovah was to speak to Moses, to the intent:</p> <p>As you take up the sum of the sons of Isra-el, in being reviewed, is to have given a man an extending for his breath to Jehovah, as you are to review them - was there to be a plague as you is to review them? -</p>
Charles Thomson OT Concordant Literal Version	<p>.</p> <p>Yahweh spoke to Moses saying:</p> <p>When you take up the sum of the sons of Israel by their mustered ones then each man will give a sheltering ransom for his soul to Yahweh while one is mustering them, so that no stroke may come among them when mustering them.</p>
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	<p>KI TISSA</p> <p>And Hashem spoke unto Moshe, saying,</p> <p>When thou takest the census of the Bnei Yisroel after their number, then shall they give every man a kofer nafsho (life price, atoning payment for his nefesh or soul) unto Hashem, when thou numberest them; that there be no negef (plague) among them, when thou numberest them.</p>
Rotherham's <i>Emphasized B.</i>	<p>Then spake Yahweh unto Moses, saying— &lt;When thou takest the sum of the sons of Israel, by their numberings&gt; then shall they give, every man a propitiatory-covering<sup>d</sup> for his soul<sup>e</sup> to Yahweh, when they are numbered,— that there may be among them no plague, when they are numbered.</p> <p><sup>d</sup> Heb. kôpher, chap. xxi. 30.</p> <p><sup>e</sup> Or: “person,” or “life.”</p>
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	<p><b>The Tax for the Meeting Tent</b></p> <p>The Lord said to Moses, “When you count [register] the people [<sup>L</sup> sons; children] of Israel, every person must buy back [ransom; atone for] his life from the Lord so that no terrible things [disaster; plague] will happen to the people when you number [register] them.</p>
Kretzmann's Commentary	<p><b>Verses 11-16</b></p> <p>The Church Tax</p> <p>And the Lord spake unto Moses, saying,</p> <p>When thou takest the sum of the children of Israel after their number, whenever a census of the people was taken, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them, a sum of money by which they were to redeem themselves from the personal service which they really owed to the Lord in the house of worship; that there be no plague among them when thou numberest them. The refusal or the neglect to pay this assessment would make a person liable to the punishment of God.</p>
Syngein/Thieme	.
The Voice	<p>The Eternal One continued giving instructions to Moses.</p> <p><b>Eternal One</b> (to Moses): When you take a census of the population of Israel, each person should pay a ransom to Me so that no disease will spread among them when you count them.</p>

### Bible Translations with Many Footnotes:

## The Complete Tanach

The Lord spoke to Moses, saying: "When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

**When you take:** Heb. אָשַׁת יִכ. [This is] an expression of taking, as the Targum [Onkelos] renders. [I.e.,] when you wish to take the sum [total] of their numbers to know how many they are, do not count them by the head, but each one shall give a half-shekel, and you shall count the shekels. [Thereby] you will know their number.

**then there will be no plague among them:** for the evil eye has power over numbered things, and pestilence comes upon them, as we find in David's time (II Sam. 24).

The Geneva Bible  
Kaplan Translation  
NET Bible®

*The Ransom Money*

<sup>20</sup>The Lord spoke to Moses:<sup>21</sup> "When you take a census<sup>22</sup> of the Israelites according to their number,<sup>23</sup> then each man is to pay a ransom<sup>24</sup> for his life to the Lord when you number them,<sup>25</sup> so that there will be no plague among them when you number them.

<sup>20sn</sup> This brief section has been interpreted a number of ways by biblical scholars (for a good survey and discussion, see B. Jacob, Exodus, 829-35). In this context the danger of erecting and caring for a sanctuary may have been in view. A census would be taken to count the losses and to cover the danger of coming into such proximity with the holy place; payment was made to ransom the lives of the people numbered so that they would not die. The money collected would then be used for the care of the sanctuary. The principle was fairly straightforward: Those numbered among the redeemed of the Lord were to support the work of the Lord to maintain their fellowship with the covenant. The passage is fairly easy to outline: I. Every covenant member must give a ransom for his life to avoid death (11-12); II. The ransom is the same for all, whether rich or poor (13-15); and III. The ransom money supports the sanctuary as a memorial for the ransomed (16).

<sup>21tn</sup> Heb "and Yahweh spoke to Moses, saying." This full means for introducing a quotation from the Lord is used again in 30:17, 22; 31:1; and 40:1. It appears first in 6:10. Cynthia L. Miller discusses its use in detail (The Representation of Speech in Biblical Hebrew Narrative, 373-86).

<sup>22tn</sup> The expression is "when you take [lift up] the sum [head] of the Israelites."

<sup>23tn</sup> The form is לִפְדֹּתָם (lifqudehem, "according to those that are numbered of/by them") from the verb דָּקַף (paqad, "to visit"). But the idea of this word seems more to be that of changing or determining the destiny, and so "appoint" and "number" become clear categories of meaning for the word. Here it simply refers to the census, but when this word is used for a census it often involves mustering an army for a military purpose. Here there is no indication of a war, but it may be laying down the principle that when they should do this, here is the price. B. Jacob (Exodus, 835) uses Num 31 as a good illustration, showing that the warrior was essentially a murderer, if he killed anyone in battle. For this reason his blood was forfeit; if he survived he must pay a כֹּפֶר (kofer) because every human life possesses value and must be atoned for. The payment during the census represented a "presumptive ransom" so that they could not be faulted for what they might do in war.

<sup>24tn</sup> The "ransom" is כֹּפֶר (kofer), a word related to words translated "atone" and "atonement." Here the noun refers to what is paid for the life. The idea is that of delivering or redeeming by a substitute – here the substitute is the money. If they paid the amount, their lives would be safe (W. C. Kaiser, Jr., "Exodus," EBC 2:473).

<sup>25tn</sup> The temporal clause uses a preposition, an infinitive construct, and then an accusative. The subject is supplied: "in numbering them" means "when [you] number them." The verb could also be rendered "when you muster them."

New American Bible (2011) .

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and "YHWH" <sup>He is</sup> spoke to "Mosheh" <sup>Plucked out</sup> saying, given that you will lift up the head of the sons of "Yisra'el" <sup>He turns El aside</sup> (for) them to be registered, and (each) will

Charles Thomson OT	<p>give a covering of his being to "YHWH<sup>He Is</sup>" (with) their registering, and a striking will not exist in them (with) their registering...</p> <p>Moreover the Lord spoke to Moses saying, When thou takest an account of the children of Israel, on being reviewed they shall give every man a ransom for his life to the Lord, so there shall be no destruction among them by the review made of them.</p>
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern KJV	.
New American Standard B.	<p>The Lord also spoke to Moses, saying, "When you take a <sup>[l]</sup>census of the sons of Israel <sup>[m]</sup>to count them, then each one of them shall give a ransom for <sup>[n]</sup>himself to the Lord, when you <sup>[o]</sup>count them, so that there will be no plague among them when you <sup>[p]</sup>count them.</p> <p><sup>[l]</sup> Exodus 30:12 Lit <i>sum</i>  <sup>[m]</sup> Exodus 30:12 Lit <i>for their being mustered</i>  <sup>[n]</sup> Exodus 30:12 Lit <i>his soul</i>  <sup>[o]</sup> Exodus 30:12 Lit <i>muster</i>  <sup>[p]</sup> Exodus 30:12 Lit <i>muster</i></p>
New European Version	.
New King James Version	<p><b>The Ransom Money</b></p> <p>Then the Lord spoke to Moses, saying: "When you take the census of the children of Israel for their number, then every man shall give a [<i>the price of a life</i>] ransom for himself to the Lord, when you number them, that there may be no plague among them when <i>you</i> number them.</p>
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	<p>And Jehovah speaks unto Moses, saying, "When you take up the sum of the sons of Israel for their numbers, then they have given each an atonement for his soul to Jehovah in their being numbered, and there is no plague among them in their being numbered.</p>

**The gist of this passage:** There was a payment which each Israelite was to give for his being counted in the census.

11-12

Exodus 30:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Exodus 30:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -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>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** Y<sup>e</sup>howah spoke to Moses,...

For unexplained reasons, the teaching of God to Moses stops for awhile; or Moses takes a break, or something. But, suddenly, God speaking to Moses will be introduced into the narrative. I believe this occurs 3 or 4 times in this chapter.

If you have been studying along in Exodus, verse-by-verse in this study, no doubt you can see the need for a break now and again. There is a lot here and a lot to digest.

I think that these are things which Moses remembered, but after the fact. He listed all of the Tabernacle furniture, but he forgot the mention the two pieces found in this chapter. So, he inserts that information here.

I do not believe that what we read here in Exodus 25–31 represents all that God had said to Moses, but that the book of Leviticus is more from this 40 day session.

Exactly why we find these breaks here and how these chapters are intertwined with the book of Leviticus, I could not tell you at this time.

Exodus 30:11a Y<sup>e</sup>howah spoke to Moses,... (Kukis mostly literal translation)

It is likely that what has been written between Exodus 25:1 was one entire session of dictation. This begins another session. Now, was this session more lengthy than it appears here and was there other material covered? Possibly. Possibly this would be other material found in Leviticus. However, I would be hard-pressed to figure out where this material was placed in this entire series of meetings between God and Moses.

Exodus 30:11b–12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510



Exodus 30:11b–12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5375 BDB #669
'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
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
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
Yis'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
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6485 BDB #823

**Translation:** ...saying, "When you take a census of the people of Israel, [and] when you number them,...

God orders Moses to take a census. However, we do not find this in the imperative mood. So, perhaps this would be applicable when Moses chooses to number his people.

Interestingly enough, King David will number his people—motivated to do so by Satan—and God will discipline David for that.

I could not explain at this time, why a population count is here and now legitimate but it is not when David did it. In the census taken by David, there appears to be no thought taken to a payment to God (but there is very little time spent on this particular topic, so I am only speculating here).

Exodus 30:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #5414 BDB #678
ʾîysh (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
kôpher (כֹּפֶר) [pronounced <i>KOH-fer</i> ]	<i>price of a life, ransom; bribe</i>	masculine singular noun	Strong's #3724 BDB #497
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5315 BDB #659
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i> ]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	Qal infinitive construct	Strong's #6485 BDB #823
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.			
ʾêth (אֶת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** ...you [all] will require [lit., give] [from each] man [the cost for] his soul to Y<sup>e</sup>howah when you number them.

There is an emphasis here upon an individual ransom required for each man in Israel.

I can recall 3 numbering taking place in Scripture. In the context of the Torah, this is done twice (with Gen X and with the generation of promise). The is scant information about David taking a census, apart from it being inspired by Satan.

Exodus 30:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
negeph (נֶגֶף) [pronounced <i>NEH-gehf</i> ]	<i>a blow, a striking; a plague [fatal]; the infliction of a disease</i>	masculine singular noun	Strong's #5063 BDB #620
This is one of the words used for a plague when God was inflicting judgments upon Egypt; but it is only found twice in Exodus 12:12–13 prior to this time.			
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i> ]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	Qal infinitive construct	Strong's #6485 BDB #823
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.			
'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 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** Therefore, [there] will not be a plague among them during the census.

Each man must be ransomed, or there would be a plague among them during the census.

This is a strong warning, and we might but speculate why it is here. Would a people become arrogant, given the large number of males who are over 20 there are? This may make them think that they would make an invincible army. That is but a guess on my part; but bear in mind, Israel could face punishment for their thinking as well as for their actions.

Exodus 30:11b–12 ...saying, “When you take a census of the people of Israel, [and] when you number them, you [all] will require [lit., give] [from each] man [the cost for] his soul to Y<sup>e</sup>howah when you number them. Therefore, [there] will not be a plague among them during the census. (Kukis mostly literal translation)

God demands a ransom on behalf of those in the **slave market of sin**. This accomplishes two objectives: (1) we are active participants in our salvation insofar as our volition is concerned; that is, we must believe in Jesus Christ; and, (2) this money would go to support the priesthood.

Exodus 30:11–12 Y<sup>e</sup>howah spoke to Moses, saying, “When you take a census of the people of Israel, [and] when you number them, you [all] will require [lit., give] [from each] man [the cost for] his soul to Y<sup>e</sup>howah when you number them. Therefore, [there] will not be a plague among them during the census. (Kukis mostly literal translation)

Exodus 30:11–12 Jehovah said, to Moses, “You will need to take a census of the people, but as you number them, you will also have to collect from each man the cost for his soul, which will be given to Jehovah as you number them. This will prevent a plague from occurring among them during this census. (Kukis paraphrase)

What is being taught here and in the following passages is, each person must individually be redeemed. No one is allowed to slip through the cracks without having been redeemed.

Douglas Stuart - *What was “a ransom for [one’s] life” (v. 12)? It was a payment through which one symbolically bought his [or in special cases another’s] life back from God. It was not a penalty for being willing to go to war or a bribe paid to God in order to escape death in war. Rather, it recognized two important facts: (1) God owns the lives of his people, and (2) although he would have the right to require his people to lose their lives in battle, he generously gave them back their lives so they could enjoy the abundant life he had for them within his covenant protection.*<sup>18</sup>

David Thompson - *If you don’t think giving offerings is important to God, take a look at this text. God warns that those who do not give this particular ransom offering would be hit with a series of plagues. Now these offerings were to come from God’s people. These were not offerings collected from the Canaanites. These were offerings that were to come from God’s people and God specifies five key facts about this particular offering: Every son of Israel (EVERY MALE) was responsible to give this ransom offering for himself. This has been called a ransom tax or atonement money. A theme that shows up over and over again is that in any relationship that one has with God, it is always on the basis of redemption that is paid by a ransom price. Why would God continually demand this? Because He wants His people to always remember that we are in a relationship with Him because of a redemptive ransom price that has been paid...All the pillars around the court shall be furnished with silver bands with their hooks of silver and their sockets of bronze.” Here’s the point -- these silver bands and hooks were on every side of the tabernacle court and therefore clearly visible. This served as continual reminder to Israel that they had been ransomed with a price.*<sup>19</sup>

So, you see how Thompson takes what we are studying here, but relates it to all that was required to build the Tabernacle.

However, Peter tells us the true redemption price: **And if you call on Him as Father Who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. (1Peter 1:17–19; ESV; capitalized)**

<sup>18</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>19</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

This will give all the one passing through by the numbering: half the shekel in a shekel of the holy, twenty gerah the shekel, half a shekel an offering to Y<sup>e</sup>howah. All the one passing through by the numbering, from a son of twenty a year and upward, he will give an offering of Y<sup>e</sup>howah. The rich [one] will not increase [his offering] and the poor will not give less than the half the shekel. To give an offering of Y<sup>e</sup>howah to make an atonement against your souls.

Exodus  
30:13–15

The one so counted by the census [lit., *the one passing through the numbering*] will give this: half a shekel by the shekel of the holy [place] (a shekel [is] twenty gerahs). [This] half shekel [is] the offering [or, *contribution*] to Y<sup>e</sup>howah. All who are counted in the census [lit., *the one passing through the numbering*], from twenty years old and upward, will give [this] offering [or, *contribution*] [required by] Y<sup>e</sup>howah. The rich will not pay more [lit., *to multiply, to increase; to give much*] and the poor will not give less than half a shekel. Giving this offering of Y<sup>e</sup>howah makes an atonement [or, *a covering*] for your souls.

Every person counted in the census will give about \$6 as an offering to Jehovah. Every person counted in the census, from 20 years and up, will give this offering required by Jehovah. The rich will not pay any more and the poor will not pay any less than the half-shekel required. By this offering to Jehovah, a covering is made for your lives.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

This will give all the one passing through by the numbering: half the shekel in a shekel of the holy, twenty gerah the shekel, half a shekel an offering to Y<sup>e</sup>howah. All the one passing through by the numbering, from a son of twenty a year and upward, he will give an offering of Y<sup>e</sup>howah. The rich [one] will not increase [his offering] and the poor will not give less than the half the shekel. To give an offering of Y<sup>e</sup>howah to make an atonement against your souls.

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.

This they shall give: every one who cometh over to the adnumberment, a half shekel, of the shekel of the sanctuary, of twenty mayin the shekel, half a shekel shall be set apart before the Lord. Every one who cometh over to the adnumberment, from a son of twenty years and above, shall give the separation before the Lord. He who is rich shall not increase (it), and he who is poor shall not diminish from the half shekel in presenting the separation before the Lord to propitiate for your souls.

Targum (Pseudo-Jonathan)

This valuation was shown to Mosheh in the mountain as with a denarius of fire, and thus spake He to him: So shall every one who passeth to the numberment give a half shekel of the coin of the sanctuary: (a half shekel is twenty manin:) the half shekel is to be the separation before the Lord. Every one who passeth to the numbering, from a son of twenty years and upwards, shall give the separation before the Lord. He who is rich shall not add to, and he who is poor shall diminish from, the half shekel in giving the separation before the Lord, to atone for your souls.

Revised Douay-Rheims

And this shall every one give that passes at the naming, half a sicle according to the standard of the temple. A sicle has twenty obols. Half a sicle shall be offered to the Lord.  
He that is counted in the number from twenty years and upwards, shall give the price.  
The rich man shall not add to half a sicle, and the poor man shall diminish nothing.



Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta

They shall give this, everyone who passes over to those who are numbered, half a shekel after the shekel of the sanctuary; (the shekel being twenty gerahs;) half a shekel for an offering to Mar-Yah. Everyone who passes over to those who are numbered, from twenty years old and upward, shall give the offering to Mar-Yah. The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of Mar-Yah, to make atonement for your souls.

V. Alexander's Aramaic T.

Plain English Aramaic Bible

Lamsa's Peshitta (Syriac)

This is what everyone who is included in the number shall give, half a shekel according to the shekel of the sanctuary (a shekel is twenty gerahs); half a shekel shall be the offering to the LORD.

Every one among them who is included in the number from twenty years old and upward shall give an offering to the LORD.

The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering to the LORD to make an atonement for your souls.

Samaritan Pentateuch

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: a shekel of the sanctuary is twenty gerahs: an half shekel [shall be] the offering of the LORD.

Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

The rich shall not give more, and the poor shall not give less than half a shekel, when [they] give an offering unto the LORD, to make an atonement for your souls.

Updated Brenton (Greek)

And this is what they shall give, as many as pass the survey, half a shekel which is according to the shekel of the sanctuary (a shekel is twenty gerahs). The half-shekel shall be the offering to the Lord. Everyone that passes the survey from twenty years old and upwards shall give the offering to the Lord. The rich shall not give more, and the poor shall not give less than the half-shekel in giving the offering to the Lord, to make atonement for your souls.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And this is what they are to give; let every man who is numbered give half a shekel, by the scale of the holy place: the shekel being valued at twenty gerahs: this money is an offering to the Lord.

Everyone who is numbered, from twenty years old and over, is to give an offering to the Lord.

The man of wealth is to give no more and the poor man no less than the half-shekel of silver, when the offering is made to the Lord as the price for your lives.

Easy English

Each person must give a silver coin when you count him. The weight of this coin is six grams and it is a gift to the Lord. You must count every person who is 20 years old or more. And each person must offer his gift to the Lord. Rich people must not give more than six grams of silver. Poor people must not give less when they offer this gift to the Lord. It is the price that each person must pay for his life.

#### silver

A valuable metal. The colour is between grey and white and it shines. People use silver to make beautiful things. People use silver coins as money.

#### gram

there are 1,000 grams in one kilo.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006

Each man who is counted must pay 1/2 shekel of silver. (That is 1/2 shekel by the official measure. This shekel weighs 20 gerahs.) This half shekel is an offering to



	the LORD. Every man who is at least 20 years old must be counted. And every man who is counted must give the LORD this offering. The rich must not give more than 1/2 shekel, and the poor must not give less than 1/2 shekel. All people will make the same offering to the LORD. This will be a payment for your life.
God's Word™ Good News Bible (TEV)	. Everyone included in the census must pay the required amount of money, weighed according to the official standard. Everyone must pay this as an offering to me. Everyone being counted in the census, that is, every man twenty years old or older, is to pay me this amount. The rich man is not to pay more, nor the poor man less, when they pay this amount for their lives.
The Message	God spoke to Moses: "When you take a head count of the Israelites to keep track of them, all must pay an atonement-tax to God for their life at the time of being registered so that nothing bad will happen because of the registration. Everyone who gets counted is to give a half-shekel (using the standard Sanctuary shekel of a fifth of an ounce to the shekel)—a half-shekel offering to God. Everyone counted, age twenty and up, is to make the offering to God. The rich are not to pay more nor the poor less than the half-shekel offering to God, the atonement-tax for your lives. Vv. 11–15 in the Message.
Names of God Bible	As each person is counted, he must give one-fifth of an ounce of silver using the standard weight of the holy place.[a] This one-fifth of an ounce of silver is a contribution to <b>Yahweh</b> . Everyone counted who is at least 20 years old must give this contribution to <b>Yahweh</b> . The rich must not give more than one-fifth of an ounce of silver, and the poor must not give less. This contribution is given to make peace with the Lord and make your lives acceptable to <b>Yahweh</b> .
NIRV	Each one counted must pay a fifth of an ounce of silver. It must be weighed out in keeping with the standard weights that are used in the sacred tent. The payment is an offering to the Lord. Each one counted must be 20 years old or more. He must give an offering to the Lord. When you make the offering, rich people must not give more than a fifth of an ounce of silver. And poor people must not give less. The offering you give to the Lord will pay for your lives.
New Simplified Bible	»Everyone included in the census must pay the required amount of money. It should be weighed according to the official standard. Everyone must pay this as an offering to me. »Every man being counted in the census who is twenty years old or older is to pay me this amount. »The rich man is not to pay more. The poor man is not to pay less, when they pay this amount for their lives.

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Each man over nineteen, whether rich or poor, must pay me the same amount of money, weighed according to the official standards.
The Living Bible	His payment shall be half a dollar. <sup>[b]</sup> All who have reached their twentieth birthday shall give this offering. The rich shall not give more and the poor shall not give less, for it is an offering to the Lord to make atonement for yourselves. <sup>[b]</sup> literally, "half a shekel after the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel for an offering to Jehovah."
New Berkeley Version	.
New Life Version	Every one who is numbered will give one piece of silver, by the weight decided upon for the holy place. One piece of silver will be a gift to the Lord. Every one who is numbered, twenty years old and older, will give the gift to the Lord. The rich will not pay more and the poor will not pay less than one piece of silver. It will be a gift to the Lord so you will be forgiven of sin.

New Living Translation	Each person who is counted must give a small piece of silver as a sacred offering to the Lord. (This payment is half a shekel, <sup>[e]</sup> based on the sanctuary shekel, which equals twenty gerahs.) All who have reached their twentieth birthday must give this sacred offering to the Lord. When this offering is given to the Lord to purify your lives, making you right with him, <sup>[f]</sup> the rich must not give more than the specified amount, and the poor must not give less. <sup>[e]</sup> 30:13 Or <i>0.2 ounces [6 grams]</i> . <sup>[f]</sup> 30:15 Or <i>to make atonement for your lives</i> ; similarly in 30:16.
Unlocked Dynamic Bible Unfolding Bible Simplified	. Every man who is counted must pay to me six grams of silver. They must use the official standard of the tabernacle when they weigh the silver. This silver is to be an offering to Yahweh. All the men who are at least twenty years old must pay this amount to me when the people are counted. Rich men must not pay more than this amount, and poor men must not pay less than this amount when they pay this money to save their lives.

### Partially literal and partially paraphrased translations:

American English Bible	This is what everyone that is surveyed must give: half a double-silver coin (or twenty copper coins), which is to be used for the Holy Place as an offering to Jehovah. Everyone from twenty years old and up that answers to the census must pay this offering to Jehovah. The rich won't pay any more, and the poor won't pay any less than the half double-silver coin that they must offer to reconcile their lives with Jehovah.
Beck's American Translation Common English Bible	. Every one who is counted should pay a half shekel according to the official shekel of the sanctuary (the shekel is twenty gerahs). The half shekel is a gift offering to the Lord. Every one who is counted, from 20 years old and above, should present a gift offering to the Lord. When you bring this gift offering to the Lord to pay compensation for your lives, the rich shouldn't give more and the poor shouldn't give less than the half shekel.
New Advent (Knox) Bible	As each man is added to the count, he must pay half a sicle by sanctuary reckoning (note that the sicle, half of which must be paid to the Lord, is worth thirty pence). The forfeit must be paid by all those, above the age of twenty, who are registered, the rich giving no more than half a silver piece, and the poor no less.
Translation for Translators	Every man who is counted must pay to me <0.2 ounces/5.7> grams of silver. They must use the official standard when they weigh the silver. All the men who are at least twenty years old must pay this amount to me when the people are counted. Rich men must not pay more than this amount, and poor men must not pay less than this amount, when they pay this money to save their lives.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	This is what they will give, every one who is counted, a half a shekel after the shekel of holiness: (a shekel is twenty gerahs:) a half shekel will be a donation to the LORD. Every one who is counted and is twenty years old and older will give a donation to the LORD. The rich will not give more and the poor will not give less than half a shekel when they give a donation to the LORD in order to redeem their souls.
Ferrar-Fenton Bible	This is the offering for everyone passing to the conscription, half a shekel, by the sacred shekel, twelve gheras to the shekel. You shall offer half a shekel to the <b>EVER-LIVING</b> . Everyone passing to the conscription, from the age of twenty years old and upwards, shall give this offering to the <b>EVER-LIVING</b> . The rich shall not add,

God's Truth (Tyndale)	<p>and the poor shall not diminish from the half shekel, given as an offering to the <b>EVER-LIVING</b>, as a protection for their lives.</p> <p>And thus much shall every man give that goes in the number: half a sickle, after the holy sickle: a sickle is twenty geras: and an half sickle shall be the heave offering unto the Lord. And all that are numbered of them that are twenty years old and above shall give an heave offering unto the Lord. The rich shall not pass, and the poor shall not go under half a sickle, when they give an heave offering unto the Lord for the atonement of their souls.</p>
HCSB International Standard V	<p>.</p> <p>This is what everyone who is registered [Lit. the one who passes over to those who have been registered] is to give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), [I.e., a unit of weight measurement equal to about 16 barley grains; about 0.025 ounces or 0.5 grams; cf. Num 3:47; Num 18:16] half a shekel as a contribution to the Lord. All who are registered, twenty years of age and older, shall give a contribution to the Lord. The rich is not to give more [Lit. increase from] nor shall the poor give less [Lit. decrease from] than the half shekel, when you give a contribution to the Lord to make atonement for yourselves. [Or for your lives]</p>
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	<p>.</p> <p>.</p> <p>This they will give, everyone who is counted, [Literally "all of the going over to the being counted"] the half shekel, according to the sanctuary shekel, which is twenty gerahs per shekel. The half shekel is a contribution for Yahweh.</p> <p>Everyone who is counted [Literally "all of the going over to the being counted"] from twenty years old [Literally "a son of twenty years"] and above will give the contribution of Yahweh. The rich will not give more, and the poor will not give less than the half shekel to give the contribution of Yahweh to make atonement for their lives.</p>
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text Unlocked Literal Bible Urim-Thummim Version	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>This they will give everyone that passes over to them that have been numbered, half a shekel [about 6 grams] after the shekel of being set apart, (a shekel is 20 gerahs) this half shekel will be a Heave-Offering to YHWH. Everyone that passes among them that are numbered, from 20 years old and up, will give an offering to YHWH. The rich will not give more, and the poor will not give less than half a shekel when they give a Heave-Offering to YHWH, to make a Propitiatory-Covering for your lives.</p>
Wikipedia Bible Project	<p>And this they will give, each that passes by the command: half a shekel, of the holy shekel-weight, twenty gerah is a shekel. Half a shekel a donation for Yahweh. All that passes the command from twenty years old and up, will give a donation to Yahweh. The rich man will not increase, and the wanting will not diminish from half a shekel, to give the donation to Yahweh, to atone for their souls.</p>

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Everyone subject to the census must pay the required amount of money, weighed according to the official standard, and this shall be set aside for Yahweh. Everyone subject to the census, that is to say of twenty years and over, must pay the sum set aside for Yahweh. The rich man is not to give more, nor the poor man less, when they pay this amount for their lives. Mt 17:24; 1P 1:18-19</p>
The Heritage Bible	<p>They shall give this, every one who crosses over among them who is visited, a half shekel after the shekel of the sanctuary (a shekel is twenty gerahs); a half shekel <i>shall be</i> the offering of Jehovah.</p>

Everyone who crosses over among them who are visited, from a son of twenty years and above, shall give an offering to Jehovah.

The rich shall not give more, and those dangling in need shall not give less, than half a shekel when they give an offering to Jehovah to make a covering for sin for your souls.

New American Bible (2002) Everyone who enters the registered group must pay a half-shekel, according to the standard of the sanctuary shekel, twenty gerahs to the shekel. This payment of a half-shekel is a contribution to the LORD.

Everyone of twenty years or more who enters the registered group must give this contribution to the LORD.

The rich need not give more, nor shall the poor give less, than a half-shekel in this contribution to the LORD to pay the forfeit for their lives.

New American Bible (2011) This is what everyone who is enrolled must pay: a half-shekel, according to the standard of the sanctuary shekel—twenty gerahs to the shekel—a half-shekel contribution to the LORD.<sup>e</sup>

Everyone who is enrolled, of twenty years or more, must give the contribution to the LORD.

The rich need not give more, nor shall the poor give less, than a half-shekel in this contribution to the LORD to pay the ransom for their lives.

e. [30:13] Mt 17:24–27.

New English Bible—1970  
New Jerusalem Bible

.  
Everyone subject to the census will pay half a shekel, reckoning by the sanctuary shekel: twenty gerah to the shekel. This half-shekel will be set aside for Yahweh. Everyone subject to the census, that is to say of twenty years and over, will pay the sum set aside for Yahweh.

The rich man must not give more, nor the poor man less, than half a shekel when he pays the sum set aside for Yahweh in ransom for your lives.

New RSV  
Revised English Bible—1989

.  
As each man crosses over to those already counted he must give half a shekel by the sacred standard at the rate of twenty gerahs to the shekel, as a contribution levied for the LORD.

Everyone aged twenty or more who has crossed over to those already counted will give a contribution for the LORD.

The rich man will give no more than the half-shekel, and the poor man no less, when you give the contribution for the LORD to make expiation for your lives.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Everyone subject to the census is to pay as an offering to *ADONAI* half a *shekel* [one-fifth of an ounce of silver]— by the standard of the sanctuary *shekel* (a *shekel* equals twenty *gerahs*). Everyone over twenty years of age who is subject to the census is to give this offering to *ADONAI* — the rich is not to give more or the poor less than the half-*shekel* when giving *ADONAI*'S offering to atone for your lives.

exeGesés companion Bible This they give  
- everyone passing among them who are mustered:  
a half shekel after the shekel of the holies  
- a shekel is twenty gerahs:  
a half shekel is the exaltment to Yah Veh.  
Everyone passing among them who are mustered  
- sons of twenty years and above  
gives an exaltment to Yah Veh.  
The rich abound no more  
and the poor diminish no less than a half shekel  
to give an exaltment to Yah Veh

Hebraic Roots Bible  
Israeli Authorized Version  
Kaplan Translation

to kapar/atone for your souls:...

.  
.

Everyone included in the census must give a half shekel. This shall be by the sanctuary standard, where a shekel is 20 gerahs. It is half of such a shekel that must be given as an offering to God.

Every man over 20 years old shall be included in this census and give this offering to God.

The rich may not give more, and the poor may not give less than this half shekel. It is an offering to God to atone for your lives.

#### **sanctuary standard**

Literally, 'sanctuary shekel' or 'holy shekel.'

#### **a shekel is 20 gerahs**

A gerah is the same as a ma'ah (Targum), a weight equivalent to 1.14 grams. Hence, a shekel is 22.8 grams or 0.8 ounces. Josephus notes that it is around 4 drachmas (Antiquities 3:8:2). A half shekel was a silver coin around the size of a half dollar.

The Scriptures 2009

"Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the set-apart place, twenty gērahs being a sheqel. The half-sheqel is the contribution to יהוה.

"Everyone passing over to be registered, from twenty years old and above, gives a contribution to יהוה.

"The rich does not give more and the poor does not give less than half a sheqel, when you give a contribution to יהוה, to make atonement for yourselves.

Tree of Life Version

.

### **Weird English, 𐤇𐤍𐤅𐤃 English, Anachronistic English Translations:**

Alpha & Omega Bible

AND THIS IS WHAT THEY SHALL GIVE, AS MANY AS PASS THE SURVEY, HALF A SHEKEL WHICH IS ACCORDING TO THE SHEKEL OF THE SANCTUARY: TWENTY GERAHS GO TO THE SHEKEL, BUT THE HALF OF THE SHEKEL IS THE OFFERING TO JESUS.

EVERY ONE THAT PASSES THE SURVEY FROM TWENTY YEARS OLD AND UPWARDS SHALL GIVE THE OFFERING TO JESUS.

THE RICH SHALL NOT GIVE MORE, AND THE POOR SHALL NOT GIVE LESS THAN THE HALF SHEKEL IN GIVING THE OFFERING TO JESUS, TO MAKE ATONEMENT FOR YOUR SOULS.

Awful Scroll Bible

Was to be given to them passing by, over them being reviewed: a half a shekel, by the shekel of the sanctuary. (Twenty gerahs is a shekel.) The half shekel is a contribution to Jehovah. To they passing by those being reviewed, the twenty years old and upward was to give the contribution of Jehovah. Were the rich to increase it, even were the lowly to diminished from it? - The half shekel is to be given as a contribution to Jehovah, to cover over for their breaths.

Charles Thomson OT  
Concordant Literal Version

.

This shall they give, everyone passing over to the ones being mustered: a half shekel by the shekel of the holy place, which is twenty gerahs to the shekel; the half shekel shall be a heave offering to Yahweh.

Everyone passing over to the ones being mustered from twenty years old and upward shall give Yahweh's heave offering.

The rich shall not increase it, and the poor shall not decrease it from half a shekel, to give as Yahweh's heave offering to shelter your souls.

Darby Translation  
exeGeses companion Bible

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Orthodox Jewish Bible	<p>This they shall give, every one that passeth among them that are pekudim (numbered, counted), half a shekel after the shekel of HaKodesh. (A shekel is twenty gerahs.) A half shekel shall be the terumah (offering) unto Hashem. Every one that passeth among them that are numbered, from twenty years old and above, shall give a terumah (offering) unto Hashem.</p> <p>The oisher (rich man) shall not give more, and the poor shall not give less than half a shekel, when they give a terumah (offering) unto Hashem, to make kapporah for your nefashot.</p>
Rotherham's <i>Emphasized B.</i>	<p>  This   shall they give—every one that passeth over to them that have been numbered—a half shekel \ by the shekel of the sanctuary,—the shekel is [twenty gerahs] \—  the half-shekel   shalt be a heave-offering to Yahweh.</p> <p>  All who pass over to the numbered, from twenty years old and upwards   shall give the heave-offering of Yahweh.   The rich   shall not give more \ and   the poor   shall not give less \ than the half-shekel,—when they give the heave-offering of Yahweh, to put a propitiatory-covering over your souls.<sup>f</sup></p> <p><sup>f</sup>Or: “persons,” or “lives.” Eze. xviii. 4, n.</p>
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>This is what everyone who is counted shall give [as he joins those already counted]: a half shekel, according to the sanctuary shekel (the shekel is twenty gerahs); a half shekel as a contribution to the Lord. Everyone who is counted, from twenty years old and over, [as he joins those already counted], shall give this contribution to the Lord. The rich shall not give more and the poor shall not give less than half a shekel, when you give this contribution to the Lord to make atonement for yourselves.</p>
The Expanded Bible	<p>Every person who is ·counted [registered] must pay ·one-fifth of an ounce of silver [<sup>L</sup> half a shekel]. (·This is set by using one-half of the Holy Place measure, which weighs two-fifths of an ounce [<sup>L</sup> ...according to the shekel of the Holy Place which is twenty gerahs].) This amount is a ·gift [contribution] to the Lord. Every person who is ·counted [registered] and is twenty years old or older must give this ·amount [gift; contribution] to the Lord. A rich person must not give more than ·one-fifth of an ounce [<sup>L</sup> a half shekel], and a poor person must not give less. You are ·paying this to the Lord to buy back your lives [giving a gift/contribution to the Lord as a ransom/atonement for your life].</p>
Kretzmann's Commentary	<p>This they shall give, everyone that passeth among them that are numbered, everyone that is included in the census, half a shekel after the shekel of the Sanctuary; (a shekel is twenty gerahs;) an half shekel shall be the offering of the Lord. Every male Israelite was to be enrolled in the army of Jehovah after he had reached the age of twenty years and be obliged to pay this assessment of half a shekel standard weight, that is, about 32 cents annually. This tax was used for the maintenance of the sacrificial service, since the expenses connected with the Jewish form of worship must have been quite large. The payment of this fee distinguished the people of the Lord from the heathen that knew nothing of Him. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord.</p> <p>The rich shall not give more, as they might have felt tempted to do, in order to display their wealth, and the poor shall not give less than half a shekel, for even the poorest could afford that much for the Lord, when they give an offering unto the Lord to make an atonement for your souls. Free-will offerings were acceptable at all other times, and were made in large quantities for the purpose of building the Tabernacle, but here the sum was definitely fixed.</p>
Syndein/Thieme	.



## The Voice

Everyone who is counted must bring ounce of silver—a weight based on the sanctuary’s measure, where ounce equals 20 gerahs [A gerah is about 1/50 of an ounce or 0.6 grams.]—and it is to be given to Me as an offering. Everyone who is 20 years old and older will be counted and must give this offering to Me. The rich will not pay more, and the poor will not pay less than of an ounce. This money will go to Me in order to ransom your lives.

## Bible Translations with Many Footnotes:

## The Complete Tanach

This they shall give, everyone who goes through the counting: half a shekel according to the holy shekel. Twenty gerahs equal one shekel; half of [such] a shekel shall be an offering to the Lord.

**This they shall give:** He [God] showed him [Moses] a sort of coin of fire weighing half a shekel, and He said to him, “Like this one they shall give.” -[from Tanchuma 9; Tanchuma Buber, Naso p. 35; Pesikta d’Rav Kahana 19a; Midrash Psalms 91:1; Yerushalmi, Shekalim 1:4]

**who goes through the counting:** Heb. מִיִּדְקָפָה-לֵע רִבְעִי. It is customary for those who count to pass the ones who have been counted one following another, and so [too the word רִבְעִי in] “each one that passes under the rod” (Lev. 27:32), and so [the word הַרְבָּעֵת in] “flocks will again pass under the hands of one who counts them” (Jer. 33:13).

**half a shekel according to the holy shekel:** By the weight of the shekel that I fixed for you [against which] to weigh the holy shekels, such as the shekels mentioned in the section dealing with personal evaluations (Lev. 27:1-8) and [in the section concerning] inherited fields (Lev. 27:16-21).

**Twenty gerahs equal one shekel:** Now He explains to you how much it is.

**gerahs:** Heb. הֶרֶג, a word meaning a ma’ah [a small coin]. Likewise, “will come to prostrate himself before him for a silver piece (וְהִטָּוֶה) and a morsel of bread” (I Sam. 2:36).

**Twenty gerahs equal one shekel:** for a whole shekel equals four zuzim, and the zuz was originally five ma’oth, but they came and added a sixth to it and raised it to six ma’oth of silver, and half of this shekel [of] which I have spoken to you [here in this verse], they shall give as an offering to the Lord.

Everyone who goes through the counting, from the age of twenty and upward, shall give an offering to the Lord.

**from the age of twenty and upward:** [The Torah] teaches you here that no one under twenty years old goes out [to serve] in the army or is counted among men.

The rich shall give no more, and the poor shall give no less than half a shekel, with which to give the offering to the Lord, to atone for your souls.

**to atone for your souls:** That they should not be struck by a plague because of the counting. Another explanation:

**to atone for your souls:** [This was written] because [God] hinted to them [the Israelites] here [about] three offerings, because “an offering to the Lord” is written here three times. The first [represents] the offering [of silver] for the sockets [of the Mishkan], for he [Moses] counted them when they commenced with the donations for the Mishkan. Everyone gave a half-shekel, amounting to one hundred talents, as it is said: “And the silver of the community census was one hundred talents” (Exod. 38:25). The sockets were made from this, as it is said: “One hundred talents of the silver was [used to cast the sockets of the Mishkan and the sockets of the dividing curtain]” (Exod. 38:27). The second [offering mentioned here] was also [collected] through counting, for he [Moses] counted them after the Mishkan was erected. This is the counting mentioned in the beginning of the Book of Numbers: “on the first of the second month in the second year” (Num. 1:1). [For this offering] everyone gave a half-shekel, [the total of] which was [earmarked] for the purchase of communal sacrifices for every year. The rich and poor were equal in them [i.e., they gave equally in these two offerings]. Concerning that [second] offering, it is said: “to atone for your souls,” because the sacrifices are brought for the purpose of atonement. The third one [offering] is the offering for the Mishkan, as it is said: “Whoever set aside an offering of silver or copper” (Exod. 35:24). In this [offering] not everyone gave the same amount, but each one [gave] according to what his heart inspired him to give. -[from Shekalim 2b]

The Geneva Bible  
Kaplan Translation  
NET Bible®

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Everyone who crosses over to those who are numbered<sup>26</sup> is to pay this: a half shekel<sup>27</sup> according to the shekel of the sanctuary<sup>28</sup> (a shekel weighs twenty gerahs). The half shekel is to be an offering<sup>29</sup> to the Lord. Everyone who crosses over to those numbered, from twenty years old and up, is to pay an offering to the Lord. The rich are not to increase it,<sup>30</sup> and the poor are not to pay less than the half shekel when giving<sup>31</sup> the offering of the Lord, to make atonement<sup>32</sup> for your lives.

<sup>26sn</sup> Each man was to pass in front of the counting officer and join those already counted on the other side.

<sup>27sn</sup> The half shekel weight of silver would be about one-fifth of an ounce (6 grams).

<sup>28sn</sup> It appears that some standard is in view for the amount of a shekel weight. The sanctuary shekel is sometimes considered to be twice the value of the ordinary shekel. The “gerah,” also of uncertain meaning, was mentioned as a reference point for the ancient reader to understand the value of the required payment. It may also be that the expression meant “a sacred shekel” and looked at the purpose more – a shekel for sanctuary dues. This would mean that the standard of the shekel weight was set because it was the traditional amount of sacred dues (S. R. Driver, Exodus, 333). “Though there is no certainty, the shekel is said to weigh about 11,5 grams...Whether an official standard is meant [by ‘sanctuary shekel’] or whether the sanctuary shekel had a different weight than the ‘ordinary’ shekel is not known” (C. Houtman, Exodus, 3:181).

<sup>29tn</sup> Or “contribution” (תְּרוּמָה, tǝrumah).

<sup>30tn</sup> Or “pay more.”

<sup>31tn</sup> The form is תִּתֵּן (latet), the Qal infinitive construct with the lamed preposition. The infinitive here is explaining the preceding verbs. They are not to increase or diminish the amount “in paying the offering.” The construction approximates a temporal clause.

<sup>32tn</sup> This infinitive construct (לְכַפֵּר, lǝkhapper) provides the purpose of the giving the offering – to atone.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...this is what all the ones crossing over upon the registered will give, one-half of the sheqel, (with) the sheqel of the special place, / gerahs is the sheqel, one-half of the sheqel is the offering (for) "YHWH <sup>He Is</sup>", all the ones crossing over upon the registered, from a son of / years and upward, will give an offering of "YHWH <sup>He Is</sup>", the rich will not (give) an increase and the weak will not (give) less from the one-half of the sheqel, it is (for) giving an offering of "YHWH <sup>He Is</sup>" (for) making [reconciliation] upon your beings,...

