

EXODUS 37

Written and compiled by Gary Kukis

Exodus 37:1–29

Construction of the Furniture for the Tabernacle

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

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

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 37:1–5](#)

[Exodus 37:6–9](#)

[Exodus 37:10–12](#)

[Exodus 37:13–15](#)

[Exodus 37:16](#)

[Exodus 37:17–19](#)

[Exodus 37:20–22](#)

[Exodus 37:23–24](#)

[Exodus 37:25–27](#)

[Exodus 37:28–29](#)

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

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

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

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

Preface: This chapter will feature the actual construction of the Ark, the Table of Showbread, the Golden Lampstand (the Menorah) and the Altar of Incense. The accessories for this furniture is made as well.

The Bible Summary of Exodus 37 (in 140 characters or less): *Bezalel made the ark with its cherubim, the table, the lampstand and the incense altar. He made the anointing oil and the incense.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 37, 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 37:

Introduction

vv. 1–9	Bezalel Constructs the Ark of God and Its Accessories
vv. 10–16	Bezalel Constructs the Table of Showbread and Its Accessories
vv. 17–24	Bezalel Constructs the Golden Lampstand and Its Accessories
vv. 25–29	Bezalel Constructs the Altar of Incense and Its Accessories

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	Titles and/or Brief Descriptions of Exodus 37 (by various commentators)
Introduction	Brief, but insightful observations of Exodus 37 (various commentators)
Introduction	Fundamental Questions About Exodus 37
Introduction	The Prequel of Exodus 37
Introduction	The Principals of Exodus 37
Introduction	The Places of Exodus 37
Introduction	By the Numbers
Introduction	Timeline for Exodus 37
Introduction	A Synopsis of Exodus 37
Introduction	Outlines of Exodus 37 (Various Commentators)
Introduction	A Synopsis of Exodus 37 from the Summarized Bible
Introduction	The Big Picture (Exodus 36–40)
Introduction	
Introduction	

¹ From <http://www.biblesummary.info/exodus> accessed January 20, 2020.

Introduction
Introduction

Changes—additions and subtractions (for Exodus 37)

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Summary

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The Ark of the Covenant (photo of a model)

The Table of Shewbread (a graphic)

The Table of Showbread (a photograph of a model)

Exodus 37:17 (with a graphic)

Making Candlesticks (a graphic)

The Various Components of the Lampstand (a graphic)

The Golden Menorah and Its Capitals (a graphic)

Translating the Word *Kaphtor*

The Lampstand and Its Parts (a graphic)

Prophecy in the Menorah (a graphic)

The Menorah and Scripture (a graphic)

The Altar of Incense (a photograph of a model)

A Set of Summary Doctrines and Commentary

Why Exodus 37 is in the Word of God

What We Learn from Exodus 37

Jesus Christ in Exodus 37

Shmoop Summary of Exodus 37

Edersheim Summarizes Exodus 37

Summary

Addendum	Josephus' History of this Time Period
Addendum	A Complete Translation of Exodus 37
Addendum	Doctrinal Teachers Who Have Taught Exodus 37
Addendum	Word Cloud from a Reasonably Literal Paraphrase of Exodus 37
Addendum	Word Cloud from Exegesis of Exodus 37

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

Doctrines Covered or Alluded To

Additional doctrines and links are found in [Definition of Terms](#) below.

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

[Exodus 25](#)

[Leviticus 23](#)

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

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

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

Definition of Terms

1st Advent	The time period when Jesus was born and had His earthly ministry. This time period extends from His birth to His death, resurrection and ascension.
Adam's Sin; Adam's Original Sin; Adam's imputed sin	All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.

Definition of Terms	
Angel, Angels, Elect Angels, Demons and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels (also known as <i>demons</i>). They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
Angelic Conflict	<p>During human history, there is an invisible conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i>. This began with the fall of Satan and has become integral to our own lives since Satan tempted the first woman to sin against God. The angels which fell with Satan are known as fallen angels or demons.</p> <p>Fundamental to the Angelic Conflict is God's essence. God created man to resolve this conflict.</p> <p>The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the Angelic Conflict (HTML) (PDF) (WPD).</p>
Ark of the Covenant	The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. See the Ark of God (HTML) (PDF) (WPD).
Atonement	The idea of atonement is not full and complete forgiveness, but a covering over of the sins committed. Psalm 65:3: When iniquities prevail against me, You [God] atone for [or, cover over] our transgressions. Atonement is a temporary measure. Sins are temporarily covered over. Jesus dying for our sins gives us a full and complete atonement. See the Doctrine of Atonement (Grace Bible Church) (Chafer Theological Seminary) Atonement (Theopedia) (Believe Religious Information Source).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terns, this would be the land between Egypt and Lebanon (roughly).
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).

Definition of Terms	
Evil	Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good. <i>The word “Evil” has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word “Evil” refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> ² This definition is probably right out of R. B. Thieme, Jr.’s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).
Fellowship (with God)	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> (R. B. Thieme, Jr.) Rebound (Kukis).
Hamartiology	Hamartiology, a branch of Christian theology which is the study of sin, describes sin as an act of offence against God by despising his persons and Christian biblical law, and by injuring others. Christian hamartiology is closely related to concepts of natural law, moral theology and Christian ethics. ³
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace).
Human Good	Human good is produced by the area of strength in the sin nature. Acts which society may see as being good, but things which have no eternal value. Human good might be deficit neutral (e.g., giving money to your church when out of fellowship) or create a deficit in the life of an unbeliever (e.g., an unbeliever who spends his life fighting for social and economic justice). There are people who would praise this as a great act of self sacrifice, but it means nothing to God. Human good is the good that a believer does when out of fellowship. Human good never advances the plan of God. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The Doctrine of Human Good (HTML) (PDF) (WPD)

² From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

³ From https://en.wikipedia.org/wiki/Christian_views_on_sin accessed February 3, 2024.