Charles Thomson OT	<p>And this is what every one who passeth review shall give, the half of a didrachm, which is according to the holy didrachm, twenty oboli making a didrachm. And this half of a didrachm shall be an offering to the Lord.</p> <p>Every one who passeth the review from twenty years old and upwards shall give this offering to the Lord.</p> <p>He who is rich shall add nothing to it, and he who is poor shall deduct nothing from the half of a didrachm when you give this offering to the Lord to make atonement for your lives.</p>
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Literal Standard Version	<p>This they give, everyone passing over to those numbered, half a shekel, by the shekel of the holy place (the shekel [is] twenty gerahs); half a shekel [is] the raised-offering to YHWH; everyone passing over to those numbered, from a son of twenty years and upwards, gives the raised-offering of YHWH; the rich do not multiply, and the poor do not diminish from the half-shekel, to give the raised-offering of YHWH, to make atonement for your souls.</p>
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	<p>This is what everyone who <sup>[q]</sup>is counted shall give: half a <sup>[r]</sup>shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a <sup>[s]</sup>contribution to the Lord. Everyone who <sup>[t]</sup>is counted, from twenty years old and over, shall give the <sup>[u]</sup>contribution to the Lord. The rich shall not pay more, and the poor shall not pay less, than the half shekel, when you give the <sup>[v]</sup>contribution to the Lord to make atonement for <sup>[w]</sup>yourselfes.</p> <p><sup>[q]</sup> Exodus 30:13 Lit <i>passes over to those who are mustered</i></p> <p><sup>[r]</sup> Exodus 30:13 A shekel was about 0.5 oz. or 14 gm</p> <p><sup>[s]</sup> Exodus 30:13 Or <i>uplifted offering</i></p> <p><sup>[t]</sup> Exodus 30:14 See note 1 v 13</p> <p><sup>[u]</sup> Exodus 30:14 Or <i>uplifted offering of the Lord</i></p> <p><sup>[v]</sup> Exodus 30:15 Or <i>uplifted offering of the Lord</i></p> <p><sup>[w]</sup> Exodus 30:15 Lit <i>your souls</i></p>
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	<p>"This they do give, every one passing over unto those numbered, half a shekel, by the shekel of the sanctuary (the shekel is twenty gerahs); half a shekel is the heave-offering to Jehovah; every one passing over unto those numbered, from a son of twenty years and upwards, does give the heave-offering of Jehovah; the rich does not multiply, and the poor does not diminish from the half-shekel, to give the heave-offering of Jehovah, to make atonement for your souls.</p>
<b>The gist of this passage:</b>	Those who are 20 and older are both counted and they are to give a half shekel to the sanctuary, in order to make atonement for their souls.

## Exodus 30:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #5414 BDB #678
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘âbar (עָבַר) [pronounced ġaw <sup>b</sup> -VAHR]	<i>passer by, one passing through; one passing over</i>	masculine singular, Qal participle with the definite article	Strong's #5674 BDB #716
‘al (עַל) [pronounced 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
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle with the definite article	Strong's #6485 BDB #823
machătsîyth (מִתְצַיִת) [pronounced mahkh-ats-EETH]	<i>half, middle; midday, noon</i>	feminine singular construct	Strong's #4276 BDB #345
This is the first occurrence of this word. It is found 17x in Scripture; and there is at least one other word with a similar meaning.			
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun with the definite article	Strong's #8255 BDB #1053
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

**Translation:** The one so counted by the census [lit., the one passing through the numbering] will give this: half a shekel by the shekel of the holy [place]...

A census would be taken, and each person counted in the census would have to give half a shekel.

The literal rendering here suggests that we are dealing with those not previously counted. Periodically, a census was taken—perhaps to determine Israel’s military strength—but here, we may refer to numbering those who had not been counted before. Let’s say that the youngest person counted in the previous census was now 54; then only those between 20 and 53 are included in payment for the census.

There will be a common weight, or, better yet, a standard weight kept at the Tabernacle, so that all others could compare their weight to that.

I could also see how this could be intentionally twisted to allow money changers to set up tables inside the courtyard of the Temple, as they later did.

The amount here seems rather small. One common exchange that I have seen is, 1 shekel = 0.4 ounces (or 11 grams). Given that silver is worth around \$28/ounce (give or take), that would make this contribution come out to be around \$6.50 in today’s currency (a half-shekel is 0.2 oz.). This might be an average meal at McDonald’s today; or a 1–2 cups of coffee at Starbucks (I write this in 2021).

Exodus 30:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘es <sup>o</sup> rîym (עֶשְׂרִימ) [pronounced <i>ges<sup>e</sup>-REEM</i> ]	<i>twenty</i>	plural numeral adjective	Strong’s #6242 BDB #797
gêrâh (הֶרֶג) [pronounced <i>gay-RAW</i> ]	<i>a small weight; weight of 16 barley grains, weight of 4-5 carob beans; 20<sup>th</sup> part of a shekel; transliterated gerah</i>	feminine singular noun	Strong’s #1626 BDB #176
This word only occurs 5x in Scripture.			
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i> ]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun with the definite article	Strong’s #8255 BDB #1053

**Translation:** ...(a shekel [is] twenty gerahs).

God emphasizes the actual value of the shekel here, which appears to be rather small.

Exodus 30:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machătsîyth (מַחֲצִיִּית) [pronounced <i>makhk-ats-EETH</i> ]	<i>half, middle; midday, noon</i>	feminine singular construct	Strong’s #4276 BDB #345
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i> ]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun with the definite article	Strong’s #8255 BDB #1053
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced <i>tehr-oo-MAW</i> ]	<i>contribution, offering, an offering [of grain, money], heave offering</i>	feminine singular noun	Strong’s #8641 BDB #929



## Exodus 30:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Possibly, <i>the priests' portion, the priests' offering</i> . Both Owens and ESV use this translation. <i>Heave offering</i> is the most common translation.			
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** [This] half shekel [is] the offering [or, contribution] to Y<sup>e</sup>howah.

This is the amount—the half shekel—which God requires as an offering. This is one of the few times that money is required from any citizen of Israel.

Exodus 30:13 *The one so counted by the census* [lit., *the one passing through the numbering*] *will give this: half a shekel by the shekel of the holy* [place] (*a shekel [is] twenty gerahs*). [This] half shekel [is] the offering [or, contribution] to Y<sup>e</sup>howah. (Kukis mostly literal translation)

The Hebrews had a money system in place in their culture based upon a weights of silver. It is unlikely that these are coins but rather this is a reference to silver by weight. So far, coins have not been found in the area of Palestine which date prior to 700 B.C. The Hebrews likely began using coined money around 500 B.C., and prior to that used a system of bartering which involved cattle, grain, spices and precious metals. The early mention of shekels and talents refers to weight and not coins (Gen. 23:15–16 1Chron. 21:25).

Henry W. Soltau (quoted by Arno Gaebelein): *We learn from this division and analysis that the first section begins with the groans of the enslaved people in the house of bondage and ends with the song of redemption, sung by the redeemed and delivered nation. The beginning of the second section shows the redeemed people in the wilderness of Shur and describes their experiences; it ends with the finished work and the glory of the Lord filling the tabernacle. Both sections are prophetic. Israel's groans and captivity will end in deliverance. Their wilderness wanderings will yet terminate in a future of glory, with Jehovah in their midst.*

Soltau continues: *Another truth enunciated in this type is, that salvation must be an individual, personal matter; between the soul and God. Every man has to bring his own half shekel. One of the devices of Satan at the present day--and it is spread far and wide--is the way in which he obscures this truth, by inducing whole communities to believe they are Christians; made such, either by baptism, or by some formal profession of religiousness; and placing, in the lips of thousands, "Our Saviour," and "Our Father"; and thus beguiling them into the thought that they are included in a general redemption of mankind, which affects the whole human race.*

Soltau concludes: *The half shekel was to be of silver; the unalloyed, unadulterated metal. Three things are probably here presented to us in type: the Lord Jesus as God--as the pure and spotless One--and as giving His life a ransom for many. The silver, being a solid, imperishable precious metal.*<sup>20</sup>

Rod Mattoon - *The foundation of the Tabernacle was made of silver sockets. It is interesting to note that 3000 shekels were used to form one socket. This was the ransom money for 6000 men. Two sockets were used for each board. This represented 12,000 men. One talent of silver was used for each of the 100 sockets. A talent was around 95 to 100 pounds. The total weight of the silver sockets*

<sup>20</sup> Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Exodus Chapter Commentary (Appendix A).

came to around five tons. The value of the silver in the Tabernacle, at the May, 2007, price of around \$13 per ounce would be \$2,080,000.<sup>21</sup>

That seems like quite a lot. This amount has doubled today, January 2021, making the cost of each socket (assuming that Matton's numbers are accurate) around \$4 million.

Peter makes the apt observation: *...knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.* (1Peter 1:18–19)

There is more information in the Annotated Bible.

Exodus 30:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kôl (ל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿâbar (בָּרַע) [pronounced ġaw <sup>b</sup> -VAHR]	<i>passer by, one passing through; one passing over</i>	masculine singular, Qal participle with the definite article	Strong's #5674 BDB #716
ʿal (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>	masculine plural, Qal passive participle with the definite article	Strong's #6485 BDB #823

**Translation:** All who are counted in the census [lit., the one passing through the numbering],...

This phrase and the next phrase actually are the subject of the verb in v. 14c. The subject of that verb is all who are counted or numbered in the census.

Exodus 30:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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

<sup>21</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

## Exodus 30:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
‘es <sup>e</sup> rîym (עֲרִימ) [pronounced ges <sup>e</sup> -REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ma‘lâh (מֵלָחָה) [pronounced mawg <sup>e</sup> -LAW]	higher, upward (s), taller, higher [than]; farther; more, onward	adverb with hê local	Strong's #4605 BDB #751

**Translation:** ...from twenty years old and upward,...

God specifies that this is a census of adults, those who are 20 years and older.

## Exodus 30:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced tehr-oo-MAW]	contribution, offering, an offering [of grain, money], heave offering	feminine singular construct	Strong's #8641 BDB #929
Possibly, <i>the priests' portion, the priests' offering</i> . Both Owens and ESV use this translation. <i>Heave offering</i> is the most common translation.			
YHWH (יְהוָה) [pronunciation is possibly yohw-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...will give [this] offering [or, contribution] [required by] Y<sup>e</sup>howah.

The adults counted will give the offering which God requires.

Exodus 30:14 **All who are counted in the census** [lit., *the one passing through the numbering*], **from twenty years old and upward, will give [this] offering** [or, *contribution*] **[required by] Y<sup>e</sup>howah**. (Kukis mostly literal translation)

By age twenty, the Hebrews were capable of making informed adult decisions concerning their lives (implied in Ezra 3:8). This included military service (Num. 1:3) and their eternal salvation (2Chron. 31:17). The Israelites who rebelled against God in their grumblings against Him, would die in the desert; those who were twenty and older (Num. 14:29). This was virtually all of Israel who left Egypt as adults (Num. 32:11). Those who left Egypt as children were very different as a generation.

Unfortunately, this section has given way to some legalism on the part of the Catholic church:

David Thompson - *The ransom offering is a mandatory offering. Now the Roman church has played on this point by saying you can pay your way out of your sin debt. In fact, they came up with a system that said the more you pay, the more sins may be forgiven. But the next fact completely negates this idea.*<sup>22</sup>

Exodus 30:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾashîyr (אֲשִׁייר) [pronounced <i>gaw-SHEER</i> ]	<i>rich; wealthy; can be used as a substantive to mean the rich, the wealth, a rich man</i>	masculine singular adjective; can be used as a substantive; with the definite article	Strong's #6223 BDB #799
This word is found 23 times in the OT. This is its first occurrence.			
lô' (אֵל or אַל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râbâh (רָבַח) [pronounced <i>raw<sup>b</sup>-VAWH</i> ]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7235 BDB #915
wê (or vê) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dal (דַּל) [pronounced <i>dah</i> ]	<i>frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy</i>	masculine singular noun/adjective; with the definite article	Strong's #1800 (and #1803) BDB #195
lô' (אֵל or אַל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâ'at (מָאַת) [pronounced <i>maw-GAHT</i> ]	<i>to make small, make few, diminish; to give less</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #4591 BDB #589
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
machâtsîyth (מַחֲצִיִּית) [pronounced <i>makhk-ats-EETH</i> ]	<i>half, middle; midday, noon</i>	feminine singular construct	Strong's #4276 BDB #345
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i> ]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular noun with the definite article; pausal form	Strong's #8255 BDB #1053

<sup>22</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

**Translation:** The rich will not pay more [lit., to multiply, to increase; to give much] and the poor will not give less than half a shekel.

I find this to be quite interesting—the rich will not be required to pay a higher amount; and the poor will not be allowed to give less.

Each person has an innate value, more than what he is worth on paper.

Dr. Thomas Constable: *The directions regarding the tabernacle opened with instructions concerning contributions for its construction (Ex 25:1–9). They close with this directive that every Israelite 20 years or older was to pay a flat fee of half a shekel during Israel's census for the tabernacle's maintenance (Nu 1:2; Nu 26:2). Everyone was to pay the same amount because the cost of everyone's atonement was the same in the Lord's sight.*<sup>23</sup>

Exodus 30:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	Qal infinitive construct	Strong's #5414 BDB #678
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i> . <sup>24</sup> (4) Lâmed with the infinitive can connote <i>shall</i> or <i>must</i> . <sup>25</sup>			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced tehr-oo-MAW]	contribution, offering, an offering [of grain, money], heave offering	feminine singular construct	Strong's #8641 BDB #929
Possibly, <i>the priests' portion, the priests' offering</i> . Both Owens and ESV use this translation. <i>Heave offering</i> is the most common translation.			
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510

<sup>23</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>24</sup> the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

<sup>25</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.



## Exodus 30:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge</i>	Piel infinitive construct	Strong's #3722 BDB #497
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i> . <sup>26</sup> (4) Lâmed with the infinitive can connote <i>shall</i> or <i>must</i> . <sup>27</sup>			
‘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
nephâshôwth (נַפְשׁוֹת) [pronounced NEH-faw-shohth]	<i>souls, lives, living beings, desire, volition; will</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5315 BDB #659

**Translation:** Giving this offering of Y<sup>e</sup>howah makes an atonement [or, a covering] for your souls.

This half shekel offering covers over the sin of each soul. This is a rare thing in Scripture for there to be money given to cover over sin.

Practically, this introduces the young Israelite to his duty towards the state of Israel and, in particular, to the Levites, who tend to the spiritual aspect of their lives. Spiritually, we may understand this as our contribution of free will—that is, we choose to believe in the **Revealed God**. Making that choice is nonmeritorious on our parts.

Ideally speaking, by this age of 20 years, the young Israelite has exercised faith in the Revealed God.

Exodus 30:15 The rich will not pay more [lit., to multiply, to increase; to give much] and the poor will not give less than half a shekel. Giving this offering of Y<sup>e</sup>howah makes an atonement [or, a covering] for your souls. (Kukis mostly literal translation)

The idea is, each person has value; and this value to God does not increase if you are rich and is not lessened if you are poor.

This was a system of taxation and note that God did not propose graduated levels of taxes. In fact, in this situation, they did not even give a percentage of their incomes; they all gave a specific amount. Everyone who is saved had Jesus Christ die for all of their sins and every man is required to believe in Jesus Christ.

On the one hand, the concept of grace is clearly taught in the Old Testament. However, in this life, there are also financial responsibilities that we should be aware of. It is a bad idea for a young person to grow up with the idea that, everything should be given to him. It forms a very unrealistic attitude in that person's mind.

<sup>26</sup> the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

<sup>27</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

David Thompson - *Each person is to pay the same exact amount. There is no partiality with God. All are equal and all need redemption. It does not matter if one is rich or poor, successful or not successful; all need to be redeemed by the ransom price.*<sup>28</sup>

Exodus 30:13–15 The one so counted by the census [lit., the one passing through the numbering] will give this: half a shekel by the shekel of the holy [place] (a shekel [is] twenty gerahs). [This] half shekel [is] the offering [or, contribution] to Y<sup>e</sup>howah. All who are counted in the census [lit., the one passing through the numbering], from twenty years old and upward, will give [this] offering [or, contribution] [required by] Y<sup>e</sup>howah. The rich will not pay more [lit., to multiply, to increase; to give much] and the poor will not give less than half a shekel. Giving this offering of Y<sup>e</sup>howah makes an atonement [or, a covering] for your souls. (Kukis mostly literal translation)

Exodus 30:13–15 Every person counted in the census will give about \$6 as an offering to Jehovah. Every person counted in the census, from 20 years and up, will give this offering required by Jehovah. The rich will not pay any more and the poor will not pay any less than the half-shekel required. By this offering to Jehovah, a covering is made for your lives. (Kukis paraphrase)

The idea here is, each person has value or worth, apart from their monetary assets. That is a specific amount and it must be paid.

From Precept Austin: *Douglas Stuart has a lucid explanation for the need for ransom payment when taking a census - This instruction requires the Israelites to enter into a census only with great caution and under potentially great penalty. Why? What was wrong with taking a census? Isn't it useful to know the population figures? The answer is that in the ancient world, as far as we know, a census was taken for one of only two purposes: to prepare for war or to impose some sort of taxation. In ancient Israel there was technically only one purpose: to prepare for war. Because the Israelites had no right to go to war except for the taking and holding of the promised land by holy war as called explicitly by Yahweh through a prophet and because they had no right to impose taxes beyond the contribution system revealed in the law by God himself, the taking of a census would constitute in most cases an act of direct covenant disobedience.*<sup>29</sup>

UBS Handbook note - *The sanctuary tax, sometimes called the "poll tax," or the "half-shekel tax," provided the silver needed for making the bases for the tabernacle. (See Ex 38:25–28.) In the context of the book of Exodus, it is presented as a one-time obligation of the people. But this account became the basis for an annual taxation for the maintenance of the tabernacle and the worship. Later it became the basis for the Temple tax (Matt 17:24).*<sup>30</sup>

Bruckner has an interesting comment - *The Lord instituted a tabernacle census tax for two purposes. First, it was to be yet another reminder that God, as Creator, was the source of their individual lives. Their lives, purchased out of slavery, belonged to God. They were to recognize this reality each time a census was taken. At the time of a census, the community would be tempted to take pride in the power of its fighting force (as in Num. 1:2–3; 2 Sam. 24:1–2; 1 Chr. 21:1–5; see also 2 Chr. 2:17–18). At this time God required each man to pay the LORD a ransom for his life. The Hebrew word for "ransom" is from the same root as "covering" or "atonement" (kippur). The men twenty years old or more would stand in a line and would cross the courtyard, placing a half shekel (about 5 grams/.2 oz. silver) in the collection box. Each would be counted as he paid the atonement money that "covered" his life. It was not a measure of personal worth, but a token acknowledgement of the Lord's action in giving him life. The second purpose of the tabernacle "atonement money" was to cover expenses of the service (or "work on") of the Tent of Meeting, which explains its place in this tabernacle text.*<sup>31</sup>

<sup>28</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>29</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>30</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>31</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

And you have taken silver of the atonement from with sons of Israel. And you have given him upon work of a Tent of Meeting. And he is for sons of Israel for a memorial to faces of Y<sup>e</sup>howah to make atonement for over your souls.

Exodus  
30:16

You will take the silver for atonement from the sons of Israel and you will give [it] to him for the work of the Tent of Meeting. And it will be for the sons of Israel as a memorial before Y<sup>e</sup>howah, to make atonement for your souls.

You will take the silver gathered for the atonement of the sons of Israel and you will give it to those doing the work of the Tent of Meeting. The tent, the furniture and the ceremonies will function as a memorial before Jehovah, making atonement for your souls.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And you have taken silver of the atonement from with sons of Israel. And you have given him upon work of a Tent of Meeting. And he is for sons of Israel for a memorial to faces of Y <sup>e</sup> howah to make atonement for over your souls.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And thou shalt take the silver of the propitiation from the sons of Israel, and appoint it for the service of the tabernacle of ordinance and it shall be to the sons of Israel for a memorial before the Lord to propitiate for your souls.
Targum (Pseudo-Jonathan)	And thou shalt take the silver of the ransom from the sons of Israel, and apply it to the work of the tabernacle of ordinance; that it may be for the sons of Israel for a good memorial before the Lord, as a ransom for your souls.
Revised Douay-Rheims	And the money received which was contributed by the children of Israel, you shall deliver unto the uses of the tabernacle of the testimony, that it may be a memorial of them before the Lord, and he may be merciful to their souls.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall take the atonement money from the B'nai Yisrael, and shall appoint it for the service of the Tabernacle; that it may be a memorial for the B'nai Yisrael before Mar-Yah, to make atonement for your souls."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall take the atonement money from the children of Israel, and shall give it for the work of the tabernacle of the congregation; that it may be a memorial to the children of Israel before the LORD, to make an atonement for your souls.
Samaritan Pentateuch	And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.
Updated Brenton (Greek)	And you shall take the money of the offering from the children of Israel, and shall give it for the service of the tabernacle of testimony; and it shall be to the children of Israel a memorial before the Lord, to make atonement for your souls.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And you are to take this money from the children of Israel to be used for the work of the Tent of meeting, to keep the memory of the children of Israel before the Lord and to be the price of your lives
Easy English	<p>Receive this money from the Israelites. Use it for anything that you need for the Tent of Meeting. Then the Lord will always remember that you belong to him. You have paid money for your lives.</p> <p><b>Israelite</b> A person from Israel. People who speak Hebrew. The people who are Jews and who live in Israel.</p> <p><b>tent</b> A home or a building which people have made from animals' skins. You can move it to different places.</p>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Gather this money from the Israelites. Use the money for the service in the Meeting Tent. This payment will be a way for the LORD to remember his people. They will be paying for their own lives."
God's Word™	.
Good News Bible (TEV)	Collect this money from the people of Israel and spend it for the upkeep of the Tent of my presence. This tax will be the payment for their lives, and I will remember to protect them."
The Message	Take the atonement-tax money from the Israelites and put it to the maintenance of the Tent of Meeting. It will be a memorial fund for the Israelites in honor of GOD, making atonement for your lives."
Names of God Bible	Take the money the Israelites give to make peace with the Lord, and use it to pay the expenses of the tent of meeting. It will be a reminder for the Israelites in <b>Yahweh's</b> presence that the sins in their lives are removed."
NIRV	Receive the money from the people of Israel. Use it for any purpose in the tent of meeting. It will remind the people that they are paying me for their lives."
New Simplified Bible	»Collect this money from the people of Israel and spend it for the upkeep of the tent of meeting. This tax will be the payment for their lives. I will remember to protect them.«

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	This money is to be used for the upkeep of the sacred tent, and because of it, I will never forget my people.
The Living Bible	Use this money for the care of the Tabernacle; it is to bring you, the people of Israel, to the Lord's attention, and to make atonement for you."
New Berkeley Version	.
New Life Version	Receive this money from the people of Israel and use it for the work of the meeting tent. Then it will be remembered before the Lord that the people of Israel gave a gift to take away their sin of being numbered."
New Living Translation	Receive this ransom money from the Israelites, and use it for the care of the Tabernacle. [Hebrew <i>Tent of Meeting</i> ; also in 30:18, 20, 26, 36.] It will bring the Israelites to the LORD's attention, and it will purify your lives."
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Your leaders must collect this money from the Israelite people and give it to those who will take care of the sacred tent. You Israelites will see the leaders collect this money and remember that you need to make payment to me so you can live."

**Partially literal and partially paraphrased translations:**

American English Bible	Then you must take the money that the children of IsraEl pay and use it for the services at the Tent of Proofs. The children of IsraEl must always remember to do this, so as to reconcile their lives [with Jehovah].'
Beck's American Translation	.
Common English Bible	Take the compensation money from the Israelites and use it to support the service of the meeting tent. It will serve for the Israelites as a reminder in the LORD's presence of the compensation paid for your lives.
New Advent (Knox) Bible	The money taken up in this contribution from the Israelites is to be devoted to the needs of the tabernacle which bears record of me, to put the Lord in mind of them, and win ransom for their lives.
Translation for Translators	Your leaders must collect this money from the Israeli people and give it <i>to those who will</i> take care of the Sacred Tent. This money is the payment for the lives of those who take care of the Sacred Tent, to enable me not to forget them/and then I will remember to protect them ."

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	.
Ferrar-Fenton Bible	And you shall take the protection money from the children of Israel and give it to the workers in the Hall of Assembly, and it shall be as a remembrance for the children of Israel before the <b>EVER-LIVING</b> , to protect their lives."
God's Truth (Tyndale)	And you shall take the reconciling money of the children of Israel and shall put it unto the use of the tabernacle of witness, and it shall be a memorial of the children of Israel before the Lord, to make atonement for their souls.
HCSB	.
International Standard V	You are to take the atonement money from the Israelis and give it for the service of the Tent of Meeting, and it is to be a memorial for the Israelis in the Lord's presence to make atonement for yourselves." [Or for your lives]
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And you will take the atonement money from the Israelites [Literally "sons/children of Israel"] and give it to the service of the tent of assembly, and it will be as a memorial for the Israelites [Literally "sons/children of Israel"] before Yahweh to make atonement for your lives."
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	You must receive this atonement money from the Israelites and you must allocate it to the work of the tent of meeting. It must be a reminder to the Israelites before me, to make atonement for your lives."
Unlocked Literal Bible	.
Urim-Thummim Version	You will take the Propitiatory- Covering shekels from the children of Israel and will designate it for the service of the Tabernacle at the Appointed Place, that it may be a memorial to the children of Israel before YHWH to make a Propitiatory-Covering for your lives.
Wikipedia Bible Project	And you took the money of atonement from the sons of Israel, and you gave for the work in the tent of events. And it was for Israel as a memorial before Yahweh, to atone for their souls.

**Catholic Bibles (those having the imprimatur):**



Christian Community (1988)	You will use this ransom money given to you by the people of Israel for the upkeep of the Tent of Meeting. It will remind Yahweh of the people of Israel and will be the ransom for your lives."
The Heritage Bible	And you shall take the silver of coverings for sin of the children of Israel, and shall give it for the work of the tent of appointed meeting; and it shall be a memorial to the children of Israel before the face of Jehovah, to make a covering for sin for your souls.
New American Bible (2002)	When you receive this forfeit money from the Israelites, you shall donate it to the service of the meeting tent, that there it may be the Israelites' reminder before the LORD, of the forfeit paid for their lives."
New American Bible (2011)	<sup>f</sup> When you receive this ransom money from the Israelites, you shall donate it to the service of the tent of meeting, that there it may be a reminder of the Israelites before the LORD of the ransom paid for their lives f. [30:16] Ex 38:25.
New English Bible—1970	The money received from the Israelites for expiation you shall apply to the service of the Tent of the Presence. The expiation for your lives shall be a reminder of the Israelites to the LORD.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are to take the atonement money from the people of Isra'el and use it for the service in the tent of meeting, so that it will be a reminder of the people of Isra'el before <i>ADONAI</i> to atone for your lives."
exeGesés companion Bible	...and you take the kippurim silver of the sons of Yisra El and give it for the service of the tent of the congregation; to become a memorial to the sons of Yisra El at the face of Yah Veh, to kapar/atone for your souls.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	You will take this atonement money from the Israelites and use it for making the Communion Tent. It will thus be a remembrance for the Israelites before God to atone for your lives.
The Scriptures 2009	"And you shall take the silver for the atonement from the children of Yisra'el, and give it for the service of the Tent of Appointment. And it shall be to the children of Yisra'el for a remembrance before יהוה, to make atonement for yourselves."
Tree of Life Version	You are to take the atonement money from Bnei-Yisrael and give it for the service of the Tent of Meeting, so that it may be a memorial for Bnei-Yisrael before Adonai, to make atonement for your souls."

#### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL TAKE THE MONEY OF THE OFFERING FROM THE CHILDREN OF ISRAEL, AND SHALL GIVE IT FOR THE SERVICE OF THE TABERNACLE OF TESTIMONY; AND IT SHALL BE TO THE CHILDREN OF ISRAEL A MEMORIAL BEFORE JESUS, TO MAKE ATONEMENT FOR YOUR SOULS."
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Awful Scroll Bible	You is to have taken, the covering over silver from the sons of Isra-el, and are to have given it for the service, of the tent of the appointed place; a memorial for the sons of Isra-el, turned before Jehovah, to cover over for their breaths.
Charles Thomson OT Concordant Literal Version	. You will take the sheltering ransom silver from the sons of Israel and give it to the service of the tent of appointment that it become for the sons of Israel a memorial before Yahweh to shelter your souls.
Darby Translation exeGesés companion Bible Orthodox Jewish Bible	. And thou shalt take the kesef hakippurim of the Bnei Yisroel, and shalt appoint it for the Avodat Ohel Mo'ed (Work, Service of the Tent of Appointed Meeting); that it may be a zikaron unto the Bnei Yisroel before Hashem, to make kapporah for your nefashot [see Psalm 49; 1K 1:18-19 OJBC].
Rotherham's <i>Emphasized B.</i>	So then thou shalt take the silver for the propitiatory-coverings from the sons of Israel, and shalt expend it upon the service of the tent of meeting,—thus shall it be for the sons of Israel as a memorial before Yahweh, to put a propitiatory-covering over your souls.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall take the atonement money from the Israelites and use it [exclusively] for the service of the Tent of Meeting, so that it may be a memorial for the Israelites before the Lord, to make atonement for yourselves."
The Expanded Bible	·Gather [Take] from the ·people [ <sup>L</sup> sons; children] of Israel this ·money [silver] paid to ·buy back their lives [ <sup>L</sup> atone; ransom], and ·spend [give] it on things for the ·service [work] in the Meeting Tent. This payment will remind the Lord that the ·Israelites' [ <sup>L</sup> sons/T children of Israel's] lives have been ·bought back [ransomed; atoned]."
Kretzmann's Commentary	And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the Tabernacle of the Congregation, for the perpetual service of God in the building devoted to His worship; that it may be a memorial unto the children of Israel before the Lord to make an atonement for your souls. They were ever to be reminded of the fact that they owed their souls to the Lord, that they were in His debt to the extent of their souls: in this sense the assessment was a ransom, money paid in atonement. To this day the Christians give evidence of the thankfulness of their hearts to God for the perfect atonement which was assured to them through Jesus Christ, also through their gifts and sacrifices.
Syndein/Thieme The Voice	. Take all the money collected from the people of Israel and use it <i>to provide</i> for the service of the congregation tent. This will serve as a constant reminder of <i>My covenant with Israel and provide a way to atone</i> for your lives.

### Bible Translations with Many Footnotes:

The Complete Tanach	You shall take the silver of the atonements from the children of Israel and use it for the work of the Tent of Meeting; it shall be a remembrance for the children of Israel before the Lord, to atone for your souls."
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**and use it for the work of the Tent of Meeting:** [From this] you learn that they were commanded to count them at the beginning of the donation for the Mishkan after the incident of the calf. [They were commanded then] because a plague had befallen them, as it is said: "And the Lord plagued the people" (Exod. 32:35). This can be compared to a flock of sheep, treasured by its owner, which was stricken with pestilence. When it [the pestilence] was over, he [the owner] said to the shepherd, "Please count my sheep to

know how many are left," in order to make it known that he treasured it [the flock] (Tanchuma, Ki Thisa 9). It is, however, impossible to say that this counting [mentioned here] was the [same] one mentioned in the Book of Numbers, for in that one [counting] it says: "on the first of the second month" (Num. 1:1), and the Mishkan was erected on the first [day] of the first month, as it is said: On the day of the first month, on the first of the month, you shall erect, etc. (Exod. 40:2). The sockets were made from shekels realized from that counting, as it is said: "One hundred talents of the silver were used to cast, etc." (Exod. 38:27). Thus you learn that they [the countings] were two-one at the beginning of their donation [to the Mishkan] after Yom Kippur in the first year [after the Exodus], and one in the second year in Iyar after the Mishkan had been erected. Now if you ask, how is it possible that in both of these countings the Israelites equaled six hundred three thousand, five hundred fifty? In the case of the silver of the community census, it says this number, and also in the Book of Numbers it says the same: "And all the counted ones were six hundred three thousand, five hundred fifty" (Num. 1:46). Were they [the countings] not in two [separate] years? It is impossible that in the first census there were none who were nineteen years old and consequently not counted, and by the second counting became twenty years old [and were counted]. The answer to this matter is that in the context of the ages of people, they were counted in the same year, but in the context of the Exodus they [the two dates] were two [separate] years, since [to figure the time] from the Exodus, we count from [the month of] Nissan, as we learned in [tractate] Rosh Hashanah (2b). In this context, the Mishkan was built in the first year [after the Exodus] and erected in the second year, for the new year started on the first of Nissan. People's ages, however, are counted according to the number of years of the world, beginning with [the month of] Tishri. Thus, the two countings were [taken] in the same year. The first counting was in Tishri after Yom Kippur, when the Omnipresent was placated toward Israel to forgive them, and they were commanded concerning [building] the Mishkan. The second one [counting] was on the first of Iyar. -[from Num. Rabbah 1:10]

**for the work of the Tent of Meeting:** These are the sockets made from it [i.e., from the silver of the atonements].

The Geneva Bible  
Kaplan Translation  
NET Bible®

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You are to receive the atonement money<sup>33</sup> from the Israelites and give it for the service<sup>34</sup> of the tent of meeting. It will be a memorial<sup>35</sup> for the Israelites before the Lord, to make atonement<sup>36</sup> for your lives."

<sup>33tn</sup> Heb "the silver of the atonements." The genitive here is the result (as in "sheep of slaughter") telling what the money will be used for (see R. J. Williams, Hebrew Syntax, 11, §44).

<sup>34sn</sup> The idea of "service" is maintenance and care of the sanctuary and its service, meaning the morning and evening sacrifices and the other elements to be used.

<sup>35sn</sup> S. R. Driver says this is "to keep Jehovah in continual remembrance of the ransom which had been paid for their lives" (Exodus, 334).

<sup>36tn</sup> The infinitive could be taken in a couple of ways here. It could be an epexegetical infinitive: "making atonement." Or it could be the infinitive expressing result: "so that atonement will be made for your lives."

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and you will take the silver of the atonement from the sons of "Yisra'el <sup>He turns El aside</sup>, and you will give him upon the service of the tent of the appointed place, and he will exist (for) the sons of "Yisra'el <sup>He turns El aside</sup> (for) a remembrance <in front of> "YHWH <sup>He is</sup> (for) making [reconciliation] upon your beings,...

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.	And you shall take the atonement money from the sons of Israel and give it for the service of the tent of meeting, so that it may be a memorial for the sons of Israel before the Lord, to make atonement for yourselves [Lit <i>your souls</i> ].”
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	“And you have taken the atonement-money from the sons of Israel, and have given it for the service of the tent of meeting; and it has been to the sons of Israel for a memorial before Jehovah, to make atonement for your souls.”

**The gist of this passage:** When the people of Israel were counted, the sons would have to make a small payment, which went to the priesthood for the various services which they performed.

Exodus 30:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>nd</sup> 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
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i> ]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
kîppurîym (כִּיפּוּרִים) [pronounced <i>kip-poo-REEM</i> ]	<i>atonements, atonement, covering, propitiatory, and it is always found in the plural</i>	plural noun, abstract; but generally translated as a singular noun with the definite article	Strong's #3725 BDB #498
Its verbal cognate kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i> ] means, <i>to cover, to placate, to pacify</i> .			
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 30:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'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:** You will take the silver for atonement from the sons of Israel...

Each person is going to pay a half a shekel of silver, and this will represent the atonement for the sons of Israel.

## Exodus 30:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'ăbôdâh (עֲבֹדָה) [pronounced gu <sup>b</sup> -vo-DAWH]	<i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
'ohel (אֹהֶל) [pronounced OH-hel]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13



## Exodus 30:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môw'êd (מִוְעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...and you will give [it] to him for the work of the Tent of Meeting.

The silver collected will be given over to those working on the Tent of Meeting and those who, after it is established, work in the Tent of Meeting (the Levites and priests).

## Exodus 30:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive 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
Yis <sup>e</sup> râ'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
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
zik <sup>e</sup> rôwn (זִכְרוֹן) [pronounced zihk-ROHN]	<i>a memorial, a reminder, a remembrance</i>	masculine singular noun	Strong's #2146 BDB #272
lâmed (ל) [pronounced l <sup>e</sup> ]	<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

## Exodus 30:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 <sup>e</sup> pânîym (לִּפְנֵי) 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 yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge</i>	Piel infinitive construct	Strong's #3722 BDB #497
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i> . <sup>32</sup> (4) Lâmed with the infinitive can connote <i>shall</i> or <i>must</i> . <sup>33</sup>			
‘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
nephâshôwth (נִפְשׁוֹת) [pronounced NEH-faw- shohth]	<i>souls, lives, living beings, desire, volition; will</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5315 BDB #659
See v. 15b.			

**Translation:** And it will be for the sons of Israel as a memorial before Y<sup>e</sup>howah, to make atonement for your souls.

The Tent of Meeting and the services there will be a memorial before God; and the offerings will act as a covering for the sins of the souls of the people of Israel.

Exodus 30:16 You will take the silver for atonement from the sons of Israel and you will give [it] to him for the work of the Tent of Meeting. And it will be for the sons of Israel as a memorial before Y<sup>e</sup>howah, to make atonement for your souls. (Kukis mostly literal translation)

Every man must participate; here, it was by giving a half shekel, which illustrated individual faith in the Revealed God (Jesus Christ) and the partial payment for their sins (a shekel is the price of atonement?). Throughout the Levitical system, there would be various payments offered up for sins.

<sup>32</sup> the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

<sup>33</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

Exodus 30:16 You will take the silver gathered for the atonement of the sons of Israel and you will give it to those doing the work of the Tent of Meeting. The tent, the furniture and the ceremonies will function as a memorial before Jehovah, making atonement for your souls. (Kukis paraphrase)

See the **Atonement Money** in the **Addendum** for more information.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Instructions for the Construction and Use of the Bronze Laver (Copper Basin)

*compare Exodus 38:8*

Think of a brass laver as similar to a stainless steel sink (or a large washtub<sup>34</sup>).

And so spoke Y<sup>e</sup>howah unto Moses, to say, “And you have made a laver of copper and his base [of] copper for washing. And you have given him between a Tent of Meeting and between the altar. And you have given there waters. And they have washed, Aaron and his sons, from him their hands and their feet. In their going unto a Tent of Meeting, they will wash [with] waters and they will not die or their coming near unto the altar to minister, to burn a fire offering to Y<sup>e</sup>howah. And they have washed their hands and their feet and they will not die. And she is to them a statute forever to him and to his seed to their generations.”

Exodus  
30:17–21

Y<sup>e</sup>howah spoke to Moses, saying, “You will make a washtub of copper with a copper base [to be used] for washing. You will place it between the Tent of Meeting and the altar. You will put water there [in it]. Aaron and his sons will wash their hands and their feet when they go to the Tent of Meeting. They will wash [there with] water so they will not die when coming near to the altar to minister [to the people] and to burn fire offerings to Y<sup>e</sup>howah. [If] they have washed their hands and feet, then they will not die. [The use of this washtub] will be a statute forever for Aaron [lit., *him*], and to his descendants, throughout their generations.”

Again, Jehovah spoke to Moses, saying, “You will construct a copper washtub with a copper base to be used to cleanse the priests. You will put water in it and set it between the altar and the Tent of Meeting. Aaron and his sons will wash their hands and feet in the washtub prior to ministering at the Tent of meeting. The priests are to be ceremonially cleansed by the water before ministering or offering up animal sacrifices, or they will die the sin unto death. This statute will stand throughout all generations for Aaron and all of his descendants.”

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text (Hebrew)

And so spoke Y<sup>e</sup>howah unto Moses, to say, “And you have made a laver of copper and his base [of] copper for washing. And you have given him between a Tent of Meeting and between the altar. And you have given there waters. And they have washed, Aaron and his sons, from him their hands and their feet. In their going unto a Tent of Meeting, they will wash [with] waters and they will not die or their coming near unto the altar to minister, to burn a fire offering to Y<sup>e</sup>howah. And they have washed their hands and their feet and they will not die. And she is to them a statute forever to him and to his seed to their generations.”

##### Dead Sea Scrolls

<sup>34</sup> The word *laver* might not be a word familiar to all.

Jerusalem targum  
Targum (Onkelos)

.  
And the Lord spake with Mosheh, saying, Thou shalt make a LAYER of brass, and its foundation of brass for purifying; and set it between the tabernacle of ordinance and the altar, and put water therein. And Aharon and his sons shall purify at it their hands and their feet. In their entering into the tabernacle of ordinance they shall cleanse themselves with water, that they die not; or when they approach the altar to minister, to offer an oblation before the Lord; and (thus) they shall purify their hands and their feet, that they may not die. And it shall be to them an everlasting statute, to him and to his sons unto their generations.

Targum (Pseudo-Jonathan)

And the Lord spake to Mosheh, saying, And thou shalt make a laver of brass, and its foundation of brass, for purification; and shalt set it between the tabernacle of ordinance and the altar, and put water therein. And they shall take from it for a cleansing ablution. And Aharon and his sons shall sanctify their hands and their feet with its water; at the time of their entering into the tabernacle of ordinance they shall sanctify with water, that they die not by the fiery flame: and it shall be to them an everlasting statute, to him and to his sons in their generation.

Revised Douay-Rheims

And the Lord spoke to Moses, saying:  
You shall make also a brazen laver with its foot, to wash in: and you shall set it between the tabernacle of the testimony and the altar. And water being put into it, Aaron and his sons shall wash their hands and feet in it:  
When they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord,  
Lest perhaps they die. It shall be an everlasting law to him, and to his seed by successions.

Douay-Rheims 1899 (Amer.)

Aramaic ESV of Peshitta

.  
Mar-Yah spoke to Mosha, saying, "You shall also make a basin of brass, and its base of brass, in which to wash. You shall put it between the Tabernacle and the altar, and you shall put water in it. Aaron and his sons shall wash their hands and their feet in it. When they go into the Tabernacle, they shall wash with water, that they not die; or when they come near to the altar to minister, to burn an offering made by fire to Mar-Yah. So they shall wash their hands and their feet, that they not die: and it shall be a statute forever to them, even to him and to his descendants throughout their generations."

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

.  
. And the LORD spoke to Moses, saying,  
You shall also make a laver of brass, and its base of brass, for washing; and you shall put it between the tabernacle of the congregation and the altar, and you shall put water into it.  
And Aaron and his sons shall wash their hands and their feet thereat;  
When they enter into the tabernacle of the congregation, they shall wash with water, that they die not; or when they draw near to the altar to minister, and to burn incense, and to offer an offering to the LORD.  
So they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his descendants throughout their generations.

Samaritan Pentateuch

And the LORD spake unto Moses, saying  
Thou shalt also make a laver [of] brass, and his foot [also of] brass, to wash [withal]: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.  
For Aaron and his sons shall wash their hands and their feet thereat:  
When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

Updated Brenton (Greek)

So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, [even] to him and to his seed throughout their generations. And the Lord spoke to Moses, saying, Make a bronze laver, and a bronze base for it, for washing; and you shall put it between the tabernacle of witness and the altar, and you shall pour forth water into it. And Aaron and his sons shall wash their hands and their feet with water from it. Whenever they shall go into the tabernacle of witness, they shall wash themselves with water, so they shall not die, whenever they advance to the altar to do service and to offer the whole burnt offerings to the Lord. They shall wash their hands and feet with water, whenever they shall go into the tabernacle of witness; they shall wash themselves with water, that they die not; and it shall be for them a perpetual statute, for him and his posterity after him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And the Lord said to Moses,  
You are to make a brass washing-vessel, with a brass base; and put it between the Tent of meeting and the altar, with water in it;  
That it may be used by Aaron and his sons for washing their hands and feet;  
Whenever they go into the Tent of meeting they are to be washed with water, to keep them from death; and whenever they come near to do the work of the altar, or to make an offering by fire to the Lord,  
Their hands and feet are to be washed. so that they may be safe from death: this is an order to them for ever; to him and his seed from generation to generation.

Easy English

Then the LORD said to Moses, Make a very large dish for water out of bronze. And make something from bronze for it to stand on. Put it between the Tent of Meeting and the altar and fill it with water.  
Aaron and his sons must wash their hands and their feet with water from the dish. Every time they go into the Tent of Meeting, they must wash their hands and their feet. Then they will not die. Also, before they offer a gift to the LORD by fire on the altar, they must wash. Then they will not die when they offer their gift. This is a rule for all time, for Aaron and for everyone that is born into his family.'

#### **bronze**

A strong type of metal. It is brown or yellow. People mix two metals to make bronze. It is harder than gold. It is not as strong as iron.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

The LORD said to Moses, "Make a bronze bowl and put it on a bronze base. You will use this for washing. Put the bowl between the Meeting Tent and the altar. Fill the bowl with water. Aaron and his sons must wash their hands and feet with the water from this bowl. Every time they enter the Meeting Tent, they must wash with that water so that they will not die. They must also wash every time they come near the altar to burn incense or to offer gifts to the LORD. They must wash their hands and their feet so that they will not die. This will be a law that continues forever for Aaron and his people who will live in the future."

God's Word™

Good News Bible (TEV)

The LORD said to Moses, "Make a bronze basin with a bronze base. Place it between the Tent and the altar, and put water in it. Aaron and his sons are to use the water to wash their hands and feet before they go into the Tent or approach the altar to offer the food offering. Then they will not be killed. They must wash their hands and feet, so that they will not die. This is a rule which they and their descendants are to observe forever."

The Message

**The Washbasin**



GOD spoke to Moses: "Make a bronze Washbasin; make it with a bronze base. Place it between the Tent of Meeting and the Altar. Put water in it. Aaron and his sons will wash their hands and feet in it. When they enter the Tent of Meeting or approach the Altar to serve there or offer gift offerings to GOD, they are to wash so they will not die. They are to wash their hands and their feet so they will not die. This is the rule forever, for Aaron and his sons down through the generations."

Names of God Bible

### **The Bronze Basin**

**Yahweh** said to Moses, "Make a bronze basin with a bronze stand for washing. Put it between the tent of meeting and the altar, and fill it with water. Aaron and his sons will use it for washing their hands and feet. Before they go into the tent of meeting, they must wash so that they will not die. Before they come near the altar to serve as priests and burn an offering by fire to **Yahweh**, they will wash their hands and feet so that they will not die. This will be a permanent law for him and his descendants for generations to come."

NIRV

### **The Large Bowl for Washing**

Then the LORD spoke to Moses. He said, "Make a large bronze bowl for washing. Make a bronze stand to put it on. Place the bowl between the tent of meeting and the altar. Put water in it. Aaron and his sons must wash their hands and feet with water from it. When they enter the tent of meeting, they must wash with water so that they will not die. They will come to the altar to serve me. They will bring a food offering to the LORD. When they do, they must wash their hands and feet so that they will not die. For all time to come, that will be a law for Aaron and the priests in his family line."

New Simplified Bible

Jehovah said to Moses: »Make a copper basin with a bronze stand for washing. Put it between the tent of meeting and the altar, and fill it with water. »Aaron and his sons will use it for washing their hands and feet. »Before they go into the tent of meeting, they must wash so that they will not die. Before they come near the altar to serve as priests and burn an offering by fire to Jehovah. »They must wash their hands and feet, so that they will not die. This is a long lasting rule that they and their descendants are to observe.«

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

Casual English Bible  
College Press Bible Study  
Contemporary English V.

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The LORD said to Moses: Make a large bronze bowl and a bronze stand for it. Then put them between the altar for sacrifice and the sacred tent, so the priests can wash their hands and feet before entering the tent or offering a sacrifice on the altar. Each priest in every generation must wash himself in this way, or else he will die right there.

The Living Bible  
New Berkeley Version  
New Life Version

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### **The Pot of Brass for Washing**

The Lord said to Moses, "Make a pot of brass for washing. Make its base of brass also. Put it between the meeting tent and the altar, and put water in it. Aaron and his sons will wash their hands and feet with water from it. When they go into the meeting tent, they will wash with water, so they will not die. And they will wash when they go near the altar to give a gift made by fire to the Lord. They will wash their hands and their feet, so they will not die. It will always be a law for Aaron and his children forever."

New Living Translation

### **Plans for the Washbasin**

Then the Lord said to Moses, "Make a bronze washbasin with a bronze stand. Place it between the Tabernacle and the altar, and fill it with water. Aaron and his sons will wash their hands and feet there. They must wash with water whenever they go

into the Tabernacle to appear before the Lord and when they approach the altar to burn up their special gifts to the Lord—or they will die! They must always wash their hands and feet, or they will die. This is a permanent law for Aaron and his descendants, to be observed from generation to generation.”

Unlocked Dynamic Bible .

Unfolding Bible Simplified .

### Partially literal and partially paraphrased translations:

American English Bible

And the Lord spoke to Moses, and said:

‘You must make a bronze bowl with a bronze base for washing.

It must be put between the Tent of Proofs and the Altar, and you must fill it with water. Then Aaron and his sons must use the water to wash their hands and feet. For whenever they enter the Tent of Proofs, they must wash themselves with the water, so they won’t die.

And they must do [the same] whenever they go to the Altar for services or to burn sacrifices to Jehovah.

In addition, they must wash their hands and feet in the water whenever they enter the Tent of Proofs, so they don’t die.

This is the rule for him and his descendants through the ages.’

Beck’s American Translation .

Common English Bible

#### Instructions for the washbasin

The Lord spoke to Moses: Make a copper basin for washing along with its copper stand. Put it between the meeting tent and the altar, and put water in it. Aaron and his sons will use it to wash their hands and their feet. When they go into the meeting tent or approach the altar to minister and to offer a food gift to the Lord, they must wash with water so that they don’t die. They must wash their hands and their feet so that they don’t die. This will be a permanent regulation for them, for Aaron and his descendants in every generation.

New Advent (Knox) Bible

This, too, was the Lord’s word to Moses: Make a washing-basin of bronze, with a stand, and set it between the tabernacle that bears record of me and the brazen altar. Water shall be poured into it for Aaron and his sons to wash their hands and feet before they enter the tabernacle that bears record of me, or approach the altar to kindle their sacrifice before the Lord. This they must do on pain of death; it is an observance that must be kept alive by him and by all his sons that succeed him.

Translation for Translators

#### Instructions for the washbasin

Yahweh *also* said to Moses/me, “Tell *the skilled workers* to make a bronze washbasin and a bronze base for it. *They must* put it between the Sacred Tent and the altar, and fill it with water. Aaron and his sons must ritually wash their hands and their feet with this water before they enter the Sacred Tent and before they come to the altar to sacrifice offerings that will be burned on it. If *they do that*, they will not die *because of disobeying my instructions*. They must wash their hands and their feet, in order that they will not die. They and the males descended from them must obey this ritual throughout all generations.”

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .

Ferrar-Fenton Bible

#### The Apparatus of the Tabernacle.

Another time the **EVER-LIVING** spoke. to Moses, saying:—

"Make a bath of brass, with a base of brass, for washing, and place it between the Hall of Assembly and the altar, and put water in it, and Aaron and his sons shall bathe themselves in it, both their hands and their feet. Upon coming into the Hall of Assembly they shall wash with water, so that they may not die, when they

	<p>approach the altar to offer sweet perfumes to the <b>EVER-LIVING</b>. They shall wash their hands and; their feet, so that they may not die, and this shall be a perpetual order to him, and to his descendants, in their generations."</p> <p>And the Lord spoke unto Moses saying: you shall make a *laver (wash basin) of brass and his foot also of brass to wash withal, and shall put it between the tabernacle of witness and the altar and put water therein: that Aaron and his sons may wash both their hands and their feet thereout, when they go into the tabernacle of witness, or when they go unto the altar to minister and to burn the Lords offering, least they die. And it shall be an ordinance for ever unto him and his seed among your children after you.</p>
God's Truth (Tyndale)	
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	<p><b>Instructions for Making the Basin</b></p> <p>And Yahweh spoke to Moses, saying, "And you will make a basin of bronze and its bronze stand for washing, and you will put it between the tent of assembly and the altar, and you will put water there. And Aaron and his sons will wash their hands and their feet with it. When they come to the tent of assembly, they will wash with water so that they do not die, or when they approach the altar to serve by turning to smoke an offering made by fire to Yahweh. And they will wash their hands and their feet so that they do not die, and it will be a lasting rule for them—to him and to his offspring throughout their generations.</p>
NIV, ©2011	<p><b>Basin for Washing</b></p> <p>Then the Lord said to Moses, "Make a bronze basin, with its bronze stand, for washing. Place it between the tent of meeting and the altar, and put water in it. Aaron and his sons are to wash their hands and feet with water from it. Whenever they enter the tent of meeting, they shall wash with water so that they will not die. Also, when they approach the altar to minister by presenting a food offering to the Lord, they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come."</p>
Peter Pett's translation	.
Unfolding Bible Literal Text	<p>Then Yahweh spoke to Moses, saying, "You must also make a large bronze basin with a bronze stand, a basin for washing. You must put it between the tent of meeting and the altar, and you must put water in it. Aaron and his sons must wash their hands and their feet with the water in it. When they go into the tent of meeting or when they go near to the altar to serve me by burning an offering, they must wash with water so that they do not die. They must wash their hands and feet so that they do not die. This must be a permanent law for Aaron and his descendants throughout their people's generations."</p>
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	.
<b>Catholic Bibles (those having the imprimatur):</b>	
Christian Community (1988)	.
The Heritage Bible	<p>And Jehovah spoke to Moses, saying, And you shall make a bowl of bronze, and its foot of bronze, to wash, and you shall give it between the tent of appointed meeting and the altar, and you shall give water in it; And Aaron and his sons shall wash their hands and their feet out of it; When they go into the tent of appointed meeting, they shall wash with water so that they not die, or when they come near to the altar to minister to burn a burnt offering to Jehovah; And they shall wash their</p>

hands and their feet, and they shall not die; and it shall be to them an enactment forever to him and his seed throughout their generations.

New American Bible (2002)

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New American Bible (2011)

**The Basin.**

The LORD told Moses: For ablutions you shall make a bronze basin with a bronze stand. Place it between the tent of meeting and the altar, and put water in it.<sup>g</sup> Aaron and his sons shall use it in washing their hands and feet.<sup>h</sup> When they are about to enter the tent of meeting, they must wash with water, lest they die. Likewise when they approach the altar to minister, to offer an oblation to the LORD, they must wash their hands and feet, lest they die. This shall be a perpetual statute for him and his descendants throughout their generations.

g. [30:18] Ex 38:8; 40:7, 30.

h. [30:19–21] Ex 40:31–32.

New English Bible—1970

**The oblution basin.**

The LORD spoke to Moses and said: Make a bronze basin for ablution with its stand of bronze; put it between the Tent of the Presence and the altar, and fill it with water with which Aaron and his sons shall wash their hands and feet. When they enter the Tent of the Presence they shall wash with water, lest they die. So also when they approach the altar to minister, to burn a food-offering to the LORD, they shall wash their hands and feet, lest they die. It shall be a rule for all time binding on him and his descendants in every generation.

New Jerusalem Bible

Yahweh then spoke to Moses and said, 'You will also make a bronze basin on its bronze stand, for washing. You will put it between the Tent of Meeting and the altar and put water in it, in which Aaron and his sons will wash their hands and feet. Whenever they are to enter the Tent of Meeting, they will wash, to avoid incurring death; and whenever they approach the altar for their service, to burn an offering for Yahweh, they will wash their hands and feet, to avoid incurring death. This is a perpetual decree for him and his descendants for all their generations to come.'

New RSV

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Revised English Bible—1989

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**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

*ADONAI* said to Moshe, "You are to make a basin of bronze, with a base of bronze, for washing. Place it between the tent of meeting and the altar, and put water in it. Aharon and his sons will wash their hands and feet there when they enter the tent of meeting — they are to wash with water, so that they won't die. Also when they approach the altar to minister by burning an offering for *ADONAI*, they are to wash their hands and feet, so that they won't die. This is to be a perpetual law for them through all their generations."

exeGesés companion Bible

**PATTERN FOR THE LAVER**

And Yah Veh words to Mosheh, saying,  
Work also a laver of copper and its base of copper,  
to baptize:  
and give it between the tent of the congregation  
and between the sacrifice altar;  
and you give water therein:  
for Aharon and his sons  
to baptize their hands and their feet therein:  
when they go into the tent of the congregation  
they baptize with water so that they die not  
- or when they come near to the sacrifice altar  
to minister - to incense a firing to Yah Veh:  
then they baptize their hands and their feet,

so that they die not:  
and it becomes an eternal statute to them  
- to him and to his seed  
throughout their generations.

Hebraic Roots Bible  
Israeli Authorized Version  
Kaplan Translation

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*The Washstand*

God spoke to Moses saying:

Make a copper washstand along with a copper base for it. Place it between the altar and the Communion Tent, and fill it with water for washing.

Aaron and his sons must wash their hands and feet from [this washstand].

If they are not to die, they must wash with the water [of this washstand] before entering the Communion Tent or approaching the altar to perform the divine service, presenting a fire offering to God.

If they are not to deserve death, they must first wash their hands and feet. This shall be for [Aaron] and his descendants a law for all time, for all generations.

#### **washstand**

Kiyyor in Hebrew. It looked like a large kettle with two spigots for washing (Rashi; Maaseh Choshev 6:8; Yoma 37a). According to others, it was apparently like a basin with spigots (Radak, Sherashim, who says it was like a cuenca, Spanish for basin). It was later made with 12 spigots (Yoma 37a). See 1 Samuel 2:14.

#### **base**

(Targum; Rashi; Ibn Janach; Radak, Sherashim). Kan in Hebrew. See 1 Kings 7:38, 2 Chronicles 4:14 (cf. Ibn Ezra). In shape, the base was somewhat like an inverted pot (Tosafoth, Zevachim 22a, s.v. Kal VeChomer; Maaseh Choshev 6:9), or like an open box (Tosafoth). Some say that it was 3 handbreadths (9') high (Rabbenu Meyuchas).

Later, this base was made to include a mechanism to fill the washstand with water (Yad, Beth HaBechirah 3:18), as well as machinery to lower the entire washstand into a well (Raavad ibid.; Yoma 37a; Zevachim 20a; Yad, Biyyath HaMikdash 5:14). A similar mechanism may have existed in the Tabernacle (see Torah Sh'lemah 38:6).

The Scriptures 2009

And יהוה spoke to Mosheh, saying, "And you shall make a basin of bronze, with its stand also of bronze, for washing. And you shall put it between the Tent of Appointment and the slaughter-place, and shall put water in it.

"And Aharon and his sons shall wash from it their hands and their feet.

"When they go into the Tent of Appointment, or when they come near the slaughter-place to attend, to burn an offering made by fire to יהוה, they wash with water, lest they die.

"And they shall wash their hands and their feet, lest they die. And it shall be a law forever to them, to him and his seed throughout their generations."

Tree of Life Version

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#### **Weird English, ©18t English, Anachronistic English Translations:**

Alpha & Omega Bible

· AND JESUS SPOKE TO MOSES, SAYING,  
"MAKE A BRAZEN LAVER, AND A BRAZEN BASE FOR IT, FOR WASHING; AND  
YOU SHALL PUT IT BETWEEN THE TABERNACLE OF WITNESS AND THE  
ALTAR, AND YOU SHALL POUR FORTH WATER INTO IT.  
AND AARON AND HIS SONS SHALL WASH THEIR HANDS AND THEIR FEET  
WITH WATER FROM IT.  
WHENSOEVER THEY SHALL GO INTO THE TABERNACLE OF WITNESS, THEY  
SHALL WASH THEMSELVES WITH WATER, SO THEY SHALL NOT DIE,



WHENSOEVER THEY ADVANCE TO THE ALTAR TO DO SERVICE AND TO OFFER THE WHOLE BURNT-OFFERINGS TO JESUS. THEY SHALL WASH THEIR HANDS AND FEET WITH WATER, WHENSOEVER THEY SHALL GO INTO THE TABERNACLE OF WITNESS; THEY SHALL WASH THEMSELVES WITH WATER, THAT THEY DIE NOT; AND IT SHALL BE FOR THEM A STATUTE CONTINUALLY UNTIL THE END OF TERM, FOR HIM AND HIS POSTERITY AFTER HIM."

Awful Scroll Bible

Even was Jehovah declaring to Moses, to the intent: You is to have made a laver of bronze, and its base of bronze, for to wash, even is you to have put it, between the tent of the appointed place and altar, and is to have put water in it. Aaron and his sons are to have washed their hands and feet, even as they are to go in to the tent of the appointed place, they were to wash with the water - were they to die? - also as they are to draw near the altar to minister, to make a smoky burning of fire to Jehovah. They are to have washed their hands and feet - even were they to die? - It is a continual prescription to his seed in their generations.

Charles Thomson OT  
Concordant Literal Version

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Yahweh spoke to Moses, saying.  
You will make a laver of copper and its post of copper, for washing, and put it between the tent of appointment and the altar, and put water therein, that Aaron and his sons will wash their hands and their feet from it. Whenever they enter into the tent of appointment they shall wash with water so that they should not die, or when they come close to the altar to minister, to fume incense by fire to Yahweh;"  
then they will wash their hands and their feet so that they should not die. It will become to them an eonian statute, for him and his seed throughout their generations.

Darby Translation  
exeGesés companion Bible  
Orthodox Jewish Bible

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. And Hashem spoke unto Moshe, saying,  
Thou shalt also make a Kiyor of nechoshet, and its Stand also of nechoshet, to wash withal; and thou shalt place it between the Ohel Mo'ed and the Mizbe'ach, and thou shalt put mayim therein.  
For Aharon and his banim shall wash their hands and their feet thereat;  
When they go into the Ohel Mo'ed, they shall wash with mayim, that they die not; or when they come near to the Mizbe'ach to minister, to present offering made by eish unto Hashem;  
So they shall wash their hands and their feet, that they die not; and it shall be a chok olam to them, even to him and to his zera throughout their dorot.

Rotherham's *Emphasized B.*

Then spake Yahweh unto Moses, saying—  
And thou shalt make a laver of bronze, and its stand of bronze, for bathing,—and thou shalt place it between the tent of meeting and the altar, and shalt put therein water.  
So shall Aaron and his sons bathe thereat,— their hands, and their feet. <When they enter the tent of meeting> they shall bathe with water, so shall they not die,—or when they approach unto the altar to minister, to burn as incense an altar-flame to Yahweh:  
so then they shall bathe their hands and their feet, and shall not die,—and it shall be to them an age-abiding statute, ||to him and to his seed, to their generations||.

Third Millennium Bible

#### Expanded/Embellished Bibles:

*The Amplified Bible*

**The Bronze Basin**

Then the Lord said to Moses, "You shall also make a basin of bronze, with a base of bronze, for washing. You shall put it [outside in the court] between the Tent of Meeting and the altar [of burnt offering], and you shall put water in it. Aaron and his sons shall wash their hands and their feet. When they enter the Tent of Meeting, they shall wash with water, so that they will not die. Also, when they approach the altar to minister, to burn an offering in the fire to the Lord [they shall do the same]. They shall wash their hands and their feet, so that they will not die; it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations."

The Expanded Bible

### The Bronze Bowl

The Lord said to Moses, "Make a bronze bowl, on a bronze stand, for washing. Put the bowl and stand between the Meeting Tent and the altar, and put water in the bowl [<sup>L</sup>there]. Aaron and his sons must wash their hands and feet with the water from this bowl. Each time they enter the Meeting Tent they must wash with water so they will not die. Whenever they approach the altar to serve as priests [minister] and offer a sacrifice to the Lord by fire, they must wash their hands and their feet so they will not die. This is a rule [statute; ordinance; requirement] for Aaron and his descendants [<sup>L</sup>seed] from now on [<sup>L</sup>throughout their generations]."

Kretzmann's Commentary

### Verses 17-21

The Laver

And the Lord spake unto Moses, saying,

Thou shalt also make a laver of brass, of copper or one of its chief alloys, and his foot also of brass, to wash withal; and thou shalt put it between the Tabernacle of the Congregation and the altar, between the altar of burnt offerings in the court and the entrance to the Holy Place, and thou shalt put water therein. For this laver, or great wash-basin, the Israelitish women brought their metal mirrors, Exodus 38:8, glad to contribute what they could for this sacred purpose.

For Aaron and his sons shall wash their hands and their feet thereat;

when they go into the Tabernacle of the Congregation, before entering the Holy Place, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord;

so they shall wash their hands and their feet, that they die not; and it shall be a statute forever to them, even to him (Aaron) and to his seed throughout their generations. The description indicates that the basin was a reservoir for water rather than a basin in which the priests performed their ablutions. No priest was to touch holy things with unclean, defiled hands. All this symbolized the inward purification effected by the Lord, even as we Christians have a never-failing fountain which cleanses us from all sin and impurity, the blood of Jesus Christ, the Son of God.

Syndein/Thieme  
The Voice

The Eternal One instructed Moses *regarding the basin for ceremonial washing*.

**Eternal One:** Make a bronze basin for ceremonial washing and set it on a bronze stand. Place it between the congregation tent and the altar. Keep water in it *at all times*. When Aaron and his sons enter the congregation tent, or when they approach the altar to minister before Me by offering a sacrifice by fire, they must wash their feet and hands so that they will not die. It is important that they are to wash their hands and feet, so that they will not die. This directive stands forever for Aaron and his descendants, and they must observe it throughout all generations.

### Bible Translations with Many Footnotes:

The Complete Tanach

The Lord spoke to Moses, saying: "You shall make a washstand of copper and its base of copper for washing, and you shall place it between the Tent of Meeting and the altar, and you shall put water therein.

**a washstand:** Like a sort of large caldron, which has faucets allowing water to pour out through their openings.

**and its base:** Heb. וּנְכוֹ, as the Targum [Onkelos] renders: הִיטִיבֻ; a seat prepared for the washstand.

**for washing:** This refers back to the washstand.

**between... the altar:** [This refers to] the altar for burnt offerings, about which it is written that it was in front of the entrance of the Mishkan of the Tent of Meeting. The washstand was drawn away slightly [from the entrance] and stood opposite the space between the altar and the Mishkan, but it did not intervene at all [between them], because it is said: "And he placed the altar for burnt offerings at the entrance of the Mishkan of the Tent of Meeting" (Exod. 40:29), implying that the altar was in front of the Tent of Meeting, but the washstand was not in front of the Tent of Meeting. How is that so? It [the washstand] was drawn away slightly to the south. So it is taught in Zev. (59a).

*Aaron and his sons shall wash their hands and feet from it.*

**their hands and feet:** He [the kohen] would wash his hands and feet simultaneously. So we learned in Zev. (19b): How was the washing of the hands and the feet [performed]? [The kohen] would lay his right hand on his right foot and his left hand on his left foot and wash [in this manner].

*When they enter the Tent of Meeting, they shall wash with water so that they will not die; or when they approach the altar to serve, to make a fire offering rise up in smoke to the Lord,...*

**When they enter the Tent of Meeting:** to bring the incense up in smoke in the morning and in the afternoon, or to sprinkle some of the blood of the bull of the anointed Kohen [Gadol, who erred in his halachic decision and practiced according to that erroneous decision,] (Lev. 4:3-12) and the blood of the kids for [sin offerings for having engaged in] idolatry (Num. 15:22-26).

**so that they will not die:** This implies that if they do not wash, they will die. For in the Torah [there] are stated implications, and from the negative implication you [can] understand the positive.

**the altar:** [I.e.,] the outer [altar], in which no entry to the Tent of Meeting is involved, only [entry] into the courtyard.

*...they shall wash their hands and feet so that they will not die; this shall be for them a perpetual statute, for him and for his descendants, for their generations."*

**so that they will not die:** [This verse is written] to impose death upon one who serves on the altar when his hands and feet are not washed, for from the first death penalty (verse 20) we understand only [that death is imposed] upon one who enters the Temple.

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### *The Bronze Laver*

<sup>37</sup> The Lord spoke to Moses:<sup>38</sup> "You are also to make a large bronze<sup>39</sup> basin with a bronze stand<sup>40</sup> for washing. You are to put it between the tent of meeting and the altar and put water in it,<sup>41</sup> and Aaron and his sons must wash their hands and their feet from it.<sup>42</sup> When they enter<sup>43</sup> the tent of meeting, they must wash with<sup>44</sup> water so that they do not die.<sup>45</sup> Also, when they approach<sup>46</sup> the altar to minister by burning incense<sup>47</sup> as an offering made by fire<sup>48</sup> to the Lord, they must wash<sup>49</sup> their hands and their feet so that they do not die. And this<sup>50</sup> will be a perpetual ordinance for them and for their descendants<sup>51</sup> throughout their generations."<sup>52</sup>

<sup>37sn</sup> Another piece of furniture is now introduced, the laver, or washing basin. It was a round (the root means to be round) basin for holding water, but it had to be up on a pedestal or base to let water run out (through taps of some kind) for the priests to wash – they could not simply dip dirty hands into the basin. This was for the priests primarily to wash their hands

and feet before entering the tent. It stood in the courtyard between the altar and the tent. No dimensions are given. The passage can be divided into three sections: the instructions (17-18), the rules for washing (19-20), and the reminder that this is a perpetual statute.

<sup>38tn</sup> Heb “and Yahweh spoke to Moses, saying.”

<sup>39sn</sup> The metal for this object was obtained from the women from their mirrors (see Exod 38:8).

<sup>40tn</sup> Heb “and its stand bronze.”

<sup>41tn</sup> The form is the adverb “there” with the directive qamets-he ( הַ ).

<sup>42tn</sup> That is, from water from it.

<sup>43tn</sup> The form is an infinitive construct with the temporal preposition bet ( בְּ ), and a suffixed subjective genitive: “in their going in,” or, whenever they enter.

<sup>44tn</sup> “Water” is an adverbial accusative of means, and so is translated “with water.” Gesenius classifies this with verbs of “covering with something.” But he prefers to emend the text with a preposition (see GKC 369 §117.y, n. 1).

<sup>45tn</sup> The verb is a Qal imperfect with a nuance of final imperfect. The purpose/result clause here is indicated only with the conjunction: “and they do not die.” But clearly from the context this is the intended result of their washing – it is in order that they not die.

<sup>46tn</sup> Here, too, the infinitive is used in a temporal clause construction. The verb נָגַשׁ (nagash) is the common verb used for drawing near to the altar to make offerings – the official duties of the priest.

<sup>47tn</sup> The text uses two infinitives construct: “to minister to burn incense”; the first is the general term and expresses the purpose of the drawing near, and the second infinitive is epexegetical, explaining the first infinitive.

<sup>48tn</sup> The translation “as an offering made by fire” is a standard rendering of the one word in the text that appears to refer to “fire.” Milgrom and others contend that it simply means a “gift” (Leviticus 1-16, 161).

<sup>49tn</sup> Heb “and [then] they will wash.”

<sup>50tn</sup> The verb is “it will be.”

<sup>51tn</sup> Heb “for his seed.”

<sup>52tn</sup> Or “for generations to come”; it literally is “to their generations.”

<sup>sn</sup> The symbolic meaning of washing has been taught throughout the ages. This was a practical matter of cleaning hands and feet, but it was also symbolic of purification before Yahweh. It was an outward sign of inner spiritual cleansing, or forgiveness. Jesus washed the disciples feet (Jn 13) to show this same teaching; he asked the disciples if they knew what he had done (so it was more than washing feet). In this passage the theological points for the outline would be these: I. God provides the means of cleansing; II. Cleansing is a prerequisite for participating in the worship, and III. (Believers) priests must regularly appropriate God’s provision of cleansing.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and **"YHWH"** <sup>He is</sup> spoke to **"Mosheh"** <sup>Plucked out</sup> saying, and you will (make) a cauldron of copper, and his base of copper, it is (for) bathing, and you will (place) him between the tent of the appointed place and the altar, and you will (place) unto there the waters, and **"Aharon"** <sup>Light bringer</sup> and his sons will bathe from him, their hands and their feet, in their coming to the tent of the appointed place, they will bathe with water and they will not die, or in their drawing near to the altar to minister to burn incense, it is a fire offering (for) **"YHWH"** <sup>He is</sup>, and they will bathe their hands and their feet and they will not die, and she will exist (for) them as a custom of a distant time, (for) him and (for) his seed, (for) their generations,...

Charles Thomson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green’s Literal Translation .

Literal Standard Version And YHWH speaks to Moses, saying,

“And you have made a laver of bronze (and its base of bronze), for washing; and you have put it between the Tent of Meeting and the altar, and have put water [in] there, and Aaron and his sons have washed their hands and their feet from it; they wash [with] water in their going into the Tent of Meeting, and do not die; or in their drawing near to the altar to minister, to make incense [as] a fire-offering to YHWH, then they have washed their hands and their feet, and they do not die, and it has been a continuous statute to them, to him and to his seed, throughout their generations.”

Modern English Version  
Modern Literal Version  
Modern KJV  
New American Standard B.

Then the Lord spoke to Moses, saying, “You shall also make a basin of <sup>[y]</sup>bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it. Aaron and his sons shall wash their hands and their feet from it; when they enter the tent of meeting, they shall wash with water, so that they do not die; or when they approach the altar to minister, by offering up in smoke a fire *sacrifice* to the Lord. So they shall wash their hands and their feet, so that they do not die; and it shall be a permanent statute for them, for <sup>[z]</sup>Aaron and his <sup>[aa]</sup>descendants throughout their generations.”

<sup>[y]</sup> Exodus 30:18 Or *copper*

<sup>[z]</sup> Exodus 30:21 Lit *him*

<sup>[aa]</sup> Exodus 30:21 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 Jehovah speaks unto Moses, saying, “And you have made a laver of brass (and its base of brass), for washing; and you have put it between the tent of meeting and the altar, and have put water there; and Aaron and his sons have washed at it their hands and their feet, in their going in unto the tent of meeting they wash with water, and die not; or in their drawing near unto the altar to minister, to perfume a fire-offering to Jehovah, then they have washed their hands and their feet, and they die not, and it has been to them a statute age-during, to him and to his seed to their generations.”

### The gist of this passage:

God gives Moses a description of the Bronze Basin that he will oversee the construction of. This will be used for the priests to wash before offering up a sacrifice or before entering into the Tabernacle.

17-21

## Exodus 30:17

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



Exodus 30:17			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -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>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** Y<sup>e</sup>howah spoke to Moses, saying,...

Again, we have a session which seems to be set apart from the other sessions, but without any real explanation for it.

For 40 days and 40 nights, Moses will be up on Mount Sinai taking directions from God.

Exodus 30:17 Y<sup>e</sup>howah spoke to Moses, saying,... (Kukis mostly literal translation)

Throughout God's Word, God makes it clear that He is speaking. The Bible is either the most elaborate sham in human history or it is God's Word. Like Jesus Christ, there is no a middle ground. The Bible does not list a few options in life which the author's thought were praiseworthy; the Bible comes right out and makes claim to being God's Word. It is either making a true and actual claim or it is a lie perpetuated by its authors. However, one cannot pass off the Bible as simply a very good and religious book and not God's Word.

There is a very different quality between the Bible and other religious books. The Bible was written over a period of 1500 years (that is a conservative estimate; I believe that, in truth, the Bible began to be recorded with Adam. I believe that each generation memorized what his portion was and took it to the next generation. So, it is my thought that the Bible was recorded over a period of 3000–4000 years. Maybe there were only 40 authors; but I would suggest that about 10 different men were involved in the recording of the book of Genesis. Whether we are talking about 40 or 50 authors, it still comes down to, this was never the vision of a single individual or a group

of individuals with a specific set of goals (like getting religious power). This kind of thinking had to be much more grand than that.

The book of Mormon, for instance, was the work of a single man. I cannot recall if he put together the Doctrines and Covenants or not, but, at most, we are talking about two men who gained religious authority by their writings, Islam is the work of one man. Now Mohammed claims to stand upon Hebrew and Greek writings of Scripture, but Islam teaches a theology which is fundamentally opposed to Christianity (or even to Judaism). If you take Mohammed out of the picture, there is no Islam, just as like, if you took Joseph Smith out of the picture, there is no Mormonism. These men, although not really central to what they purport to teach, are central to the founding of the cult of Mormonism and the religion of Islam.

What is fascinating is, if you removed Jesus from the picture, there is no Christianity—but (1) Jesus Himself wrote nothing down and (2) He gained no temporal power by His life or by the doctrines which He taught (a majority of these doctrines come straight out of the Old Testament).

### Exodus 30:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i> ]	<i>a [large, but not very deep] pan; pot, sink, basin</i>	masculine singular construct	Strong's #3595 BDB #468
n <sup>e</sup> chôsheth (נְחֹשֶׁת) [pronounced <i>n<sup>e</sup>-KHOH-sheth</i> ]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638
w <sup>e</sup> (or v <sup>e</sup> ) (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
kên (כֵּן) [pronounced <i>kane</i> ]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun	Strong's #3653 BDB #487
The meanings for this noun are very difficult to pin down. It is translated <i>base</i> in 1Kings 7:29, 31; <i>foot, stand</i> in Exodus 30:18, 28 31:9 etc.; and <i>office, place</i> in Gen. 40:13 41:13.			
n <sup>e</sup> chôsheth (נְחֹשֶׁת) [pronounced <i>n<sup>e</sup>-KHOH-sheth</i> ]	<i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i>	masculine singular noun	Strong's #5178 BDB #638
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i> ]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	Qal infinitive construct	Strong's #7364 BDB #934

**Translation:** ...“You will make a washtub of copper with a copper base [to be used] for washing.

Moses is to over see the construction of the bronze laver; which may have been a copper sink or brass washtub.

**The Bronze Laver** (a graphic); from **Most Holy Place**; accessed August 26, 2019.

Quite frankly, this is kind of a weird page, as there are parallels between a living cell and the Tabernacle. I simply like this particular picture, which I don't think was original with the writer of this page. As I go down further, I see that this is an LDS (Mormon) page. So that there is no confusion, this is *not* an LDS document that you are now reading; and I do repudiate the Mormon church as apostate (although, no doubt, there may be some saved believers in the Mormon church).

I would assume that tanks of water were not completely out of the ordinary, although how exactly they were accessed and used is not completely clear to me. Did the priests here all dip their hands into the water and wash them? Was the water dipped out and use to wash their hands and feet over the ground? We see some various implements to be used with the water (including something which appears to be the size of a foot).



This may seem like an odd thing to obsess on, but I cannot imagine priests dipping their hands into the water to wash them. Some have suggested that there were spigots to let water out and they were used (not sure I recall anything like that suggested in the design); but perhaps the water was simply dipped out and used (there is also no mention, if I recall correctly, of a dipper or a bowl). The latter seems possible, with or without the mention of something to get the water out. That seems like something pretty minor to mention (and perhaps God did, and Moses left that information out).

If there were further instructions about the specifics of the sink, they are not given here.

### Exodus 30:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107

## Exodus 30:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ohel (אֹהֶל) [pronounced OH-heh]	tent, tabernacle, house, temporary dwelling	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh- GADE]	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	masculine singular noun	Strong's #4150 BDB #417
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּין) [pronounced bane]	in the midst of, between, among; when found twice, it means between	preposition	Strong's #996 BDB #107
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular noun with the definite article	Strong's #4196 BDB #258

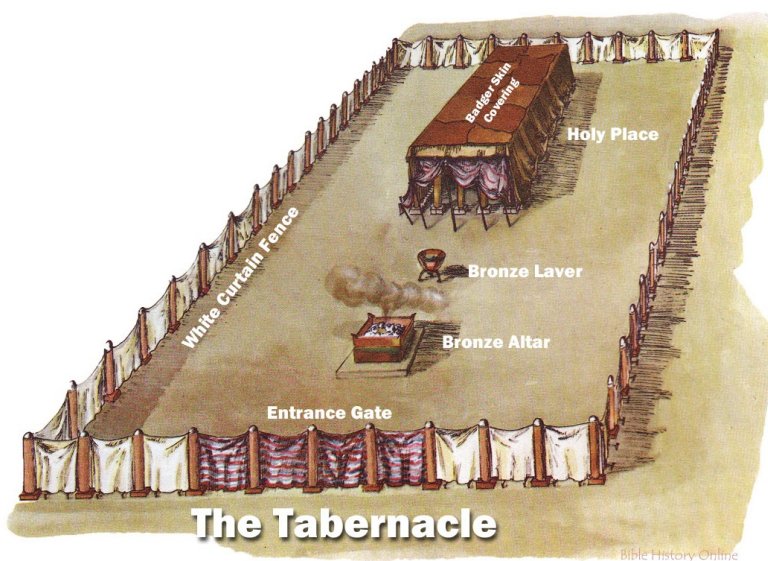
**Translation:** You will place it between the Tent of Meeting and the altar.

**The Location of the Bronze Laver** (a graphic); from [Bible History](#); accessed August 26, 2019.

Bible-History is a more reputable site; meaning, you can read and explore that site and not be led doctrinally astray.

To understand the general functions of what we see here—the altar is representative of Jesus dying for our sins (when an animal is offered up as a sin sacrifice, that is what is going on). The bronze laver (or copper sink) is all about washing one's hands and feet for service to God. That is, the priests could not offer service to God apart from them being temporally cleansed. This represents the **rebound** technique, where we name our sins to God and are temporally cleansed from all unrighteousness and made fit for service to God (1John 1:9 presents this from the standpoint of **fellowship** with God).

Before having any true fellowship with God, we must have believed in Jesus Christ and His sacrifice on the cross for our sins; and then we must be temporally cleansed for fellowship and production.





## Exodus 30:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
shâm (שָׁמָּה) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027
This simply means <i>there</i> ; hê acts almost like a demonstrative. Owens calls this a locational hê.			
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** You will put water there [in it].

Water must be placed into the laver so that the priests may use it to be cleansed.

Exodus 30:17–18 Y<sup>e</sup>howah spoke to Moses, saying, “You will make a washtub of copper with a copper base [to be used] for washing. You will place it between the Tent of Meeting and the altar. You will put water there [in it]. (Kukis mostly literal translation)

Even after salvation, man sins and we require a daily washing from sin (in many cases, a minute by minute washing from sin). Our Lord illustrated this in John 13, when He washed the disciples' feet. Peter confused the meaning of this ritual and desired for our Lord to wash him entirely. “He who has bathed needs only to wash his feet; but is completely clean; and you are clean.” (John 13:10a). This cleaning is more effective when accompanied by the washing of the Word (which removes scar tissue from our souls): That He might sanctify her [the church], having cleansed her by the washing of water with the Word; that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless (Eph. 5:26–27). This bronze basin was made from mirrors given from the women (Exodus 38:8).

Now would be a good time to take a look at the **Placement of the Furniture in the Tabernacle**. See the **Model of the Tabernacle** (which represents Jesus Christ and the cross) ([HTML](#)) ([PDF](#)) ([WPD](#)), which shows how the furniture was placed.

## Exodus 30:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i> ]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #7364 BDB #934
’Ahărôn (אֹהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (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 30:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי־יָמ) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577
'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
yâdôwth (יָדָיו) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3027 BDB #388
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
r <sup>e</sup> gâlîym (רַגְלָיו) [pronounced reh-gaw-LEEM]	<i>feet, legs; metaphorically steps, beats [of the feet], times</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7272 BDB #919

**Translation:** Aaron and his sons will wash their hands and their feet...

Aaron and his sons are not fit for service unless they are cleansed from unrighteousness. This is accomplished by rebound (naming their sins to God) and ceremonially by the washing of their hands and feet (which speaks of their service to God).

## Exodus 30:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<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 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 <sup>rd</sup> 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 [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

## Exodus 30:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...when they go to the Tent of Meeting.

Aaron and his sons must go right to the bronze laver in order to be cleansed for service to God.<sup>35</sup> They mostly bypass the altar because they have already believed in the Revealed God. However, when they go to the Tent of Meeting, their purpose is for service to God.

Exodus 30:19–20a **Aaron and his sons will wash their hands and their feet when they go to the Tent of Meeting.** (Kukis mostly literal translation)

Even those chosen by God to represent Himself are not completely devoid of sin; and must be cleansed regularly from sin.

## Exodus 30:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râchats (רָחַץ) [pronounced raw- BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #7364 BDB #934
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
w <sup>e</sup> (or v <sup>e</sup> ) (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' (אוֹל or אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #4191 BDB #559
'ôw (וָאוּ) [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

<sup>35</sup> Do you have this sudden urge right now to wash your hands?

## Exodus 30:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
When there are two things being considered, this word often implies that the second thing is the better choice.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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 (נָגַשׁ) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5066 BDB #620
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.			
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 <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

**Translation:** They will wash [there with] water so they will not die when coming near to the altar...

Aaron and his descendants must be fit for service. They are not to serve God in a state of uncleanness. It is possible that they might be subject to the sin unto death for mishandling the things of God when serving Him.

Those serving at the Tabernacle needed to be physically, spiritually and ceremonially clean. The physical cleansing occurs here, with the washing of their hands. The spiritual cleansing would have been the use of rebound (*Father, I have committed these sins...*). The ceremonial cleansing occurred with certain of the sacrifices which are offered.

## Exodus 30:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
shâraṯh (שָׂרַח) [pronounced shaw-RAHTH]	<i>to serve, to minister; to attend</i>	Piel infinitive construct	Strong's #8334 BDB #1058
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	Hiphil infinitive construct	Strong's #6999 BDB #882

## Exodus 30:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
This is said to be equivalent to Strong's #800, although a vowel point is different. One source says this word occurs 65 in the OT; another says none. These two same sources have #800 not occurring at all.			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...to minister [to the people] and to burn fire offerings to Y<sup>e</sup>howah.

The priests of God had many important responsibilities to God; and when they served God, they had to be ceremonially clean. Let's say that our period of time was somehow transposed back into the Age of Israel. Then, before I would begin typing, I would have to make certain that I have washed my hands. Today, I need to make certain that I have no unconfessed sins in my life before studying and writing commentary.

Exodus 30:20b-c They will wash [there with] water so they will not die when coming near to the altar to minister [to the people] and to burn fire offerings to Y<sup>e</sup>howah. (Kukis mostly literal translation)

All spiritual service must be performed while in fellowship. It is absolutely meaningless unless we are in fellowship. God was so concerned that we understood this, that the penalty for Aaron or his sons rendering spiritual service out of fellowship was death. When we sin and take ourselves out of fellowship, we estrange ourselves from God.

Quite interesting is the word for *offering* in the Septuagint. What we find here is the Greek word holokautômata (ὁλοκαυτώματα) [pronounced ha-la-kaw-TOE-maw-taw]; the vocabulary form is holokautôma (ὁλοκαύτωμα) [pronounced ha-la-KAW-toe-ma], from whence we get the word *holocaust*.

## Exodus 30:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
râchats (רָחַץ) [pronounced raw-BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #7364 BDB #934
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3027 BDB #388
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Exodus 30:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
רַגְלָיִם (רַגְלָיִם) [pronounced <i>reh-gaw-LEEM</i> ]	<i>feet, legs; metaphorically steps, beats [of the feet], times</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7272 BDB #919
וְ (or וֵ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
לֹא (לֹא or לֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
מוֹת (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 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #4191 BDB #559

**Translation:** [If] they have washed their hands and feet, then they will not die.

Twice, Aaron and his sons are warned to wash their hands and feet so that they do not die. In fact, *washing, wash* occurs 4x in this passage (vv. 18, 19, 20, 21); and twice they are warned about dying (vv. 20, 21). I do not fully understand how to distinguish between these two verses. Does God say this twice to really put it into their heads? Or is this something more to be found here that distinguishes between the two verses—something that I am not seeing? I believe that v. 20 is the actual warning; and v. 21 is all about this being that statute for them forever (or a summation of that statute).

The need for temporal cleansing cannot be overemphasized.

*Precept Austin: The washing typifies daily cleansing of confession for all believer-priests who seek to be used in the service of the LORD. John writes "If (CONDITIONAL CLAUSE) we confess (present tense = continually, implies that we continually have sins that need to be confessed!) our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1Jn 1:9+). The condition is confession. The promise is cleansing. Why do we (I) so often fail to exercise this great privilege? <sup>36</sup>*

Apart from temporal cleansing, there is no spiritual life. There is no fellowship with God (1John 1:9 John 13:3–10), there is no prayer (Psalm 4:3 66:18 Prov. 15:29 Isa. 1:15 59:2); there is no priestly function (Exodus 30:19–21). What the priests were to do was symbolic—the washing of their hands and feet. But this represents coming to God cleansed. This means, the person must believe in the Revealed God (Old Testament) or in Jesus Christ (New Testament); and whatever sins he has committed, must be confessed. Otherwise, whatever you do is not spiritual function. It is just you doing stuff.

## Exodus 30:21b

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

<sup>36</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.



## Exodus 30:21b

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 <sup>rd</sup> person masculine singular, Qal imperfect	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).			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349
ʿôwlâm (עוֹלָם) [pronounced ô-LAWM]	<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 l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
zera' (זֶרַע) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2233 BDB #282
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִיִּם) [pronounced dohr-EEM]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1755 BDB #189

This is variously translated, *throughout their generations [or, genealogy (ies)], to [for] their generations, throughout all future generations; forever*.

**Translation:** [The use of this washtub] will be a statute forever for Aaron [lit., *him*], and to his descendants, throughout their generations.”

The statute forever is the construction and use of this copper sink (or brazen basin) by the priests. The concept of rebound (confession of sin) must be taught from the beginning.

Exodus 30:21 [If] they have washed their hands and feet, then they will not die. [The use of this washtub] will be a statute forever for Aaron [lit., *him*], and to his descendants, throughout their generations.” (Kukis mostly literal translation)

Even unto today, we are to perform all of our spiritual service in fellowship. If we say that we have fellowship with Him and walk in the darkness, we lie and do not practice the truth; but if we walk in the light as He Himself is in the light, we have fellowship with one another and the blood of Jesus His Son cleanses us from all sin (1John 1:6–7).

Precept Austin makes this observation: *There are no specific instructions about how the washing was to be done (were they to put their hands and feet in the water, were they to ladle the water onto their hands and feet, etc). How were they to dry? The text does not say.*<sup>37</sup>

For the reader of these words, 3500 years ago, they had a specific way which they washed their hands, if there was a basin before them. It was second nature to them. If you told one of your kids, “Go wash your hands”: they would not come back on you and ask, “How?” You have already taught them how to do this.

So, whether there was a ladle or bowl which was used, or a faucet set up—or even if the priests simply dunked their hands into the basin before them—they simply did as they have learned from a young age. We obviously do not know how they were taught to wash their hands using a basin of water; however, we understand the theory and application behind this, and that is all that we need to know.

I say this so that you understand why this information is not found in Exodus. There was no need for it.