Definition of Terms	
Hypostatic Union	<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>The two natures of Christ maintain their complete identity while being joined in personal union forever. The characteristics of His human nature belong to the human part of Him; the characteristics of His divine nature belong to the God part of Him. Each nature has its own attributes that adhere to that nature. In other words, there is no mixture of the two natures. He is never half-God and half-man or half-man and half-God..</p>
Israel	<p>Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.</p>
Justice of God; God's Justice	<p>The righteousness of God is the principle of God's integrity; and the justice of God is the application or the function of God's integrity. Our point of contact with God in this life is not His love but His justice (strictly speaking, God does not love us until we have His righteousness). We are justified before Him. We initially adjust to His justice by believing in Jesus Christ.</p>
Mercy Seat	<p>On top of the Ark of the Covenant was a lid or a covering, which was made of gold and two angels were a part of this configuration—this is the Mercy Seat. On the Day of Atonement, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat to atone for the sins of the many. This is all representative. The gold represents the pure essence of God; the angels represent the elect and fallen angels who are watching all of these things play out. The blood represents the spiritual death of our Lord on the Roman cross. As on the cross, no one actually saw this take place; they simply knew what happened by the testimony of the Scriptures.</p>
Negative Volition	<p>There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).</p>
Propitiation, propitiate, propitiatory	<p><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>⁴</p>

⁴ From <http://www.theopedia.com/Propitiation> accessed May 24, 2009.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Sin Nature, Adam's Sinful Trend	The sin nature is genetically passed on from father to his children. Every person on earth has a preponderance to sin because of having a sin nature. Grace Notes (from Austin Bible Church) (HTML) (PDF); Merritt (Old Sin Nature); Ballinger (Old Sin Nature/Sinful Trend of Adam)
Soteriology	Soteriology is the study of salvation provided for man by the Lord Jesus Christ. Salvation (HTML) (PDF) (WPD). (Salvation from Grace Fellowship Church) (Salvation from Maranatha Church)
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
The Tabernacle, Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
Type, Typical, Antitype, Typology, Typological	A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Introduction: In Exodus 37, all of the interior furniture for the **Tabernacle** are built. You will recall that they original manuscripts did not divide everything up into chapters and verses. These are constructs added after the fact. In this case, they make sense. The Tabernacle is built in Exodus 36, the interior furniture is constructed in Exodus 37, and in Exodus 38, they build the exterior barrier and the exterior furniture.

Exodus 37 may seem repetitive, but that is simply because this is the execution of plans which have been thoroughly laid out already. God gave these instructions to Moses in **Exodus 25** ([HTML](#)) ([PDF](#)) ([WPD](#)). Had this material been written down a few hundred years later, then it would be highly unlikely for there to be both the detailed plans and the execution of these plans to both be included, as there is so much overlap between the two. A writer coming on the scene hundreds of years later and recording the tradition (or making this stuff up) would have probably had the plans laid out and then said, in a verse or two, *and Moses oversaw Bezalel and Aholiab as they completed the work required by God* (this would be instead of writing the extensive construction details of Exodus 37–40). Years and years later, it would not make sense to just write down what is very much the same material. However, if this is written down when it was occurring—or soon thereafter—then there would be a great distinction between God giving the plans to Moses and Moses overseeing the construction of said plans. For the persons there at the time (Moses, Bezalel and others), the reception of the plans on Mount Sinai and the actual construction are two very different activities. To us reading this 3500 years later, it feels repetitive.

I have used this illustration before. I sometimes buy broken down houses and fix them up. Well, I take photographs before I start the project; I often have notes and pictures of what I want to accomplish, I take some more photos partway through the project; and, when I am done, I go through and take another set of photos. This is because I am involved in doing the project and I am proud of what I do. For a tenant who comes after the fact—they don't really care what the house used to look like; they don't care about what the house looked like when I was partway done; they only care about the photos of the finished product, what the house will look like when they move in. Do you see the parallels? Me, being involved in this project all the way through—I want some documentation of what I am doing. I like to see the before and after and even the middle. But, someone who comes along after the fact has little interest in anything beyond the finished product.

If you have every had blueprints for a house or an addition that you were going to do (or have done), then you would more appreciate the difference between the two sets of chapters.

Since we have covered this material before, I will try to make my commentary for this chapter complete, but incisive and short.

Chapter 37 will move rather quickly; this is the work accomplished with regards to the furniture of the tabernacle. Bezalel will construct the **Ark of the Covenant**, the **mercy seat**, the cherubim, the lampstand, the altar of incense and their respective poles and utensils. We will briefly allude to their significance, spend a very small amount of our time in the Hebrew, and move on. It would have been more reasonable to have lengthened this chapter to include Exodus 38:1–20 (or at least vv. 1–8); since the rest of the furniture is dealt with therein.

It is good to recall where we are in the journey of **Israel**. They are out in the middle of the desert; they have not entered into **Canaan**. In fact, entering into Canaan is not on their minds at all. What comes first is their spiritual relationship with God, which will be steeped in ritual and symbology (more precisely, **typology**).

Titles and/or Brief Descriptions of Exodus 37 (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 37 (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 37

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Exodus 37

Exodus 37 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Exodus 37

Characters

Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Exodus 37

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item	Duration; size

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Timeline for Exodus 37

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

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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

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

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

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 37:

A Synopsis of Exodus 37

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 37 (Various Commentators)

Kretzmann's Commentary:⁵

Verses 1-9

The Ark

Verses 10-16

The Table of the Showbread

Verses 17-24

The Candlestick

Verses 25-29

The Altar of Incense

⁵ From <https://www.studydrive.org/commentaries/eng/kpc/exodus-37.html> accessed February 3, 2024.

Outlines of Exodus 37 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of Exodus 37 from the Summarized Bible

Contents:	Making of the ark, mercy seat, table, candlestick, altar.
Characters:	Bezaleel.
Conclusion:	As the workmen were to take great care to make all according to God's pattern, so the believer should have respect to all the light God gives, even to every iota and tittle of His commandments. God delights in sincere obedience and keeps exact account of it.
Key Word:	Work, Exodus 37:1.
Strong Verses:	Exodus 37:6, Exodus 37:9.
Striking Facts:	Jesus Christ, the great propitiation, has made reconciliation for the believer, restoring communion with God. From the mercy seat, He accepts us and teaches us, and under the shadow of the Spirit we are safe.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 37.

[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 36–40)

Scripture	Text/Commentary
Exodus 36	The head craftsmen are named again. While they were building the Tabernacle, the people continued to bring things to be used until they had brought too much. The building of the Tabernacle is described.
Exodus 37	Bezalel builds the Ark of the Covenant, the Mercy Seat, the Table of Showbread, the Golden Lampstand and the Altar of Incense. This is the furniture for the inside of the Tabernacle.
Exodus 38	Bezalel then builds the Altar for Burnt Offerings and the Bronze Basin. He also builds the courtyard of the Tabernacle. All of this is related to the outside of the Tabernacle. Then there is a record of all the materials used in the building of these things.
Exodus 39	The priestly garments, the Ephod and the Breastplate are made; along with the robe of the Ephod and other priestly garments. All that has made is brought to Moses for an inspection of the finished work.

The Big Picture (Exodus 36–40)

Scripture	Text/Commentary
Exodus 40	<p>God gives Moses instructions for setting up the Tent of Meeting, and the arrangement of the sacred furniture. Many things, including the priests, will require consecration prior to beginning their service. Moses obeys God's instructions.</p> <p>The Glory of God fills up the Tabernacle. The nature of God's Presence with regard to the Tent of Meeting guided the Israelites in their movement toward the land of Canaan.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Exodus 37): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to include the same 9 translations when I do my first exegetical study of a chapter.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

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

The Doctrinal Dictionary allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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.