David Thompson - The priests needed to wash their hands and feet before they entered into the tent or else they would die. Ex 30:19-21 God will not accept any attempt to worship Him if a priest is dirty. A priest needs to be clean. The value of this wash basin is that it says God wants His ministers pure and not dirty. If anyone tries to minister for God who is not washed from the dirt and filth of this world, God will not accept it and the person is in jeopardy of being judged by God. In fact, one who tries to minister for God without being clean is in danger of the death penalty...The application to us is obvious. If we want a vibrant relationship with God, we must be clean. What this means is that there needs to have been a confession that is made to God to be clean. (1Jn 1:9+)<sup>38</sup>

**Wash Basin in front of Tabernacle** (picture of a mockup); from [Seeking Jesus](#); accessed January 25, 2021.

Exodus 30:17–21 Y<sup>e</sup>howah spoke to Moses, saying, “You will make a washtub of copper with a copper base [to be used] for washing. You will place it between the Tent of Meeting and the altar. You will put water there [in it]. Aaron and his sons will wash their hands and their feet when they go to the Tent



<sup>37</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>38</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

of Meeting. They will wash [there with] water so they will not die when coming near to the altar to minister [to the people] and to burn fire offerings to Y<sup>e</sup>howah. [If] they have washed their hands and feet, then they will not die. [The use of this washtub] will be a statute forever for Aaron [lit., *him*], and to his descendants, throughout their generations.” (Kukis mostly literal translation)

Exodus 30:17–21 Again, Jehovah spoke to Moses, saying, “You will construct a copper washtub with a copper base to be used to cleanse the priests. You will put water in it and set it between the altar and the Tent of Meeting. Aaron and his sons will wash their hands and feet in the washtub prior to ministering at the Tent of meeting. The priests are to be ceremonially cleansed by the water before ministering or offering up animal sacrifices, or they will die the sin unto death. This statute will stand throughout all generations for Aaron and all of his descendants.” (Kukis paraphrase)

See the **Priesthoods of God and of Man** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Chapter Outline

Charts, Graphics and Short Doctrines

Instructions for the Mixing and Use of the Sacred Incense Oil

*compare Exodus 37:29*

And so spoke Y <sup>e</sup> howah unto Moses, to say, “And you take to yourself spices choice: a myrrh of flowing five of hundreds; and cinnamon of spice—half him—fifty and two hundred; and a calamus of spice fifty and two hundred; and cassia five hundreds in a shekel of the sanctuary; and oil of an olive tree a hin. And you have made him an oil of anointing of holiness, a spice of an ointment mixture a work of an apothecary. An oil of anointing of holiness he is.	Exodus 30:22–25	Y <sup>e</sup> howah then spoke to Moses, saying, “You [specifically] take to yourself a choice spice [compound]: liquid myrrh (500 <i>shekels</i> ), a [sweet] cinnamon spice—half [as much] (250 <i>shekels</i> ), a [stalk] of calamus spice (250 <i>shekels</i> ), cassia [bark] (500 sanctuary shekels), [all mixed into] a hin of olive oil. This is the sacred oil of anointing that you will make—a spicy mixture, the work of a perfumer. [This] will be your holy oil of anointing.
Jehovah said to Moses, “You will collect for yourself a choice spice compound, made up of the following: liquid myrrh, sweet cinnamon spice, a stalk of calamus spice, cassia bark, all mixed into 5 quarts of olive oil. This is the sacred oil of anointing that you will have a professional perfumer make. You will use it yourself as a sacred oil to be used for anointing.		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so spoke Y <sup>e</sup> howah unto Moses, to say, “And you take to yourself spices choice: a myrrh of flowing five of hundreds; and cinnamon of spice—half him—fifty and two hundred; and a calamus of spice fifty and two hundred; and cassia five hundreds in a shekel of the sanctuary; and oil of an olive tree a hin. And you have made him an oil of anointing of holiness, a spice of an ointment mixture a work of an apothecary. An oil of anointing of holiness he is.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord spake with Mosheh, saying, Take thou also to thee choice (first or principal) aromatics: pure myrrh, five hundred (shekels' weight); and sweet cinnamon, one half (as much), two hundred and fifty (shekels') weight; of sweet

calamus, two hundred and fifty (shekels') weight; and cassia, five hundred (shekels') weight, of the shekels of the sanctuary; and olive oil, a hin full; and make it a holy anointing oil, most fragrant, the work of the perfumer; it shall be the holy oil for anointing.

Targum (Pseudo-Jonathan)	And the Lord spake to Mosheh, saying, And thou also take to thee the first aromatics, choice myrrh, in weight five hundred minas, and sweet cinnamon of half the weight, two hundred and fifty minas, and sweet calamus in weight two hundred and fifty minas and cassia in weight five hundred minas of shekels, in the shekel of the sanctuary, and olive oil a vase full, in weight twelve logas, a loga for each tribe of the twelve tribes. [JERUSALEM. And thou take to thee the chief goodly spices, choice myrrh, in weight five hundred minas of shekels.] And thou shalt make of it a holy anointing oil, perfumed with perfume, the work of the perfumer, of compounded perfumes : a holy anointing oil shall it be.
Douay-Rheims 1899 (Amer.) Revised Douay-Rheims	And the Lord spoke to Moses, Saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much, that is, two hundred and fifty sicles, of calamus in like manner two hundred and fifty. And of cassia five hundred sicles by the weight of the sanctuary, of oil of olives the measure hin: And you shall make the holy oil of unction, an ointment compounded after the art of the perfumer,...
Aramaic ESV of Peshitta	Moreover Mar-Yah spoke to Mosha, saying, "Also take fine spices: of liquid myrrh, five hundred shekels; and of fragrant cinnamon half as much, even two hundred and fifty; and of fragrant cane, two hundred and fifty; and of cassia five hundred, after the shekel of the sanctuary; and a hin of olive oil. You shall make it a holy anointing oil, a perfume compounded after the art of the perfumer: it shall be a holy anointing oil.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . Moreover the LORD spoke to Moses, saying, Take the choicest spices, of pure myrrh five hundred shekels and of sweet cinnamon half so much, that is, two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, by the weight of the sanctuary, and of olive oil a hin: And you shall make it an oil of holy ointment, an ointment compounded after the art of the perfumer; it shall be a holy anointing oil.
Samaritan Pentateuch	Moreover the LORD spake unto Moses, saying Take thou also unto thee principal spices, of pure myrrh five hundred [shekels], and of sweet cinnamon half so much, [even] two hundred and fifty [shekels], and of sweet calamus two hundred and fifty [shekels] And of cassia five hundred [shekels], after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Also take for yourself sweet herbs, the flower of choice myrrh five hundred shekels, and the half of this two hundred and fifty shekels of sweet-smelling cinnamon, and two hundred and fifty shekels of sweet-smelling calamus, and of cassia five hundred shekels of the sanctuary, and a hin of olive oil. And you shall make it a holy anointing oil, a perfumed ointment tempered by the art of the perfumer: it shall be a holy anointing oil.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English  
Easy English

.

**Special oil to make things holy**  
Then the Lord said to Moses, 'Mix together these good spices:  
6 kilos of liquid myrrh.  
3 kilos of sweet cinnamon.  
3 kilos of sweet cane.  
6 kilos of cassia.  
4 litres of olive oil.  
Make these into a holy oil, the special oil that makes things holy. It will be the work of a wise chemist.

**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.

**spice**  
Seeds or powder that comes from plants. Spice has sweet or strong smells and flavours. People add spice to food to give more flavour to it. They also use it to make things smell pleasant.

**liquid myrrh**  
powder with a sweet smell, mixed with oil.

**cinnamon**  
a powder with a sweet taste.

**cane**  
a long stick that comes from a plant.

**wise**  
A wise person has learned to know what is good and right.

Easy-to-Read Version—2001  
Easy-to-Read Version—2006

.

Then the LORD said to Moses,  
"Find the finest spices. Get 12 pounds of liquid myrrh, half that amount (that is, 6 pounds) of sweet-smelling cinnamon, and 12 pounds of sweet-smelling cane, and 12 pounds of cassia. Use the official measure to measure all these things. Also get 1 gallon of olive oil.  
"Mix all these things to make a special sweet-smelling anointing oil.

God's Word™  
Good News Bible (TEV)

.

The LORD said to Moses, "Take the finest spices---12 pounds of liquid myrrh, 6 pounds of sweet-smelling cinnamon, 6 pounds of sweet-smelling cane, and 12 pounds of cassia (all weighed according to the official standard). Add one gallon of olive oil, and make a sacred anointing oil, mixed like perfume.

The Message

**Holy Anointing Oil**  
GOD spoke to Moses: "Take the best spices: twelve and a half pounds of liquid myrrh; half that much, six and a quarter pounds, of fragrant cinnamon; six and a quarter pounds of fragrant cane; twelve and a half pounds of cassia—using the standard Sanctuary weight for all of them—and a gallon of olive oil. Make these into a holy anointing oil, a perfumer's skillful blend.

Names of God Bible  
NIRV

.

**Anointing Oil**  
Then the Lord said to Moses, "Get some fine spices. Get 12 pounds eight ounces of liquid myrrh. Get six pounds four ounces of sweet-smelling cinnamon and the same amount of sweet-smelling calamus. Also get 12 pounds eight ounces of cassia. All the spices must be weighed out in keeping with the standard weights that are used in the sacred tent. And get a gallon of olive oil. Have a person who makes perfume mix everything into a sacred anointing oil. It will smell sweet.

New Simplified Bible



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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The LORD said to Moses: Mix a gallon of olive oil with the following costly spices: twelve pounds of myrrh, six pounds of cinnamon, six pounds of cane, and twelve pounds of cassia. Measure these according to the official standards. Then use this sacred mixture for dedicating the tent and chest, the table with its equipment, the lampstand with its equipment, the incense altar with all its utensils, the altar for sacrifices, and the large bowl with its stand. Vv. 26–28 are included for context.
The Living Bible	Then the Lord told Moses to collect the choicest of spices—eighteen pounds of pure myrrh; half as much of cinnamon and of sweet cane; the same amount of cassia as of myrrh; and 1½ gallons of olive oil. The Lord instructed skilled perfume makers to compound all this into a holy anointing oil.
New Berkeley Version	.
New Life Version	<b>The Holy Oil for Pouring</b> The Lord said to Moses, “Take the best spices: a heavy weight of flowing myrrh, half that weight of sweet-smelling cinnamon and of sweet-smelling cane, and a heavy weight of cassia, the weight decided upon by the holy place, and a large jar of olive oil. Mix these to make a holy oil for holy use, mixed like perfume made by an able workman. It will be a holy oil for holy use.
New Living Translation	<b>The Anointing Oil</b> Then the Lord said to Moses, “Collect choice spices—12 1/2 pounds of pure myrrh, 6 1/4 pounds of fragrant cinnamon, 6 1/4 pounds of fragrant calamus, <sup>[h]</sup> and 12 1/2 pounds of cassia <sup>[i]</sup> —as measured by the weight of the sanctuary shekel. Also get one gallon of olive oil. <sup>[j]</sup> Like a skilled incense maker, blend these ingredients to make a holy anointing oil. <sup>[h]</sup> 30:23 Hebrew 500 [shekels] [5.7 kilograms] of pure myrrh, 250 [shekels] [2.9 kilograms] of fragrant cinnamon, 250 [shekels] of fragrant calamus. <sup>[i]</sup> 30:24a Hebrew 500 [shekels] [5.7 kilograms] of cassia. <sup>[j]</sup> 30:24b Hebrew 1 hin [3.8 liters] of olive oil.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

**Partially literal and partially paraphrased translations:**

American English Bible	Then the Lord told Moses: ‘You must also gather these sweet-smelling items for the Holy Place: sixteen pounds of choice myrrh flowers, eight pounds of sweet-smelling cinnamon, eight pounds of sweet-smelling calamus, sixteen pounds of cassia, and a gallon of olive oil. This must then be professionally formulated to make a perfumed holy anointing oil that is to be used for sacred purposes.
Beck’s American Translation	.
Common English Bible	<b>Instructions for oil and incense</b> The Lord spoke to Moses: Now take for yourself high-quality spices: five hundred weight of solid myrrh; half as much of sweet-smelling cinnamon, that is, two hundred fifty; two hundred fifty weight of sweet-smelling cane; five hundred of cassia—measured by the sanctuary shekel—and a hin[a] of olive oil. Prepare a holy anointing oil, blending them like a skilled perfume maker to produce the holy anointing oil.
New Advent (Knox) Bible	This, too, was the Lord’s word to Moses: Provide thyself with spices, a stone of the best and choicest[2] myrrh, and half a stone of cinnamon, and half a stone of scented cane, a stone, too, of cassia, all reckoned by sanctuary weights; and with

these, three quarts of olive oil. And so make the holy oil to be used for anointing, an ointment mixed with all the perfumer's art.

[2] The word used in the Hebrew text seems to mean 'liquid', although the reckoning is made by weight. The figures here only correspond roughly with those in the original, which are besides uncertain; some think that the weight was twice that here indicated.

Translation for Translators

### Instructions for the oil for anointing

Yahweh also said to Moses/me, " *Tell the people to collect some of the finest spices— 12 pounds/6 kg. of liquid myrrh/sweet-smelling sap named myrrh , 6 pounds/3 kg. of sweet-smelling cinnamon, 6 pounds/3 kg. of a sweet-smelling cane/reed, and 12 pounds/6 kg. of cassia/a sweet-smelling bark named cassia*. Be sure that they use the official standard when they weigh these things. Tell an expert perfumer to mix these with one gallon/four liters of olive oil to make sacred oil for anointing.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Ferrar-Fenton Bible

### Composition of the Oil of Consecration.

Again the **EVER-LIVING** spoke to Moses, saying; "Now take to you perfumes; of heads of flowering myrrh five hundred, of sweet cinnamon one hundred and twenty-five; and of sweet cane one hundred and twenty-five: of sweet cassia five hundred shekels weighed by the sacred shekel, and a hin of olive oil, and make from them the holy consecrating oil; a compound of compounds.

God's Truth (Tyndale)

And the Lord spoke unto Moses saying: take principal spices: of pure myrrh five hundred sickles, of sweet cinnamon half so much, two hundred and fifty sickles: of sweet calamite, two hundred and fifty. Of cassia, two hundred and fifty after the holy sickle, and of oil olive an hin. And make of them holy anointing oil even an oil compound after the craft of the apothecary.

HCSB

International Standard V

### *The Anointing Oil*

The Lord told Moses,

"You are to take for yourself the finest spices: 500 shekels [The Heb. lacks shekels; Five hundred shekels is about 12 ½ pounds or six kilograms] of liquid myrrh, half as much fragrant cinnamon (250 shekels), 250 shekels of fragrant reeds, 500 shekels of cassia—all according to the shekel of the sanctuary—and a gallon [Lit. hin; a hin was about one gallon.] of olive oil. You are to make them into a holy anointing oil, a perfume mixture made by a perfumer. It is to be a holy anointing oil.

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

### *Instructions for Making Anointing Oil and Incense*

And Yahweh spoke to Moses, saying, "And take for yourself top quality balsam oils, five hundred *shekels of* flowing myrrh, *half as much* —two hundred and fifty *shekels of* fragrant cinnamon, and two hundred and fifty *shekels of* fragrant reed, and five hundred *shekels of* cassia, according to the sanctuary shekel, and a hin of olive oil. And you will make it *into* holy anointing oil, a spice blend of a fragrant ointment *the* work of a perfumer; it will be holy anointing oil..

NIV, ©2011

Peter Pett's translation

Unfolding Bible Literal Text

Then Yahweh spoke to Moses, saying, "Take these fine spices: five hundred shekels of flowing myrrh, 250 shekels of sweet-smelling cinnamon, 250 shekels of sweet-smelling cane, five hundred shekels of cassia, measured by the weight of the shekel of the sanctuary, and one hin of olive oil. You must make holy anointing oil

Unlocked Literal Bible  
Urim-Thummim Version  
Wikipedia Bible Project

with these ingredients, the work of a perfumer. It will be a holy anointing oil, reserved for me.

.  
.  
And Yahweh spoke to Moses, saying:

And you, take for you top scents, liquid myrrh five hundred, and cinnamon scent half of it, two hundred and fifty, and calamus scent two hundred and fifty. And cassia, five hundred times the holy weight. And a hin of olive oil. And you made it into the oil of the holy ointment--- a mixed potion, the work of a potion-maker, the oil of the holy ointment will be.

### Catholic Bibles (those having the imprimatur):

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

The LORD said to Moses, "Take the finest spices: five hundred shekels of free-flowing myrrh; half that amount, that is, two hundred and fifty shekels, of fragrant cinnamon; two hundred and fifty shekels of fragrant cane; five hundred shekels of cassia—all according to the standard of the sanctuary shekel; together with a hin of olive oil; and blend them into sacred anointing oil, perfumed ointment expertly prepared.

New American Bible (2011) **The Anointing Oil.**

The LORD told Moses: Take the finest spices: five hundred shekels of free-flowing myrrh; half that amount, that is, two hundred and fifty shekels, of fragrant cinnamon; two hundred and fifty shekels of fragrant cane; five hundred shekels of cassia—all according to the standard of the sanctuary shekel; together with a hin of olive oil; and blend them into sacred anointing oil,<sup>i</sup> perfumed ointment expertly prepared.<sup>j</sup> a portion of v. 25 is placed with the next passage for context.

i. [30:25] Ex 37:29.

j. [30:25–29] Ex 40:9–11; Lv 8:10; Nm 7:1.

New English Bible–1970

#### ***The chrism oil.***

The LORD spoke to Moses and said: You yourself shall take spices as follows: five hundred shekels of sticks of myrrh, half that amount (two hundred and fifty shekels) of fragrant cinnamon, two hundred and fifty shekels of aromatic cane, five hundred shekels of cassia by the sacred standard, and a hin of olive oil. From these prepare sacred anointing oil, a perfume compounded by the perfumer's art. This shall be the sacred anointing oil.

New Jerusalem Bible

Yahweh spoke further to Moses and said, 'Take the finest spices: five hundred shekels of fresh myrrh, half as much (two hundred and fifty shekels) of fragrant cinnamon, two hundred and fifty shekels of scented reed, five hundred shekels (reckoning by the sanctuary shekel) of cassia, and one hin of olive oil. You will make this into a holy anointing oil, such a blend as the perfumer might make; this will be a holy anointing oil.

New RSV .  
Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI said to Moshe, "Take the best spices — 500 *shekels* of myrrh [12 1/2 pounds], half this amount (250 *shekels*) of aromatic cinnamon [6 1/4 pounds], 250 *shekels* of aromatic cane, 500 *shekels* of cassia (use the sanctuary standard), and one gallon of olive oil — and make them into a holy anointing oil; blend it and perfume it as would an expert perfume-maker; it will be a holy anointing oil.

exeGesés companion Bible **FORMULA FOR THE ANOINTING OIL**

Hebraic Roots Bible  
Israeli Authorized Version  
Kaplan Translation

And Yah Veh words to Mosheh, saying,  
Exo 30:23 And you, take to yourself head spices:  
of clear myrrh five hundred  
and of cinnamon spice half as much  
- two hundred and fifty;  
and of spice stems, two hundred and fifty;  
Exo 30:24 and of cassia five hundred  
after the shekel of the hallowed refuge;  
and of olive oil a hin:  
Exo 30:25 and work an oil of holy ointment,  
a perfume of ointments  
after the work of the perfumer:  
it becomes a holy anointing oil:...

### *The Anointing Oil*

God spoke to Moses, saying:

You must take the finest fragrances, 500 [shekels] of distilled myrrh, [two] half portions, each consisting of 250 [shekels] of fragrant cinnamon and 250 [shekels] of fragrant cane,  
and 500 shekels of cassia, all measured by the sanctuary standard, along with a gallon of olive oil.

Make it into sacred anointing oil. It shall be a blended compound, as made by a skilled perfumer, [made especially for] the sacred anointing oil.

### **500 shekels**

Around 25 pounds.

### **distilled**

(Septuagint). Deror in Hebrew. Or, 'free of impurities' (Ibn Janach; Radak, Sherashim); or 'wild' (Ramban; Bachya). On the basis of Semitic cognates, some suggest 'flowing' or 'congealed into pearls.'

### **myrrh**

(Raavad, Kley HaMikdash 1:3; Ramban; Bachya; Septuagint). Mor in Hebrew. Myrrh is a gum resin produced by trees and shrubs of the family Burseracea, most notably Commiphora myrrha, Commiphora abyssinica, and Commiphora schimperi. The resin is obtained from Arabia and adjacent Africa, and is taken from the small, prickly gray-barked trees. Pearls of myrrh are brown, red or yellow, with an oily texture, becoming hard and brittle with age. It has a pleasing fragrance, very much like balsam, and a lasting, bitter, aromatic taste, hence the name mor, which signifies bitterness.

According to many authorities, however, the mur here is not myrrh but musk (Saadia; Yad, Kley HaMikdash 1:3; Abarbanel; cf. Radak, Sherashim; Ibn Janach). This is an extract taken from the musk deer (*Moschus moschiferus*) which lives in Nepal and Tibet (see Ibn Ezra).

### **two half portions**

(Rashi, Kerithoth 5a; Bachya; Ralbag; cf. Yad, Kley HaMikdash 1:2). According to Josephus, however, it would be translated, 'a half portion...' (Antiquities 3:8:3).

### **fragrant cinnamon**

(Rashi; Septuagint; Abarbanel, Canela in Spanish; Ibn Janach; Ramban on Kerithoth 1:1, but see Ramban on Exodus 30:34). Kinman in Hebrew. This is the dried bark of the cinnamon tree, *Cinnamomum zeylanicum*, a species of laurel cultivated mainly in Ceylon (cf. Yad, Kley HaMikdash 1:3; cf. Theophrastus, Plants 9:7; Herodotus 3:111).

According to others, however, the kinman of the Bible is aloeswood or lignum aloes (Radak, Sherashim; cf. Saadia; see Ramban on Exodus 30:34). This is the resinous hartwood, *Aquilaria agallocha* of the family Thymalaeaceae, which grows in the East Indies and tropical Southeast Asia, and is still used for incense and perfumes.

According to other ancient sources, the 'cinnamon' of antiquity was not the Ceylonese product, but an herb coming from Arabia (Theophrastus, History of Plants 9:4; Strabo 16:778; Diodorus Sicculus 2:49, 3:46) or Ethiopia (Pliny 12:42). Some identify it with 'Mecca Straw' (paja de Mecca in old Spanish; Ramban; Abarbanel), which was used as fodder for camels (Shir HaShirim Rabbah on Exodus 4:4). There are also indications that the 'cinnamon' of antiquity grew in the Holy Land (Yerushalmi, Peah 7:4; Bereshith Rabbah 65:17; see Kaftor Va Pherach 10, 31a).

### **fragrant cane**

Keneh bosem in Hebrew. Ancient sources identify this with the sweet calmus (Septuagint; Ramban on Kerithoth 1:1; Saadia; Ibn Janach). This is the sweetflag or flag-root, *Acoras calamus* which grows in Europe. It appears that a similar species grew in the Holy Land, in the Hula region in ancient times (Theophrastus, History of Plants 9:7). Other sources apparently indicate that it was the Indian plant, *Cympopogan martini*, which has the form of red straw (Yad, Kley HaMikdash 1:3). On the basis of cognate pronunciation and Septuagint readings, some identify Keneh bosem with the English and Greek cannabis, the hemp plant.

There are, however, some authorities who identify the 'sweet cane' with cinnamon bark (Radak, Sherashim). Some say that kinman is the wood, and keneh bosem is the bark (Abarbanel).

### **cassia**

(Radak, Sherashim; Peshita; Vulgate). Kidah in Hebrew; ketzia in Aramaic (Targum; Ramban on Kelayim 1:8). Cassia is the common name for the bark of the tree *Cinnamomum cassia* or *Cassia lignea* belonging to the laurel family, which grows in China. (Pachad Yitzchak, s.v. Ketoreth; cf. Pliny 12:43; Theophrastus, History of Plants 9:7; Diodorus Siculus 3:46; Herodotus 3:110). There are some, however, who identify the 'cassia' of the ancients, and hence kidah here, with costus, known as kosh't in the Talmud (Yad, Kley HaMikdash 1:3; Saadia; Ibn Janach; cf. Rashi). Costus is the root of the annual herb, *Sausurea lappa*, which grows on the mountain slopes of Kashmir, and is used for incense and perfume.

The Septuagint translates kidah here as iris, possibly *Castus speciosus*. Others suggest that it is kitto or mosylon, a plant very much like cassia, coming from Meuzel on the African coast (cf. Dioscorides, De Materia Medica 1:13).

### **gallon**

Hin in Hebrew. Actually 0.97 gallon, or 3.6 liter.

### **blended compound**

The anointing oil was made by soaking the aromatic substances in water until the essential essences are extracted. The oil is then placed over the water, and the water slowly cooked away, allowing the essences to mix with the oil (Yad, Kley HaMikdash 1:2; from Kerithoth 5a). According to another opinion, the oil was cooked with the aromatic herbs, and then filtered out (Ibid.).



Tree of Life Version      “And you shall make from these a set-apart anointing oil, a compound, blended, the work of a perfumer. It is a set-apart anointing oil.  
Moreover Adonai spoke to Moses saying, “Now take for yourself the best spices: 500 shekels of flowing myrrh, half as much sweet cinnamon (250), also 250 shekels of sweet calamus, 500 of cassia, after the Sanctuary shekel, plus a hin of olive oil. You are to make holy anointing oil from it, a fragrant mixture, blended as the work of a perfumer. It will be holy anointing oil.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible      · AND JESUS SPOKE TO MOSES, SAYING,  
“DO YOU ALSO TAKE SWEET HERBS, THE FLOWER OF CHOICE MYRRH FIVE HUNDRED SHEKELS, AND THE HALF OF THIS TWO HUNDRED AND FIFTY SHEKELS OF SWEET-SMELLING CINNAMON, AND TWO HUNDRED AND FIFTY SHEKELS OF SWEET-SMELLING CALAMUS,  
AND OF CASSIA FIVE HUNDRED SHEKELS OF THE SANCTUARY, AND A HIN OF OLIVE OIL. †(Hin=around 5-6 quarts.)  
AND YOU SHALL MAKE IT A HOLY ANOINTING OIL, A PERFUMED OINTMENT TEMPERED BY THE SKILL OF THE PERFUMER: IT SHALL BE A HOLY ANOINTING OIL.

Awful Scroll Bible      Jehovah was to speak to Moses, to the intent: You was to take the choicest of spices: of flowing myrrh, five hundred, and of the spice of cinnamon, half and half, two hundred and fifty shekels, and of the spice of calamus, two hundred and fifty, and of cassia, five hundred, by the shekel of the set apart place, and of the oil of olives, a hin. You is to have made it an oil of set apart anointing, a compound of perfumes, the work of he being a perfumer; even a set apart anointing oil.

Charles Thomson OT  
Concordant Literal Version      ·  
Yahweh spoke to Moses, saying.  
As for you, take to yourself the principal aromatics, of free flowing myrrh five hundred shekels worth and of aromatic cinnamon half of it, two hundred fifty, and of aromatic reed two hundred fifty,  
and of cassia five hundred by the shekel of the holy place, and of olive oil a hin;"  
and you will make of it a holy anointing oil, a compounded ointment, the handiwork of a compounder. A holy anointing oil shall it be.

Darby Translation  
exeGeses companion Bible      ·  
Orthodox Jewish Bible      Moreover Hashem spoke unto Moshe, saying,  
Take thou also unto thee choice spices, of pure myrrh five hundred shekel-weights, and of fragrant cinnamon half so much, even two hundred and fifty, and of fragrant cane spice two hundred and fifty,  
And of cassia five hundred shekel-weights, after the shekel of HaKodesh, and of shemen zayit (oil olive) a hin:  
And thou shalt make it a shemen mishchah kodesh, an ointment of blended compound, the art of the perfumer; it shall be a shemen mishchah kodesh.

Rotherham's *Emphasized B.*      Then spake Yahweh unto Moses, saying—  
||Thou|| therefore, take to thee—principal spices,—||self-flowing myrrh|| five hundred, and ||fragrant cinnamon|| half as much, two hundred and fifty, and ||fragrant cane|| two hundred and fifty; and ||cassia|| five hundred, by the shekel of the sanctuary,—and ||oil olive|| a hin. And thou shalt make it an oil for holy anointing, a compounded perfume, the work of a perfumer,—<an oil for holy anointing> shall it be.

Third Millennium Bible      ·

### Expanded/Embellished Bibles:

The Amplified Bible  
The Expanded Bible

Kretzmann's Commentary

Syndein/Thieme  
The Voice

### Oil for Anointing

Then the Lord said to Moses, "Take the finest spices: twelve pounds [<sup>L</sup>five hundred (shekels)] of liquid myrrh, half that amount (that is, six pounds [<sup>L</sup>two hundred and fifty]) of sweet-smelling cinnamon, six pounds [<sup>L</sup>two hundred and fifty] of sweet-smelling cane, and twelve pounds [<sup>L</sup>five hundred] of cassia. Weigh all these by the Holy Place measure [<sup>L</sup>shekel]. Also take four quarts [<sup>L</sup>a hin] of olive oil, and mix [blend; <sup>L</sup>make] all these things like a perfume to make a holy olive oil. This special oil must be put on people and things to make them ready for service to God [<sup>L</sup>It is a holy anointing oil].

### Verses 22-33

The Oil of Ointment

Moreover, the Lord spake unto Moses, saying,

Take thou also unto thee principal spices, of pure myrrh five hundred shekels (about fifteen pounds), and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the Sanctuary, the standard of weight among the children of Israel at that time, and of oil olive an hin, a little more than a gallon;

and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary, the man skilled in the preparing of spices and ointments. It shall be an holy anointing oil. The myrrh gum as it is found in the Arabian desert was to be mixed with costly, sweet-smelling spices, some of the finest products of the land; for this holy anointing oil was to excel in richness. "It might be said of the myrrh that it denotes that fine, higher kind of pain which enables one to overcome natural pain; cinnamon denotes the warmest feeling of light and life; the bitterness of calamus might also be noticed; but the significance of the cassia is difficult to determine. " (Lange. )

The Eternal One instructed Moses *regarding the anointing oil*.

**Eternal One:** Collect the best spices: twelve and a half pounds of liquid myrrh, six pounds of fragrant cinnamon, six pounds of fragrant cane, and twelve and a half pounds of cassia—in accordance with the sanctuary weights—and one gallon of olive oil. Blend all these spices together like a skillful perfumer to make a holy anointing oil; this *fragrant mixture* will be used as a holy anointing oil.

### Bible Translations with Many Footnotes:

The Complete Tanach

The Lord spoke to Moses, saying: "And you, take for yourself spices of the finest sort: of pure myrrh five hundred [shekel weights]; of fragrant cinnamon half of it two hundred and fifty [shekel weights]; of fragrant cane two hundred and fifty [shekel weights],...

**spices of the finest sort:** Heb. שאר מִיִּמְשֵׁב , of high quality.

**fragrant cinnamon:** Since cinnamon is the bark of a tree, and there is one good type [of cinnamon] that has a fragrant bouquet and a good taste, and there is another that is merely like wood, it was necessary to state "fragrant cinnamon," [meaning that the incense was to be made] of the good species.

**half of it two hundred and fifty [shekel weights]:** Half of the amount to be brought shall be two hundred and fifty; thus altogether it is five hundred [shekel weights], like the amount of pure myrrh. If so, why was it stated in halves? This is a Scriptural decree to bring it in halves to add to it two overweights, because we do not weigh [the spices] exactly. So it was taught in Kereithoth (5a).

**fragrant cane:** Heb. קֶשֶׁב-הַנֶּקֶד, cane of spice. Since there are canes that are not of spice, it is necessary to specify: קֶשֶׁב

**two hundred and fifty [shekel weights]:** [This is] its total sum.

...and of cassia five hundred [shekel weights] according to the holy shekel, and one hin of olive oil.

**and of cassia:** Heb. הַדָּקוּ, the name of the root of an herb, and in the language of the Sages: הָעֵיֶצֶק, cassia. -[from Ker. 6a]

**hin:** [The equivalent of] twelve logs. The Sages of Israel differ concerning it [i.e., how the oil was made]. Rabbi Meir says: They [whoever made the anointing oil] boiled the roots in it [the oil of the anointment]. Rabbi Judah said to him: But is it not so that it [the anointment oil] did not even suffice to anoint the roots [and thus they certainly couldn't boil the spices in the oil]? Rather, they soaked them [the spices] in water so that they would not absorb the oil, and then poured the oil on them until they were impregnated with the scent, and [then] they wiped the oil off the roots. -[from Ker. 5a]

You shall make this into an oil of holy anointment, a perfumed compound according to the art of a perfumer; it shall be an oil of holy anointment.

**a perfumed compound:** Heb. תַּחְקִימָה חֶקֶר. חֶקֶר is a noun, and the accent, which is on the first syllable, proves that. It is like עָקַר עֵקֶר, but it is not like “Who wrinkles (עָקַר) the sea” (Isa. 51:15), or like “Who spread out (עָקַר) the earth” (Isa. 42:5) [which are both verbs], because [in those instances] the accent is at the end of the word. Any substance mixed with another substance until one becomes impregnated from the other with either scent or taste is called תַּחְקִימָה.

**a perfumed compound:** Heb. תַּחְקִימָה חֶקֶר, a compound made through the skill of mixing.

**according to the art of a perfumer:** Heb. חֶקֶר, the name of the craftsman in this field.

The Geneva Bible  
Kaplan Translation  
NET Bible®

#### *Oil and Incense*

<sup>53</sup> The Lord spoke to Moses:<sup>54</sup> “Take<sup>55</sup> choice spices:<sup>56</sup> twelve and a half pounds<sup>57</sup> of free-flowing myrrh,<sup>58</sup> half that – about six and a quarter pounds – of sweet-smelling cinnamon, six and a quarter pounds of sweet-smelling cane, and twelve and a half pounds of cassia, all weighed<sup>59</sup> according to the sanctuary shekel, and four quarts<sup>60</sup> of olive oil. You are to make this<sup>61</sup> into<sup>62</sup> a sacred anointing oil, a perfumed compound,<sup>63</sup> the work of a perfumer. It will be sacred anointing oil.

<sup>53sn</sup> The chapter ends with these two sections. The oil (22-33) is the mark of consecration, and the incense (34-38) is a mark of pleasing service, especially in prayer. So the essence of the message of the chapter is that the servants of God must be set apart by the Spirit for ministry and must be pleasing to God in the ministry.

<sup>54tn</sup> Heb “and Yahweh spoke to Moses, saying.”

<sup>55tn</sup> The construction uses the imperative “take,” but before it is the independent pronoun to add emphasis to it. After the imperative is the ethical dative (lit. “to you”) to stress the task to Moses as a personal responsibility: “and you, take to yourself.”

<sup>56tn</sup> Heb “spices head.” This must mean the chief spices, or perhaps the top spice, meaning fine spices or choice spices. See Song 4:14; Ezek 27:22.

<sup>57tn</sup> Or “500 shekels.” Verse 24 specifies that the sanctuary shekel was the unit for weighing the spices. The total of 1500 shekels for the four spices is estimated at between 77 and 100 pounds, or 17 to 22 kilograms, depending on how much a shekel weighed (C. Houtman, Exodus, 3:576).

<sup>58sn</sup> Myrrh is an aromatic substance that flows from the bark of certain trees in Arabia and Africa and then hardens. “The hardened globules of the gum appear also to have been ground into a powder that would have been easy to store and would have been poured from a container” (J. Durham, Exodus [WBC], 3:406).

<sup>59tn</sup> The words “all weighed” are added for clarity in English.

<sup>60tn</sup> Or “a hin.” A hin of oil is estimated at around one gallon (J. Durham, Exodus [WBC], 3:406).

<sup>61tn</sup> Heb “it.”

<sup>62tn</sup> The word “oil” is an adverbial accusative, indicating the product that results from the verb (R. J. Williams, *Hebrew Syntax*, §52).

<sup>63tn</sup> The somewhat rare words rendered “a perfumed compound” are both associated with a verbal root having to do with mixing spices and other ingredients to make fragrant ointments. They are used with the next phrase, “the work of a perfumer,” to describe the finished oil as a special mixture of aromatic spices and one requiring the knowledge and skills of an experienced maker.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and "YHWH <sup>He is</sup> spoke to "Mosheh <sup>Plucked out</sup> saying, and you, take (for) you the head sweet spices, free flowing myrrh will be five hundred, and cinnamon of sweet spice will be one-half of him, that is / and two hundred, and a stalk of sweet spice will be / and two hundred, and cassia will be five hundred, (by) the sheqel of the special place, and olive oil will be a hiyn, and you will (make) him an oil of ointment of specialness, a spice mixture, an ointment mixture, a work of compounding , he will exist as an oil of ointment of specialness,...
Charles Thomson OT	Moreover the Lord spoke to Moses saying, Thou thyself shalt take spices; the flower of choice myrrh five hundred shekels: and sweet scented cinnamon half as much; two hundred and fifty shekels; and sweet scented calamus two hundred and fifty shekels; and of iris five hundred shekels, sanctuary weight; and olive oil a hin; and of these thou shalt make an holy ointment, an odoriferous perfume, compounded by the art of an apothecary.
C. Thompson (updated) OT Context Group Version	Moreover YHWH spoke to Moses, saying, You also take to you the chief spices: of flowing myrrh five hundred [shekels], and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, and of cassia five hundred, after the shekel of the special place, and of olive oil a hin. And you shall make it a special anointing oil, a perfume compounded after the art of the perfumer: it shall be a special anointing oil.
English Standard Version Green’s Literal Translation Literal Standard Version	. . And YHWH speaks to Moses, saying, “And you, take [these] principal spices for yourself: five hundred [shekels] of liquid myrrh, and the half of that—two hundred and fifty [shekels]—of spice-cinnamon, and two hundred and fifty [shekels] of spice-cane, and five hundred [shekels] of cassia, by the shekel of the holy place, and a hin of olive oil; and you have made it a holy anointing oil, a compound mixture, work of a compounder; it is a holy anointing oil.
Modern English Version Modern Literal Version 2020	. Moreover Jehovah spoke to Moses, saying, You take also to you the chief spices: of flowing myrrh five hundred shekels and of sweet cinnamon half as much, even two hundred and fifty and of sweet cane two hundred and fifty, and of cassia five hundred, according to the shekel of the sanctuary and a 5-quart container of olive oil. And you will make it a holy anointing oil, a perfume compounded after the art of the perfumer. It will be a holy anointing oil.
Modern KJV New American Standard B.	. <b>The Anointing Oil</b> Moreover, the Lord spoke to Moses, saying, “Take also for yourself the finest of spices: of liquid myrrh <sup>[ab]</sup> five hundred shekels, and of fragrant cinnamon half as much, 250, and of fragrant cane 250, and of cassia 500, according to the shekel of the sanctuary, and of olive oil a <sup>[ac]</sup> hin. You shall make <sup>[ad]</sup> from these a holy

anointing oil, a fragrant mixture of ointments, the work of a perfumer; it shall be a holy anointing oil.

[ab] Exodus 30:23 About 15.5 and 7.75 lb. or 7 and 3.5 kg

[ac] Exodus 30:24 About 1 gallon or 3.8 liters

[ad] Exodus 30:25 Lit *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 Jehovah speaks unto Moses, saying, "And you, take to yourself principal spices, wild honey five hundred shekels ; and spice-cinnamon, the half of that, two hundred and fifty; and spice-cane two hundred and fifty; and cassia five hundred, by the shekel of the sanctuary, and olive oil a hin; and you have made it a holy anointing oil, a compound mixture, work of a compounder; it is a holy anointing oil.

**The gist of this passage:** The exact composition of the oil of anointing is given. The spices to be used are specified.

22-25

Exodus 30:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -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>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510



## Exodus 30:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

See v. 17.

**Translation:** Y<sup>e</sup>howah then spoke to Moses, saying,...

Again, as happens 3 or 4 times in this chapter, God is speaking to Moses, and each time, it is a different topic (although the topics are not unrelated).

Exodus 30:22 Y<sup>e</sup>howah then spoke to Moses, saying,... (Kukis mostly literal translation)

I am not certain why this is mentioned every few verses, whereas before, we went several chapters without being reminded that this was God the Father speaking. What is likely is, this is another session.

## Exodus 30:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3947 BDB #542
bôsem/besem (בֹּשֶׂם/בֶּשֶׂם) [pronounced BOH-sehm/BEH-sehm]	<i>spice; perfume, fragrance, smell, sweet odor; balsam, balsam tree</i>	masculine plural noun	Strong's #1314 BDB #141
rô'sh (רֹאשׁ or שָׂר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun	Strong's #7218 BDB #910

**Translation:** ...“You [specifically] take to yourself a choice spice [compound]:...

Moses is going to have a professional perfumer put together a spice compound, but he himself will take possession of that spice compound when it is mixed.

These individual spices were often expensive and considered to be the best spices.

## Exodus 30:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môwr (מוֹר) [pronounced mohr]	myrrh, an Arabian gum from the bark of a tree (used for sacred oils, incense and in perfumes)	masculine singular construct	Strong's #4753 BDB #600
dêrôwr (דֶּרוֹר) [pronounced dehr-ORE]	a flowing, a free run, liberty; possibly, clear, pure	masculine singular noun	Strong's #1865 BDB #204
châmêsh (חֲמִשָּׁה) [pronounced khaw-MAYSH]	five	masculine singular numeral	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural construct; numeral	Strong's #3967 BDB #547

**Translation:** ...liquid myrrh (500 shekels),...

Part of this would be made with liquid myrrh (or possibly, pure myrrh); the weight of the myrrh used here is 500 shekels (about 12.5 pounds). Others understand the value of the myrrh to be 500 shekels (of silver) (which would be nearly \$5600 in 2021 dollars).

David Thompson - *Free-flowing myrrh has been identified as an aromatic gum that seeps out from cracks in the bark that typically grows in Arabia and India.*<sup>39</sup>

Adam Clarke: *Myrrh is the produce of an oriental tree not well known, and is collected by making an incision in the tree. What is now called by this name is precisely the same with that of the ancients.*<sup>40</sup>

Albert Barnes: *Pure myrrh - Is a gum which comes from the stem of a low, thorny, ragged tree, that grows in Arabia Felix and Eastern Africa, called by botanists Balsamodendron myrrha. The word here rendered pure, is literally, "freely flowing", an epithet which is explained by the fact that the best myrrh is said to exude spontaneously from the bark, while that of inferior quality oozes out in greater quantity from incisions made in the bark.*<sup>41</sup>

## Exodus 30:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qinnâmôwn (קִינָמוֹן) [pronounced keen-naw-MOHN]	cinnamon; fragrant bark used as a spice	masculine singular construct	Strong's #7076 BDB #890
bôsem/besem (בֹּשֶׂם/בֶּשֶׂם) [pronounced BOH-sehm/BEH-sehm]	spice; perfume, fragrance, smell, sweet odor; balsam, balsam tree	masculine singular noun	Strong's #1314 BDB #141

<sup>39</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>40</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Exodus 30:23.

<sup>41</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus 30:23.

Exodus 30:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machătsîyth (מַחֲצִיִּיִּת) [pronounced mahkh-ats-EETH]	half, middle; midday, noon	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4276 BDB #345
chămishîym (חֲמִשִּׁיִּם) [pronounced khuh-mih-SHEEM]	fifty, fifties	plural numeral	Strong's #2572 BDB #332
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mâ'thayim (מֵאֵתַיִם) [pronounced maw-thah-YIM]	two hundred	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qâneh (קֶנֶה) [pronounced kaw-NEH]	a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint	masculine singular construct	Strong's #7070 BDB #889
bôsem/besem (בֹּסֵם/בֶּסֶם) [pronounced BOH-sehm/BEH-sehm]	spice; perfume, fragrance, smell, sweet odor; balsam, balsam tree	masculine singular noun	Strong's #1314 BDB #141
chămishîym (חֲמִשִּׁיִּם) [pronounced khuh-mih-SHEEM]	fifty, fifties	plural numeral	Strong's #2572 BDB #332
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mâ'thayim (מֵאֵתַיִם) [pronounced maw-thah-YIM]	two hundred	feminine dual numeral (not certain about the spelling)	Strong's #3967 BDB #547

**Translation:** ...a [sweet] cinnamon spice—half [as much] (250 shekels), a [stalk] of calamus spice (250 shekels),...

To this would be added cinnamon spice—half the weight of the myrrh. Also a calamus spice would be added. Approximately 6.25 lbs of each are to be used.

The other understanding is, this spice is worth \$2800. I reject this, simply because spice prices are not going to remain the same. But measuring the spice by weight does.

George Bush: Sweet cinnamon. Hebrew מִשְׁבַּח נְמִינָה *kinnemon besem*, aromatic cinnamon, a well-known article of spicery deriving its name directly from the Hebrew. The word is ordinarily used to denote the second or inner bark of the cinnamon-tree which grows in great abundance in the island of Ceylon. But as the bark of the root has a stronger flavor than that of the trunk, Scheuzer conjectures that that which was employed in the composition of the holy anointing oil was of the former kind.<sup>42</sup>

Albert Barnes: Cinnamon - is obtained from a tree allied to the laurel that grows in Ceylon (Sri Lanka) and other islands of the Indian Ocean, known in Botany as the *Cinnamomum zeylanicum*. It is the inner rind of the tree dried in the sun. It was imported from India in very early times by the people of Ophir, and brought with other spices from the south part of Arabia by the trading caravans that visited Egypt and Syria. The mention of these spices in Exodus may be taken as the earliest notice we have connected with commerce with the remote East.

Barnes adds: Sweet calamus - The fragrant cane (or rush) was probably what is now known in India as the Lemon Grass.<sup>43</sup>

### Exodus 30:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qiddâh (קִידָּה) [pronounced <i>kih-d-DAW</i> ]	<i>cassia (bark) (a spice)</i>	feminine singular noun	Strong's #6916 BDB #869
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i> ]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i> ]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
b <sup>e</sup> (בּ) [pronounced <i>b<sup>eh</sup></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
sheqel (שֶׁקֶל) [pronounced <i>SHEH-keh</i> ]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine singular construct	Strong's #8255 BDB #1053
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

See v. 13.

**Translation:** ...cassia [bark] (500 sanctuary shekels),...

There is a spice made from cassia bark, and that would be added—the same value as the myrrh. About 12.5 lbs of the cassia bark is used.

<sup>42</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>43</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus 30:23.

George Bush: *Sweet calamus. Heb. הנק מסב kenēh bosem, spiced cane. This term denotes an aromatic reed growing in moist places in Egypt, in Judea near lake Gennesareth, and in several parts of Syria. It grows to about two feet in height; bearing from the root a knotted stalk, quite round, containing in its cavity a soft, white pith. The whole is of an agreeable aromatic smell; and the plant is said to scent the air with fragrance, even while growing. When cut down, dried, and powdered, it makes an ingredient in the richest perfumes.*<sup>44</sup>

Albert Barnes: *Cassia - is the inner bark of an Indian tree (Cinnamomum cassia), which differs from that which produces cinnamon in the shape of its leaves and some other particulars. It was probably in ancient times, as it is at present, by far less costly than cinnamon, and it may have been on this account that it was used in double quantity.*<sup>45</sup>

Exodus 30:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
zayith (זַיִת) [pronounced ZAH-yeeth]	<i>olive, olive tree</i>	masculine singular noun	Strong's #2132 BDB #268
hîyn (הֵינִי) [pronounced heen]	<i>hin; a unit of measure, about 5 quarts (6 liters); a vessel holding a hin of liquid</i>	masculine singular noun	Strong's #1969 BDB #228

**Translation:** ...[all mixed into] a hin of olive oil.

The base for this mixture would be a hin of olive oil. If the value of the spices seems excessive; this is a lot of olive oil being used here—about 5 quarts.

Clarke: *Olive oil is supposed to be the best preservative of odours.*<sup>46</sup>

Exodus 30:23–24 ...“You [specifically] take to yourself a choice spice [compound]: liquid myrrh (500 *shekels*), a [sweet] cinnamon spice—half [as much] (250 *shekels*), a [stalk] of calamus spice (250 *shekels*), cassia [bark] (500 sanctuary shekels), [all mixed into] a hin of olive oil. (Kukis mostly literal translation)

All this must represent various aspects of propitiation. Myrrh is balsam sap, cinnamon comes from the bark of the cinnamon tree, which is a species of laurel, and cane is the pith from the root of a reed plant.

Apparently the shekel of the sanctuary is an established weight, not set by the government, but set by the priests (although, apart from sentences like these, I am not aware of them being given this responsibility to determine and maintain monetary standards).

<sup>44</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>45</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus 30:24.

<sup>46</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Exodus 30:23.



David Thompson - *This perfumed oil was to be made of cassia worth 500 shekels. Douglas Stuart says that the 1500 total shekels would turn out to be about 38 pounds in modern dry measurement. This was to be mixed together to form this fragrance and it was not to be a paste, but an oil that one could pour. This perfumed oil was to be made of olive oil measured a hin . A hin is a liquid measurement which, according to Merrill Unger, is equivalent to 6 pints. Douglas Stuart says it was about a gallon.*<sup>47</sup>

Exodus 30:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
shemen (שֶׁמֶן) [pronounced SHEH-men]	fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)	masculine singular construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מִשְׁחָה) [pronounced mosh-KHAW]	anointing, consecrated oil, ointment, consecrated portion	feminine singular construct	Strong's #4888 BDB #603
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	Strong's #6944 BDB #871

**Translation:** This is the sacred oil of anointing that you will make...

This is the holy anointing oil that would be used in many of the ceremonies that call for it.

David Guzik: *This oil was used for anointing the priests and the articles pertaining to service. It was regarded as a sacred compound that could not be imitated nor used as normal perfuming oil.*<sup>48</sup>

Clarke: *As the gifts and graces of the Holy Spirit are termed the anointing of the Holy Ghost, therefore this holy ointment appears to have been designed as emblematical of those gifts and graces. See Acts 1:5; Acts 10:38; 2Cor. 1:21; 1Jo. 2:20, 1Jo. 2:27.*<sup>49</sup>

<sup>47</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>48</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Exodus 30:1–38.

<sup>49</sup> Adam Clarke, Adam Clarke's Commentary on the Bible; from e-Sword, Exodus 30:23.

## Exodus 30:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rôqach (רֹקַח) [pronounced ROH-kahkh]	<i>a spice mixture, a perfume, an aromatic, confection, ointment</i>	masculine singular construct	Strong's #7545 BDB #955
mir <sup>e</sup> qachath (מִרְקַחַת) [pronounced meer-KAHKH-ahth]	<i>ointment mixture, an aromatic unguent; an unguent pot</i>	feminine singular noun	Strong's #4842 BDB #955
ma'ăseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
râqach (רֹקַח) [pronounced raw-KAHKH]	<i>perfumer, perfume mixer, compounder; apothecary</i>	Qal active participle	Strong's #7543 BDB #955

**Translation:** ...—a spicy mixture, the work of a perfumer.

Moses does not make this, but he commissions a professional perfumer to do the work.

Albert Barnes: According to Jewish tradition, the essences of the spices were first extracted, and then mixed with the oil. The preparation of the anointing oil, as well as of the incense, was entrusted to Bezaleel Exodus 37:29, and the care of preserving it to Eleazar, the son of Aaron Num. 4:16. In a later age, it was prepared by the sons of the priests 1Chron. 9:30.<sup>50</sup>

## Exodus 30:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מֹשַׁח) [pronounced mosh-KHAW]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular construct	Strong's #4888 BDB #603
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	Strong's #6944 BDB #871
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

<sup>50</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus 30:25.

**Translation:** [This] will be your holy oil of anointing.

This is the holy anointing oil that would be used in so many different ceremonies.

Twice in this verse, the oil and spice mixture is called a holy (or sacred) oil. It will be so called in v. 31 as well. The spiced oil as described is very much what God wants used and what God wants to remain separate from all else.

Exodus 30:25 This is the sacred oil of anointing that you will make—a spicy mixture, the work of a perfumer. [This] will be your holy oil of anointing. (Kukis mostly literal translation)

It is not just one spice or type of incense which is burned on the altar, but a specific mixture as designed by God. The combination of spices and incense was actually done in Exodus 38:29.

Exodus 30:22–25 Y<sup>e</sup>howah then spoke to Moses, saying, “You [specifically] take to yourself a choice spice [compound]: liquid myrrh (500 *shekels*), a [sweet] cinnamon spice—half [as much] (250 *shekels*), a [stalk] of calamus spice (250 *shekels*), cassia [bark] (500 sanctuary shekels), [all mixed into] a hin of olive oil. This is the sacred oil of anointing that you will make—a spicy mixture, the work of a perfumer. [This] will be your holy oil of anointing. (Kukis mostly literal translation)

Exodus 30:22–25 Jehovah said to Moses, “You will collect for yourself a choice spice compound, made up of the following: liquid myrrh, sweet cinnamon spice, a stalk of calamus spice, cassia bark, all mixed into 5 quarts of olive oil. This is the sacred oil of anointing that you will have a professional perfumer make. You will use it yourself as a sacred oil to be used for anointing. (Kukis paraphrase)

Expositor's Bible Commentary: *[The] ingredients were accurately prescribed, that they were to be the best and rarest of their kind, and that special skill was demanded in their preparation. Such was the natural dictate of reverence in preparing the symbols of God's grace to man, and of man's appeal to God.*<sup>51</sup>

Dr. Thomas Constable: *The special mixture God specified here was for use only in anointing the tabernacle, its furnishings, its utensils, and the priests. Four fragrant spices blended with olive oil to produce an excellent perfume. It was holy (different) in that the Israelites used it exclusively for this special purpose in the service of God. The priests could use it for no other purpose in Israel.*<sup>52</sup>

Zerr Bible Commentary: *There were five ingredients and olive oil was the "vehicle" to hold in solution the items for aromatic purposes. In after times when we read of some instance where the "holy anointing oil" was used it will mean this article.*<sup>53</sup>

Several translations treat v. 30 as a new paragraph. So many did, that I nearly separated it from vv. 26–29. But there is also to be made an argument for keeping all of this together (which I finally did). The Knox Bible, God's Word and others treated v. 30 the same as I did. The majority of translations did not.

When a translation treats v. 30 as a new paragraph, I will treat it the same way.

<sup>51</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Exodus 30:22–38.

<sup>52</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus 30:22–33.

<sup>53</sup> E.M. Zerr, *E.M. Zerr Bible Commentary*; © 1949-56 by E.M. Zerr; Exodus 30:22–25.

And you have anointed in him a Tent of Meeting, and an Ark of the Testimony, and the table and all his utensils, and the lampstand and all her utensils, and the altar of incense, and an altar of the burnt offering and his utensils, and the laver and his base. And you have consecrated them and they have been holy holies. Every one who touches them will be holy. And Aaron and his sons you will anoint and you have consecrated them to serve as priests.

Exodus  
30:26–30

You will anoint, with this sacred oil [lit., *with it*], the Tent of Meeting, the Ark of Testimony, the table [of showbread] and its utensils, the lampstand and its utensils, the altar of incense, the altar of the burnt offering and its utensils, and the [holy] basin and its base. You will consecrate these things [lit., *them*] and they will be made most holy. Anyone touching any of these things [lit., *them*] will be made holy. You will also anoint Aaron and his sons and consecrate them to act as priests.

You will use this incense in order to anoint the Tent of Meeting, the Ark of Testimony, the Table of Showbread and all of its utensils, the altar of incense, the altar of burnt offering and its utensils, and the holy basin and its base. You will consecrate all of these things and they will be set apart only for the service of God. Anyone touching these things will also be made holy. Finally, you will anoint Aaron and his sons and consecrate them to function as priests.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And you have anointed in him a Tent of Meeting, and an Ark of the Testimony, and the table and all his utensils, and the lampstand and all her utensils, and the altar of incense, and an altar of the burnt offering and his utensils, and the laver and his base. And you have consecrated them and they have been holy holies. Every one who touches them will be holy. And Aaron and his sons you will anoint and you have consecrated them to serve as priests.

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.  
.  
And thou shalt anoint therewith the tabernacle of ordinance and the ark of the testimony, and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense, and the altar of burnt offering and all its vessels, and the laver and its foundation, and consecrate them. They shall be most holy; whoever approacheth them shall be sanctified. And Aharon and his sons thou shalt anoint, and consecrate them to minister before Me.

Targum (Pseudo-Jonathan)

And with it anoint thou the tabernacle of ordinance, and the ark of the testimony, and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense, and the altar of burnt offering and all its vessels, and the laver and its foundation, and consecrate them, and they shall be most holy. Every one of the priests who approacheth to them shall be sanctified; but of the rest of the tribes, (whoever toucheth them) shall be consumed by the fiery flame from before the Lord. But Aharon and his sons anoint thou, and consecrate them to minister before Me. And therewith you shall anoint the tabernacle of the testimony, and the ark of the testament,

Revised Douay-Rheims

And the table with the vessels thereof, the candlestick and furniture thereof, the altars of incense,  
And of holocaust, and all the furniture that belongs to the service of them.  
And you shall sanctify all, and they shall be most holy: he that shall touch them shall be sanctified.  
You shall anoint Aaron and his sons, and shall sanctify them, that they may do the office of priesthood unto me.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta	You shall use it to anoint the Tabernacle, the ark of the testimony, the table and all its articles, the menorah and its accessories, the altar of incense, the altar of burnt offering with all its utensils, and the basin with its base. You shall sanctify them, that they may be most holy. Whatever touches them shall be holy. You shall anoint Aaron and his sons, 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)	. . <p>And you shall anoint the tabernacle of the congregation with it, and the ark of the testimony, And the table and all its vessels, and the candlestick and its vessels, and the altar of incense, And the altar of the burnt offering with all its vessels, and the laver and its base. And you shall sanctify them, and they shall become most holy; whatsoever touches them shall be holy.</p> <p>And you shall anoint Aaron and his sons, and consecrate them that they may minister to me in the priests office.</p>
Samaritan Pentateuch	And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony The table and all his vessels, and the candlestick and all his vessels, and the altar of incense And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that [they] may minister unto me in the priest's office.
Updated Brenton (Greek)	And you shall anoint with it the tabernacle of witness, and the ark of the tabernacle of witness, and all its furniture, and the lampstand and all its utensils, and the altar of incense, and the altar of whole burnt offerings and all its utensils, and the table and all its utensils, and the laver. And you shall sanctify them, and they shall be most holy: everyone that touches them shall be hallowed. And you shall anoint Aaron and his sons, and sanctify them that they may minister to Me as priests.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And on the table and all its vessels, and on the support for the lights, with its vessels, and on the altar for burning spices, And on the altar of burned offerings with its vessels, and on the washing-vessel and its base. And you are to make them most holy; anything touching them will become holy. And put the oil on Aaron and his sons, making them holy to do the work of priests to me.
Easy English	Then pour a little oil on all of these things: the Tent of Meeting. the Covenant Box. the table and all its tools. the lampstand and its tools. the two altars with their tools. and the very large dish for water with its base. You must make all these things separate so that they will be most holy. Then anything that touches them will become holy. Pour some of the holy oil on Aaron's head and on the heads of his sons. Make them separate, and then they can work for me as priests.

**tent**



A home or a building which people have made from animals' skins. You can move it to different places.

**Covenant Box**

a box of wood that they had covered with gold. It contained special things to help the Israelites to remember the good things that God had done on their behalf.

**lampstand**

A place where people put a lamp so that its light filled the house.

**altar**

A special table on which people made offerings and sacrifices to God, or to a false god.

**base**

lowest part of something, like the strong part in the ground that people build houses on.

**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 *Pour this oil on the Meeting Tent and on the Box of the Agreement. This will show that these things have a special purpose. Pour the oil on the table and on all the dishes on the table. And pour this oil on the lamp and on all its tools. Pour the oil on the incense altar. Also, pour the oil on the altar for burning offerings to God. Pour this oil on everything on that altar. Pour this oil on the bowl and on the base under the bowl. You will make all these things holy. They will be very special to the Lord. Anything that touches these things will also become holy.*

*"Pour the oil on Aaron and his sons to show that they are separated from the rest of the people to serve as priests.*

*God's Word™*

*"Use it to anoint the tent of meeting, the ark containing the words of my promise, the table and all the dishes, the lamp stand and all the utensils, the altar for incense, the altar for burnt offerings and all its accessories, and the basin with its stand. In this way you will dedicate them for their holy purpose. Then they will be most holy, and anything that touches them will become holy. Anoint Aaron and his sons as well. In this way you will set them apart for their holy duties of serving me as priests.*

Good News Bible (TEV)

*Use it to anoint the Tent of my presence, the Covenant Box, the table and all its equipment, the lampstand and its equipment, the altar for burning incense, the altar for burning offerings, together with all its equipment, and the washbasin with its base. Dedicate these things in this way, and they will be completely holy, and anyone or anything that touches them will be harmed by the power of its holiness. Then anoint Aaron and his sons, and ordain them as priests in my service.*

*The Message*

*"Use it to anoint the Tent of Meeting, the Chest of The Testimony, the Table and all its utensils, the Lampstand and its utensils, the Altar of Incense, the Altar of Whole-Burnt-Offerings and all its utensils, and the Washbasin and its base. Dedicate them so they'll be soaked in holiness, so that anyone who so much as touches them will become holy. [I like the approach of the Message, where the anointing oil is first described (in the previous paragraph); and how it is used (new paragraph) to make everything discussed holy.]*

*"Then anoint Aaron and his sons. Consecrate them as priests to me.*

Names of God Bible  
NIRV

*Then use it to anoint the tent of meeting and the ark where the tablets of the covenant law are kept. Anoint the table for the holy bread and all its things. Anoint the lampstand and the things that are used with it. Anoint the altar for burning incense. Anoint the altar for burnt offerings and all its tools. And anoint the large*

bowl together with its stand. You must set them apart so that they will be very holy. Anything that touches them will be holy.

"Anoint Aaron and his sons. Set them apart so that they can serve me as priest.

New Simplified Bible .

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

Casual English Bible .

College Press Bible Study .

Contemporary English V. ...for dedicating the tent and chest, the table with its equipment, the lampstand with its equipment, the incense altar with all its utensils, the altar for sacrifices, and the large bowl with its stand. By dedicating them in this way, you will make them so holy that anyone who even touches them will become holy. When you ordain Aaron and his sons as my priests, sprinkle them with some of this oil, and say to the people of Israel: "This oil must always be used in the ordination service of a priest. It is holy because it is dedicated to the LORD. V. 31 is included for context.

The Living Bible

"Use this," he said, "to anoint the Tabernacle, the Ark, the table and all its instruments, the lampstand and all its utensils, the incense altar, the burnt offering altar with all its instruments, and the washbasin and its pedestal. Sanctify them, to make them holy; whatever touches them shall become holy. [or "shall be set apart for God," or "only what is holy may touch them."] Use it to anoint Aaron and his sons, sanctifying them so that they can minister to me as priests.

New Berkeley Version .

New Life Version

Pour it on the meeting tent and the box of the Law, the table and all its objects, the lamp-stand and all its objects, the altar of special perfume, the altar of burnt gifts and all its objects, and the washing pot and its base. Set them apart so they may be most holy. Whatever touches them will be holy. Pour oil on Aaron and his sons. Set them apart so they may serve as religious leaders for Me.

New Living Translation

Use this sacred oil to anoint the Tabernacle, the Ark of the Covenant, the table and all its utensils, the lampstand and all its accessories, the incense altar, the altar of burnt offering and all its utensils, and the washbasin with its stand. Consecrate them to make them absolutely holy. After this, whatever touches them will also become holy.

"Anoint Aaron and his sons also, consecrating them to serve me as priests.

Unlocked Dynamic Bible .

Unfolding Bible Simplified

Use this oil for anointing the sacred tent, the sacred chest, the table and all the things that are used with it, the lampstand and all the things that are used to take care of it, the altar for burning incense, and the altar for offering sacrifices that the priests will burn, along with all the things that are used with it, and the basin and its stand. Dedicate them by anointing them in order that they will be reserved for me. If any person or thing that is not allowed to do so touches the altar, no one will be allowed to touch that person or thing. Anoint Aaron and his sons. By doing that, you will dedicate them to serve me by being priests.

### Partially literal and partially paraphrased translations:

American English Bible

Then you must use it to anoint the Tent of Proofs, the Chest inside the Tent of Proofs and all of its furnishings, as well as the lampstand and its furnishings, the incense Altar, the Altar of whole burnt-offerings and all its furnishings, the table and all its furnishings, and the wash basin.

You must cleanse them and make them extremely holy... and then everyone who touches them will become holy.

Thereafter, you must anoint Aaron and his sons and cleanse them, so they can serve Me as Priests.

Beck's American Translation Common English Bible	.	Use it to anoint the meeting tent, the chest containing the covenant, the table and all its equipment, the lampstand and its equipment, the incense altar, the altar for entirely burned offerings and all its equipment, and the washbasin with its stand. Make them holy so that they may be perfectly holy. Whatever touches them will become holy. Then anoint Aaron and his sons and make them holy to serve me as priests.
New Advent (Knox) Bible	.	This thou must use to anoint the tabernacle that bears record of me, and the ark where that record lies; the table with its appurtenances, the lamp-stand with its appurtenances, the altar used for incense, and that used for burnt-sacrifice, and all the instruments belonging to them.[3] All these thou shalt sanctify, and they shall be all holiness; whoever touches them shall become holy thereby. Aaron himself and his sons thou shalt anoint and hallow, before they can minister as my priests. [3] The Hebrew text adds at the end, 'and the basin and its stand'.
Translation for Translators	.	Use this oil for anointing the Sacred Tent, the sacred chest, the table and all the things that are used with it, the lampstand and all the things that are used to take care of it, the altar for <i>burning</i> incense, and the altar for offering sacrifices that will be burned, along with its bases and the washbasin and all the things that are used with it. Dedicate them by anointing them, in order that they will be completely holy/sacred. Anyone or anything <i>that</i> touches the altar will become taboo. And anoint Aaron and his sons. <i>By doing that</i> , you will dedicate them to serve me <i>by being</i> priests.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Ferrar-Fenton Bible	.	It shall be a perfumed Holy.—Consecrating oil, to consecrate the Hall of Assembly and the Ark of Witnesses: and the table, and all the instruments of the altar, and its furniture, and the altar of incense: and the altar of burnt offerings, and all its furniture; and the bath, and its appliances. Consecrate them thus, and they shall be holy.
God's Truth (Tyndale)	.	"Consecrate Aaron and his sons, also. Consecrate them to be priests to Me. And anoint the tabernacle of witness therewith, and the ark of witness, and the table with all his apparel, and the candlestick with all his ordinance, and the altar of incense, and the altar of burnt sacrifice and all his vessels, and the laver and his foot. And *sacrify them that they may be most holy: so that no man touch them but they that be hallowed. And anoint Aaron and his sons and consecrate them to minister unto me. *sacrify: make shallow cuts in the skin. scarify
HCSB	.	
International Standard V	.	
Jubilee Bible 2000	.	
H. C. Leupold	.	
Lexham English Bible	.	And you will anoint with it the tent of assembly and the ark of the testimony, and the table and all its equipment and the lampstand and its equipment and the incense altar, and the altar of burnt offering and all its equipment and the basin and its stand. And you will consecrate them, and they will be most holy things; anyone who [Or "anything that"; literally "all touching"] touches them will be holy. And you will anoint Aaron and his sons, and you will consecrate them to serve as priests for me.
NIV, ©2011	.	
Peter Pett's translation	.	
Unfolding Bible Literal Text	.	
Unlocked Literal Bible	.	
Urim-Thummim Version	.	You will anoint the Tabernacle at the Appointed Place with it, and the Ark of the Testimony. And the table and all its vessels, and the lamp stand and its vessels,

and the Altar of incense, and the Altar of whole Burnt-Offering with all its vessels, and the basin and its pedestal. You will consecrate them that they may be Most Holy, whatever touches them will be Holy. You will anoint Aaron and his sons and consecrate them, that they may become my priests in the priesthood.

Wikipedia Bible Project .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) These you are to make into a holy oil for anointing, such a blend as the perfumer might make. With it you are to anoint the Tent of Meeting and the Ark of the Covenant, the table and all its furnishings, the lampstand and all its accessories, the altar of incense, the altar of burnt offering with all its furnishings, and the basin with its stand. In this way you shall consecrate them and they will remain extremely holy; and whatever touches them will become holy. You must anoint Aaron and his sons and consecrate them, so that they may be priests in my service. V. 25 is included, as it begins a new paragraph.

The Heritage Bible .

New American Bible (2011) With this sacred anointing oil you shall anoint the tent of meeting and the ark of the covenant, the table and all its utensils, the menorah and its utensils, the altar of incense and the altar for burnt offerings with all its utensils, and the basin with its stand. When you have consecrated them, they shall be most sacred; whatever touches them shall be sacred. Aaron and his sons you shall also anoint and consecrate as my priests.<sup>k</sup> A portion of v. 25 is included for context.

k. [30:30] Ex 29:7; Lv 8:12.

New English Bible—1970 Anoint with it the Tent of the Presence and the Ark of the Tokens, the table and all its vessels, the lamp-stand and its fittings, the altar of incense, the altar of whole-offering and all its vessels, the basin and its stand. You shall consecrate them, and they shall be most holy; whatever touches them shall be forfeit as sacred. Anoint Aaron and his sons, and consecrate them to be my priests.

New Jerusalem Bible With it you will anoint the Tent of Meeting and the ark of the Testimony, the table and all its accessories, the lamp-stand and its accessories, the altar of incense, the altar of burnt offerings and all its accessories, and the basin with its stand, consecrating them, so that they will be especially holy and whatever touches them will become holy.

You will also anoint Aaron and his sons and consecrate them to be priests in my service.

New RSV .

Revised English Bible—1989 Anoint with it the Tent of Meeting and the Ark of the Testimony, the table and all its vessels, the lampstand and its fittings, the altar of incense, the altar of whole-offering and all its vessels, the basin and its stand. Consecrate them, and they will be most holy; whoever touches them will be treated as holy. Anoint Aaron and his sons, and consecrate them to be my priests.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Use it to anoint the tent of meeting, the ark for the testimony, the table and all its utensils, the *menorah* and all its utensils, the incense altar, the altar for burnt offerings and all its utensils, and the basin with its base. You are to consecrate them — they will be especially holy, and whatever touches them will be holy. Then you are to anoint Aharon and his sons — you are to consecrate them to serve me in the office of *cohen*.

exeGesés companion Bible ...and anoint the tent of the congregation therewith  
and the ark of the witness  
and the table and all his instruments

and the menorah and his instruments  
 and the sacrifice altar of incense  
 and the sacrifice altar of holocaust  
 and all his instruments;  
 and the laver and his base:  
 and hallow them  
 and they become a holy of holies:  
 whatever touches them becomes hallowed:  
 and anoint Aharon and his sons and hallow them  
 to priest the priesthood to me.

Hebraic Roots Bible  
 Israeli Authorized Version  
 Kaplan Translation

.  
 .  
 Then use it to anoint the Communion Tent, the Ark of Testimony,  
 the table and all its utensils, the menorah and its utensils, the incense altar,  
 the sacrificial altar and all its utensils, the washstand and its base.  
 You will thus sanctify them, making them holy of holies, so that anything touching  
 them becomes sanctified.

The Scriptures 2009

You must also anoint Aaron and his sons, sanctifying them as priests to Me.  
 "And with it you shall anoint the Tent of Appointment and the ark of the Witness,  
 and the table and all its utensils, and the lampstand and its utensils, and the  
 slaughter-place of incense, and the slaughter-place of ascending offering with all  
 its utensils, and the basin and its stand.  
 "And you shall set them apart, and they shall be most set-apart. Whatever touches  
 them is to be set-apart.  
 "And you shall anoint Aharon and his sons, and set them apart, to serve as priests  
 to Me.

Tree of Life Version

.

### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible  
 Awful Scroll Bible

.  
 You is to have anointed the tent of the appointed place, the ark of the testimony, the  
 table and its implements, the lamp stand and its implements, the altar of smoky  
 burning, the altar of the whole burnt offering and its implements, and the laver and  
 its base. You is to have set them apart, they are a set apart set apart; that touching  
 them was to become set apart. Even was you to anoint Aaron and his sons, and  
 is to have set them apart to minister as priests.

Charles Thomson OT  
 Concordant Literal Version

.  
 With it you will anoint the tent of appointment and the coffer of the testimony, the  
 table and all its furnishings, the lampstand and its furnishings and the altar of  
 incense, the altar of ascent offering and all its furnishings, the laver and its post.  
 You will hallow them so that they become a holy of holies. All that touches them  
 shall be holy.  
 Aaron and his sons shall you anoint and hallow them to serve as priests for Me.

Darby Translation  
 exeGeses companion Bible  
 Orthodox Jewish Bible

.  
 .  
 And thou shalt anoint the Ohel Mo'ed therewith, and the Aron HaEdut,  
 And the Shulchan and all its utensils, the Menorah and its utensils, and the  
 Mizbe'ach HaKetoret,  
 And the Mizbe'ach HaOlah with all its utensils, and the Kiyor and its Stand.  
 And thou shalt set them apart as kodesh, that they may be kodesh kodashim;  
 whatsoever toucheth them shall be kodesh.  
 And thou shalt anoint Aharon and his banim, and set them apart as kodesh, that  
 they may minister unto Me in the kohen's office.



Rotherham's *Emphasized B.* And thou shalt anoint therewith the tent of meeting,—and the ark of the testimony; and the table and all its utensils, and the lampstand and its<sup>a</sup> utensils,—and the incense altar, and the altar for the ascending sacrifice and all its utensils,—and the laver, and its stand. So shalt thou hallow them, and they shall be most holy,—||whosoever toucheth them|| shall be holy. <Aaron also and his sons> shalt thou anoint,—so shalt thou hallow them to minister as priests unto me.

<sup>a</sup>Some cod. (w. Sam. and Sep.): “all its”—G.n.

Third Millennium Bible

### Expanded/Embellished Bibles:

*The Amplified Bible*

The Expanded Bible

Put this oil on [<sup>L</sup>Anoint] the Meeting Tent and the Ark of the Agreement [Covenant; Treaty; <sup>L</sup>Testimony], on the table and all its dishes, on the lampstand [25:31–40] and all its tools, and on the incense altar [30:1–6]. Also, put the oil on [anoint] the altar for burnt offerings [27:1–8] and on all its tools, as well as on the bowl [30:17–21] and the stand under the bowl. You will prepare all these things for service to God [consecrate/sanctify them], and they will be very holy. Anything that touches these things must be holy.

Put the oil on [Anoint] Aaron and his sons to give them for service to me [consecrate; sanctify them], that they may serve me as priests.

Kretzmann's Commentary

And thou shalt anoint the Tabernacle of the Congregation therewith, and the Ark of the Testimony,

and the table (of showbread) and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, all the instruments used in its service, and the laver and his foot.

And thou shalt sanctify them, set them apart for the worship of the Lord, that they may be most holy; whatsoever toucheth them shall be holy, consecrated to the Lord. The oil of ointment was declared to be holy, because the recipe for its making was given by the Lord and because it was used for holy purposes.

And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto Me in the priest's office.

Syngein/Thieme

The Voice

Use it to anoint the congregation tent and the covenant chest, the table and all its accessories, the lampstand and its tools, the altar of incense, the altar for the burnt offering and all its tools, and the basin and its stand. Consecrate all these *furnishings and their utensils* so that they are most holy. Anything that touches them will become holy.

Anoint Aaron and his sons and consecrate them, so that they are able to serve as My priests.

### Bible Translations with Many Footnotes:

The Complete Tanach

And you shall anoint with it the Tent of Meeting and the Ark of Testimony,...

**And you shall anoint with it:** All anointments were in the shape of the Greek [letter] “chaff,” except those of the kings, which were like a sort of crown. -[from Ker. 5b]

...the table and all its implements, the menorah and its implements, the altar of incense, the altar of the burnt offering and all its implements, the washstand and its base. And you shall sanctify them so that they become a holy of holies; whatever touches them shall become holy.

**And you shall sanctify them:** This anointment sanctifies them to be a holy of holies. And what is their sanctity? Whatever touches them shall become holy. [I.e.,] whatever is fit for [placement in] a service vessel, when it enters them [the vessels], it becomes intrinsically

holy so that it becomes unfit [to be an offering] if it goes out [of its designated boundaries], if it stays [out] overnight, or if [it comes in contact with] a person who has immersed himself [from uncleanness] on that day, and it may not be redeemed to become ordinary [unsanctified] food. Something unfit for them [i.e., for the service vessels], however, they [the vessels] do not sanctify (Zev. 87a). This was taught as an explicit Mishnah concerning the altar [i.e., a Baraita, Zev. 83b]: Since it is stated: "Whatever touches the altar will be holy" (Exod. 29:37), I understand it to mean whether it is fit or unfit. Therefore, [to clarify this,] the Torah states [that] lambs [are to be sacrificed upon the altar]. Because just as lambs are fit, so is anything else that is fit [sanctified if it comes in contact with the altar]. Every anointment of the Mishkan, the kohanim, and the kings is translated [by Onkelos] as an expression of greatness because there is no need to anoint them except in order to proclaim their greatness. So did the King [God] decree, that this [the anointment] is their initiation into greatness. Other anointments, however, such as anointed wafers, "and with the first oils they anoint themselves" (Amos 6:6), their Aramaic [translation] is the same as the Hebrew.

And with it you shall anoint Aaron and his sons and sanctify them to serve Me [as kohanim].

The Geneva Bible  
Kaplan Translation  
NET Bible®

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"With it you are to anoint the tent of meeting, the ark of the testimony, the table and all its utensils, the lampstand and its utensils, the altar of incense, the altar for the burnt offering and all its utensils, and the laver and its base. So you are to sanctify them,<sup>64</sup> and they will be most holy;<sup>65</sup> anything that touches them will be holy.<sup>66</sup>

"You are to anoint Aaron and his sons and<sup>67</sup> sanctify them, so that they may minister as my priests.

<sup>64tn</sup> The verb is a Piel perfect with vav (ו) consecutive; in this verse it is summarizing or explaining what the anointing has accomplished. This is the effect of the anointing (see Exod 29:36).

<sup>65tn</sup> This is the superlative genitive again, Heb "holy of holies."

<sup>66tn</sup> See Exod 29:37; as before, this could refer to anything or anyone touching the sanctified items.

<sup>67tn</sup> The perfect tense with vav (ו) consecutive follows the imperfect of instruction; it may be equal to the instruction, but more likely shows the purpose or result of the act.

New American Bible (2011) .

### **Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...and you will smear (with) him the tent of the appointed place, and the box of the evidence, and the table and all his items, and the lampstand and her items, and the altar of the incense, and the altar of the rising sacrifice and all his items, and the cauldron and his base, and you will set them apart, and they will exist as a special thing of the special things, all the ones touching them is set apart, and you will smear "**Aharon** <sup>Light bringer</sup>" and his sons, and you will set them apart to be adorned (for) me,...

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

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And you shall anoint with it the tent of meeting, and the ark of the testimony, and the table and all the vessels, and the candlestick and the vessels, and the altar of incense, and the altar of ascension [offering] with all the vessels, and the basin and the base of it. And you shall make them special, that they may be most special: whatever touches them shall be special. And you shall anoint Aaron and his sons, and make them special, that they may serve me in the priest's office.

English Standard Version  
Green's Literal Translation

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## Modern English Version

And you must anoint the tent of meeting with it, along with the ark of the testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin and its stand. You must consecrate them, so that they may be most holy. Whatever touches them must be holy.

You must anoint Aaron and his sons and consecrate them, so that they may minister as priests to Me.

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 anointed with it the tent of meeting, and the ark of the testimony, and the table and all its vessels, and the candlestick and its vessels, and the altar of perfume, and the altar of burnt-offering and all its vessels, and the laver and its base; and you have sanctified them, and they have been most holy; all that is coming against them is holy; and Aaron and his sons you will anoint, and have sanctified them for being priests to Me.

## The gist of this passage:

The holy anointing oil was to be used to anoint the Tent of Meeting, the Ark of Testimony, and the rest of the Tabernacle furniture. It would also be used to anoint Aaron and his sons.

26-29

## Exodus 30:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
mâshach (מָשַׁח) [pronounced maw-SHAHKH]	<i>to smear, to anoint</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #4886 BDB #602
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
'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
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13

## Exodus 30:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** You will anoint, with this sacred oil [lit., *with it*], the Tent of Meeting,...

After Moses mixes up a batch of the sacred incense oil (vv. 22–25), then he is going to use it to anoint a number of people and things. This is going to ceremonially dedicate all of these things for service. How much will be used and where exactly it will be poured is not given to us here. It is possible that God specified these things; and it is possible that God left this up to Moses.

The Tent of Meeting was where Israel would come to worship, and they will come to the Tent of Meeting for the next 500 years (or so) to worship the Lord of Glory. This Sacred Tent was not anything like the modern-day church. We walk into a church; and there are some churches where people can enter into day and night. The people of Israel did not go to the Tent of Meeting and walk inside. That was too holy for them to enter. Only the priests could enter into the Tent of Meeting and they were allowed entry *only* to perform specific functions (and, if you will recall, they had to be temporally clean or washed).

Moses was to take some of this sacred incense oil and smear some of it on the Tent of Meeting. This set apart the Tent of Meeting for its service to God (or so that it might be used in service to God).

The Tabernacle itself represents God living among the Hebrew people. This is a picture of God, taking upon an earthly tent, and living among His people.

That we are speaking of Jesus is emphasized in the next phrase.

## Exodus 30:26b

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
'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
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
'êdûwth (עֲדוּת) [pronounced gay- DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

**Translation:** ...the Ark of Testimony,...

The Ark of Testimony is the chest made out of acacia wood which is all encased in gold. On top of it is the Mercy Seat (which, I assume, is considered a part of the Ark of Testimony). It would be anointed for service.

The Ark of Testimony (or, the Ark of the Covenant) is placed inside the Holy of Holies. Only one person went into the Holy of Holies, the High Priest, and only once a year on the Great Day of Atonement.

The Ark of God represents Jesus Christ.

Exodus 30:26 *You will anoint, with this sacred oil [lit., with it], the Tent of Meeting, the Ark of Testimony,...* (Kukis mostly literal translation)

Exodus 30:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
shul <sup>e</sup> chân (שֻׁלְחָן) [pronounced <i>shool<sup>e</sup>-KHAWN</i> ]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
k <sup>e</sup> lîy (כֵּלִי) [pronounced <i>k<sup>e</sup>lee</i> ]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479

**Translation:** ...the table [of showbread] and its utensils,...

There was a table which was built and bread would be placed on this table each day. This table was placed inside of the Tent of Meeting; and it represents the provision of God for the people of Israel.

Exodus 30:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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 30:27b			
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
m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced <i>m<sup>e</sup>-noh-RAW</i> ]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun with the definite article	Strong's #4501 BDB #633
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
k <sup>e</sup> lîy (כֵּלִי) [pronounced <i>k<sup>e</sup>lee</i> ]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3627 BDB #479

**Translation:** ...the lampstand and its utensils,...

The lampstand represents the light of the world, which is Jesus Christ. This is what allowed the priests to see while they functioned inside of the Tent of Meeting.

Exodus 30:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
q <sup>e</sup> lôreth (קֵטֹרֶת) [pronounced <i>k<sup>e</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun with the definite article	Strong's 7004 BDB #882

**Translation:** ...the altar of incense,...

Also in the Tent of Meeting was the altar of incense. The incense would be burned on this altar and drift up to God as a sweet savor. The idea is, this incense represented the death of our Lord and God accepting this as acceptable for our salvation.

Exodus 30:27 ...the table [of showbread] and its utensils, the lampstand and its utensils, the altar of incense,...  
(Kukis mostly literal translation)

All the sacred furniture speaks of our Lord Jesus Christ and it is His work which must have a sweet savor to God.

Exodus 30:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
ôlâh (עֹלָה) [pronounced <i>ô-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
k <sup>e</sup> lîy (כֵּלִי) [pronounced <i>k<sup>e</sup>lee</i> ]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3627 BDB #479

**Translation:** ...the altar of the burnt offering and its utensils,...

The altar of the burnt offerings stood outside of the Tent of Meeting. This altar stood between the people and the Tent of Meeting. This represents the sacrifice of our Lord, which we access only by faith in Him.

Exodus 30:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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

## Exodus 30:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i> ]	<i>a [large, but not very deep] pan; pot, sink, basin</i>	masculine singular noun with the definite article	Strong's #3595 BDB #468
w <sup>e</sup> (or v <sup>e</sup> ) (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
kên (כֵּן) [pronounced <i>kane</i> ]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3653 BDB #487

The meanings for this noun are very difficult to pin down. It is translated *base* in 1Kings 7:29, 31; *foot, stand* in Exodus 30:18, 28 31:9 etc.; and *office, place* in Gen. 40:13 41:13.

**Translation:** ...and the [hol] basin and its base.

Between the Tent entryway and the altar of the burnt offering was the holy basic, where the priests would go to wash their hands before service. This is rebound—naming one's sins to God—to cleanse us for service. Unless you are temporally clean before God, you cannot offer service to Him.

Exodus 30:28 ...the altar of the burnt offering and its utensils, and the [hol] basin and its base. (Kukis mostly literal translation)

God must be completely propitiated by the work of our Lord; just being in fellowship depends upon His propitiation.

## Exodus 30:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i> ]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #6942 BDB #872
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224

## Exodus 30:29a

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 construct	Strong's #6944 BDB #871
qôdâshîym (קֹדָשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871

The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated *Holy of Holies; the Most Holy Place*. This combination may also be translated, *most holy*.

**Translation:** You will consecrate these things [lit., *them*] and they will be made most holy.

All of these items are consecrated with the sacred incense oil. As previously mentioned, we do not know if there was a special dipper or ladle for this, or if Moses dipped his entire hand into the mixture, or if Moses simply dipped his finger into the sacred incense oil (I believe this is probably what he did). In any case, he put some of it on all of the items mentioned, setting them aside for service to God.

## Exodus 30:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâga' (נָגַע) [pronounced naw-GAHG]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	Qal active participle with the definite article	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
qâdash (קָדַשׁ) [pronounced kaw-DAHSH]	<i>to be pure, to be clean; to be holy, to be sacred; to set apart, to consecrate, to sanctify, to dedicate, to hallow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; pausal form	Strong's #6942 BDB #872

**Translation:** Anyone touching any of these things [lit., *them*] will be made holy.

This is quite an interesting thing to say. If you touch any of these things, you will be made holy. Would this not cause every Israelite to make a mad dash for the holy items so that they might touch them?

What happened when someone touched the Ark of the Covenant (as it was taken out on occasion), is they died instantly. I would guess that, such a one, if regenerated, would be with God immediately.

Exodus 30:29 *You will consecrate these things [lit., them] and they will be made most holy. Anyone touching any of these things [lit., them] will be made holy.* (Kukis mostly literal translation)

Whoever comes in salvation contact with Jesus Christ is also made holy.

Exodus 30:26–29 *You will use this incense in order to anoint the Tent of Meeting, the Ark of Testimony, the Table of Showbread and all of its utensils, the altar of incense, the altar of burnt offering and its utensils, and the holy basin and its base. You will consecrate all of these things and they will be set apart only for the service of God. Anyone touching these things will also be made holy.* (Kukis paraphrase?)

I really liked the way the New Life Bible expressed this passage: *Pour it on the meeting tent and the box of the Law, the table and all its objects, the lamp-stand and all its objects, the altar of special perfume, the altar of burnt gifts and all its objects, and the washing pot and its base. Set them apart so they may be most holy.* The anointing oil is made in a great quantity to sanctify everything just spoken about as set apart to God.

All of the sacred furniture was presented to God as a sweet savor. The spices and the incense will all be related to the various articles of furniture.

I see v. 30 as a continuance of the paragraph above, and so included it. Many translations began a new paragraph at this point.

Exodus 30:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i> ]	<i>to smear, to anoint</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect; pausal form	Strong's #4886 BDB #602

**Translation:** *You will also anoint Aaron and his sons...*

All of the articles of furniture, the Tabernacle, and the priests must be anointed or dedicated for service to God.



This sweet-smelling oil spoke of two things: (1) the oil itself speaks of the Holy Spirit. Service was all related to the power of the Holy Spirit (they were not indwelt by the Spirit, but somehow empowered). (2) The sweet spices meant that these men were able to minister before God without stinking. Their smell is covered over, temporarily, awaiting the true propitiation of Christ.

Exodus 30:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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 <sup>nd</sup> 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 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive 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	Strong's #3547 BDB #464
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** ...and consecrate them to act as priests.

Aaron and his sons would be set apart to act as priests before God.

As an aside, it is interesting that God made Aaron's sons the priests and not Moses'. We are not aware of any descendant of Moses amounting to anything, despite him being the greatest leader of Israel. It is here where I blame their mother, Zipporah, who was flighty, who left Moses on at least two occasions, who rebelled against his authority; and, apparently, she instilled this rebellion in the hearts of his children. Despite Moses being one of the greatest men in human history, his wife appears to have had no respect for him or devotion towards him. Her influence over their children was probably deep enough to keep them from ever having any spiritual impact. It is reasonable for me to say this, given that we will hear a great deal about Aaron's sons; but Moses' sons are not mentioned.

Exodus 30:30 **You will also anoint Aaron and his sons and consecrate them to act as priests.** (Kukis mostly literal translation)

The anointing here is a part of the anointing/consecration process for the priests.

There is something being taught here by God, through these symbols. The anointing means that something is set up for service to Him. In that way, it is separate from all else. This means that there are many things coming together all at once: the believer knows the word of God and God's will as well. The believer is in fellowship with

God. The believer is empowered by God (God the Holy Spirit). When these things all come together, the believer is producing divine good.