Bezalel Constructs the Ark of God and Its Accessories

Compare Exodus 25:10–20

Kukis slavishly literal:

And so makes Bezalel the Ark [from] trees of acacia two cubits and a half his length and a cubit and a half his width and a cubit and a half his height. And so he overlays him [with] gold pure from within and from without. And so he makes for him a border of gold around. And so he casts for him four rings of gold upon four of his feet and two of rings upon his side the one and two of rings upon his side the second. And so he makes poles of trees of acacia and so he overlays them [with] gold. And so places the poles into the rings along sides of the Ark to carry the Ark.

Exodus
37:1–5

Kukis mostly literal translation:

Bezalel made the Ark from acacia wood, 45 inches its length, 27 inches its width, and 27 inches its height. He overlaid it with gold within and without, making a border of gold around [the top of it]. He also cast four gold rings for its feet—two rings along one side and two rings along the other [lit., *second*] side. He made poles of acacia wood and overlaid them with gold. Then he placed the poles through the rings along the sides of the Ark [in order] to carry the Ark.

Kukis not-so-literal paraphrase:

Bezalel made the Ark from acacia wood; its length 45", its width 27" and its height 27". He overlaid the entire Ark with gold, inside and outside, adding a border of gold around the top of it. He cast four gold rings to place at the bottom of the Ark; two of them on one side and two on the other. He made poles of acacia wood and overlaid them with gold. He placed these poles through the rings along each side of the Ark in order to carry the Ark.

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 translation⁶; 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.

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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

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

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

Underlined words indicate differences in the text.

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

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

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

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 so makes Bezalel the Ark [from] trees of acacia two cubits and a half his length and a cubit and a half his width and a cubit and a half his height. And so he

overlays him [with] gold pure from within and from without. And so he makes for him a border of gold around. And so he casts for him four rings of gold upon four of his feet and two of rings upon his side the one and two of rings upon his side the second. And so he makes poles of trees of acacia and so he overlays them [with] gold. And so places the poles into the rings along sides of the Ark to carry the Ark.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.) And Beseleel made also, the ark of setim wood: it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half: and he overlaid it with the purest gold within and without. And he made to it a crown of gold round about, Casting four rings of gold at the four corners thereof: two rings in one side, and two in the other. And he made bars of setim wood, which he overlaid with gold, And he put them into the rings that were at the sides of the ark to carry it.

Aramaic ESV of Peshitta

Bezalel made the ark of acacia wood. Its length was two and a half cubits, and its breadth a cubit and a half, and a cubit and a half its height. He overlaid it with pure gold inside and outside, and made a molding of gold for it around it. He cast four rings of gold for it, in its four feet; even two rings on its one side, and two rings on its other side. He made poles of acacia wood, and overlaid them with gold. He put the poles into the rings on the sides of the ark, to bear the ark.

Lamsa's Peshitta (Syriac)

And Betsalieil made the ark of wood of the box tree two cubits and a half in its length, and a cubit and a half its width, and a cubit and a half its height: And he overlaid it in pure gold from within and from outside and he made for it a crown of gold as a circle. And he devised for it four rings of gold on the four corners, two rings on one side and two rings on its other side. And he made poles of wood of the box tree and he plated them in gold. And he brought the poles into the rings on the sides of the Ark to carry the Ark.

V. Alexander's Aramaic T.

And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark in them.

Updated Brenton (Greek)⁷

And Bezalel made the ark, and overlaid it with pure gold within and without; and he cast for it four golden rings, two on the one side, and two on the other, wide enough for the poles, so that men should bear the ark with them. (Exodus 38:1–4; Exodus 36–39 are not parallel chapters in the Greek and Hebrew)

Significant differences:

Limited Vocabulary Translations:⁸

Bible in Basic English

And Bezalel made the ark of hard wood, two and a half cubits long, a cubit and a half wide and a cubit and a half high;
Plating it inside and out with the best gold, and putting an edge of gold all round it.
And he made four gold rings for its four angles, two on one side and two on the other,
And rods of the same wood plated with gold.
These rods he put in the rings at the sides of the ark, for lifting it.

Easy English

The Covenant Box

⁷ I am using the Complete Apostles Bible, available through e-sword.

⁸ 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.

Bezalel used acacia wood to make the Covenant Box. It was 1 metre long, 75 centimetres wide and 75 centimetres high. He covered it with gold, inside and outside. He built up the edges of the box with gold. He made four gold rings for it and he fixed them to its four feet. He fixed two rings on one side and two rings on the other side. He used acacia wood to make two poles. He also covered them with gold. He pushed the poles through the rings on the sides of the Covenant Box, to carry it.

Bezalel was the leader of the work but he did not do everything himself. He could teach other people to do it. See Exodus 35:34.

Easy-to-Read Version—2008 Bezalel made the Holy Box from acacia wood. The Box was 2½ cubits long, 1½ cubits wide, and 1½ cubits high. He covered the inside and outside of the Box with pure gold. Then he put gold trim around the Box. He made four rings of gold and put them on the four corners. These rings were used for carrying the Box. There were two rings on each side. Then he made the poles for carrying the Box. He used acacia wood and covered the poles with pure gold. He put the poles through the rings on each side of the Box.

God's Word™ Bezalel made the ark out of acacia wood 45 inches long, 27 inches wide, and 27 inches high. He covered it with pure gold inside and out and put a gold molding around it. He cast four gold rings for its four feet, two rings on each side. Then he made poles out of acacia wood and covered them with gold. He put them through the rings on the sides of the ark in order to carry it.

Good News Bible (TEV) Bezalel made the Covenant Box out of acacia wood, 45 inches long, 27 inches wide, and 27 inches high. He covered it with pure gold inside and out and put a gold border all around it. He made four carrying rings of gold for it and attached them to its four feet, with two rings on each side. He made carrying poles of acacia wood, covered them with gold, and put them through the rings on each side of the Box.

The Message

The Chest

Bezalel made the Chest using acacia wood: He made it three and three-quarters feet long and two and a quarter feet wide and deep. He covered it inside and out with a veneer of pure gold and made a molding of gold all around it. He cast four gold rings and attached them to its four feet, two rings on one side and two rings on the other. He made poles from acacia wood, covered them with a veneer of gold, and inserted the poles for carrying the Chest into the rings on the sides.

Names of God Bible
NIRV

The Ark of the Covenant Law

Bezalel made the ark of the covenant law out of acacia wood. It was three feet nine inches long and two feet three inches wide and high. He covered it inside and outside with pure gold. He put a strip of gold around it. He made four gold rings for it. He joined them to its four bottom corners. He put two rings on one side and two rings on the other. Then he made poles out of acacia wood. He covered them with gold. He put the poles through the rings on the sides of the ark to carry it.