So, whenever you see something being anointed by God, that something is to be used in service to God. When you read about someone being anointed by God, that person is then producing divine good.

This is so important that it is used prophetically of the Messiah in Isa. 61:1–2 and of Jesus in Acts 10:38.

Exodus 30:26–30 You will anoint, with this sacred oil [lit., *with it*], the Tent of Meeting, the Ark of Testimony, the table [of showbread] and its utensils, the lampstand and its utensils, the altar of incense, the altar of the burnt offering and its utensils, and the [holy] basin and its base. You will consecrate these things [lit., *them*] and they will be made most holy. Anyone touching any of these things [lit., *them*] will be made holy. You will also anoint Aaron and his sons and consecrate them to act as priests. (Kukis mostly literal translation)

Exodus 30:26–30 You will use this incense in order to anoint the Tent of Meeting, the Ark of Testimony, the Table of Showbread and all of its utensils, the altar of incense, the altar of burnt offering and its utensils, and the holy basin and its base. You will consecrate all of these things and they will be set apart only for the service of God. Anyone touching these things will also be made holy. Finally, you will anoint Aaron and his sons and consecrate them to function as priests. (Kukis paraphrase)

Everything which is to be used in the service to God is to be anointed. This means, it is set aside in particular for God's work on this earth. That makes these things and these people (the priests) separated from all else.

And unto sons of Israel you will speak, to say, 'An oil of an anointing of holy is this to Me for your generations. Upon flesh of mankind you will not pour and in his proportion you [all] will not make like him; holy he [is], holy is to you. A man that compounds like him and who gives from him upon an outsider, and he has been cut off from his peoples.' "

Exodus  
30:31–33

You will say this to the sons of Israel, 'This is a sacred anointing oil for me throughout your generations. You will not pour [it] out on the persons of the [common] man; nor will you [all] make [this oil] in the same proportion; It [is] holy. it [should] be holy to you [all]. [Any] man who combines [ingredients] like it and puts it on an outsider, he will be cut off from his people.' "

This is what you will say to the sons of Israel: "The sacred incense oil which you have made will remain sacred to Me throughout all of your generations. You will not apply it to just any person; you will not reproduce this oil for any other purpose. It is set apart to Me; it should be set apart for you. If someone combines similar ingredients and then smears it on an alien, that man will be cut off from Israel.' "

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And unto sons of Israel you will speak, to say, 'An oil of an anointing of holy is this to Me for your generations. Upon flesh of mankind you will not pour and in his proportion you [all] will not make like him; holy he [is], holy is to you. A man that compounds like him and who gives from him upon an outsider, and he has been cut off from his peoples.' "

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

.  
.  
And thou shalt speak to the sons of Israel, saying, A holy anointing oil shall thus be unto Me for your generations. Upon the flesh of man it shall not be poured, nor the

	like to it be made; sacred is it, and sacred shall it be to you. The man who compoundeth the like to it, or who putteth it upon an alien, shall be destroyed from his people.
Targum (Pseudo-Jonathan)	And speak thou to the sons of Israel, saying, This shall be a holy anointing oil before Me unto your generations. Upon the flesh of man it may not be poured, and the like of it you shall not make to resemble it; unto you it shall be most sacred. The man who compoundeth the like of it, or putteth it upon the unconsecrated who are not of the sons of Aharon, shall be destroyed from his people.
Revised Douay-Rheims	And you shall say to the children of Israel: This oil of unction shall be holy unto me throughout your generations. The flesh of man shall not be anointed therewith, and you shall make none other of the same composition, because it is sanctified, and shall be holy unto you. What man soever shall compound such, and shall give thereof to a stranger, he shall be cut off from his people.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall speak to the B'nai Yisrael, saying, 'This shall be a holy anointing oil to me throughout your generations. It shall not be poured on man's flesh, neither shall you make any like it, according to its composition: it is holy. It shall be holy to you. Whoever compounds any like it, or whoever puts any of it on a stranger, he shall be cut off from his people.'
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to me throughout your generations. Upon mens bodies shall it not be rubbed, neither shall you make any other oil like it, after the composition of it; because it is holy, and it shall be holy to you. Whosoever compounds any like it or whosoever shall give any of it to a stranger shall be cut off from his people.
Samaritan Pentateuch	And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make [any other] like it, after the composition of it: it [is] holy, and it shall be holy unto you. Whosoever compoundeth [any] like it, or whosoever putteth [any] of it upon a stranger, shall even be cut off from his people.
Updated Brenton (Greek)	And you shall speak to the children of Israel, saying, This shall be to you a holy anointing oil throughout your generations. On man's flesh it shall not be poured, and you shall not make any for yourselves according to this composition: it is holy, and shall be holiness unto you. Whoever shall make it in like manner, and whoever shall give of it to a stranger, shall be destroyed from among his people.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And say to the children of Israel, This is to be the Lord's holy oil, from generation to generation. It is not to be used for man's flesh, and no other is to be made like it: holy it is, and you are to keep it holy. Whoever makes any like it, or puts it on one who is not a priest, will be cut off from his people.
Easy English	Say to the Israelites, "This will be my holy oil for all time. Do not pour it on the bodies of men who are not priests. Do not make any of this oil to use for other things. It is holy and you must always think about it as holy. Nobody must make a

Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Tell the Israelites that the anointing oil is holy--it must always be used only for me. This oil is holy and you must treat it as something special. Don't use the same formula for making perfume and don't let people use this oil like an ordinary perfume. Whoever makes a perfume like that and puts it on anyone except a priest must be separated from the people."
God's Word™	"Say to the Israelites, 'For generations to come, this will be my holy oil used only for anointing. It must never be poured on the bodies of other people. Never make any perfumed oil using this formula. It is holy, and you must treat it as holy. Whoever prepares a perfume like this or puts it on anyone who is not a priest must be excluded from the people.'"
Good News Bible (TEV)	Say to the people of Israel, 'This holy anointing oil is to be used in my service for all time to come. It must not be poured on ordinary men, and you must not use the same formula to make any mixture like it. It is holy, and you must treat it as holy. Whoever makes any like it or uses any of it on anyone who is not a priest will no longer be considered one of my people.'"
The Message	"Then anoint Aaron and his sons. Consecrate them as priests to me. Tell the Israelites, 'This will be my holy anointing oil throughout your generations.' Don't pour it on ordinary men. Don't copy this mixture to use for yourselves. It's holy; keep it holy. Whoever mixes up anything like it, or puts it on an ordinary person, will be exiled." V. 30 is included for context.
Names of God Bible NIRV	. Say to the people of Israel, 'This will be my sacred anointing oil for all time to come. Do not pour it on anyone else's body. Do not make any other oil in the same way. It is sacred. So you must think of it as sacred. Suppose a person makes perfume in the same way. And suppose that person puts it on someone who is not a priest. Then that person must be separated from their people.'"
New Simplified Bible	»Say this to the people of Israel: 'This oil must always be used in the ordination service of a priest. It is holy because it is dedicated to Jehovah. »So treat it as holy! Do not use it for everyday purposes or mix any for yourselves. »If you do, you will no longer belong to Jehovah's people.'«

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	When you ordain Aaron and his sons as my priests, sprinkle them with some of this oil, and say to the people of Israel: "This oil must always be used in the ordination service of a priest. It is holy because it is dedicated to the LORD. So treat it as holy! Don't ever use it for everyday purposes or mix any for yourselves. If you do, you will no longer belong to the LORD's people." V. 30 is included for context.
The Living Bible	And say to the people of Israel, 'This shall always be my holy anointing oil. It must never be poured upon an ordinary person, and you shall never make any of it yourselves, for it is holy, and it shall be treated by you as holy. Anyone who compounds any incense like it or puts any of it upon someone who is not a priest shall be excommunicated.'"
New Berkeley Version	.
New Life Version	Say to the people of Israel, 'This will be a holy oil to Me for all your people for all time. It will not be poured on the flesh of man. And you will not mix any like it. It is holy. It will be holy to you. Whoever mixes any like it, or puts any of it on a man who is not a religious leader, will be cut off from his people.'"

New Living Translation	And say to the people of Israel, 'This holy anointing oil is reserved for me from generation to generation. It must never be used to anoint anyone else, and you must never make any blend like it for yourselves. It is holy, and you must treat it as holy. Anyone who makes a blend like it or anoints someone other than a priest will be cut off from the community.'"
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	Tell the Israelite people, 'This oil will be my special oil that must be used throughout all future generations. You must not pour it on the bodies of people who are not priests, and you must not make other oil to be like it by mixing those same things. This oil is reserved for me, and you must consider it to be such. Yahweh will view anyone who makes ointment like this for any other purpose, or anyone who puts any of this ointment on someone who is not a priest, as no longer belonging to his people.'"

### Partially literal and partially paraphrased translations:

American English Bible	'Then say to the children of Israel: <i>This will be your holy anointing oil throughout all your generations. It should never be poured on a man's skin, and no one should make any of this for himself using the same formula, because it is holy, and it should be [treated as] holy by you.</i> <i>So if anyone makes anything like it and gives it to a stranger, he must be destroyed from among his people.</i>
Beck's American Translation	.
Common English Bible	Say to the Israelites: This will be my holy anointing oil in every generation. Don't allow anyone else to use this oil. Don't make another oil like it by using the same formula. This oil is holy, and you should regard it as holy. Whoever blends an oil like it or whoever uses the oil on someone else will be cut off from the people.
New Advent (Knox) Bible	This, too, tell the Israelites: The oil used for anointing is a thing you must keep set apart for me, age after age. It is not to be used for anointing the flesh of man; nor are you to compound oil for yourselves as this is compounded; it is a thing set apart, and you must keep it holy. Whoever compounds such, though it be to give it to a stranger for his use, is lost to his people.[4] [4] This appears to be the sense of the Latin; the Hebrew text is more naturally interpreted as meaning 'The man who either makes oil like this, or gives away this oil to a stranger'. The stranger, in that case, would be anyone not of the priestly family, as in 29.33 above.
Translation for Translators	And tell the Israeli people, 'This oil will be my sacred anointing oil that must be used throughout all future generations. You must not pour it on the bodies of people who are not priests, and you must not make other oil to be like it by mixing the same amount of those things. This oil is sacred, and you must consider it to be sacred.' I will consider that anyone who makes ointment like this <i>for any other purpose</i> , and anyone who puts any of this ointment on someone who is not a priest, no longer be allowed to associate with my people.'".

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	To the Sons of Israel you will say the following: this will be a holy anointment oil to me throughout your generations. It will not be poured on man's flesh, and you will not make another one like it, after its composition. It is holy and it will be holy to you. He who makes another one like it or puts it on a foreigner - will be banished from his people.
Ferrar-Fenton Bible	"Then you shall speak to the children of Israel saying:—"This is the Holy Oil of Consecration to Me, in all your generations. It shall not be poured upon a man's body; nor shall you make any of similar ingredients. It is Holy of Holies for you to the



God's Truth (Tyndale)	<p><b>EVER-LIVING.</b> The man who compounds like it, and whoever puts it upon a foreigner shall be excommunicated from his people."</p> <p>And you shall speak unto the children of Israel saying: this shall be an holy anointing oil unto me, throughout your generations. No mans flesh shall be anointed therewith: neither shall you make any other after the making of it for it is holy, see therefore that you take it for holy: Whosoever makes like that, or whosoever puts any of it upon a stranger, shall perish from among his people.</p>
HCSB International Standard V	<p>.</p> <p>You are to speak to the Israelis saying, 'This is to be holy anointing oil for me from generation to generation. It is not to be poured out on a person's body, [I.e. used for ordinary anointing purposes] nor are you to make anything like it with similar formulations. It is holy, and it is to be holy to you. Anyone who mixes anything like it or who puts any of it on an unqualified person [Lit. a stranger; i.e. a person not qualified to serve as a priest] is to be cut off from his people.'"</p>
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	<p>.</p> <p>.</p> <p>"And you will speak to the Israelites, [Literally "sons/children of Israel"] saying, 'This will be my holy anointing oil throughout your generations. It will not be poured on human flesh, and with its measurements [Or "recipe" or "formula"] you will not make any like it; it is holy; it will be holy to you. Anyone who compounds perfume like it and who puts it on a stranger will be cut off from his people.' "</p>
NIV, ©2011 Peter Pett's translation Unfolding Bible Literal Text	<p>.</p> <p>.</p> <p>You must say to the Israelites, 'This must be an anointing oil that is set apart to Yahweh throughout your people's generations. It must not be applied to people's skin, nor must you make any oil like it with the same formula, because it is set apart to Yahweh. You must regard it in this manner. Whoever makes perfume like it, or whoever puts any of it on someone, that person must be cut off from his people.'"</p>
Unlocked Literal Bible Urim-Thummim Version Wikipedia Bible Project	<p>.</p> <p>.</p> <p>And to the sons of Israel speak, saying: "This will be the oil of the holy ointment to me, onto your generations. On the flesh of man it will not be smeared, and as its recipe you will not make. It is holy, and it will be holy for you. A man who will mix up its like, and who will give of it to a stranger, and he will be cut off from his people.</p>

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	<p>.</p> <p>And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to me throughout your generations. It shall not be poured upon man's flesh, and you shall not make anything like it after its measured amounts; it is holy; it shall be holy to you. What man compounds a perfume like it, and whoever gives of it upon a stranger, even he shall be cut off from his people.</p>
New American Bible (2002) New American Bible (2011) New English Bible–1970	<p>.</p> <p>.</p> <p>Speak to the Israelites and say: This shall be the holy anointing oil for my service in every generation. It shall not be used for anointing the human body, and you must not prepare any oil like it after the same prescription. It is holy, and you shall treat it as holy. The man who compounds perfume like it, or who puts any of it on any unqualified person, shall be cut off from his father's kin.</p>
New Jerusalem Bible	<p>You will then speak to the Israelites and say, "This anointing oil will be holy for you for all your generations to come. It must not be used for anointing the human body, nor may you make any of the same mixture. It is a holy thing; you will regard it as</p>

holy. Anyone who makes up the same oil or uses it on an unauthorised person will be outlawed from his people." '.

New RSV

Revised English Bible—1989

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"Tell the people of Isra'el, 'This is to be a holy anointing oil for me through all your generations. It is not to be used for anointing a person's body; and you are not to make any like it, with the same composition of ingredients — it is holy, and you are to treat it as holy. Whoever makes any like it or uses it on any unauthorized person is to be cut off from his people.'"

exeGesés companion Bible

And word to the sons of Yisra El, saying,  
This becomes a holy anointing oil to me  
throughout your generations.  
Neither pour it on human flesh,  
nor work any other like this formula  
- holy: and so be it, holy to you.  
Any man who perfumes any like it,  
or whoever gives thereof on a stranger,  
becomes cut off from his people.

Hebraic Roots Bible

And you shall speak to the sons of Israel, saying, This shall be a holy anointing oil for Me for your generations. It shall not be poured on the flesh of man, and you shall not make any like it in its proportion; it is holy. It shall be holy to you. If a man prepares any like it, or who gives from it to a stranger, he shall be cut off from his people.

Israeli Authorized Version  
Kaplan Translation

Speak to the Israelites and tell them, 'This shall be the sacred anointing oil to Me for all generations.  
Do not pour it on the skin of any [unauthorized] person, and do not duplicate it with a similar formula. It is holy, and it must remain sacred to you.  
If a person blends a similar formula, or places it on an unauthorized person, he shall be cut off [spiritually] from his people.

#### **cut off**

See note on Genesis 17:14.

This denotes being cut off from one's spiritual source. It also denotes premature death and childlessness (see Genesis 9:11)

The Scriptures 2009

"And speak to the children of Yisra'ël, saying, 'This is a set-apart anointing oil to Me throughout your generations.  
'It shall not be poured on the flesh of a man, and make no other like it, according to its composition. It is set-apart, it is set-apart to you.  
'Whoever compounds any like it, or whoever puts any of it on a stranger, shall be cut off from his people.' "

Tree of Life Version

Speak to Bnei-Yisrael saying, 'This is to be a holy anointing oil to Me throughout your generations. It must not be poured on human flesh, nor are you to make any like it, with its formula. It is holy and it must be holy to you. Whoever mixes any like it, or whoever puts any of it on anyone unauthorized, will be cut off from his people.'"

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible  
Awful Scroll Bible

You was to speak to the sons of Isra-el, to the intent: This is the set apart anointing oil in your generations: Was it to be poured on the flesh of a human? - were yous to make after its measurements? - It is a set apart set apart thing. That which man

	was to make the compound, or was to offer it on that being strange, is to have been cut off from the people.
Charles Thomson OT Concordant Literal Version	. And to the sons of Israel shall you speak, saying: A holy anointing oil shall this become to Me throughout your generations. On human flesh of others it shall not be rubbed, and by its recipe you shall not make such as it. It is holy; holy shall it become to you. The man who compounds such as it, and who gives any of it to an alien, he will be cut off from his people.
Darby Translation exeGesés companion Bible Orthodox Jewish Bible	. And thou shalt speak unto the Bnei Yisroel, saying, This shall be a shemen mishchat kodesh unto Me throughout your dort. Upon the basar adam shall it not be poured, neither shall ye make any other like it, after the formulation of it; it is kodesh, and it shall be kodesh unto you. Whoever compoundeth any like it, or whoever putteth any of it upon a zar, shall even be cut off from his people.
Rotherham's <i>Emphasized B.</i>	And <unto the sons of Israel> shalt thou speak, saying, <An oil for holy anointing> shall this be to me, to your generations. <Upon the flesh of a common man> <sup>b</sup> shall it not be poured, and <according to the proportions thereof> shall ye not make any like' it,—<holy> it is', <holy> shall it be to you.   Whosoever compoundeth any like it, and whosoever bestoweth thereof upon a stranger   shall he cut off from among his people. <sup>b</sup> Or: "a son of earth," "an adam."
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. Tell the ·Israelites [ <sup>L</sup> sons/ <sup>T</sup> children of Israel], 'This is to be my holy olive oil ·from now on [ <sup>L</sup> throughout your generations]. It is ·to be put on people and things to make them ready for service to God [ <sup>L</sup> for anointing]. Do not pour it on the bodies of ordinary people, and do not make perfume the same way you make this oil. It is holy, and you must treat it as holy. If anyone makes perfume like it or puts it on someone who is ·not a priest [not qualified; <sup>L</sup> strange], that person must be cut off from his people.'"
Kretzmann's Commentary	And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto Me throughout your generations, reserved for use in the Sanctuary and its service. Upon man's flesh shall it not be poured, that is, it was not to be used for ordinary anointing of the body, neither shall ye make any other like it, after the composition of it, they were not to compound their oil for private use in these proportions; it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, upon a layman, as contrasted with a priest, shall even be cut off from his people. The oil of ointment was a symbol of the Holy Ghost, who alone is able effectually to prepare a person for the service of the Lord, for the working of truly good works.
Syndein/Thieme The Voice	. Address the Israelites and say, "This is My sacred anointing oil that you will use for all generations. It must not be poured on anyone else. Do not <i>attempt to</i> make an anointing oil <i>for your own purposes</i> with the same ingredients in the same proportions. It is sacred, and it is to be sacred to you. Whoever makes a similar blend or anoints anyone who is not ordained as a priest will be cut off from the community."

## Bible Translations with Many Footnotes:

The Complete Tanach

And to the children of Israel you shall speak, saying: 'This shall be oil of holy anointment to Me for your generations.

**for your generations:** From here our Rabbis deduced that it [the anointing oil made by Moses] will all remain in existence in the future. -[from Hori'oth 11b]

**This:** Heb. טֶהֱנָה. In gematria, this equals twelve logs. [ ט, ה, totaling 12.] -[from Hori'oth 11b]

It shall not be poured upon human flesh, and according to its formula you shall not make anything like it. It is holy; it shall be holy to you.

**It shall not be poured:** Heb. לֹא יִשָּׁךְ אֵל, [This is spelled] with two "yud" s. It is an expression [in the form] of לֹא יַעֲשֶׂה אֵל, it shall not do, like, "and in order that it be good (בְּטוֹ) for you" (Deut. 5:16).

**It shall not be poured upon human flesh:** from this very oil.

**and according to its formula you shall not make anything like it:** With the amount of its ingredients you shall not make another like it, but if one decreased or increased the ingredients according to the measure of a hin of oil, it is permitted. Also, the [oil] made according to the formula of this [oil]-the one who anoints himself [with it] is not liable, only the one who mixes it. -[from Ker. 5a]

**according to its formula:** Heb. וְתִנְתְּמוּ, a word meaning a number, like "the number of (תִּנְתְּמוֹ) bricks" (Exod. 5:8), and so, הִתְנַתְּמוּ, mentioned in reference to the incense (below, verse 37).

Any person who compounds anything like it or puts any of it on an alien shall be cut off from his people.' "

**or puts any of it:** Of that [oil] of [i.e., made by] Moses. [However, anyone who anoints himself with oil that was made copying the original anointing oil is not liable.] -[from Ker. 5a]

**on an alien:** [i.e.,] which is not needed for the kehunah or the kingship.

The Geneva Bible  
Kaplan Translation  
NET Bible®

.  
.

And you are to tell the Israelites: 'This is to be my sacred anointing oil throughout your generations. It must not be applied<sup>68</sup> to people's bodies, and you must not make any like it with the same recipe. It is holy, and it must be holy to you. Whoever makes perfume like it and whoever puts any of it on someone not a priest<sup>69</sup> will be cut off<sup>70</sup> from his people.'

<sup>68tn</sup> Without an expressed subject, the verb may be treated as a passive. Any common use, as in personal hygiene, would be a complete desecration.

<sup>69tn</sup> Heb "a stranger," meaning someone not ordained a priest.

<sup>70sn</sup> The rabbinic interpretation of this is that it is a penalty imposed by heaven, that the life will be cut short and the person could die childless.

New American Bible (2011) .

## Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and to the sons of "Yisra'el <sup>He turns El aside</sup> you will speak saying, this oil of ointment of specialness will exist (for) me (for) your generations, upon the flesh of the human he is not poured, and (with) the sum you will not (make) it like that one, he is a special thing, he will exist (for) you, a man (who) will compound like that one, and which will give from him upon a stranger, (then) he will be cut from his peoples,...

Charles Thomson OT And thou shalt speak to the children of Israel and say, This shall be to you a holy anointing oil throughout your generations.  
Upon the flesh of man it must not be poured; nor shall you make any for your selves according to this composition. It shall be holy, and held in veneration by you.

	Whoever shall make any like it or give any of it to a stranger, shall be rooted out from among his people.
C. Thompson (updated) OT Context Group Version	. And you shall speak to the sons of Israel, saying, This shall be a special anointing oil to me throughout your (pl) generations. On the flesh of man it shall not be poured, neither shall you (pl) make any like it, according to the composition: it is special, [and] it shall be special to you (pl). Whoever compounds any like it, or whoever puts any of it on a stranger, he shall be cut off from his people.
English Standard Version	.
Green's Literal Translation	.
Literal Standard Version	And you speak to the sons of Israel, saying, This is a holy anointing oil to Me, throughout your generations; it is not poured on [the] flesh of man, and you make nothing [else] like it in its proportion; it [is] holy—it is holy to you; a man who compounds [any] like it, or who puts of it on a stranger, has even been cut off from his people."
Modern English Version	.
Modern Literal Version 2020	And you will speak to the sons of Israel, saying, This will be a holy anointing oil to me throughout your* genealogy. Upon the flesh of man it will not be poured, neither will you* make any like it, according to the composition of it. It is holy and it will be holy to you*. Whoever compounds any like it, or whoever puts any of it upon a stranger, he will be cut off from his people.
Modern KJV	.
New American Standard B.	Furthermore, you shall speak to the sons of Israel, saying, 'This shall be a holy anointing oil to Me throughout your generations. It shall not be poured on <sup>[ae]</sup> anyone's body, nor shall you make any like it in <sup>[af]</sup> the same proportions; it is holy, and it shall be holy to you. Whoever mixes any like it or whoever puts any of it on a <sup>[ag]</sup> layman <sup>[ah]</sup> shall be cut off from his people.'" <sup>[ae]</sup> Exodus 30:32 Lit <i>the flesh of mankind</i> <sup>[af]</sup> Exodus 30:32 Lit <i>its proportion</i> <sup>[ag]</sup> Exodus 30:33 Lit <i>stranger</i> <sup>[ah]</sup> Exodus 30:33 Lit <i>even he shall</i>
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"And unto the sons of Israel you will speak, saying, A holy anointing oil is this to Me, to your generations; on flesh of man it is not poured, and with its proper proportion you [all] make none like it; it is holy; it is holy to you; a man who compounds any like it, or who puts of it on a stranger—has even been cut off from his people."
<b>The gist of this passage:</b>	A special anointing oil was to be used specifically as the holy anointing oil. It was not to be used in a secular fashion.



## Exodus 30:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
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 <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<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 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** You will say this to the sons of Israel,...

God wants all Israel to know about the limitations here. No one is to attempt to reproduce this sacred incense oil. Therefore, this will be a regulation passed down.

## Exodus 30:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i> ]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מֹשֶׁחַח) [pronounced <i>mosh-KHAW</i> ]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular construct	Strong's #4888 BDB #603

## Exodus 30:31b

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	Strong's #6944 BDB #871
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîym (דּוֹרִיִּם) [pronounced dohr-EEM]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1755 BDB #189

This is variously translated, *throughout their generations [or, genealogy (ies)], to [for] their generations, throughout all future generations; forever.*

**Translation:** ...*This is a sacred anointing oil for me throughout your generations.*

The oil as describe in this chapter is to be understood to be sacred, meaning that it was only to be made exactly as God has described, by a professional, and only used as prescribed. This would be the case throughout Israel's history.

Exodus 30:31 *You will say this to the sons of Israel, 'This is a sacred anointing oil for me throughout your generations.* (Kukis mostly literal translation)

The *Me* here is God the Father. The anointing of oil is certainly the ministry of God the Holy Spirit, enduing one with power in the Old Testament and filling us in the New Testament. *"But you will receive power when the Holy Spirit has come upon you; and you will be My witnesses, both in Jerusalem, and in all Judea and Samaria, and even to the more remote portions of the earth."* (Acts 1:8)

Our Lord was given the Holy Spirit without measure (John 3:34), and Hebrews quotes this as *Therefore God, Your God, has anointed You with the oil of gladness above Your companions* (Heb. 1:9b and Psalm 45:7; see also Isa. 61:1–3).

All that is describe in this chapter is to be set aside for use by God throughout the Age of Israel. Specifically, the anointing oil is named.

## Exodus 30:32a

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
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR]</i>	<i>flesh; body; animal meat</i>	masculine singular construct	Strong's #1320 BDB #142
‘âdâm (אָדָם) [pronounced <i>aw-DAWM]</i>	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
lô' (לֹא or אֵין) [pronounced <i>low]</i>	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçak <sup>e</sup> (יָצַק) [pronounced <i>yaw-SAHK]</i>	<i>to pour, to anoint; to be poured</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; pausal form	Strong's #3251 BDB #414
This verb above only occurs here, and perhaps the correct word here ought to be:			
çûwk <sup>e</sup> (סִיחַ) [pronounced <i>sook]</i>	<i>to anoint [oneself, another], to rub on oil [lotion]; to pour when anointing</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5480 BDB #691

**Translation:** You will not pour [it] out on the persons of the [common] man;...

This sacred oil was not to be simply poured or smeared upon any person. This was not *good luck* oil, or *godly oil* that might help a person in need. God has said how it was to be used; and that means, it is not designed for the common man.

## Exodus 30:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup>]</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
mathkôneth/mathkûneth (מִתְכַּנֶּתֶת/מִתְכַּנֶּתֶת) [pronounced <i>math-KO-neth/math-KOO-neth]</i>	<i>number, tally; measurement, tale, proportion</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4971 BDB #1067
Owens gives the translation <i>composition</i> .			
lô' (לֹא or אֵין) [pronounced <i>low]</i>	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

## Exodus 30:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person plural, Qal imperfect	Strong's #6213 BDB #793
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #453

**Translation:** ...nor will you [all] make [this oil] in the same proportion.

No one is to attempt to make this oil in similar proportions to the sacred incense oil previously described.

The idea is, this is to be a perfect mixture, just as Christ Jesus is.

## Exodus 30:32c

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	Strong's #6944 BDB #871
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
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	Strong's #6944 BDB #871
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** It [is] holy; it [should] be holy to you [all].

There is to be no attempt made to make any anointing oil like this. It is completely set apart to God. So it should be set apart to the Hebrew people.

Exodus 30:32 You will not pour [it] out on the persons of the [common] man; nor will you [all] make [this oil] in the same proportion. It [is] holy; it [should] be holy to you [all]. (Kukis mostly literal translation)

None of the holy furniture nor the other things which spoke of Jesus Christ was to be imitated. These things were holy because they spoke of Jesus Christ. The incense spoke of the sweet savor unto God; the sweet savor of propitiation. This was not something to be duplicated or used except under the most solemn of occasions.

Quite obviously, there is no duplicating the Person of Jesus Christ. We are saved by Him; there is not salvation through any other.

Exodus 30:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾīysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
râqach (רָקַח) [pronounced raw-KAHKH]	to mix, to compound oil or ointment	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7543 BDB #955
kaph or k <sup>e</sup> (כּ) [pronounced k <sup>e</sup> ]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #453

**Translation:** [Any] man who combines [ingredients] like it...

This suggests that God knew someone would attempt to duplicate this incense oil, despite the warnings.

The idea here is, Jesus was the unique combination of God and man, so that He was fully God but also fully man. This is known as the hypostatic union.

Exodus 30:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678



## Exodus 30:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577
‘al (עַל) [pronounced ġahġ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
zûwr (זוּר) [pronounced zoor]	<i>a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle	Strong's #2114 BDB #266

The NET Bible: *Heb “stranger.” The term זוּר (zur, “stranger”) probably refers to a neighbor who was not well-known. Alternatively, it could describe a person who is living outside the norms of convention, a moral misfit in the community. In any case, this “stranger” is a high risk in any financial arrangement.*<sup>54</sup>

**Translation:** ...and puts it on an outsider,...

Let's say that someone make a similar oil of incense and then applies it to some outsider. I would think this would apply to anyone outside of the priesthood; not to simply a non-Hebrew. The idea is, this particular mixture was not to have any secular application.

## Exodus 30:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
kârath (כָּרַח) [pronounced kaw-RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #3772 BDB #503
min (מִן) [pronounced mihn]	<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
‘ammîym (עַמִּיִּם) [pronounced ġahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766

**Translation:** ...he will be cut off from his people.' ”

Anyone who disobeys to custom spoken of here will find himself cut off from the people of Israel.

<sup>54</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

Exodus 30:33 [Any] man who combines [ingredients] like it and puts it on an outsider, he will be cut off from his people.' ” (Kukis mostly literal translation)

God's plan and the way He reveals Himself to man is not a game nor is it a meaningless ritual. These things taught salvation to the Old Testament saints; God spoke to man through these rituals and cheap imitations only confused the issue. Just like those who cannot properly give the gospel. They tell unbelievers to ask Jesus into their hearts; they are producing imitation incense and pouring it all over. This kind of false information does not communicate God's Word; it confuses the issue.

Being cut off from one's people could mean death or banishment (Gen. 17:14 Exodus 31:14 Leviticus 20:2–3)

The anointing oil is specifically named here, but this would have been true of all the things described in these rituals. The priests themselves, their clothing, the various articles of furniture, the tent—none of these things were to be duplicated and given secular license.

Exodus 30:31–33 You will say this to the sons of Israel, 'This is a sacred anointing oil for me throughout your generations. You will not pour [it] out on the persons of the [common] man; nor will you [all] make [this oil] in the same proportion; It [is] holy. it [should] be holy to you [all]. [Any] man who combines [ingredients] like it and puts it on an outsider, he will be cut off from his people.' ” (Kukis mostly literal translation)

Exodus 30:31–33 This is what you will say to the sons of Israel: “The sacred incense oil which you have made will remain sacred to Me throughout all of your generations. You will not apply it to just any person; you will not reproduce this oil for any other purpose. It is set apart to Me; it should be set apart for you. If someone combines similar ingredients and then smears it on an alien, that man will be cut off from Israel.’ ” (Kukis paraphrase)

I originally found these on [Precept Austin](#).

### What does the Bible say about anointing oil? (from Got Questions?)

Anointing oil, mentioned 20 times in Scripture, was used in the Old Testament for pouring on the head of the high priest and his descendants and sprinkling the tabernacle and its furnishings to mark them as holy and set apart to the Lord (Exodus 25:6; Leviticus 8:30; Numbers 4:16). Three times it is called the "holy, anointing oil," and the Jews were strictly forbidden from reproducing it for personal use (Exodus 30:32-33). The recipe for anointing oil is found in Exodus 30:23-24; it contained myrrh, cinnamon and other natural ingredients. There is no indication that the oil or the ingredients had any supernatural power. Rather, the strictness of the guidelines for creating the oil was a test of the obedience of the Israelites and a demonstration of the absolute holiness of God.

Only five New Testament passages refer to the practice of anointing with oil, and none of them offer an explanation for its use. We can draw our conclusions from context. In Matthew 6:17 Jesus mentions the everyday practice of anointing oneself with oil. In Mark 6:13 the disciples anoint the sick and heal them. In Mark 14:3–9 Mary anoints Jesus' feet as an act of worship. In James 5:14 the church elders anoint the sick with oil for healing. In Hebrews 1:8–9 God says to Christ as He returns triumphantly to heaven, “Your throne, O God, will last for ever and ever,” and God anoints Jesus “with the oil of gladness.”

Should Christians use anointing oil today? There is nothing in Scripture that commands or even suggests that we should use similar oil today, but neither is there anything to forbid it. Oil is often used as a symbol for the Holy Spirit in the Bible as in the Parable of the Wise and Foolish Virgins (Matthew 25:1-13). Christians have the Spirit who leads us into all truth and “anoints” us continually with His grace and comfort. “But you have an anointing from the Holy One, and all of you know the truth” (1 John 2:20).

From <https://www.gotquestions.org/anointing-oil.html> accessed January 31, 2021.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## Instructions for the Mixing and Use of the Sacred Incense

*compare Exodus 37:29*

I had some difficulties with the translation of this, and referred to other translations. Even after doing so, I found myself adding several words to smoothen out my translation. I was very happy with the paraphrased translation, but I sometimes worry that I distort some information with that.

And so says Y<sup>e</sup>howah unto Moses, “Take for you spices: stacte and onycha and galbanum, spices, and frankincense pure, a part in a part he is. And you have made her, an incense, a spice mixture of a work of a perfumer, seasoned with salt, pure [and] holy. And you have beat until fine from her, a crushing, and you have given from her to faces of the testimony in a tent of meeting, which I will meet regarding you there. A holy of holies she is for you [all].

Exodus  
30:34–36

Y<sup>e</sup>howah then said to Moses, “Take for yourself [these] spices: stacte, onycha and galbanum. [These] spices and pure frankincense will be [combined] in equal measures. You will manufacture this sacred spice mixture [lit., *it*]; [it will be used as] an incense and [as] a spice mixture, [the result of] the work of a [professional] perfumer, seasoned with salt, [it is] pure [and] holy. You will beat some of it until fine—a crushing [of it]—and you will place some of it before [the Ark of] Testimony in the Tent of Meeting, where I will meet with [lit., *to, for, regarding*] you. This perfume [lit., *she*] is [to be considered] most holy to you [all].

Jehovah then said to Moses, “I want you to take these particular spices: stacte, onycha and galbanum; and combine them in equal measures with pure frankincense. This will be a holy spice mixture, the work of a professional perfumer, which will be preserved with salt. You will take some of it and crush it into a fine powder and place that before the Ark of Testimony in the Tent of Meeting. In the future, I will meet with your High Priest there at the Ark of God. This perfume is to be considered very sacred to all of you.

Here is how others have translated this verse:

## Ancient texts:

Masoretic Text (Hebrew)

And so says Y<sup>e</sup>howah unto Moses, “Take for you spices: stacte and onycha and galbanum, spices, and frankincense pure, a part in a part he is. And you have made her, an incense, a spice mixture of a work of a perfumer, seasoned with salt, pure [and] holy. And you have beat until fine from her, a crushing, and you have given from her to faces of the testimony in a tent of meeting, which I will meet regarding you there. A holy of holies she is for you [all].

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

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And the Lord said to Mosheh, Take thee spices, stachte[1] and onycha, and galbanum spices, and pure frankincense, weight for weight shall they be; and thou shalt make it a sweet incense, fragrant, the work of the, perfumer, mixed, pure, for consecration. And thou shalt beat some of it and make it fine, and put thereof before the testimony in the tabernacle of ordinance, where I will appoint My Word to be with thee; to you it shall be most holy. And of the sweet incense which thou shalt make you must not make the like for yourselves; it shall be sacred to thee before the Lord.

Targum (Pseudo-Jonathan)	<p>[1] Sam. Vers., "balsam.</p> <p>And the Lord said to Mosheh, Take to thee spices, balsam, and onycha, and galbanum, choice spices, and pure frankincense, weight for weight shall it be. [JERUSALEM. Balsam, spikenard myrrh, and galbanum.] And confect therewith a fragrant incense, the work of the compounder, a pure and sacred mixture. [JERUSALEM. Commixed.] And beat, and make it small, and of it some shalt thou put before the testimony in the tabernacle of ordinance, where I will appoint My Word to be with thee. Most sacred shall it be to you.</p>
Revised Douay-Rheims	<p>And the Lord said to Moses: Take unto you spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight. And you shall make incense compounded by the work of the perfumer, well tempered together, and pure, and most worthy of sanctification. And when you has beaten all into very small powder, you shall set of it before the tabernacle of the testimony, in the place where I will appear to you. Most holy shall this incense be to you.</p>
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	<p>Mar-Yah said to Mosha, "Take to yourself sweet spices, gum resin, and onycha, and galbanum; sweet spices with pure frankincense: of each shall there be an equal weight; and you shall make incense of it, a perfume after the art of the perfumer, seasoned with salt, pure and holy; and you shall beat some of it very small, and put some of it before the testimony in the Tabernacle, where I will meet with you. It shall be to you most holy.</p>
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	<p>And the LORD said to Moses, Take sweet spices, stacte and onycha and galbanum; sweet spices, with pure frankincense; of each shall there be equal weight; And you shall make it a perfume, a compound made by the work of the perfumer, tempered together, pure and holy; And you shall beat some of it very fine, and put of it before the testimony in the tabernacle of the congregation, where I will meet with you; it shall be to you most holy.</p>
Samaritan Pentateuch	<p>And the LORD said unto Moses to say, Take unto thee sweet spices, stacte, and onycha, and galbanum; [these] sweet spices with pure frankincense: of each shall there be a like [weight]: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure [and] holy: And thou shalt beat [some] of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.</p>
Updated Brenton (Greek)	<p>And the Lord said to Moses, Take for yourself sweet herbs, stacte, onycha, sweet galbanum, and transparent frankincense; there shall be and equal weight of each. And they shall make with it perfumed incense, tempered with the art of a perfumer, a pure holy work. And of these you shall beat some very fine, and you shall put it before the testimonies in the tabernacle of testimony, from where I will make Myself known to you: it shall be to you a most holy incense.</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And the Lord said to Moses, Take sweet spices, stacte and onycha and galbanum, with the best frankincense, in equal weights; And make from them a perfume, such as is made by the art of the perfume-maker, mixed with salt, and clean and holy.</p>
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## Easy English

And put some of it, crushed very small, in front of the ark in the Tent of meeting, where I will come face to face with you; it is to be most holy.

**Sweet incense**

Then the Lord said to Moses, 'Take sweet spices, (gum resin, onycha, galbanum and frankincense) in equal amounts. Give them to a chemist and let him make them into incense, with a lovely smell. It must have salt in it and it must be clean and holy. Make some of the incense into powder. Put this in front of the Covenant Box, in the Tent of Meeting. I will meet you there. It will be most holy to you.

**incense**

Something that gives a sweet smell when it burns. The Jews used it to show their love to God in the temple in Jerusalem.

**spice**

Seeds or powder that comes from plants. Spice has sweet or strong smells and flavours. People add spice to food to give more flavour to it. They also use it to make things smell pleasant.

**gum resin**

sticky material that keeps water out; it comes from a tree called a gum tree.

**onycha**

a sweet spice.

**galbanum**

the name of a spice.

**frankincense**

a powder with a sweet smell.

**Covenant Box**

a box of wood that they had covered with gold. It contained special things to help the Israelites to remember the good things that God had done on their behalf.

**tent**

A home or a building which people have made from animals' skins. You can move it to different places.

**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.

Easy-to-Read Version—2001

Easy-to-Read Version—2006

Then the LORD said to Moses, "Get these sweet-smelling spices: resin, onycha, galbanum, and pure frankincense. Be sure that you have equal amounts of these spices. Mix the spices together to make a sweet-smelling incense. Do this the same as a perfume maker would do it. Also mix salt with this incense. This will make it pure and special. Grind some of the incense until it becomes a fine powder. Put the powder in front of the Holy Box that holds the Agreement in the Meeting Tent. This is the place where I meet with you. You must use this incense powder only for its very special purpose.

God's Word™

Good News Bible (TEV)

The LORD said to Moses, "Take an equal part of each of the following sweet spices---stacte, onycha, galbanum, and pure frankincense. Use them to make incense, mixed like perfume. Add salt to keep it pure and holy. Beat part of it into a fine powder, take it into the Tent of my presence, and sprinkle it in front of the Covenant Box. Treat this incense as completely holy.

The Message

**Holy Incense**

GOD spoke to Moses: "Take fragrant spices—gum resin, onycha, galbanum—and add pure frankincense. Mix the spices in equal proportions to make an aromatic incense, the art of a perfumer, salted and pure—holy. Now crush some of it into



Names of God Bible	powder and place some of it before The Testimony in the Tent of Meeting where I will meet with you; it will be for you the holiest of holy places.
NIRV	<p><b>The Incense for Use in the Tent</b></p> <p><b>Yahweh</b> said to Moses, “Take one part fragrant spices (two kinds of gum resin and aromatic mollusk shells), and mix them with one part pure frankincense. Have a perfumer make it into fragrant incense, seasoned with salt, pure and holy. Grind some of it into a fine powder, and put it in front of the ark containing the words of my promise in the tent of meeting, where I will meet with you. You must treat it as most holy.</p> <p><b>Incense</b></p> <p>Then the Lord said to Moses, “Get some sweet-smelling spices. Get some gum resin, onycha and galbanum. Also get some pure frankincense. Make sure everything is in equal amounts. Have a person who makes perfume mix it all up into a sweet-smelling incense. It must have salt in it. It will be pure and sacred. Grind some of it into powder. Place it in front of the ark of the covenant law in the tent of meeting. There I will meet with you. The incense will be very holy to you.</p>
New Simplified Bible	<p>Jehovah said to Moses: »Take one part fragrant spices and two kinds of gum resin and aromatic mollusk shells, and mix them with one part pure frankincense. »Have a perfumer make it into fragrant incense, seasoned with salt, pure and holy. »Grind some of it into a fine powder. Put it in front of the ark containing the words of my covenant in the tent of meeting, where I will meet with you. You must treat it as most holy.</p>

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

Casual English Bible College Press Bible Study Contemporary English V.	<p>.</p> <p>.</p> <p>Mix equal amounts of the costly spices stacte, onycha, galbanum, and pure frankincense, then add salt to make the mixture pure and holy. Pound some of it into powder and sprinkle it in front of the sacred chest, where I meet with you. Be sure to treat this incense as something very holy.</p>
The Living Bible	<p>These were the Lord’s directions to Moses concerning the incense: “Use sweet spices—stacte, onycha, galbanum, and pure frankincense, weighing out the same amounts of each, using the usual techniques of the incense maker, and seasoning it with salt; it shall be a pure and holy incense. Beat some of it very fine and put some of it in front of the Ark where I meet with you in the Tabernacle; this incense is most holy.</p>
New Berkeley Version New Life Version	<p>.</p> <p>The Lord said to Moses, “Take sweet spices, stacte, onycha and galbanum, spices with pure frankincense. Take the same amount of each. Mix them to make a special perfume, salted, pure and holy, the work of an able workman. Beat some of it very fine. And put some of it in front of the special box of the agreement in the meeting tent, where I will meet with you. It will be most holy to you.</p>
New Living Translation	<p><b>The Incense</b></p> <p>Then the Lord said to Moses, “Gather fragrant spices—resin droplets, mollusk shell, and galbanum—and mix these fragrant spices with pure frankincense, weighed out in equal amounts. Using the usual techniques of the incense maker, blend the spices together and sprinkle them with salt to produce a pure and holy incense. Grind some of the mixture into a very fine powder and put it in front of the Ark of the Covenant,<sup>[k]</sup> where I will meet with you in the Tabernacle. You must treat this incense as most holy.</p> <p><sup>[k]</sup> 30:36 Hebrew <i>in front of the Testimony</i>; see note on 25:16.</p>

25:16 Hebrew *Place inside the Ark the Testimony*; similarly in 25:21. The Hebrew word for “testimony” refers to the terms of the Lord’s covenant with Israel as written on stone tablets, and also to the covenant itself.