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

Casual English Bible

Exodus 37

Worship center construction goes on

Building Israel's holiest object

Bezalel made the Box of the Ten Commandments [1] from acacia wood. He shaped it into a rectangle nearly four feet long and more than two feet wide and high. [2] He covered it with gold plates, inside and out, and decorated it with gold molding all the way around. 3He made gold rings for all four bottom corners of the box, one ring on each corner. Then he made two poles from acacia wood, which he covered with

gold. He put the poles into the rings on each side of the box. Priests would use these poles to carry the box when they broke camp and traveled.

¹37:1 Traditionally known as the Ark of the Covenant.

²37:1 More precisely 45 x 27 x 27 inches and 115 x 69 x 69 cm.

Contemporary English V.

Bezalel built a chest of acacia wood forty-five inches long, twenty-seven inches wide, and twenty-seven inches high. He covered it inside and out with pure gold and put a gold edging around the top. He made four gold rings and fastened one of them to each of the four legs of the chest. Then he made two poles of acacia wood, covered them with gold, and put them through the rings, so the chest could be carried by the poles.

The Living Bible

Next Bezalel made the Ark. This was constructed of acacia wood and was 3-3/4 feet long, 2-1/4 feet wide, and 2-1/4 feet high. It was plated with pure gold inside and out, and had a molding of gold all the way around the sides. There were four gold rings fastened into its four feet, two rings at each end. Then he made poles from acacia wood, and overlaid them with gold, and put the poles into the rings at the sides of the Ark, to carry it.

New Berkeley Version

New Life Version

Making the Special Box of the Agreement

Bezalel made the special box of the agreement of acacia wood, two and a half cubits long, one and a half cubits wide, and one and a half cubits tall. He covered it inside and out with pure gold. And he made a piece of gold to put on it all around. He made four rings of gold for it and put them on its four feet. He put two rings on one side of it and two rings on the other side. He made long pieces of acacia wood and covered them with gold. Then he put the long pieces of wood through the rings on the sides of the special box to carry it.

New Living Translation

Building the Ark of the Covenant

Next Bezalel made the Ark of acacia wood—a sacred chest 45 inches long, 27 inches wide, and 27 inches high.^[a] He overlaid it inside and outside with pure gold, and he ran a molding of gold all around it. He cast four gold rings and attached them to its four feet, two rings on each side. Then he made poles from acacia wood and overlaid them with gold. He inserted the poles into the rings at the sides of the Ark to carry it.

[a] Hebrew 2.5 cubits [115 centimeters] long, 1.5 cubits [69 centimeters] wide, and 1.5 cubits high.

Unfolding Bible (simplified)⁹

Then Bezalel and his men made the sacred chest from acacia wood. It was one meter long, three-quarters of a meter wide, and three-quarters of a meter high. They covered it with pure gold inside and outside the chest, and they made a gold border around the top of it. They made four rings from gold and fastened them to the legs of the chest. They put two rings on each side of the chest. They made two poles from acacia wood and covered them with gold. They put the poles into the rings on the sides of the chest, in order that Levites could carry the chest using the poles.

Partially literal and partially paraphrased translations:

American English Bible

Then BeSeleEl made the Chest from durable wood.

It was three and three quarters feet long, twenty-seven inches wide, and twenty-seven inches tall. He gilded it with pure gold both inside and out, and he made a waved border of spun gold all around it. Then he cast four gold rings for its four sides, two rings on one side and two rings on the other.

And he made bearing poles of durable wood, covering them with gold. Then he inserted the bearing poles into the rings on the sides of the Chest, to carry it.

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

Beck's American Translation
Common English Bible

Building the chest containing the covenant document

Bezalel made the chest of acacia wood. It was forty-five inches long, twenty-seven inches wide, and twenty-seven inches high. He covered the chest with pure gold inside and out, and made a gold molding all around it. He cast four gold rings for it and put them on its four feet, two rings on one side and two rings on the other. He made acacia-wood poles and covered them with gold. He put the poles into the rings on the chest's sides to use to carry the chest.

New Advent (Knox) Bible

Besellel also made an ark of acacia wood, two and a half cubits long, with a breadth and height of one and a half cubits, and gave it a covering and a lining of pure gold, putting a coping of gold all round the top of it, and four rings, cast in gold, at its four corners, two on each of the flanks. Then he made poles of acacia wood, gilded over, and passed them through the rings on the sides of the ark, so as to carry it.

Translation for Translators

Bezalel made the altar for burning sacrifices

Then Bezalel made the sacred chest from acacia wood. It was 45 in./110 cm. long, 27 in./66 cm. wide, and 27 in./66 cm. high. He covered it with pure gold inside and outside the chest, and he made a gold border around the top of it. He made/cast four rings from gold and fastened them to the legs of the chest. He put two rings on each side of the chest. He made two poles from acacia wood, and covered them with gold. He put the poles into the rings on the sides of the chest, in order that the chest could be carried by means of the poles.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia
Ferrar-Fenton Bible

Stopped their work in Exodus at this point.

Bezalel himself made the ark of acacia wood. Its length two and a half cubits, and its breadth a cubit and a half, and a cubit and a half its height; and he plated with pure gold within and without, and made it a wreath of gold around; and cast four knobs of gold for its four feet; two knobs at the one side, and two knobs at the other side. He also made staves of acacia wood and plated them with gold, so that they could put the staves into the ears upon the sides of the ark to carry the ark by.

International Standard V

The Ark of the Covenant

Bezalel made the ark of acacia wood 45 inches [Lit. two and a half cubits; or about 1.1 meters] long, 27 inches [Lit. one and a half cubits; or about 0.7 meters] wide, and 27 inches [Lit. one and a half cubits; or about 0.7 meters] high. He overlaid it with pure gold, inside and outside, and made a gold molding around it. He cast four rings for it on its four feet, two rings on one side of it and two rings on its other side. He made poles of acacia wood and overlaid them with gold. He put the poles into the rings on the sides of the ark to carry [Lit. with which to carry] the ark.

Urim-Thummim Version

Then Bezaleel fashioned the Ark of acacia wood, 3 3/4 feet in length by 2 1/4 feet wide and 2 1/4 feet high. He overlaid it with pure gold inside and out, and made a border molding of gold to go around it. He cast for it 4 rings of gold, to be set by its 4 corners, even two rings on one side of it, and two rings on the other side. He made bars of acacia wood and overlaid them with gold and he inserted the bars into the rings by the sides of the Ark to carry the Ark.

Wikipedia Bible Project

And Betsalel made the crate acacia wood: its length two cubits and a half, its width one cubit and a half, and its height one cubit and a half. And he plated it pure gold, from within and without, and he made a golden crown for it, around. And he cast for it four golden rings on its four feet, and two rings on its one edge, and two rings on its other edge. And he made beams of acacia wood, and plated them gold. And he brought the beams into the rings, on the sides of the crate, to carry the crate.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Bezalel made the ark of acacia wood, two and a half cubits long, one and a half cubits wide, one and a half cubits high. He covered it, inside and out, with pure gold, and decorated it all around with a gold edge. He cast four gold rings for the ark, attaching them to its four feet: two rings on one side and two rings on the other. He also made poles of acacia wood covering them with gold; and he passed the poles through the rings on the sides of the ark, for carrying it.

The Heritage Bible

And Bezaleel made the ark of acacia wood; two cubits and a half was its length, and a cubit and a half its width, and a cubit and a half its height;

And he sheeted it over with pure gold inside and outside, and made a crown of gold to it all around.

And he poured for it four rings of gold, by its four corners, two rings upon its one side, and two rings upon its second side.

And he made separators of acacia wood, and sheeted them over with gold.

And he brought the separators into the rings by the sides of the ark to lift the ark.

New Jerusalem Bible

Bezalel made the ark of acacia wood, two and a half cubits long, one and a half cubits wide and one and a half cubits high. He overlaid it, inside and out, with pure gold, and made a gold moulding all round it. He cast four gold rings for it at its four supports: two rings on one side and two rings on the other. He also made shafts of acacia wood and overlaid them with gold, and passed the shafts through the rings on the sides of the ark, by which to carry it.

New RSV

Revised English Bible—1989

Bezalel then made the Ark, a chest of acacia-wood two and a half cubits long, one and a half cubits wide, and one and a half cubits high. He overlaid it with pure gold both inside and out, and put a band of gold all round it. He cast four gold rings to be on its four feet, two rings on each side. He made poles of acacia-wood and overlaid them with gold, and inserted the poles in the rings at the sides of the Ark to lift it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

B'tzal'el made the ark of acacia-wood three-and-three-quarters feet long, two-and-a-quarter feet wide and two-and-a-quarter feet high. He overlaid it with pure gold inside and outside and put a molding of gold for it around the top. He cast four gold rings for it at its four feet, two rings on each side. He made poles of acacia-wood and overlaid them with gold. He put the carrying-poles for the ark in the rings on the sides of the ark.

exeGesés companion Bible

CONSTRUCTION OF THE ARK

And Besal El works the ark of shittim timber:
two cubits and a half long

and a cubit and a half wide

and a cubit and a half high:

and he overlays it with pure gold in and out

and works a moulding of gold around it:

and he pours four signets of gold for it

by the four supports thereof

- even two signets on the one side

and two signets on the second side.

And he works staves of shittim timber

and overlays them with gold:

and he puts the staves into the signets

by the sides of the ark, to bear the ark.

The Scriptures 2009

And Betsal'ël made the ark of acacia wood, two and a half cubits long, and a cubit and a half wide, and a cubit and a half high. And he overlaid it with clean gold

inside and outside, and made a moulding of gold all around it. And he cast four rings of gold for it, for its four feet, two rings on its one side, and two rings on its other side. And he made poles of acacia wood, and overlaid them with gold. And he put the poles into the rings at the sides of the ark, to lift the ark.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND BESELEEL MADE THE ARK, AND OVERLAID IT WITH PURE GOLD WITHIN AND OUTSIDE; AND HE CAST FOR IT FOUR GOLDEN RINGS, TWO ON THE ONE SIDE, AND TWO ON THE OTHER, WIDE ENOUGH FOR THE STAVES, SO THAT MEN SHOULD BEAR THE ARK WITH THEM. (Exodus 38:1–4)
Awful Scroll Bible	Bezale-el was to make the ark of acacia wood, a cubit and a half in length, a cubit and a half in width, and a cubit and a half in height, even was he to overlay it with pure gold, within and without, and was to make a circlet of gold around it. He was to cast four rings of gold for its four pedestals, two rings on one side, and two rings on the other side. He was to make poles of acacia wood, and was to overlay them with gold, and was to put the poles into the rings, on the sides of the ark, for to bear up the ark.
Concordant Literal Version	Bezalel made the coffer of acacia boards, two cubits and a half its length and a cubit and a half its width and a cubit and a half its rise. He overlaid it with pure gold inside and outside and made for it a flange of gold round about. He cast four rings of gold for it on its four footings with two rings on its one angle wall and two rings on its second angle wall. Then he made poles of acacia wood and overlaid them with gold; and he inserted the poles in the rings on the angle walls of the coffer to carry the coffer.
Orthodox Jewish Bible	And Bezalel made the Aron of acacia wood; two cubits and a half was the length of it, and a cubit and a half the width of it, and a cubit and a half the height of it; And he overlaid it with zahav tahor within and without, and made a crown of zahav all around. And he cast for it four rings of zahav, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made carrying poles of acacia wood, and overlaid them with zahav. And he put the carrying poles into the rings on the sides of the Aron, to bear the Aron.
Rotherham's <i>Emphasized B.</i>	And Bezaleel made the ark of acacia wood,— two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof; and he overlaid it with pure gold, within and without,—and made for it a rime of gold round about; and he cast for it four rings of gold, upon the four feet thereof,—even two rings on the one' side thereof and two rings on the other' side thereof; and he made staves of acacia wood,—and overlaid them with gold; and he brought the staves into the rings, upon the sides of the ark,— for lifting the ark.

Expanded/Embellished Bibles:

The Amplified Bible

Construction Continues

Bezalel made the ark [of the covenant] of acacia wood—it was two and a half cubits long, and one and a half cubits wide, and one and a half cubits high. And he overlaid it with pure gold inside and out, and made a molding (border) of gold to go all around [the top of it]. He cast four rings of gold for it on its four feet, two rings on one side and two rings on the other side. He made carrying poles of acacia

wood and overlaid them with gold. He put the carrying poles through the rings at the sides of the ark, to carry it.

The Expanded Bible

The Ark of the Covenant

Bezalel made the Ark of acacia wood; it was forty-five inches [two and a half cubits] long, twenty-seven inches [one and a half cubits] wide, and twenty-seven inches [one and a half cubits] high. He covered [overlaid] it, both inside and out, with pure gold, and he put a gold strip [molding] around it. He made [cast] four gold rings for it and attached them to its four feet, with two rings on each [one side and two rings on the other] side. Then he made poles of acacia wood and covered [cast; overlay] them with gold. He put the poles through the rings on each side of the Ark to carry it.

Kretzmann's Commentary

Verses 1-9

The Ark

And Bezaleel made the ark of shittim wood, the light, but strong wood of the Arabian acacia; two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it; and he overlaid it with pure gold within and without, and made a crown, a molding, of gold to it round about.