Unlocked Dynamic Bible  
Unfolding Bible Simplified

Yahweh also said to Moses, "Have an expert perfumer take equal parts of several sweet spices: Stacte—a resin from certain gum plants, onycha—from certain shellfish or mollusks, galbanum—another kind of gum resin, and pure frankincense—yet another sort of gum resin. Have him mix them together to make some perfume and add some salt to keep it pure and special for me. Have him beat some of it into a fine powder. Then I want you to take some of it into the sacred tent and sprinkle it in front of the sacred chest. You all must consider this incense to be completely reserved for me.

### Partially literal and partially paraphrased translations:

American English Bible

‘Also, gather these sweet-smelling substances: sweet myrrh oil, snail shells, sweet galbanum, and transparent frankincense. They are to be combined in equal measures in a professional way, to make perfumed incense that will be pure and holy. It must all be beaten into a fine powder and put in front of the Proofs inside the Tent of Proofs, where I will make My presence known to you.

Beck’s American Translation  
Common English Bible

The Lord said to Moses: Take an equal amount of each of these spices: gum resin, onycha, galbanum, and pure frankincense. Like a skilled perfume maker, carefully blend them together and make incense, seasoned with salt, pure and holy. Beat some of it into a fine powder and put part of it in front of the covenant document in the meeting tent where I will meet with you. You should regard it as perfectly holy. This, too, was the Lord’s word to Moses: Provide thyself with spices, storax, and burnt shell, and sweet-smelling galbanum, and pure frankincense, all in equal weight, and make incense compounded with all the perfumer’s art, well tempered together, unadulterate, fit for hallowing. All this thou shalt beat into fine powder, and keep a store of it before the tabernacle that bears record of me, my trysting-place with thee. For you, this incense shall be all holiness; you must not compound it so for your own use, it is set apart for the Lord. V.37 is included for context.

New Advent (Knox) Bible

This, too, was the Lord’s word to Moses: Provide thyself with spices, storax, and burnt shell, and sweet-smelling galbanum, and pure frankincense, all in equal weight, and make incense compounded with all the perfumer’s art, well tempered together, unadulterate, fit for hallowing. All this thou shalt beat into fine powder, and keep a store of it before the tabernacle that bears record of me, my trysting-place with thee. For you, this incense shall be all holiness; you must not compound it so for your own use, it is set apart for the Lord. V.37 is included for context.

Translation for Translators

Yahweh also said to Moses/me, “ *Tell the people* to take equal parts of several sweet spices—stacte, onycha, galbanum, and pure frankincense— and tell an expert perfumer to mix them together to make some perfume. Add some salt to keep it pure and make it holy. Beat some of it into a fine powder. Then take some of it into the Sacred Tent and sprinkle it in front of the sacred chest. You must all consider this incense to be very holy.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And the LORD talked to Moses, take the spices stacte, and onycha, and galbanum; these spices with pure frankincens: of each there will be of the same weight: And you make from it an incense, a confection made by the art of the apothecary, tempered together, pure and holy: And you will beat some of it very thin, and you gave from it in front of the testimony in the tabernacle of the congregation, where I will meet with you: it will be to you most holy.

Ferrar-Fenton Bible

**Compound for Sweet Powder.**

The **EVER-LIVING** also said to Moses;—"Take to yourself sweet drops, and scented shell, and sweet galbanum, and pure frankincense of equal weights, and make of them a sweet compound, seasoned with pure holy salt, and pound it very fine. Lay

God's Truth (Tyndale)	<p>some of it before the witnesses in the Hall of Assembly, where I will meet you. It shall be Holy of Holies for you.</p> <p>And the Lord said unto Moses: take unto you sweet spices: stacte, onycha, sweet galbanum and pure frankincense, of each like much: and make cense of them compounded after the craft of the apothecary, mingled together, that it may be made pure and holy. And beat it to powder and put it before the witness in the tabernacle of witness, where I will meet you, but let it be unto you holy.</p>
HCSB	<p><b>The Sacred Incense</b></p> <p>The Lord said to Moses: "Take fragrant spices: stacte, onycha, and galbanum; the spices and pure frankincense are to be in equal measures. Prepare expertly blended incense from these; it is to be seasoned with salt, pure and holy. Grind some of it into a fine powder and put some in front of the testimony in the tent of meeting, where I will meet with you. It must be especially holy to you.</p>
International Standard V	<p><b>The Incense</b></p> <p>The Lord told Moses, "Take for yourself spices: stacte, onycha, galbanum, and spices with pure frankincense, all in equal amounts. You are to make it into a fragrant incense, expertly [Lit. the work of a perfumer] blended, [Or salted] pure, and holy. You are to grind some of it fine, and put some before the Testimony in the Tent of Meeting where I shall meet with you. It is to be most holy to you.</p>
Jubilee Bible 2000 H. C. Leupold Lexham English Bible	<p>.</p> <p>.</p> <p>And Yahweh said to Moses, "Take for yourself fragrant perfumes—stacte resin and onycha and galbanum—fragrant perfumes and pure frankincense, an equal part of each, [Literally "part by part it will be"] and make it into a compound of incense, the work of a perfumer, salted, pure, holy. And you will grind part of it to powder, and you will put part of it before the testimony in the tent of assembly where I will meet with you; it will be a most holy thing to you.</p>
NIV, ©2011	<p><b>Incense</b></p> <p>Then the Lord said to Moses, "Take fragrant spices—gum resin, onycha and galbanum—and pure frankincense, all in equal amounts, and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred. Grind some of it to powder and place it in front of the ark of the covenant law in the tent of meeting, where I will meet with you. It shall be most holy to you.</p>
Peter Pett's translation Unfolding Bible Literal Text	<p>.</p> <p>Yahweh said to Moses, "Take spices—stacte, onycha, and galbanum—sweet spices along with pure frankincense, each in equal amounts. Make it into the form of incense, blended by a perfumer, seasoned with salt, pure and set apart. You will grind it into a very fine mixture. Put part of it in front of the ark of the testimony, which is in the tent of meeting, where I will meet with you. You will regard it as very holy to me.</p>
Unlocked Literal Bible Urim-Thummim Version	<p>.</p> <p>YHWH spoke to Moses, Take spices, drops of stacte, onycha, and galbanum, these spices with pure frankincense, each will be in equal amounts. You will prepare it as an incense, a spice mixture after the art of the perfumer, blended together as pure and holy. You will pulverize some of it very fine and designate it for the Testimony, in the Tabernacle at the Appointed Place where I will meet with you, it will be to you Most Holy.</p>
Wikipedia Bible Project	<p>And Yahweh said to Moses:</p> <p>Take spices for you: stacte and onycha galbanum, spices, and pure frankincense, measure as measure will they be.</p> <p>And you made of it incense, mixed, the work of a potion-maker, salted, holy purity. And you will dice it thinly, and you gave of it before the congregation in the tent of events, where I will testify to you, holiest of holies will it be for you.</p>

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Yahweh said to Moses, "Take sweet spices: storax, onycha, galbanum, sweet spices and pure frankincense in equal parts, and make an incense, such as the perfumer might make, salted, pure, and holy. Crush a part of it into a fine powder, and put some of this in front of the Ark of the Covenant in the Tent of Meeting, the place appointed for my meetings with you. You must regard it as most holy.
The Heritage Bible	And Jehovah said to Moses, Take to yourself sweet spices, aromatic gum, and an aromatic mussel, and galbanum, sweet <i>spices</i> with pure frankincense; these shall be separate, <i>each</i> separated; And you shall make it an aromatic perfume after the work of the apothecary, pulverized, pure, holy; And you shall beat of it crushed, and give of it before the face of the testimony in the tent of appointed meeting, where I will meet with you there by appointment; it shall be to you holy holy.
New American Bible (2002)	.
New American Bible (2011)	<b>The Incense.</b> 'The LORD told Moses: Take these aromatic substances: storax and onycha and galbanum, these and pure frankincense in equal parts; and blend them into incense. This fragrant powder, expertly prepared, is to be salted and so kept pure and sacred. Grind some of it into fine dust and put this before the covenant in the tent of meeting where I will meet you. This incense shall be treated as most sacred by you. I. [30:34–38] Ex 25:6; 37:29.
New English Bible–1970	<b>Incense.</b> The LORD said to Moses, Take fragrant spices: gum resin Or mastic, aromatic shell, galbanum; add pure frankincense to the spices in equal proportions. Make it into incense, perfume made by the perfumer's craft, salted and pure, a holy thing. Pound some of it into fine powder, and put it in front of the Tokens in the Tent of the Presence, where I shall meet you; you shall treat it as most holy.
New Jerusalem Bible	Yahweh then said to Moses, 'Take sweet spices: storax, onycha, galbanum, sweet spices and pure frankincense in equal parts, and compound an incense, such a blend as the perfumer might make, salted, pure, and holy. You will grind some of this up very fine and put it in front of the Testimony in the Tent of Meeting, where I shall meet you. You will regard it as especially holy.
New RSV	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	<i>ADONAI</i> said to Moshe, "Take aromatic plant substances — balsam resin, sweet onycha root and bitter galbanum gum — these spices along with frankincense, all in equal quantities; and make incense, blended and perfumed as would an expert perfume-maker, salted, pure and holy. You are to grind up some of it very finely and put it in front of the testimony in the tent of meeting where I will meet with you; you are to regard it as especially holy.
exeGesés companion Bible	And Yah Veh says to Mosheh, Take aromatics - stacte and onycha and galbanum; these aromatics with pure frankincense - being equal: and work an incense - a perfume after the art of the perfumer - salted, pure and holy: and in pulverizing, pulverize it and give thereof at the face of the witness in the tent of the congregation,

Hebraic Roots Bible  
Israeli Authorized Version  
Kaplan Translation

where I meet with you:  
it becomes to you a holy of holies.

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#### *The Incense*

God said to Moses: Take fragrances such as balsam, onycha, galbanum, and pure frankincense, all of the same weight, as well as [other specified] fragrances.

Make [the mixture] into incense, as compounded by a master perfumer, well-blended, pure and holy.

Grind it very finely, and place it before the [Ark of] Testimony in the Communion Tent where I commune with you. It shall be holy of holies to you.

#### balsam

(Yad, Kley HaMikdash 2:4; cf. Kerithoth 6a; Rashi; Radak, Sherashim; Saadia; Rambam on Kerithoth 1:1). Nataf in Hebrew. Some say that nataf denotes the wood of the balsam, rather than the sap (Ramban). Balsam is also known as tzori in Hebrew (see Genesis 37:25). It is derived from the balsam tree, *Commiphora opobalsamum*, known as kataf in the Talmud, which grows wild in Yemen and around Mecca.

The Septuagint translates nataf here as stacte, which some identify as storax gum (Pachad Yitzchak, s.v. Ketoreth; cf. Dioscorides, *De Materia Medica* 1:79). However, the Greek word can also mean 'an oozing substance', very much like the basic connotation of nataf, and hence, it can denote any gum (thus, stacte can also denote myrrh; Pliny 12:75). It can thus denote balsam gum as well.

#### onycha

Shecheleth in Hebrew. The Targum translates this as tufra, the Talmud as tziporen (Kerithoth 6a), and the Septuagint as onyx, all denoting 'fingernail.' Some maintain that this is a spice actually prepared from human fingernails (cf. Arukh s.v. Tziporen), but most authorities see it as coming from an aquatic animal (Mossef HeArukh *ibid.*; Ramban). It is therefore usually identified as onycha (Hirsch; King James) or blatta byzantia (Abarbanel; Shiltey Gibborim 85), the fingernail-like operculum or closing flap of certain snails of the murex family, such as the *Onyx marinus*, *Strombus lentiginosus*, or *Unguis Odaratus* (Tifereth Yisrael, Chomer Bakodesh 2:67; Cf. Ben Sirah 24:15, Dioscorides, *De Materia Medica* 2:10). This emits a very pleasant smell when burned.

Other sources, however, state that shecheleth is a kind of root (Rashi). The Talmud also appears to indicate that it came from an annual plant (Kerithoth 6b). Some identify this plant with a species of rock-rose, *Cistus ladaniferus*, which has fingernail-like petals.

The onycha was rubbed with an alkali solution prepared from the bitter vetch (*Vicia sativa*) (cf. Rambam on Maaser Sheni 2:4) to remove all impurities. It was then soaked in the fermented juice of the caper berry (*Caparis spinosa*) (see Tosafoth, Betza 25b, s.v. VeTzalaf) or strong white wine to enhance its fragrance (Kerithoth 6a; Yad, Kley HaMikdash 2:5).

#### galbanum

(Rashi; Septuagint). Chelbanah in Hebrew. It is a yellow-brown gum resin obtained from the Persian plant, *Ferula galbaniflua* (Pliny 12:56,24,13; Dioscorides, *De Materia Medica* 3:97). Alone it had a pungent, almost unpleasant odor (Kerithoth 6b).

According to some, the chelbanah here is the gum of the common storax tree (Rambam on Kerithoth 1:1).

#### frankincense



Or oliban. (Septuagint). Levonah in Hebrew. This is a gum resin from trees of the genus *Boswellia*, most notably *Boswellia carterii* and *Boswellia frereana* from Arabia, and *Boswellia serratae* from India. The gum is yellowish and semi-transparent, with a bitter nauseous taste. It is hard and capable of being pulverized, producing a strong aromatic odor when burned.

all of the same weight

(Targum; Kerithoth 5a; Rashi; Saadia). Or, 'each ground separately' (Ibn Ezra; cf. Yad, Kley HaMikdash 2:5).

other specified fragrances

By tradition, an additional 7 fragrances were added, besides the four mentioned here, to give a total of eleven.

The formula for the incense was given in terms of the maneh which was 100 shekels or 5 pounds. It was

70 maneh 350 lb. Balsam

70 maneh 350 lb. Onycha

70 maneh 350 lb. Galbanum

70 maneh 350 lb. Frankincense

16 maneh 80 lb. Myrrh

16 maneh 80 lb. Cassia

16 maneh 80 lb. Spikanard (shiboleth nard)

16 maneh 80 lb. Saffron (karkom)

12 maneh 60 lb. Costus (kosh't)

9 maneh 45 lb. Cinnamon

3 maneh 15 lb. Cinnamon bark

\_\_\_\_\_ 365

The total amount was 365 maneh, so that one maneh (5 lb) could be burned each day of the solar year.

Besides these ingredients, 1/4 kav (1 cup) of Sodom salt (nitrate) and small amounts of maaleh ashan (probably *Leptadenia pyrotechnica*, which contains nitric acid) and kippath ha-yardan (probably cyclamen) were added. Besides this, 9 quarts (kab) of vetch lye (borith karshina) and 21 quarts (3 saah and 3 kab) of caper wine were used to prepare the onycha.

well-blended

(Targum; Rashi; Radak, Sherashim; Saadia). Or, 'salted' (Ibn Ezra; cf. Ibn Janach), referring to the Sodom salt that was added, Or, 'finely ground' (Ramban).

The Scriptures 2009

Tree of Life Version

### Weird English, 𐤇𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND JESUS SAID TO MOSES, "TAKE FOR YOURSELF SWEET HERBS, STACTE, ONYCHA, SWEET GALBANUM, AND TRANSPARENT FRANKINCENSE; THERE SHALL BE AND EQUAL WEIGHT OF EACH. AND THEY SHALL MAKE WITH IT PERFUMED INCENSE, TEMPERED WITH THE SKILL OF A PERFUMER, A PURE HOLY WORK. AND OF THESE YOU SHALL BEAT SOME SMALL, AND YOU SHALL PUT IT BEFORE THE TESTIMONIES IN THE TABERNACLE OF TESTIMONY, FROM WHERE I WILL MAKE MYSELF KNOWN TO YOU: IT SHALL BE TO YOU A MOST HOLY INCENSE.

Awful Scroll Bible

Jehovah was to say to Moses: Be taking the sweet smells of stacte, onycha, and galbanum fragrances, and the sweet smell of pure frankincense, part for part, and you is to have made the incense compound; a work of he being a perfumer, being dissolved pure, it is set apart. You is to have pulverized it to powder, and is to have

Charles Thomson OT Concordant Literal Version	<p>set of it turned towards the testimony, in the tent of the appointed place, even where I was to appoint with you; it is a set apart set apart thing.</p> <p>.</p> <p>Yahweh said to Moses: Take to yourself spices: stacte, murex shell and galbanum, spices with pure frankincense. Component by component shall it be;" and you will make of it an incense, a compound of the handiwork of a compounder, salted clean, holy. Then you will reduce to powder some of it, pulverized, and put it before the testimony in the tent of appointment where I shall keep appointment with you. A holy of holies shall it become to you.</p>
Darby Translation exeGeseges companion Bible Orthodox Jewish Bible	<p>.</p> <p>.</p> <p>And Hashem said unto Moshe, Take unto thee spices, stacte, and onycha, and galbanum; these spices with pure frankincense; of each shall there be an equal weight;</p>
Rotherham's <i>Emphasized B.</i>	<p>And thou shalt make it a compound of spice, the art of a perfumer, mixed thoroughly together, tahor and kodesh;</p> <p>And thou shalt beat some of it very small, and place it in front of HaEdut in the Ohel Mo'ed, where I will set a meeting with thee; it shall be unto you kodesh kodashim.</p> <p>Then said Yahweh unto Moses—</p> <p>Take to thee aromatic spices, stacte, and onycha, and galbanum,—aromatic spices, and pure frankincense,—&lt;weight for weight&gt; shall it be. And thou shalt make of it an incense, a perfume, the work of a perfumer,—salted, pure, holy. And thou shalt beat some of it to powder, and place thereof before the testimony, in the tent of meeting, where I am to meet with thee,— &lt;most holy&gt; shall it be to you.</p>
Third Millennium Bible	<p>.</p>

### Expanded/Embellished Bibles:

The Amplified Bible The Expanded Bible	<p>.</p> <p><b>Incense</b></p> <p>Then the Lord said to Moses, "Take these sweet-smelling spices: resin, onycha, galbanum [<sup>C</sup>some identifications are uncertain], and pure frankincense. Be sure that you have equal amounts of each. Make incense as a person who makes perfume would do. Add salt to it to keep it pure and holy. Beat some of the incense into a fine powder, and put it in front of the ·Ark of the Agreement [Covenant; Testimony; Treaty] in the Meeting Tent, where I will meet with you. ·You must use this incense powder only for its very special purpose [<sup>L</sup>It will be most holy to you].</p>
Kretzmann's Commentary	<p><b>Verses 34-38</b></p> <p>The Holy Incense</p> <p>And the Lord said unto Moses, Take unto thee sweet spices, stacte, a sweet-smelling gum similar to myrrh, and onycha, the pulverized shell of a mollusk, and galbanum, a bitter resin gained from a shrub of the desert, which strengthens the odor of the incense; these sweet spices with pure frankincense, which to this day is gathered from a small tree in. Arabia Felix and the surrounding country; of each shall there be a like weight, the ingredients were to be mixed in equal parts. And thou shalt make it a perfume, a confection after the art of the apothecary, as in the case of the ointment, tempered together, carefully cleaned from all impurities, pure, without strange admixtures, and holy; and thou shalt beat some of it very small, literally, pound it into powder, and put it before the testimony in the Tabernacle of the Congregation, where I will meet with thee, before the Ark of the Covenant in the Most Holy Place. It shall be unto you most holy.</p>
Syndein/Thieme The Voice	<p>.</p> <p>The Eternal One instructed Moses <i>regarding the fragrant incense</i>.</p>

**Eternal One:** Gather *three aromatic* spices—stacte, onycha, galbanum—and mix them with pure frankincense in equal measure. Have a perfumer take this mixture and blend it carefully with salt in order to create a pure and sacred incense. Grind it into a fine powder, and place some of it in front of the covenant chest in the congregation tent where I will meet with you. It will be most holy to you.

### Bible Translations with Many Footnotes:

#### The Complete Tanach

And the Lord said to Moses: "Take for yourself aromatics, [namely] balsam sap, onycha and galbanum, aromatics and pure frankincense; they shall be of equal weight.

**balsam sap:** Heb. תִּטְּנָה. This is balm (יִרְחָץ), but since it is only the sap that drips (יִטְּנָה) from the balsam trees, it is called תִּטְּנָה (Ker. 6a), and in French, gomme, gum resin. The balm itself, however, is called triaca [in Old Provencal], theriac.

**onycha:** Heb. תְּלַחְשׁוּ, a root of a spice, smooth and shiny as fingernails, and in the language of the Mishnah (Ker. 6a) it is called אֶרְפָּט. This is what Onkelos renders as אֶרְפָּטוּ. [Both אֶרְפָּט and אֶרְפָּטוּ mean "fingernail."]

**and galbanum:** A spice with a vile odor, called galbane [in Old French], galbanum. The Scripture counted it among the ingredients of the incense [in order] to teach us that we should not look askance at including Jewish transgressors with us when we assemble for fasting or prayer. [The Torah instructs us] that they should be counted with us. -[from Ker. 6b]

**aromatics:** Heb. מִיִּם. Other [aromatics]. -[from Ker. 6b]

**and pure frankincense:** From here our Rabbis learned that eleven ingredients were told to Moses [when he was] at Sinai: the minimum of aromatics-two [since מִיִּם is written in the plural form]; balsam sap, onycha, and galbanum-three, equaling five; aromatics [written a second time]-to include again the number of these, equaling ten; and frankincense, totaling eleven. They are as follows: (1) balsam sap, (2) onycha, (3) galbanum, (4) frankincense, (5) myrrh, (6) cassia, (7) spikenard (דְּרֵגָה שֶׁ), and (8) saffron, totaling eight, because תְּלַחְשׁוּ and דְּרֵגָה are one, for spikenard דְּרֵגָה is like an ear [of grain] תְּלַחְשׁוּ. [To continue:] (9) costus, (10) aromatic bark, and (11) cinnamon, thus totaling eleven. Borith carshina [mentioned further in the Baraita, is not counted because it] does not go up in smoke, but they rub the onycha with it to whiten it so that it should be beautiful. -[from Ker. 6a]

**they shall be of equal weight:** Heb. דָּבָר דָּבָר הֵיחָד. These four [ingredients] mentioned here [explicitly] shall be equal, a weight for a weight. Like the weight of one, so shall be the weight of the other. So we learned (Ker. 6a): The balsam, the onycha, the galbanum, and the frankincense the weight of each was seventy manehs. The word דָּבָר appears to me to mean a unit; each one [i. e., the weight] shall be this one like that one.

And you shall make it into incense, a compound according to the art of the perfumer, well blended, pure, holy.

**well blended:** Heb. חֻלְמָם, as the Targum [Onkelos] renders: בִּרְעָמָה, mixed. He should mix their [the spices'] powder thoroughly, one with the other. Accordingly, I say that [the following] are similar to this: "And the sailors (מִיִּחְלָמָה) were frightened" (Jonah 1:5); "your sailors (חֻלְמָה) and your mariners" (Ezek. 27:27). [Sailors are given this appellation] because they turn over the water with oars when they propel the ship, like a person who turns over beaten eggs with a spoon to blend them with water. And anything that a person wishes to blend thoroughly, he turns over with his finger or with a spoon.

**well blended, pure, holy:** It shall be well blended; it shall be pure, and it shall be holy.

And you shall crush some of it very finely, and you shall set some of it before the testimony in the Tent of Meeting, where I will arrange meetings with you; it shall be to you a holy of holies.

**and you shall set some of it:** This is the daily incense, which is on the inner altar, which is in the Tent of Meeting.

**where I will arrange meetings with you:** All appointments to speak that I will set up for you, I will set up for that place.

The Geneva Bible  
Kaplan Translation  
NET Bible®

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The Lord said to Moses: "Take<sup>71</sup> spices, gum resin,<sup>72</sup> onycha,<sup>73</sup> galbanum,<sup>74</sup> and pure frankincense<sup>75</sup> of equal amounts<sup>76</sup> and make it into an incense,<sup>77</sup> a perfume,<sup>78</sup> the work of a perfumer. It is to be finely ground,<sup>79</sup> and pure and sacred. You are to beat some of it very fine and put some of it before the ark of the testimony in the tent of meeting where I will meet with you; it is to be most holy to you.

<sup>71tn</sup> The construction is "take to you," which could be left in that literal sense, but more likely the suffix is an ethical dative, stressing the subject of the imperative.

<sup>72sn</sup> This is from a word that means "to drip"; the spice is a balsam that drips from a resinous tree.

<sup>73sn</sup> This may be a plant, or it may be from a species of mollusks; it is mentioned in Ugaritic and Akkadian; it gives a pungent odor when burnt.

<sup>74sn</sup> This is a gum from plants of the genus *Ferula*; it has an unpleasant odor, but when mixed with others is pleasant.

<sup>75tn</sup> The word "spice is repeated here, suggesting that the first three formed half of the ingredient and this spice the other half – but this is conjecture (U. Cassuto, Exodus, 400).

<sup>76tn</sup> Heb "of each part there will be an equal part."

<sup>77tn</sup> This is an accusative of result or product.

<sup>78tn</sup> The word is in apposition to "incense," further defining the kind of incense that is to be made.

<sup>79tn</sup> The word מִלְּחָם (*mǝmullakh*), a passive participle, is usually taken to mean "salted." Since there is no meaning like that for the Pual form, the word probably should be taken as "mixed," as in Rashi and Tg. Onq. Seasoning with salt would work if it were food, but since it is not food, if it means "salted" it would be a symbol of what was sound and whole for the covenant. Some have thought that it would have helped the incense burn quickly with more smoke.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH <sup>He is</sup>" said to "Mosheh <sup>Plucked out</sup>", take (for) you aromatic spices, nataph and onycha and galbanum, aromatic spices and refined frankincense, he will exist (part) in (part) , and you will (make) her an incense, a spice mixture, a work of compounding , a pure seasoning of specialness, and you will pulverize (some of) her into pieces, and you will (place) (some of) her <in front of> the evidence in the tent of the appointed place, (where) I will be appointed (for) you there, she will exist (for) you as a special thing of special things,...

Charles Thomson OT Moreover the Lord said to Moses, Take thee spices; stacte, onycha and sweet scented chalbanum and pellucid frankincense, of each an equal quantity. And of these they shall make compound incense mixed up by the art of an apothecary, a pure holy composition. And thou shalt beat some of it fine, and lay it over against the testimonies in the tabernacle of the testimony, where I shall make myself known to thee. It shall be to you a most holy incense.

C. Thompson (updated) OT .  
Context Group Version And YHWH said to Moses, Take to you sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense: of each there shall be a like weight; and you shall make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure [and] special: and you shall beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with you: it shall be to you (pl) most special.

English Standard Version .  
Green's Literal Translation .

## Modern English Version

**The Incense**

Then the Lord said to Moses: Take for yourself sweet spices, stacte and onycha and galbanum, sweet spices with pure frankincense of equal amounts. You shall make of these an incense, a compound expertly blended, mingled with salt, pure and holy. You must beat some of it very fine and put part of it before the testimony in the tent of meeting where I will meet with you. It will be most holy to you.

Modern Literal Version

Modern KJV

New American Standard B.

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

And Jehovah said to Moses: Take spices; stacte and onycha and galbanum, and pure frankincense with these incense spices; part equal to part. You shall make of these an incense, a spice mixture the product of the perfumer, salted, pure, and holy. And you shall pulverize some of it very fine, and put some of it before the Testimony in the tent of meeting where I will meet with you. It shall be set apart, holy, unto you.

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

And Jehovah says unto Moses, "Take to you spices, stacte, and onycha, and galbanum, spices and pure frankincense; they are pare for part; and you have made it a perfume, a compound, work of a compounder, salted, pure, holy; and you have beaten some of it small, and have put of it before the testimony, in the tent of meeting, where I am met with you; most holy it is to you.

**The gist of this passage:**

God describes to Moses exactly how make the spices to offered on the Altar of Incense.

34-36

**Exodus 30:34a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (ל) [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



## Exodus 30:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

**Translation:** Y<sup>e</sup>howah then said to Moses,...

This is the fourth time that God is said to speak to Moses.

I think the idea is, Moses remembered these particular conversations, had not recorded them yet; and so added them here in this one chapter (Moses did not know that this would become its own chapter).

## Exodus 30:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3947 BDB #542
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
çam (סַח) [pronounced sah <sup>m</sup> ]	<i>a spice used in incense; a smell sweet, an aroma; a sweet (spice)</i>	masculine plural noun	Strong's #5561 BDB #702
nâtâph (נָטַף) [pronounced naw-TAWF]	<i>an odoriferous gum, [drops of] stacte, an aromatic gum resin of a shrub used in incense</i>	masculine singular noun	Strong's #5198 BDB #643
w <sup>e</sup> (or v <sup>e</sup> ) (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
shechêleth (שֶׁחֶלֶת) [pronounced sheikh-AY-leth]	<i>the aromatic mussel, onycha, onychaan, an ingredient of the holy incense</i>	feminine singular noun	Strong's #7827 BDB #1006
w <sup>e</sup> (or v <sup>e</sup> ) (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
chel <sup>b</sup> e <sup>n</sup> âh (חֶלְבֵּנָה) [pronounced kehl-beh-AW]	<i>an odorous gum, galbanum, a kind of resin or gum, ingredient of the holy incense</i>	feminine singular noun	Strong's #2464 BDB #317

**Translation:** ..."Take for yourself [these] spices: stacte, onycha and galbanum.

Just as there was to be a very specific mixture of oils and spices for the sacred incense oil; there would also be a special preparation of incense to be used in the Tabernacle.

I don't know anything about these kinds of spices.

### Stacte (various dictionaries)

According to Fausset, the Greek word used here comes from *stazoo*, which means, *to drop*. Fausset suggests that this is related to the *Storax* or *Styrax officinale* of Syria. *The leaves resemble those of the poplar, downy beneath, with sweet-scented snow-white flowers clustered on the ends of the branches. It grows about 20 ft. high; the reddish yellow gum resin which exudes from the bark contains benzoic acid; the Hindus burn the benzoin in their temples.*<sup>55</sup>

Easton writes: *[Some believe this to be] distilled myrrh. Others regard it as the gum of the storax tree, or rather shrub, the Styrax officinale. The Syrians value this gum highly, and use it medicinally as an emulsion in pectoral complaints, and also in perfumery.*<sup>56</sup>

The Cyclopedia writes: *The storax (Styrax officinale) is a native of Syria. With its leaves like the poplar, downy underneath, and with sweet-scented snow-white flowers clustered on the extremities of the branches, it grows to a height of fifteen or twenty feet. The reddish-yellow gum resin which exudes from the bark, and which is highly fragrant, contains benzoic and cinnamic acids. From the kindred plant, Styrax benzoin, a native of Borneo and Java, is obtained the benzoin or benjamin which the Hindu burn in their temples a circumstance strongly in favor of the hypothesis that the stacte of Exodus is a storax.*

Cyclopedia: *The Hebrew word only occurs again in Job 36:27, where it is used to denote simply a drop of water.*<sup>57</sup>

George Bush: *Stacte. Heb. נטף netaph from נטף nataph, to drop. Gr. στακτη, from σταζω, to distil. This was a fine kind of gum which was produced from the myrrh tree, but differing from that substance mentioned v. 23, by retaining a waxy or resinous form, instead of flowing out as a liquid. It is supposed to have been the same with what was afterwards called 'opobalsam' or 'the balm of Jericho.'*<sup>58</sup>

What this means or how to interpret is not commented upon.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### Onycha (various dictionaries)

Easton writes: *[This word means a] nail; claw; hoof, (Heb. sheheleth; Exodus 30:34), a Latin word applied to the operculum, i.e., the claw or nail of the strombus or wing-shell, a univalve common in the Red Sea. The opercula of these shell-fish when burned emit a strong odour "like castoreum." This was an ingredient in the sacred incense.*<sup>59</sup>

Fausset: *Shehecleth means literally, "a shell or scale", the horny cap of a shell. The operculum or "cover" of the strombus or "wing shell", which abounds in the Red Sea, is employed in compounding perfume, and was the medicine named blatta Byzantina or unguis odoratus in the middle ages.*<sup>60</sup>

<sup>55</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Stacte (slightly edited).

<sup>56</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Stacte.

<sup>57</sup> *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*; Prepared by the Rev John M'clintock, D.D., and James Strong, S.T.D.; New York: Harper & Brothers, Publishers, Franklin Square 1895; from E-sword; topic: Stacte (slightly edited).

<sup>58</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>59</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Onycha.

<sup>60</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Onycha.

### Onycha (various dictionaries)

Bliny or Dioscorides write: *[It is] "both a perfume and a medicine"; "odorous because the shell fish feed on the nard, and collected when the heat dries up the marshes; the best kind is from the Red Sea, whitish and shining; the Babylonian is darker and smaller; both have a sweet odor when burnt, like castoreum."*<sup>61</sup>

However, Gosse, because shellfish were considered to be unclean, suggests some sort of resin gum instead.<sup>62</sup>

George Bush: *Onycha*. Heb. שְׁהֶלֶת shehēleth, a word which occurs only in this place, and of which the true sense is consequently very difficult to be determined. In Syriac שְׁהֵלְתָּ shehelta, is a tear, a distillation, and the Hebrew word would seem therefore to mean something that exuded, some vegetable gum of odorous qualities. The Gr. indeed has ονύχα, onycha, from ονύξ, nail, and several learned critics have supposed it to be the external covering (nail) of the shell-fish purpura or murex, which possessed aromatic properties and was thence called unguis odoriferans, odoriferous onyx. This, according to Rumphius, was the basis of the principal perfumes employed in India, just as aloes is the basis of all their pills. But as India was too distant for drugs to be brought from thence to Judea or Arabia, where the Israelites now were, and as the context and the etymology seem to require some vegetable substance, the opinion is far preferable that makes it the gum of some aromatic plant; and as the Arabic version has 'Ladana,' it is not improbable that gum-ladanum, the produce of the 'Cistus ladaniferus,' was the drug in question. This is a secretion from the leaves, which is swept off by the beard of the browsing goats, from whence it was collected. The shrub is a native of the Levant, the isles of the Mediterranean, and Arabia.<sup>63</sup>

Again, we do not have a clear understanding of how this might be understood in relationship to our Lord.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### Galbanum (various dictionaries)

Fausset writes: *[This is an] ingredient of the sacred incense, for perfume (Exodus 30:34). The odor is disagreeable, but its gum resin enables the perfume to retain its fragrance longer.*<sup>64</sup>

Easton: *The Hebrew words is helbenah, (Exodus 30:34), and it is one of the ingredients in the holy incense. It is a gum, probably from the Galbanum officinale.*<sup>65</sup>

According to ISBE: *[Galbanum is a] gum-resin which occurs in small, round, semitranslucent tears or in brownish yellow masses; has a pleasant aromatic odor and a bitter taste; and is today, at any rate, imported from Persia. It is derived from certain umbelliferous plants, Ferula galbaniflua and F. rubricaulis. It is mentioned in Exodus 30:34 as an ingredient of the holy incense, and also in Sirach 24:15: "a pleasant odor ... as galbanum".*<sup>66</sup>

<sup>61</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Onycha.

<sup>62</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Onycha.

<sup>63</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

<sup>64</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Galbanum.

<sup>65</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Galbanum (edited).

<sup>66</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Galbanum.

### Galbanum (various dictionaries)

George Bush: *Galbanum*. Heb. הנבלח *helbenah*, which Michaelis supposes to be a compound of בלח *heleb*, milk or gum and לבן *leben*, white, denoting the white milk or gum of some plant, as it is common with us to call the white juice which exudes from certain plants the 'milk,' and the phraseology is retained in medical nomenclature 'gum lac, &c. The 'galbanum' is supposed to have been the gum-resin or thickened sap of the 'Bubon Gummiferum,' an umbelliferous plant of Turkey, which yields this gum in softish, pliant, and pale cream-colored masses, whenever a wound is made in any part of it. It is of a strong piercing smell, and of a bitterish taste.<sup>67</sup>

Like the previous spices, the amount of material written about it is quite voluminous (Cyclopedia devotes at least a page to this spice); but I have not come across yet something which helps me to understand why this spice is used rather than another.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### Exodus 30:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çam (סַח) [pronounced <i>sahm</i> ]	<i>a spice used in incense; a smell sweet, an aroma; a sweet (spice)</i>	masculine plural noun	Strong's #5561 BDB #702
w <sup>e</sup> (or v <sup>e</sup> ) (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
lebônâh/lebôwnâh (הַנּוֹבֵל/הַנּוֹבֵלָה) [pronounced <i>lehb-oh-NAW</i> ]	<i>frankincense</i> (possibly from its white color or white smoke); <i>a white resin burned as fragrant incense</i>	feminine singular noun <sup>1</sup>	Strong's #3828 BDB #526
zak <sup>e</sup> (זָק) [pronounced <i>zakh</i> ]	<i>pure, unmixed, uncorrupted, free from foreign substances; and therefore, clean; figuratively, righteous</i>	feminine singular adjective	Strong's #2134 BDB #269

**Translation:** [\[These\] spices and pure frankincense...](#)

Frankincense is a spice which we find in the New Testament. One of the wise men from the east brought this spice to celebrate the birth of the Lord.

### Frankincense (various dictionaries)

Fausset: *[The Hebrew word is] lebonah, from laban "to be white." A vegetable resin, brittle, glittering, bitter, used for fumigation at sacrifices (Exodus 30:7–8; Exodus 30:34–36), got by incisions in the bark of the Arbor thuris; the first flow is white and transparent, the after yield is yellowish. It was imported from Arabia (Isa. 60:6; Jer. 6:20).*

<sup>67</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

## Frankincense (various dictionaries)

Fausset continues: *Frankincense, with its sweet perfume, symbolizes prayer accepted before God (Psalm 141:2; Rev. 5:8; Rev. 8:3–4). The angel does not provide the incense; it is "given" to him by Christ, whose meritorious obedience and death and intercession are the incense rendering the saints' prayers well pleasing to God. They do not pray to the angel; he is but the king's messenger, and did not dare to appropriate what, is the king's alone (Mal. 1:11). The time of offering the incense, morning and evening, was the chosen time for prayer (Luke 1:10).*

Fausset concludes: *Frankincense was among the offerings of the wise men to the infant Savior (Matt. 2:11). Song of Songs. 3:6, "Who is this that cometh out of the wilderness, like pillars of smoke, perfumed with myrrh and frankincense?" Israel, with Jehovah's pillar of smoke by day and fire by night, and smoke from the altars of incense and atonement, was the **type**. Jesus, ascending to heaven with the clouds while the question is asked "Who is this King of glory?" (Psalm 24:8–10) is the **antitype**. So Isa. 63:1; Isa. 63:5, "Who is this?" etc. The bride too comes up with Him from the wilderness, exhaling frankincense—like graces, faith, love, joy, peace, prayer, praise; of her too it is asked, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" (Song of Songs. 8:5; Rev. 7:13–17.).<sup>68</sup>*

Easton adds: *[Frankincense is] an odorous resin imported from Arabia (Isa. 60:6; Jer. 6:20), yet also growing in Palestine (Song of Songs. 4:14). It was one of the ingredients in the perfume of the sanctuary (Exodus 30:34), and was used as an accompaniment of the meat-offering (Lev. 2:1, Lev. 2:16; Lev. 6:15; Lev. 24:7). When burnt it emitted a fragrant odor, and hence the incense became a symbol of the Divine name (Mal. 1:11; Song of Songs. 1:3) and an emblem of prayer (Psalm 141:2; Luke 1:10; Rev. 5:8; Rev. 8:3).*

Easton continues: *This frankincense, or olibanum, used by the Jews in the temple services is not to be confounded with the frankincense of modern commerce, which is an exudation of the Norway spruce fir, the *Pinus abies*. It was probably a resin from the Indian tree known to botanists by the name of *Boswellia serrata* or *thurifera*, which grows to the height of forty feet.<sup>69</sup>*

George Bush: *Frankincense. Heb. הנבל tebonah, a term of which the root also is נבל labēn and conveying the idea of whiteness. The English word 'frankincense' is supposed to have the prefixed epithet 'frank,' free, from the liberal and ready distribution of its odors. This drug, otherwise called 'olibanum,' is a dry resinous substance of a yellowish white color, a strong fragrant smell, and bitter acrid taste. It is produced from the 'Boswellia serrata,' a native of India, and a fine tree belonging to the family of the turpentine-bearing trees. The 'pure frankincense' is that which is first obtained from the tree, and for that reason considered the best. When laid upon burning coals, or a hot iron, it sends forth a vapor of most delicious fragrance.<sup>70</sup>*

Here we can derive some meaning from the use of this spice, that it is apparently associated with prayer.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### Exodus 30:34d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bad (בַּד) [pronounced bahd]	separation, by itself, (being) alone, apart (from); besides; a part	masculine singular noun	Strong's #905 BDB #94

<sup>68</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Frankincense.

<sup>69</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Frankincense.

<sup>70</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.



## Exodus 30:34d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
bad (בַּד) [pronounced bahd]	<i>separation, by itself, (being) alone, apart (from); besides; a part</i>	masculine singular noun	Strong's #905 BDB #94
This is various translated: <i>part for part, part to part, of each...an equal part, component by component, weight for weight; a like weight, equal weight [amount] of each, an equal quantity, (in) equal amounts [measures].</i>			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

**Translation:** ...will be [combined] in equal measures.

The understanding of the words here seems to be that these spices will be combined in equal measures (although I take that from other translators rather than directly from the Hebrew, which had baffled me).

Exodus 30:34 Y<sup>e</sup>howah then said to Moses, "Take for yourself [these] spices: stacte, onycha and galbanum. [These] spices and pure frankincense will be [combined] in equal measures. (Kukis mostly literal translation)

Notice that already we have mentioned two of the spices brought to our Lord at His incarnation: frankincense and myrrh. When the wise men brought frankincense and myrrh to our Lord, they recognized His identification with the altar of incense. These things speak of the work of our Lord on the cross being a sweet savor to God the Father and these spices were brought to Him at his birth.

Onycha is made from mollusk shells and galbanum is a rubbery resin which comes from the roots of a Syrian fennel, a flowering plant common to Syria and Persia. It is a fragrant spice. Stacte is a sweet gum resin from the storax tree. The latter two spices are educated guesses.<sup>71</sup>

Frankincense may be obtained from three different species of the *Boswellia* tree. Although almost everyone associates frankincense with our Lord's incarnation, it is found only twice in the New Testament: Matt. 2:11 and in Rev. 18:13; the latter reference pertaining to the fall of Babylon and frankincense as being one of the things available for purchase from Babylon. Throughout most of the Old Testament, the mention of frankincense is only with regards to its use on the altar of incense, its preparation, etc. The exceptions are SOS 3:6 where the *traveling couch* of King Solomon is associated with myrrh and frankincense and SOS 4:6, 14 where myrrh and frankincense are associated with the olfactory beauty of the mountains and of the maiden.

## Exodus 30:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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

<sup>71</sup> See *The New Manners and Customs of the Bible*, R. Gower, p. 370

## Exodus 30:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person plural, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֵת) [pronounced <i>ayth</i> ]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84

**Translation:** You will manufacture this sacred spice mixture [lit., *it*];...

These 4 ingredients would be used to make a holy incense (although it is not called *holy* here).

## Exodus 30:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q <sup>ê</sup> ôreth (קִטְרֶת) [pronounced <i>k<sup>ê</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882
rôqach (רֹקַח) [pronounced <i>ROH-kahkh</i> ]	<i>a spice mixture, a perfume, an aromatic, confection, ointment</i>	masculine singular construct	Strong's #7545 BDB #955
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
râqach (רֹקַח) [pronounced <i>raw-KAHKH</i> ]	<i>perfumer, perfume mixer, compounder; apothecary</i>	Qal active participle	Strong's #7543 BDB #955

**Translation:** ...[it will be used as] an incense and [as] a spice mixture, [the result of] the work of a [professional] perfumer,...

This is to be professionally done. So, even though God seems to be telling Moses to do all of this stuff, God is telling Moses to oversee the process, which is to be done by someone else (which is applicable nearly everything that Moses is told to make or build).

## Exodus 30:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâlach (מָלַח) [pronounced <i>maw-LAKH</i> ]	<i>seasoned with salt, mixed with salt</i>	Pual participle	Strong's #4414 BDB #572

## Exodus 30:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāhōwr (טָהוֹר) [pronounced <i>taw-BOHR</i> ]	<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
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

**Translation:** ...seasoned with salt, [it is] pure [and] holy.

Although BDB says that this will be seasoned with salt, it is possible that this spice is preserved by the addition of salt.