And he cast for it four rings of gold, to be set by (on or at) the four corners of it: even two rings upon the one side of it and two rings upon the other side of it.

And he made staves of shittim wood and overlaid them with gold.

And he put the staves into the rings by the sides of the ark to bear the ark.

The Voice

After this Bezalel built the covenant chest out of acacia wood. It was 45 inches long, 27 inches wide, and 27 inches high. He overlaid the entire thing, inside and out, with pure gold, and decorated it with gold trim all the way around it. He cast four gold rings and attached them to its four corners—two rings on each side of the chest. He made poles out of acacia wood and overlaid them with gold. He slid the poles through the rings on the sides of the chest in order to carry it *without touching it. The poles were never to be removed.*

Bible Translations with Many Footnotes:

The Complete Tanach¹⁰

Bezalel made the ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high.

Bezalel made: Since he devoted himself to the work more than the other wise men, it was called by his name [i. e., the work is attributed to him alone]. -[from Midrash Tanchuma 10]

And he overlaid it with pure gold from inside and from outside, and he made for it a golden crown all around. And he cast four golden rings for it upon its four corners, two rings on its one side and two rings on its other side. And he made poles of acacia wood and overlaid them with gold. And he inserted the poles into the rings on the sides of the ark, to carry the ark.

Kaplan Translation

[138. Making the Ark]

Betzalel made* the ark of acacia wood, 2½ cubits long 1½ cubits wide, and 1½ cubits high. He covered it with a layer of pure gold on the inside, and made a gold rim for it all around. He cast four gold rings for its four comers, two rings for one side, and two for the other.

He made carrying poles of acacia wood and covered them with a layer of gold. He then placed the carrying poles in the rings on the ark's sides, so that the ark could be carried with them.

Betzalel made. This, and the next two sections parallel 25:10-40.

¹⁰ Also know as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

NET Bible®

The Making of the Ark

Bezalel made the ark of acacia wood; its length was three feet nine inches, its width two feet three inches, and its height two feet three inches. He overlaid it with pure gold, inside and out, and he made a surrounding border¹ of gold for it. He cast four gold rings for it that he put² on its four feet, with³ two rings on one side and two rings on the other side.

¹tn Or "molding."

²tn "that he put" has been supplied.

³tn This is taken as a circumstantial clause; the clause begins with the conjunction vav.

Literal, almost word-for-word, renderings:

A Faithful Version

And Bezaleel made the ark of acacia wood: two cubits and a half long, and a cubit and a half wide, and a cubit and a half high. And he overlaid it *with* pure gold inside and out, and made a crown molding of gold around *the top edges of* it. And he cast four rings of gold for it, for the corners of it, even two rings on the one side of it and two rings on the other side of it. And he made staves of acacia wood and overlaid them *with* gold. And he put the staves into the rings by the sides of the ark in order to carry the ark.

Brenner's Mechanical Trans.

...and "**Betsaley** ^{In the shadow of El^m} (made) the box of acacia /, two forearms and a half is his length, and a forearm and a half is his width, and a forearm and a half is his height, and he overlaid him with pure gold, from the (inside) and from the outside, and he (made) (for) him a molding of gold all around, and he poured down (for) him four rings of gold upon his four footsteps and two rings upon his (one) rib, and two rings upon his second rib, and he (made) sticks of acacia /, and he overlaid them with gold, and he [brought] the sticks in the rings upon the ribs of the box to lift up the box,...

Charles Thomson OT

Beseleel also made the ark and overlaid it with pure gold within and without; and he cast the four rings of gold, two on the one side and two on the other, wide enough for the staves, with which it was to be carried:...

Modern English Version

And Bezalel made the ark of acacia wood; two cubits and a half was the length of it and a cubit and a half the breadth of it and a cubit and a half the height of it. And he overlaid it with pure gold inside and outside and made a crown of gold to it all around. And he cast four rings of gold for it, in the four feet of it, even two rings on the one side of it and two rings on the other side of it. And he made staves of acacia wood and overlaid them with gold. And he put the staves into the rings on the sides of the ark to carry the ark.

New American Standard B.

Construction Continues

Now Bezalel made the ark of acacia wood; its length was two and a half cubits [About 3.7 ft. long and 2.2 ft. wide and high or about 1.1 m and 68 cm], its width one and a half cubits, and its height one and a half cubits; and he overlaid it with pure gold inside and out, and made a gold molding for it all around. He cast four rings of gold for it on its four feet; two rings on one side of it, and two rings on the other [Lit *second*] side of it. And he made poles of acacia wood and overlaid them with gold. He put the poles into the rings on the sides of the ark, to carry [c] [Lit *the ark*].

New King James Version

Making the Ark of the Testimony

Then Bezalel made the ark of acacia wood; two and a half cubits was its length, a cubit and a half its width, and a cubit and a half its height. He overlaid it with pure gold inside and outside, and made a molding of gold all around it. And he cast for it four rings of gold to be set in its four corners: two rings on one side, and two rings on the other side of it. He made poles of acacia wood, and overlaid them with gold. And he put the poles into the rings at the sides of the ark, to bear the ark.

Webster's Bible Translation And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staffs of shittim wood, and overlaid them with gold. And he put the staffs into the rings by the sides of the ark, to bear the ark.

Young's Updated LT And Bezaleel makes the ark of shittim wood, two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height; and he overlays it with pure gold within and without, and makes for it a wreath of gold round about; and he casts for it four rings of gold, on its four feet, even two rings on its one side, and two rings on its second side; and he makes staves of shittim wood, and overlays them with gold, and he brings in the staves into the rings, by the sides of the ark, to bear the ark.

The gist of this passage: Bezaleel oversees the making of the Ark of the Covenant.
1-5

Exodus 37:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
B'etsal ^e êl (בְּצֵלַל) [pronounced behts-ahl-ALE]	in (the) shadow (that is, protection) of God; transliterated Bezalel, Bezaleel, Betsalel	masculine singular proper noun	Strong's #1212 BDB #130
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ârôwn (אֲרוֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular noun with the definite article	Strong's #727 BDB #75
'êtsîym (עֵצִים) [pronounced gay-TSEEM]	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)	masculine plural construct	Strong's #6086 BDB #781
shiṭṭîym/shiṭṭâh (שִׁטִּים/שִׁטִּי) [pronounced shiht-TEEM/shiht-TAW]	acacia wood; acacia trees; sticks of wood	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008
'ammâthayim (אַמְתָּיִם) [pronounced ahm-mawth-ah-YIHM]	2 cubits (36 inches)	feminine dual noun	Strong's #520 BDB #52

Exodus 37:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
A <i>cubit</i> is the distance between the elbow and the end of the outstretched middle finger; roughly 18 inches.			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chătsîy (חֹטֵי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
'ôrek ^e (אֵרֶק) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #753 BDB #73
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>(a) cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chătsîy (חֹטֵי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
rôchab (רוּחָב) [pronounced <i>ROH-khab</i> ']	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>(a) cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chătsîy (חֹטֵי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6967 BDB #879

Translation: Bezalel made the Ark from acacia wood, 45 inches its length, 27 inches its width, and 27 inches its height.

The Ark of the Covenant was 45 inches in length; and 27 inches high and 27 inches wide. So it was almost 4 ft. in length, and a little over 2 ft. high and wide. It was shaped like a box.

Exodus 37:1 **Bezalel made the Ark from acacia wood, 45 inches its length, 27 inches its width, and 27 inches its height.** (Kukis mostly literal translation)

This is the first time we have a name attached to the actual construction of anything. Some translations insert Bezalel's name in the previous chapter, but it is not found there in the Hebrew. However, even as the builder in this project, he was involved in some of the hands-on construction. The ark was perhaps the most sacred of the tabernacle furniture and he had the privilege of working on it. However, we will not hear his name throughout the rest of the chapter. The dimensions of the ark were approximately 3.75 x 1.25 x 1.25 feet. The acacia wood represents the humanity of our Lord.

Exodus 37:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâphâh (הִפָּצַח) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (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
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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
These two together perhaps mean <i>within, from within</i> .			
w ^e (or v ^e) (וּ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>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
chûts (חוּץ) (חִוּץ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
These 5 words are translated variously as, <i>within and without, inside and out(side)</i> .			

Translation: He overlaid it with gold within and without,...

Throughout the building of the Tabernacle and its furniture, there were items made of acacia wood—representing the humanity of our Lord—overlaid with gold—representing His Deity. The Ark was very much a representation (or **type**) of our Lord.

Many pieces of furniture were made from wood overlain with gold, which is a picture of the **Hypostatic Union** of our Lord.

Exodus 37:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘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>	3 rd 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 rd person masculine singular suffix	No Strong's # BDB #510
zêr (זֶר) [pronounced <i>zare</i>]	<i>border moulding, crown, circlet</i>	masculine singular construct	Strong's #2213 BDB #267
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
çâbîyb (בִּיבֹס) [pronounced <i>saw^p-VEE^{BV}</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: ...making a border of gold around [the top of it].

Molding could be translated *crown, rim*.

Around the top of the Ark, there was some kind of border or crown molding placed around it. This represents a crown; this is a reference to the royalty of Jesus Christ.

The gold was more than just a show. The gold was where it could be seen and where it could not be seen. The gold speaks of the deity of our Lord and He was undiminished deity, fully God.

Exodus 37:2 He overlaid it with gold within and without, making a border of gold around [the top of it]. (Kukis mostly literal translation)

Exodus 37:3

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
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 rd person masculine singular, Qal imperfect	Strong's #3332 BDB #427
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'ar ^e ba ^c (עֲבָרָא) [pronounced ahr ^e -BAHG]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
ṭabba ^{ath} (תַּעֲבַט) [pronounced tahb-BAH-ğahth]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural construct	Strong's #2885 BDB #371
zâhâb (זָהָב) [pronounced zaw-HAW ^{BV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
'al (לְעַ) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'ar ^e ba ^c (עֲבָרָא) [pronounced ahr ^e -BAHG]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
p ^e â ^m îym (פְּעָמַיִם) [pronounced peh-ğaw-MEEM]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #6471 BDB #821
Owens translates this corners.			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭabba ^{ath} (תַּעֲבַט) [pronounced tahb-BAH-ğahth]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun	Strong's #2885 BDB #371
'al (לְעַ) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsâlê ^c (עֲלֵ) [pronounced TSAY-lawğ]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6763 BDB #854

Exodus 37:3			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ṭabba'ath (טַבַּעֲתִים) [pronounced tahb-BAH-ġath]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun	Strong's #2885 BDB #371
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsâlê' (צַלְעֵי) [pronounced TSAY-lawġ]	<i>rib, side; plank, board; leaves [of a door]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6763 BDB #854
shênîyth (שְׁנַיִת) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: He also cast four gold rings for its feet—two rings along one side and two rings along the other [lit., second] side.

At the bottom of the Ark, there are 4 gold rings which were cast and affixed to it. There is the word p^eġâmîym (פַּעֲמִיִם) [pronounced peh-ġaw-MEEM] used here, which usually is a reference of some sort to the passage of time. However, it can also mean *feet*. So, there may have been something akin to short furniture legs on the Ark at the very bottom (as we might see at the bottom of a couch or easy chair).

At the bottom, there were 2 rings attached to each side of the Ark.

The contact of the Ark with the ground speaks of our Lord's 1st **advent**, when He walks upon this earth.

Exodus 37:3 He also cast four gold rings for its feet—two rings along one side and two rings along the other [lit., second] side. (Kukis mostly literal translation)

How much of this work Bezalel did and how much he delegated to others is not known. He likely oversaw the entire construction process, as well as worked on certain items himself. To what extent that he did this is really unrelated to the importance of this construction.

The ark of the covenant, which was Jesus Christ and **soteriology** and **hamartiology** all in one package, was extremely important. Bezalel would have recognized, to some extent, the importance of what he was doing, but he would not have known that these articles of furniture were **typical**.

Exodus 37:4			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
badîym (בַּדִּימ) [pronounced <i>bahd-EEM</i>]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural construct	Strong's #905 BDB #94
'êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shiṭṭîym/shiṭṭâh (שִׁטִּימ/שִׁטִּי) [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
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
tsâphâh (צָפָה) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: He made poles of acacia wood and overlaid them with gold.

The poles are made of acacia wood and overlaid with gold. Again, the symbolism of the Hypostatic Union.

Exodus 37:4 He made poles of acacia wood and overlaid them with gold. (Kukis mostly literal translation)

The recurrent theme is gold and wood; Deity and humanity.

Exodus 37:5			
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
bôw' (בוא) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
badîym (בַּדִּיִּם) [pronounced bahd-EEM]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ṭabba'ath (טַבַּעֲתִים) [pronounced tahb-BAH-ğahth]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ts ^e lâôwth (צַלְעוֹתָיִם) [pronounced tsehl-aw-OWTH]	<i>ribs, sides; planks, boards; leaves [of a door]; side [rooms], side chambers; annexed rooms</i>	feminine plural construct	Strong's #6763 BDB #854
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
nâsâ' (נָשָׂא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75

Translation: Then he placed the poles through the rings along the sides of the Ark [in order] to carry the Ark.

The verb used at the beginning is somewhat unusual. In the Hiphil, it means, *to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass*. I think the idea is, the poles are caused to go into the rings.