David Thompson - *The incense was to be made into a perfume by a perfumer The incense was to be salted, pure and holy. Why was salt to be added? Because salt would preserve it. This gave permanence to the perfume. The fact that this is pure and holy would indicate that this relationship with God is a permanent relationship and it is always based on what is pure and holy.*<sup>72</sup>

Exodus 30:35 You will manufacture this sacred spice mixture [lit., *it*]; [it will be used as] an incense and [as] a spice mixture, [the result of] the work of a [professional] perfumer, seasoned with salt, [it is] pure [and] holy. (Kukis mostly literal translation)

The design of this incense was to be perfect, as God the Son was perfect in His humanity.

## Exodus 30:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâchaq (שָׁחַק) [pronounced <i>shaw-KHAHK</i> ]	<i>to rub away, to beat until fine, to pulverize; This word is used of incense, stones and enemies.</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #7833 BDB #1006
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 with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4480 BDB #577
dâqaq (דָּקַק) [pronounced <i>daw-KAHK</i> ]	<i>to pulverize, to crush, to make dust of</i>	Hiphil infinitive construct	Strong's #1854 BDB #200

**Translation:** You will beat some of it until fine—a crushing [of it]—...

It appears that, before being used, the incense will be crushed into a fine powder. We might understand this to represent the crushing of the Lord to bear our sins.

<sup>72</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

## Exodus 30:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
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 with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4480 BDB #577
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנִיּוֹת) [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 <sup>e</sup> pânîym (לְפָנָיו) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
‘êdûwth (עֲדוּת) [pronounced <i>gay-DOOTH</i> ]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730
b <sup>e</sup> (ב) [pronounced b <sup>e/h</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
’ohel (אֹהֶל) [pronounced <i>OH-heh</i> ]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw‘êd (מוֹעֵד) [pronounced <i>moh-GADE</i> ]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** ...and you will place some of it before [the Ark of] Testimony in the Tent of Meeting,...

Here, the word *testimony* refers to the Ark of Testimony, since there is also the reference to the Tent of Meeting here. The spice mixture is placed before the Ark of Testimony, not in it.

Since only one person went into the Holy of Holies to stand before the Ark of God and this happened but once a year, I would suggest that this is not what is happening (although it appears that way at first). On one side of the great inner curtain is the Ark of Testimony and on the other side, opposite it, is the Altar of Incense. Since this description sounds very much like a mixture of incense, I would assume that it is going to be placed on the Incense Altar. Note what it says in Exodus 30:1, 6 "You shall make an altar on which to burn incense; you shall make it of acacia wood...And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy

[seat that is above the testimony, where I will meet with you.](#) The location of the Ark of Incense is described as being in front of the veil, opposite the Ark of Testimony.

Exodus 30:36c			
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
yâʿad (יָאֵד) [pronounced yaw-GAHD]	<i>to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]; to come with someone to a place</i>	1 <sup>st</sup> person plural, Niphal imperfect	Strong's #3259 BDB #416
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027
This simply means <i>there</i> ; hê acts almost like a demonstrative. Owens calls this a locational hê.			
The combination ʾăsher + shâm, whether together or not, means <i>where, in what place, to what place</i> . Min + shâm mean <i>from that thing, from whence, out of which; possibly, in which</i> .			
See v. 6d.			

**Translation:** ...[where I will meet with](#) [lit., *to, for, regarding*] [you](#).

Although this appears to say the God will meet with Moses here, which would be the Holy of Holies, He would not. Only the High Priest is allowed into the Holy of Holies.

Exodus 30:36d			
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 construct	Strong's #6944 BDB #871
qôdâshîym (קֹדֶשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871
The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated <i>Holy of Holies; the Most Holy Place</i> . This combination may also be translated, <i>most holy</i> .			



## Exodus 30:36d

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 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** This perfume [lit., she] is [to be considered] most holy to you [all].

The perfume mixture made here is to be considered most holy, suggesting to me that it either represents Jesus Christ or represents the Godhead.

Exodus 30:36 You will beat some of it until fine—a crushing [of it]—and you will place some of it before [the Ark of] Testimony in the Tent of Meeting, where I will meet with [lit., to, for, regarding] you. This perfume [lit., she] is [to be considered] most holy to you [all]. (Kukis mostly literal translation)

God manifested Himself in the holy of holies and the incense allowed Him to meet with the high priest Aaron there. We in our bodies are abominations to God; His holiness cannot come into contact with us and it is this sweet incense that makes us something with whom God can fellowship. Of course, this is all representative of the true sweet savor of the Lord's death on our behalf.

Exodus 30:34–36 Y<sup>e</sup>howah then said to Moses, “Take for yourself [these] spices: stacte, onycha and galbanum. [These] spices and pure frankincense will be [combined] in equal measures. You will manufacture this sacred spice mixture [lit., it]; [it will be used as] an incense and [as] a spice mixture, [the result of] the work of a [professional] perfumer, seasoned with salt, [it is] pure [and] holy. You will beat some of it until fine—a crushing [of it]—and you will place some of it before [the Ark of] Testimony in the Tent of Meeting, where I will meet with [lit., to, for, regarding] you. This perfume [lit., she] is [to be considered] most holy to you [all]. (Kukis mostly literal translation)

Exodus 30:34–36 Jehovah then said to Moses, “I want you to take these particular spices: stacte, onycha and galbanum; and combine them in equal measures with pure frankincense. This will be a holy spice mixture, the work of a professional perfumer, which will be preserved with salt. You will take some of it and crush it into a fine powder and place that before the Ark of Testimony in the Tent of Meeting. In the future, I will meet with your High Priest there at the Ark of God. This perfume is to be considered very sacred to all of you. (Kukis paraphrase)

David Thompson - *Those who worship God must use specific spices and incense or they will be cut off from God's people. Not only was there to be this anointing oil, but these were special spices for the twice daily incense burning. There is one more worship mandate that God spells out in this section and that is the mandate of making a special type of incense for worship. The incense was to be made of different spices. The incense was to be made of stacte. - gum that comes from the storax tree. This is a very sweet spice. The incense was to be made of onycha. - a powder scraped from a shell that was found near the Dead Sea, which when burned gave off perfume. The incense was to be made of galbanum. - this was a brownish resin that came from a thick-stalked plant, which was a Mediterranean Sea coastal plant. - The incense was to be made from pure frankincense. - fragrant gum that comes from Boswellia trees that are found in the Mediterranean world. Dr. C. I. Scofield said all of this speaks of the beauty and perfections of Jesus Christ. His entire life was a rich,*

*sweet-smelling aroma before God (cf Eph 5:2+ walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.).<sup>73</sup>*

**And the incense which you will make in her proportion you all will not do for yourselves. Holy she is to you for Y<sup>e</sup>howah. A man that makes like her to delight in her and he has been cut off from his peoples.”**

Exodus  
30:37–38

**[This] incense that you will make in its proportions, you will not make for yourselves. It is holy to you for [your service to] Y<sup>e</sup>howah. [Any] man who makes [an incense] similar to it, to enjoy it [personally] will be cut off from his people.”**

**You will not make this incense in similar proportions for yourselves. It is holy to you and for service to Jehovah. Any man who attempts to manufacture a similar incense to enjoy personally will be cut off from his people.”**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And the incense which you will make in her proportion you all will not do for yourselves. Holy she is to you for Y <sup>e</sup> howah. A man that makes like her to delight in her and he has been cut off from his peoples.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And of the sweet incense which thou shalt make you must not make the like for yourselves; it shall be sacred to thee before the Lord. The man who maketh the like of it, to smell thereto, shall be destroyed from his people.
Targum (Pseudo-Jonathan)	And of the sweet incense thou shalt make, the like shall not be made among you; it shall be sacred to you before the Lord: the man who maketh the like of it to smell thereto shall be destroyed from his people.
Revised Douay-Rheims	You shall not make such a composition for your own uses, because it is holy to the Lord. What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	The incense which you shall make, according to its composition you shall not make for yourselves: it shall be to you holy for Mar-Yah. Whoever shall make any like that, to smell of it, he shall be cut off from his people.”
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And as for the perfume which you shall make, you shall not make to yourselves according to its composition; it shall be to you holy for the LORD. Whosoever shall make any like it, to anoint with it, shall be cut off from his people
Samaritan Pentateuch	And [as for] the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.
Updated Brenton (Greek)	You shall not make any for yourselves according to this composition; it shall be to you a holy thing for the Lord. Whoever shall make any in like manner, so as to smell it, shall perish from his people.

<sup>73</sup> From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	You are not to make any perfume like it for yourselves: it is to be kept holy to the Lord.
Easy English	Whoever makes any like it, for its sweet smell, will be cut off from his people. Do not make any incense like this for yourselves. Think about it always as holy to the Lord. Whoever makes any incense like it, with a lovely smell, for himself, he must die.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	You must use it only in this special way for the LORD. You must also make it in a special way. Don't make any other incense in this way. There may be people who will want to make some of this incense for themselves so that they can enjoy the smell. But whoever does this must be separated from their people."
Good News Bible (TEV)	Do not use the same formula to make any incense like it for yourselves. Treat it as a holy thing dedicated to me. If anyone makes any like it for use as perfume, he will no longer be considered one of my people."
<i>The Message</i>	When you make this incense, you are not to copy the mixture for your own use. It's holy to GOD; keep it that way. Whoever copies it for personal use will be excommunicated."
Names of God Bible	.
NIRV	Do not make any incense for yourselves in the same way. Think of it as holy to the Lord. Whoever makes incense in the same way to enjoy its sweet smell must be separated from their people."
New Simplified Bible	»Do not make any incense for yourselves using this formula. Treat it as holy to Jehovah. »Anyone who prepares anything like it for his own enjoyment must be excluded from his people.«

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

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	It is truly holy because it is dedicated to me, so don't ever make any for yourselves. If you ever make any of it to use as perfume, you will no longer belong to my people.
The Living Bible	Never make it for yourselves, for it is reserved for the Lord and you must treat it as holy. Anyone making it for himself shall be excommunicated."
New Berkeley Version	.
New Life Version	Do not mix this special perfume in the same way for yourselves. It will be holy for you to the Lord. Whoever makes any like it to use as perfume will be cut off from his people."
New Living Translation	Never use this formula to make this incense for yourselves. It is reserved for the Lord, and you must treat it as holy. Anyone who makes incense like this for personal use will be cut off from the community."
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	The people must not mix the same spices to make incense for themselves. This incense must be dedicated to me, Yahweh. I will view anyone who makes incense like this to use it for perfume as no longer belonging to my people."

### Partially literal and partially paraphrased translations:

American English Bible	It must be treated as a most-holy incense by you, so you shouldn't make any for yourselves by this formula, because it is something holy to Jehovah.
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Whoever makes anything like it so they can smell it must be destroyed from among his people. A portion of v. 36 is included for context.

Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Whoever compounds the like, to make perfume for his own enjoyment, is lost to his people. V. 37 is placed with the previous passage for context.
Translation for Translators	The people must not mix the same spices to make incense for themselves. This incense must be completely dedicated to me, Yahweh. I will consider that anyone who makes incense like this to use it for perfume will no longer be allowed to associate with my people."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And the incense which you will make, you will not make to yourselves another one like it. It will be holy for the LORD. Any one who makes another one like it, to smell it, will be banished from his people.
Ferrar-Fenton Bible	"And this perfume that you make by weight they shall not use for themselves. It is sacred to you and the <b>EVER-LIVING</b> . The man who uses it as a personal perfume shall be excommunicated from his people."
God's Truth (Tyndale)	And see that you make none after the making of that, but let it be unto you holy for the Lord. And whosoever shall make like unto that, to smell thereto, shall perish from among his people.
HCSB	As for the incense you are making, you must not make any for yourselves using its formula. It is to be regarded by you as sacred to the Lord. Anyone who makes something like it to smell its fragrance must be cut off from his people."
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	And the incense that you will make with its measurements [Or "recipe" or "formula"] you will not make for yourselves; it will be holy to you for Yahweh. Anyone who makes any like it to smell it will be cut off from his people."
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And the incense which you will make--- of its recipe you will not make, it will be sacred for you, for Yahweh. A man who will make its like to smell it, and he will be cut off from his people

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You are not to make any incense like it for your own use. You must hold it to be a holy thing, reserved for Yahweh. Whoever copies it for use as perfume shall be outlawed from his people."
The Heritage Bible	And the perfume which you shall make, you shall not make for yourselves according to the measured amounts; it shall be to you holy for Jehovah. What man that shall make any like <i>that</i> to smell on him, even he shall be cut off from his people.
New American Bible (2002)	.
New American Bible (2011)	You may not make incense of a like mixture for yourselves; you must treat it as sacred to the LORD. Whoever makes an incense like this for his own enjoyment of its fragrance, shall be cut off from his people.
New English Bible—1970	.

New Jerusalem Bible	You may not make any incense of similar composition for your own use. You will regard it as holy, reserved for Yahweh Anyone who makes up the same thing to use as perfume will be outlawed from his people.' This is listed as a single verse in the NJB.
New RSV	.
Revised English Bible—1989	The incense prepared according to this prescription you must not make for your personal use; you are to treat it as holy to the LORD. The man who makes any like it for his own enjoyment will be cut off from his father's kin.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are not to make for your own use any incense like it, with the same composition of ingredients — you are to treat it as holy, for <i>ADONAI</i> . Whoever makes up any like it to use as perfume is to be cut off from his people.”
exeGesés companion Bible	And as for the incense you work: work not to yourselves according to this formula: it becomes to you holy for Yah Veh. Any man who works like it, to scent thereto, even he becomes cut off from his people.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Kaplan Translation	Do not duplicate the formula of the incense that you are making for personal use, since it must remain sacred to God. If a person makes it to enjoy its fragrance, he shall be cut off [spiritually] from his people.
The Scriptures 2009	“And the incense which you make, do not make any for yourselves, according to its composition, it is set-apart to you for יהוה. “Whoever makes any like it, to smell it, he shall be cut off from his people.”
Tree of Life Version	But the incense which you make, with its formula, you are not to make for yourselves. It is to be holy to you, for Adonai. Whoever makes any like it, to breathe in its smell, will be cut off from his people.”

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT MAKE ANY FOR YOURSELVES ACCORDING TO THIS COMPOSITION; IT SHALL BE TO YOU A HOLY THING FOR JESUS. WHOSOEVER SHALL MAKE ANY IN LIKE MANNER, SO AS TO SMELL IT, SHALL PERISH FROM HIS PEOPLE.”
Awful Scroll Bible	The incense that was to be made - was there to be made after its measurements? - It is set apart to Jehovah. That which man was to make that to its scent, he is to have been cut off from the people.
Charles Thomson OT	.
Concordant Literal Version	Yet the incense which you shall make by its recipe you shall not make for yourselves. Holy shall it be to you for Yahweh. The man who makes such as it to smell of it, he will be cut off from his people.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And as for the ketoret which thou shalt make, ye shall not make to yourselves according to the formulation thereof; it shall be unto thee kodesh for Hashem. Whoever ever shall make its like, to smell it, shall even be cut off from his people.
Rotherham's <i>Emphasized B.</i>	And <the incense which thou shalt make> <according to the proportions thereof> ye shall not make for yourselves,—<holy> shall it be to thee, to Yahweh.   Whosoever shall make like' it, to smell of it   shall be cut off, from among his people. <sup>c</sup>



° Ml.: “peoples.”

Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible*

The incense which you shall make, you shall not make in the same proportions for yourselves; it shall be holy to you for the Lord. Whoever makes any like it, to use as perfume shall be cut off from his people [excluding him from the atonement made for them].”

The Expanded Bible

Do not make incense for yourselves the same way you make this incense. Treat it as holy to the LORD. Whoever makes incense like this to use as perfume must be cut off from his people.”

Kretzmann's Commentary

And as for the perfume, this holy incense, which thou shalt make, ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for the Lord.

Whosoever shall make like unto that, to smell thereto, to enjoy its pleasant odor, shall even be cut off from his people. That which was consecrated to the Lord was not to be made common by profane use. Thus also prayer, which was symbolized by the incense, is never to be made in the spirit of levity, though it may now be sent up to the throne of God anywhere and at any time.

Syndein/Thieme

The Voice

Do not attempt to make incense for yourselves with the same ingredients in the same proportion. You must regard this as perfectly sacred to Me. Whoever makes an incense like it and uses it for themselves will be cut off from the community.

### Bible Translations with Many Footnotes:

The Complete Tanach

And the incense that you make, you shall not make for yourselves according to its formula; it shall be holy to you for the Lord.

**according to its formula:** According to the number of its ingredients.

**it shall be holy to you for the Lord:** That you shall not make it except for My Name.

Any person who makes anything like it, to smell it[s fragrance], shall be cut off from his people.

**to smell it[s fragrance]:** But you may make it according to its formula of your own [ingredients] in order to deliver it to the community. -[from Ker. 5a]

The Geneva Bible

Kaplan Translation

NET Bible®

And the incense that you are to make, you must not make for yourselves using the same recipe; it is to be most holy to you, belonging to the Lord. Whoever makes anything like it, to use as perfume,<sup>80</sup> will be cut off from his people.”

<sup>80tn</sup> Or to smell it, to use for the maker's own pleasure.

New American Bible (2011) .

### Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the incense which you will (make) (with) her sum , you will not (make) (for) you, it is a special thing, she will exist (for) you (for) "YHWH <sup>He Is</sup>", a man (who) will (make) it like that one, to smell (with) her, (then) he will be cut from his peoples,...

Charles Thomson OT

According to the composition thereof you shall not make any for yourselves. You shall consider it as a holy thing appropriate to the Lord.

Whoever shall make any like it to yield a fragrance for himself shall be rooted out from among his people.

C. Thompson (updated) OT Context Group Version	.	And the incense which you shall make, according to the composition you (pl) shall not make for yourselves: it shall be to you special for YHWH. Whoever shall make like that, to smell, he shall be cut off from his people.
English Standard Version	.	
Green's Literal Translation	.	
Modern English Version	.	As for the perfume which you will make, you may not make it for yourselves using the same recipe. It must be holy for the Lord to you. Whoever makes anything like it in order to use it as perfume must be cut off from his people.
Modern Literal Version	.	
Modern KJV	.	
New American Standard B.	.	And the incense which you shall make, you shall not make in <sup>[ai]</sup> the same proportions for yourselves; it shall be holy to you for the Lord. Whoever makes any like it, to <sup>[ai]</sup> use as perfume, <sup>[ak]</sup> shall be cut off from his people.” <sup>[ai]</sup> Exodus 30:37 Lit <i>its proportion</i> <sup>[aj]</sup> Exodus 30:38 Lit <i>smell of it</i> <sup>[ak]</sup> Exodus 30:38 Lit <i>even he shall</i>
New European Version	.	The incense which you shall make, according to its composition you shall not make for yourselves: it shall be to you holy for Yahweh. Whoever shall make any like that, to smell of it, he shall be cut off from his people.
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	.	“As to the perfume which you make, with its proper proportion you [all] do not make to yourselves, holy it is to you to Jehovah; a man who makes any like it—to be refreshed by it—has even been cut off from his people.”

**The gist of this passage:** No one is to make a similar perfume in order to enjoy its smell. Such a person will be cut off from his people.

37-38

Exodus 30:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
q <sup>e</sup> ṭôreth (קֶטֶרֶת) [pronounced <i>k<sup>e</sup>ht-OH-reth</i> ]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun with the definite article	Strong's 7004 BDB #882
’ăsher (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
‘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 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793

## Exodus 30:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mathkô <sup>n</sup> eth/mathkû <sup>n</sup> eth (תִּכְתֶּם/תִּכְתֶּם) [pronounced math-KO-neth/math-KOO-neth]	<i>number, tally; measurement, tale, proportion</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4971 BDB #1067

**Translation:** [This] incense that you will make in its proportions,...

All of the things described in these chapters associated with Tabernacle worship were to be kept separate from all other things. God has just told Moses exactly how this incense for the Tabernacle was to be manufactured.

## Exodus 30:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person plural, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...you will not make for yourselves.

This same incense was not to be common use of. People were not to go to the Tabernacle, enjoy the smells, and then try to reproduce them. Whatever the experience was for the priests or for those who attended the Tabernacle services, such things were not to be imitated outside of this setting and apart from their proper use.

## Exodus 30:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qô <sup>d</sup> esh (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	Strong's #6944 BDB #871
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224

**Exodus 30:37c**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** It is holy to you for [your service to] Y<sup>e</sup>howah.

The incense used here is holy (set apart) in service to God.

Exodus 30:37 [This] incense that you will make in its proportions, you will not make for yourselves. It is holy to you for [your service to] Y<sup>e</sup>howah. (Kukis mostly literal translation)

What these things illustrated were so important that God did not allow these things to be duplicated even with the best of motivations. No motivation was acceptable; there were no exceptions to this requirement. The things named in this chapter, including the spice combination and the fragrant oil, could only be so made for sacred service.

**Exodus 30:38a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (אִישׁ) [pronounced eesh]	<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
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</i> <i>be</i> is implied	Strong's #834 BDB #81
ʿāsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #453
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510

## Exodus 30:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>to smell, to perceive an odor; to smell [and be delighted in] to smell with pleasure; to delight in</i>	Hiphil infinitive construct	Strong's #7306 BDB #926
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #88

**Translation:** [Any] man who makes [an incense] similar to it, to enjoy it [personally]...

No one is to make a similar incense. No one is to retrieve these proportions from Scripture and try to duplicate the incense.

## Exodus 30:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַח) [pronounced kaw-RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #3772 BDB #503
min (מִן) [pronounced mihn]	<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
‘ammîym (עַמִּים) [pronounced ‘ahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766

See v. 33c.

**Translation:** ...will be cut off from his people.”

Any person who attempts to do this will be cut off from his people.

Exodus 30:38 [Any] man who makes [an incense] similar to it, to enjoy it [personally] will be cut off from his people.” (Kukis mostly literal translation)

This incense illustrates a great spiritual truth and is not to be cheapened by secular use.

Exodus 30:37–38 [This] incense that you will make in its proportions, you will not make for yourselves. It is holy to you for [your service to] Y<sup>ehowah</sup>. [Any] man who makes [an incense] similar to it, to enjoy it [personally] will be cut off from his people.” (Kukis mostly literal translation)

Exodus 30:37–38 You will not make this incense in similar proportions for yourselves. It is holy to you and for service to Jehovah. Any man who attempts to manufacture a similar incense to enjoy personally will be cut off from his people.” (Kukis paraphrase)



<a href="#">Beginning of Document</a>	<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics, Short Doctrines</a>
<a href="#">Introduction and Text</a>	<a href="#">First Verse</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exodus folder</a>	<a href="#">Exegetical Studies in Exodus</a>

## 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 30 is in the Word of God

1. There are very specific items whose pre-built description is found here—the Brazen Basin and the Altar of Incense.
2. There were spices and oils to be used for holy service. How they were made is found here in this chapter.
3. Some of the priestly duties and activities are described in this chapter.
4. The census tax is found in this chapter.
- 5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

### What We Learn from Exodus 30

1. In my opinion, we see a human side in the recording of Scripture (by Moses or by Joshua).
2. This chapter is filled with types, later to find their culmination in Jesus and His work.
3. The Bronze Laver speaks of rebound (naming one's sins to God).
- 4.

[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 30

We continue to understand more of the Person and work of Jesus Christ through the types presented in this chapter. The sweet smell of the offerings of incense on the altar of incense speaks of the Lord's work, which is acceptable to God the Father.

The Ark of God is representative of Jesus; and the tent (the Tabernacle) is representative of God living among His people (as Jesus did).

Jesus' spiritual death on the cross is what allows the priests to be temporally cleansed at the Brazen Basin.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Shmoop tends to be rather flippant.

### Shmoop Summary of Exodus 30

#### 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.
- **30:1-38: Nifty Incense, Censuses, and Another Altar**
- In this chapter, we get more instructions on how to build the Altar of Incense, a special basin for the priests to wash in, and recipes on how to prepare special oils and incenses for the Tabernacle.
- God also demands that a census be taken of all Israelites over 20. Oh, and you have to pay a little "ransom" or tax when you register: "When you take a census of the Israelites to register them, at registration all of them shall give a ransom for their lives to the Lord, so that no plague may come upon them for being registered" (30:12). For giving money, they get access to the Tabernacle's benefits, i.e., divine protection.
- In terms of the census, the Bible take steps to ensure that the count is accurate and not based on class: "The rich shall not give more, and the poor shall not give less, than the half shekel, when you bring this offering to the Lord to make atonement for your lives" (30:15). Every life here is worth the same. A pretty interesting pronouncement right in the middle of a section about how awesome and cool priests are.

From <https://www.shmoop.com/exodus/chapter-25-31-verse-18-summary.html> accessed August 31, 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 30

### 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](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-12.html) accessed August 31, 2019.

Chapter Outline

Charts, Graphics and Short Doctrines

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Exodus folder	Exegetical Studies in Exodus

### Addendum

Smith makes some interesting points here. I was concerned that I was overdoing the exegesis on this section, so I placed this study in the addendum.

#### The Atonement Money Exodus 30:11-16 (by James Smith of Handfuls of Purpose)

It is interesting to note that this money, given by the people as an "atonement for their souls," went to form the foundation of the Tabernacle, so that the Tabernacle, as the House of God, literally stood upon the price of souls— Redemption. The Church of God to-day has no other standing. This "half shekel" is a figure of the precious Blood of Christ, by which we have been ransomed for God (1 Peter 1:18, 19). Observe that—

- I. **All alike needed a Ransom. "Every man" (v. 12).**  
In relation to God all are alike, there is no difference, for all have sinned. Birth, wealth, position, education, reformation will not avail to commend one more than another. God's Word has settled this. Every man must bring a ransom (Heb. 9:22).
- II. **The Ransom Price was Divinely Fixed. "Half a shekel" (v. 13), saith the Lord, neither more nor less.**  
God does not leave it to man to say how much he will give for his soul. Such could only minister to his vanity. Man is so ignorant of himself and of the terrible nature of sin that it is not in him to mention what the ransom should be. "Deliver from going down to the pit, I have found a ransom" (Job 33:24). Where?

## The Atonement Money Exodus 30:11-16 (by James Smith of Handfuls of Purpose)

In His own bosom, in the Person of His Son (John 3:16). "My Beloved Son." This is the price fixed by Jehovah before the world was created.

### III. **The Ransom was Divinely Judged. "After the shekel of the sanctuary" (v. 13).**

Each half shekel brought as atonement money must be after the perfect standard of holiness. The atonement money must be up to the weight of the sanctuary shekel, up to the righteous demands of a holy law. The Lord Jesus Christ, as our Ransom, was tested and judged by the perfect law of righteousness. He was up to the sanctuary standard (Matt. 17:5).

### IV. **The Ransom was alike for All. "The rich shall not give more, and the poor shall not give less" (v. 15).**

God has but one price for souls, "The precious Blood of Christ." Neither more nor less. Not the blood and your prayers, gifts or good works, nothing must be added to the Blood of His Cross, nothing can be taken from it. "He gave Himself a ransom for all" (1 Tim. 2:6). Those who preach a bloodless Gospel are blocking the way of sinners to God. It matters not what culture or criticism may say, His Word stands unalterable. "Neither more nor less."

### V. **The Ransom had to be Personally Presented. Every man shall give (v. 14).**

Salvation is a personal and individual matter. No one can "redeem his brother" (Psa. 49:7). The testimony of Moses had to be believed, the price taken, and definitely brought to God for a very special and definite purpose. So the Word of the Gospel must be believed, Christ personally and consciously accepted (John 1:12), and offered to God as the only but God-pleasing ransom. Neither is there salvation in any other Name. Jesus paid it all. "It is finished."

### VI. **The Ransom was the only Ground of Acceptance.**

It did not matter what a man might bring; if he did not bring the appointed "half shekel" he could not be accepted, he could not be a ransomed soul. A man was not accepted because he was rich or poor, learned or illiterate, good or bad, but because he presented the atonement money. This was the only condition, and all who brought it became partakers of the redemption, irrespective of caste or character. Here the rich and poor meet together, the Lord alone is the Saviour of all. "He that believeth not is condemned already" (John 3:18).

### VII. **The Ransomed were Expected to Serve.**

"They were to go forth to war" (Num. 1:45). We are delivered that we might "serve Him all the days of our life" (Luke 1:74, 75). Saved to serve (Acts 27:23). "Freely ye have received, freely give" (Matt. 10:8). Having been ransomed at such a price, let us therefore glorify God in our bodies and spirits, which are His. The ransomed of the Lord who go out to fight shall return with songs and everlasting joy upon their heads. The battle is the Lord's, thy God shall fight for thee. "Let the redeemed of the Lord say so" (Psa. 107:2).

From <https://www.preceptaustin.org/exodus-30-commentary> accessed January 31, 2021.

Chapter Outline

Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

## Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 6.

CONCERNING THE TABERNACLE WHICH MOSES BUILT IN THE WILDERNESS FOR THE HONOR OF  
GOD AND WHICH SEEMED TO BE A TEMPLE. <sup>(16)</sup>

## Josephus' History of this Time Period

8. Now between this candlestick and the table, which, as we said, were within the sanctuary, was the altar of incense, made of wood indeed, but of the same wood of which the foregoing vessels were made, such as was not liable to corruption; it was entirely crusted over with a golden plate. Its breadth on each side was a cubit, but the altitude double. Upon it was a grate of gold, that was extant above the altar, which had a golden crown encompassing it round about, whereto belonged rings and bars, by which the priests carried it when they journeyed. Before this tabernacle there was reared a brazen altar, but it was within made of wood, five cubits by measure on each side, but its height was but three, in like manner adorned with brass plates as bright as gold. It had also a brazen hearth of network; for the ground underneath received the fire from the hearth, because it had no basis to receive it. Hard by this altar lay the basins, and the vials, and the censers, and the caldrons, made of gold; but the other vessels, made for the use of the sacrifices, were all of brass. And such was the construction of the tabernacle; and these were the vessels thereto belonging.

### CHAPTER 8. OF THE PRIESTHOOD OF AARON.

1. WHEN what has been described was brought to a conclusion, gifts not being yet presented, God appeared to Moses, and enjoined him to bestow the high priesthood upon Aaron his brother, as upon him that best of them all deserved to obtain that honor, on account of his virtue. And when he had gathered the multitude together, he gave them an account of Aaron's virtue, and of his good-will to them, and of the dangers he had undergone for their sakes. Upon which, when they had given testimony to him in all respects, and showed their readiness to receive him, Moses said to them, "O you Israelites, this work is already brought to a conclusion, in a manner most acceptable to God, and according to our abilities. And now since you see that he is received into this tabernacle, we shall first of all stand in need of one that may officiate for us, and may minister to the sacrifices, and to the prayers that are to be put up for us. And indeed had the inquiry after such a person been left to me, I should have thought myself worthy of this honor, both because all men are naturally fond of themselves, and because I am conscious to myself that I have taken a great deal of pains for your deliverance; but now God himself has determined that Aaron is worthy of this honor, and has chosen him for his priest, as knowing him to be the most righteous person among you. So that he is to put on the vestments which are consecrated to God; he is to have the care of the altars, and to make provision for the sacrifices; and he it is that must put up prayers for you to God, who will readily hear them, not only because he is himself solicitous for your nation, but also because he will receive them as offered by one that he hath himself chosen to this office."<sup>(17)</sup> The Hebrews were pleased with what was said, and they gave their approbation to him whom God had ordained; for Aaron was of them all the most deserving of this honor, on account of his own stock and gift of prophecy, and his brother's virtue. He had at that time four sons, Nadab, Abihu, Eleazar, and Ithamar.

2. Now Moses commanded them to make use of all the utensils which were more than were necessary to the structure of the tabernacle, for covering the tabernacle itself, the candlestick, and altar of incense, and the other vessels, that they might not be at all hurt when they journeyed, either by the rain, or by the rising of the dust. And when he had gathered the multitude together again, he ordained that they should offer half a shekel for every man, as an oblation to God; which shekel is a piece among the Hebrews, and is equal to four Athenian drachmae.<sup>(18)</sup> Whereupon they readily obeyed what Moses had commanded; and the number of the offerers was six hundred and five thousand five hundred and fifty. Now this money that was brought by the men that were free, was given by such as were about twenty years old, but under fifty; and what was collected was spent in the uses of the tabernacle.

3. Moses now purified the tabernacle and the priests; which purification was performed after the following manner: - He commanded them to take five hundred shekels of choice myrrh, an equal quantity of cassia, and half the foregoing weight of cinnamon and calamus (this last is a sort of sweet spice); to beat them small, and wet them with an hin of oil of olives (an hin is our own country measure, and contains two Athenian choas, or congiuses); then mix them together, and boil them, and prepare them after the art of the apothecary, and make them into a very sweet ointment; and afterward to take it to anoint and to purify the priests themselves, and all the tabernacle, as also the sacrifices. There were also many, and those of various kinds, of sweet spices, that



## Josephus' History of this Time Period

belonged to the tabernacle, and such as were of very great price, and were brought to the golden altar of incense; the nature of which I do not now describe, lest it should be troublesome to my readers; but incense<sup>(19)</sup> was to be offered twice a-day, both before sun-rising and at sun-setting. They were also to keep oil already purified for the lamps; three of which were to give light all day long,<sup>(20)</sup> upon the sacred candlestick, before God, and the rest were to be lighted at the evening.

<sup>(17)</sup> It is well worth our observation, that the two principal qualifications required in this section for the constitution of the first high priest, (viz. that he should have an excellent character for virtuous and good actions; as also that he should have the approbation of the people,) are here noted by Josephus, even where the nomination belonged to God himself; which are the very same qualifications which the Christian religion requires in the choice of Christian bishops, priests, and deacons; as the Apostolical Constitutions inform us, B. II. ch. 3.

<sup>(18)</sup> This weight and value of the Jewish shekel, in the days of Josephus, equal to about 2s. 10d. sterling, is, by the learned Jews, owned to be one-fifth larger than were their old shekels; which determination agrees perfectly with the remaining shekels that have Samaritan inscriptions, coined generally by Simon the Maccabee, about 230 years before Josephus published his Antiquities, which never weigh more than 2s. 4d., and commonly but 2s. 4d. See Reland De Nummis Samaritanorum, p. 138.

<sup>(19)</sup> The incense was here offered, according to Josephus's opinion, before sun-rising, and at sun-setting; but in the days of Pompey, according to the same Josephus, the sacrifices were offered in the morning, and at the ninth hour. Antiq. B. XIV. ch. 4. sect. 3.

<sup>(20)</sup> Hence we may correct the opinions of the modern Rabbins, who say that only one of the seven lamps burned in the day-time; whereas our Josephus, an eyewitness, says there were three.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed August 31, 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 30

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

#### The Altar of Incense—its design and how it will be used

"You will make an altar, a hearth [upon which to burn] incense; you will make it [from] acacia wood. [This altar] will be a square, a cubit its length, a cubit its width, and 2 cubits its height; [and coming] out from it [will be] its two horns.

"You will make from acacia wood an altar for the burning of incense. The altar will be 18"x18" and 36" high. At the top will be two horns.

You will overlay it with pure gold [at] the top [lit., *ts top*] and round about its sides and [over] its horns. And you will make for it a border of gold [going] around [it].

You will overlay this altar with pure gold, at the top and all around its sides, as well as around its horns. Additionally, you will make a border of gold around the altar at the top.

You will also make two rings of gold for it, right below its border along both of its sides. You will attach [lit., *make*] [them] along its two sides so they will be holders for poles which [are used] to carry it. You will make the poles [from] acacia wood and then overlay them [with] gold.

You will make two rings of gold for it, right below the borders along both sides. You will attach these rings to both sides as holders for poles that will be used to carry the altar. You will make the poles from acacia wood and overlay them with gold.

## A Complete Translation of Exodus 30

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will place the altar of incense [lit., <i>him, it</i> ] before the veil, which [is] near the Ark of Testimony; before the Mercy Seat, which [is] over the [Ark] of Testimony. I will meet you there.	Then you will place the altar of incense inside of the Tabernacle, right outside of the veil which partitions off the Tabernacle. It will be near the Ark of Testimony, over which is the Mercy Seat (which is where I will meet with you).
Aaron will burn fragrant incense upon the altar of incense [lit., <i>him, it</i> ] every morning. [Aaron] will do well [to tend to] the lamps, [when] he burns the incense [lit., <i>her, it</i> ] [at the altar].	Aaron will burn the holy fragrant incense upon the altar of incense each and every morning. It will be the duty of Aaron (or the High Priest) to tend to the lamps when he burns the incense at the altar.
Aaron will cause [the fragrant incense] to ascend [when he lights] the lamps in the evening. He will burn the incense [lit., <i>her, it</i> ], the incense of perpetuity, before Y <sup>e</sup> howah throughout your generations.	Aaron (or the High Priest) will cause the incense to ascend upward as he lights the lamps in the evening. This incense of perpetuity is to remain burning before Jehovah throughout all of your subsequent generations.
You will not lift up on the altar [lit., <i>on it</i> ] [any] strange incense, or a burnt offering or tribute offering. You will not pour out a drink offering on it.	You are not ever to offer up any strange incense or offertory on the altar. You will not ever pour out a drink offering on it.
Aaron will make an atonement on the horns once a year [using] the blood from a sin offering [made] to atone [for Israel's sins]. [In fact,] once a year, Aaron [lit., <i>he</i> ] will make an atonement on it throughout your [future] generations. He [will do this in] the Holy of Holies before Y <sup>e</sup> howah.	Aaron will make an atonement once a year on the horns of the altar, using the blood from a sin offering, making an atonement for Israel's sins. In fact, the High Priest will make a specific atonement offering once a year before Jehovah in the Holy of Holies.
The census and the payment for each soul	
Y <sup>e</sup> howah spoke to Moses, saying, "When you take a census of the people of Israel, [and] when you number them, you [all] will require [lit., <i>give</i> ] [from each] man [the cost for] his soul to Y <sup>e</sup> howah when you number them.	Jehovah said, to Moses, "You will need to take a census of the people, but as you number them, you will also have to collect from each man the cost for his soul, which will be given to Jehovah as you number them.
Therefore, [there] will not be a plague among them during the census.	This will prevent a plague from occurring among them during this census.
The one so counted by the census [lit., <i>the one passing through the numbering</i> ] will give this: half a shekel by the shekel of the holy [place] (a shekel [is] twenty gerahs). [This] half shekel [is] the offering [or, <i>contribution</i> ] to Y <sup>e</sup> howah. All who are counted in the census [lit., <i>the one passing through the numbering</i> ], from twenty years old and upward, will give [this] offering [or, <i>contribution</i> ] [required by] Y <sup>e</sup> howah.	Every person counted in the census will give about \$6 as an offering to Jehovah. Every person counted in the census, from 20 years and up, will give this offering required by Jehovah.
The rich will not pay more [lit., <i>to multiply, to increase; to give much</i> ] and the poor will not give less than half a shekel. Giving this offering of Y <sup>e</sup> howah makes an atonement [or, <i>a covering</i> ] for your souls.	The rich will not pay any more and the poor will not pay any less than the half-shekel required. By this offering to Jehovah, a covering is made for your lives.

## A Complete Translation of Exodus 30

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will take the silver for atonement from the sons of Israel and you will give [it] to him for the work of the Tent of Meeting. And it will be for the sons of Israel as a memorial before Y <sup>e</sup> howah, to make atonement for your souls.	You will take the silver gathered for the atonement of the sons of Israel and you will give it to those doing the work of the Tent of Meeting. The tent, the furniture and the ceremonies will function as a memorial before Jehovah, making atonement for your souls.
The brazen basin	
Y <sup>e</sup> howah spoke to Moses, saying, “You will make a washtub of copper with a copper base [to be used] for washing. You will place it between the Tent of Meeting and the altar. You will put water there [in it]. Aaron and his sons will wash their hands and their feet when they go to the Tent of Meeting.	Again, Jehovah spoke to Moses, saying, “You will construct a copper washtub with a copper base to be used to cleanse the priests. You will put water in it and set it between the altar and the Tent of Meeting.
They will wash [there with] water so they will not die when coming near to the altar to minister [to the people] and to burn fire offerings to Y <sup>e</sup> howah. [If] they have washed their hands and feet, then they will not die.	Aaron and his sons will wash their hands and feet in the washtub prior to ministering at the Tent of meeting. The priests are to be ceremonially cleansed by the water before ministering or offering up animal sacrifices, or they will die the sin unto death.
[The use of this washtub] will be a statute forever for Aaron [lit., <i>him</i> ], and to his descendants, throughout their generations.”	This statute will stand throughout all generations for Aaron and all of his descendants.”
The sacred incense oil to be used by the priests	
Y <sup>e</sup> howah then spoke to Moses, saying, “You [specifically] take to yourself a choice spice [compound]: liquid myrrh (500 <i>shekels</i> ), a [sweet] cinnamon spice—half [as much] (250 <i>shekels</i> ), a [stalk] of calamus spice (250 <i>shekels</i> ), cassia [bark] (500 sanctuary shekels), [all mixed into] a hin of olive oil. This is the sacred oil of anointing that you will make—a spicy mixture, the work of a perfumer. [This] will be your holy oil of anointing.	Jehovah said to Moses, “You will collect for yourself a choice spice compound, made up of the following: liquid myrrh, sweet cinnamon spice, a stalk of calamus spice, cassia bark, all mixed into 5 quarts of olive oil. This is the sacred oil of anointing that you will have a professional perfumer make. You will use it yourself as a sacred oil to be used for anointing.
You will anoint, with this sacred oil [lit., <i>with it</i> ], the Tent of Meeting, the Ark of Testimony, the table [of showbread] and its utensils, the lampstand and its utensils, the altar of incense, the altar of the burnt offering and its utensils, and the [holy] basin and its base.	You will use this incense in order to anoint the Tent of Meeting, the Ark of Testimony, the Table of Showbread and all of its utensils, the altar of incense, the altar of burnt offering and its utensils, and the holy basin and its base.
You will consecrate these things [lit., <i>them</i> ] and they will be made most holy. Anyone touching any of these things [lit., <i>them</i> ] will be made holy.	You will consecrate all of these things and they will be set apart only for the service of God. Anyone touching these things will also be made holy.
You will also anoint Aaron and his sons and consecrate them to act as priests.	Finally, you will anoint Aaron and his sons and consecrate them to function as priests.

A Complete Translation of Exodus 30	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will say this to the sons of Israel, 'This is a sacred anointing oil for me throughout your generations. You will not pour [it] out on the persons of the [common] man; nor will you [all] make [this oil] in the same proportion. It [is] holy; it [should] be holy to you [all]. [Any] man who combines [ingredients] like it and puts it on an outsider, he will be cut off from his people.' "	This is what you will say to the sons of Israel: "The sacred incense oil which you have made will remain sacred to Me throughout all of your generations. You will not apply it to just any person; you will not reproduce this oil for any other purpose. It is set apart to Me; it should be set apart for you. If someone combines similar ingredients and then smears it on an alien, that man will be cut off from Israel.' "
The sacred spices for Tabernacle service	
Y <sup>e</sup> howah then said to Moses, "Take for yourself [these] spices: stacte, onycha and galbanum. [These] spices and pure frankincense will be [combined] in equal measures. You will manufacture this sacred spice mixture [lit., <i>it</i> ]; [it will be used as] an incense and [as] a spice mixture, [the result of] the work of a [professional] perfumer, seasoned with salt, [it is] pure [and] holy.	Jehovah then said to Moses, "I want you to take these particular spices: stacte, onycha and galbanum; and combine them in equal measures with pure frankincense. This will be a holy spice mixture, the work of a professional perfumer, which will be preserved with salt.
You will beat some of it until fine—a crushing [of it]—and you will place some of it before [the Ark of] Testimony in the Tent of Meeting, where I will meet with [lit., <i>to, for, regarding</i> ] you.	You will take some of it and crush it into a fine powder and place that before the Ark of Testimony in the Tent of Meeting. In the future, I will meet with your High Priest there at the Ark of God.
This perfume [lit., <i>she</i> ] is [to be considered] most holy to you [all].	This perfume is to be considered very sacred to all of you.
[This] incense that you will make in its proportions, you will not make for yourselves. It is holy to you for [your service to] Y <sup>e</sup> howah. [Any] man who makes [an incense] similar to it, to enjoy it [personally] will be cut off from his people."	You will not make this incense in similar proportions for yourselves. It is holy to you and for service to Jehovah. Any man who attempts to manufacture a similar incense to enjoy personally will be cut off from his people."
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Exodus 30	
Wenstrom	<a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a> (Search "Exodus")
Jeremy Thomas	<a href="https://fbgbible.org/?s=exodus">https://fbgbible.org/?s=exodus</a>
Syndein	<a href="http://syndein.com/exodus.html">http://syndein.com/exodus.html</a>
Keil and Delitzsch Commentary on Exodus	<a href="https://www.gracenotes.info/exodus/exodus.pdf">https://www.gracenotes.info/exodus/exodus.pdf</a>
Todd Kennedy overview of Exodus	<a href="http://www.spokanebiblechurch.com/books/exodus">http://www.spokanebiblechurch.com/books/exodus</a>

\* 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

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and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this in any available lesson.