Man was not to come into direct contact with the gold of the Ark. Man cannot come into direct contact with the Deity of God. It would be like *standing* on the sun. Our bodies would last less than a second before being vaporized. We cannot have any contact with God apart from going through Jesus Christ. The gold represents the Deity of Jesus Christ; so we cannot have contact with that until we believe in Him; and the basis for our relationship with God is, He died for our sins on **the cross**.

Exodus 37:5 Then he placed the poles through the rings along the sides of the Ark [in order] to carry the Ark. (Kukis mostly literal translation)

Put is in the imperfect tense (as are most of the verbs in this chapter). This does not refer to the construction where he finished them and then placed them into the rings of the ark for good. He constructed them, tried them out, and, when they ark was to be moved, they were placed into the rings again. This might help with differentiating the imperfect tense used here with, for instance, the perfect tenses used at the beginning of Exodus 36:1. Those who carried the ark from place to place were not to come into direct contact with it. The poles made it easier to transport.

Exodus 37:1–5 Bezalel made the Ark from acacia wood, 45 inches its length, 27 inches its width, and 27 inches its height. He overlaid it with gold within and without, making a border of gold around [the top of it]. He also cast four gold rings for its feet—two rings along one side and two rings along the other [lit., *second*] side. He made poles of acacia wood and overlaid them with gold. Then he placed the poles through the rings along the sides of the Ark [in order] to carry the Ark. (Kukis mostly literal translation)

Exodus 37:1–5 Bezalel made the Ark from acacia wood; its length 45", its width 27" and its height 27". He overlaid the entire Ark with gold, inside and outside, adding a border of gold around the top of it. He cast four gold rings to place at the bottom of the Ark; two of them on one side and two on the other. He made poles of acacia wood and overlaid them with gold. He placed these poles through the rings along each side of the Ark in order to carry the Ark. (Kukis paraphrase)

I took some liberties with the nearly literal translation below.

And so he makes a Mercy Seat [of] gold pure, two cubits and a half her length and a cubit and a half her breadth. And so he makes two of cherubim [of] gold hammered work; he made them from two of sides of the Mercy Seat. A cherub one from an end from this and and a cherub one from an end from this from the Mercy Seat. He made the cherubim from two of his ends. And so are the cherubim spreading out [two] wings to a higher part overshadowing in their [two] wings upon the Mercy Seat. And their faces a man to his brother unto the Mercy Seat were faces of the cherubim.

Exodus
37:6–9

Bezalel [lit., *he*] made the Mercy Seat [from] pure gold; 45 inches [in] length [lit., *its length*] and 27 inches [in] width [lit., *his width*]. He made two golden cherubim [from] a hammered work; he made them for both sides of the Mercy Seat. [There was] a cherub on one end [of the Mercy Seat] and one cherub on the other end of the Mercy Seat. He made the cherubim for both ends [of the cover]. [They are constructed so that] the wings of the cherubim spread out over the Mercy Seat, overshadowing [it]. [The cherubim were set up so that] the faces of the cherubim [were] opposite one another.

Bezalel made the Mercy Seat, which would be placed on top of the Ark, out of pure gold, 45" long and 27" wide. He made the two cherubim, hammering and shaping them from gold, to be placed on each side of the Mercy Seat. He placed a cherub at each end of the Mercy Sea, so that their wings spread over the cover overshadowing it. The cherubim were standing up and facing one another, their eyes looking down toward the Mercy Seat.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes a Mercy Seat [of] gold pure, two cubits and a half her length and a cubit and a half her breadth. And so he makes two of cherubim [of] gold hammered work; he made them from two of sides of the Mercy Seat. A cherub one from an end from this and and a cherub one from an end from this from the Mercy Seat. He made the cherubim from two of his ends. And so are the cherubim spreading out [two] wings to a higher part overshadowing in their [two] wings upon the Mercy Seat. And their faces a man to his brother unto the Mercy Seat were faces of the cherubim.
Douay-Rheims 1899 (Amer.)	He made also the propitiatory, that is, the oracle, of the purest gold, two cubits and a half in length, and a cubit and a half in breadth. Two cherubims also of beaten gold, which he set on the two sides of the propitiatory: One cherub in the top of one side, and the other cherub in the top of the other side: two cherubims at the two ends of the propitiatory, Spreading their wings, and covering the propitiatory, and looking one towards the other, and towards it.
Aramaic ESV of Peshitta	He made a mercy seat of pure gold. Its length was two and a half cubits, and a cubit and a half its breadth. He made two cherubim of gold. He made them of beaten work, at the two ends of the mercy seat; one cherub at the one end, and one cherub at the other end. He made the cherubim of one piece with the mercy seat at its two ends. The cherubim spread out their wings on high, covering the mercy seat with their wings, with their faces toward one another. The faces of the cherubim were toward the mercy seat.
Samaritan Pentateuch	And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to one; even to the mercy seatward were the faces of the cherubims.
Lamsa's Peshitta (Syriac)	And he made the Mercy Seat of pure gold, two cubits and a half its length, and a cubit and a half its width. And he made two Cherubim of molten gold; he made them at the two sides of the Mercy Seat; One Cherub at the side here and the other Cherub at the other side over the Mercy Seat; he made the Cherubim at its two ends. And the Cherubim were spreading their wings above and overshadowing with their wings over the Mercy Seat and their faces, one facing the other; the faces of the Cherubim were over the Mercy Seat.
Updated Brenton (Greek)	And he made the mercy seat over the ark of pure gold, and the two cherubim of gold; one cherub on the one end of the mercy seat, and another cherub on the other end of the mercy seat, overshadowing the mercy seat with their wings. (Exodus 38:5–8)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he made the cover all of gold, two and a half cubits long and a cubit and a half wide. And he made two winged ones, hammered out of one bit of gold, for the two ends of the cover; Placing one at one end and one at the other; the winged ones were part of the cover.
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Easy English	<p>And their wings were stretched out over the cover; the faces of the winged ones were opposite one another and facing the cover.</p> <p>He used pure gold to make the special lid for the Covenant Box. It was 1 metre long and 75 centimetres wide. He used gold to make images of two cherubs. He used a hammer to make them the right shape. He made them to stand at the two ends of the lid. One cherub stood at one end of the lid and one cherub stood at the other end. He made the two cherubs and the lid from one piece of gold. The cherubs looked at each other and they watched over the lid. Their wings touched each other over the top of the lid.</p>
Easy-to-Read Version–2008	<p>Then he made the mercy-cover from pure gold. It was 2 1/2 cubits long and 1 1/2 cubits wide. Then Bezalel hammered gold to make two Cherub angels. He put the Cherub angels on each end of the mercy-cover. He put one angel on one end and the other angel on the other end. The angels were joined together with the mercy-cover to make one piece. The wings of the angels were spread up toward the sky. The angels covered the Box with their wings and faced each other, looking toward the mercy-cover.</p>
<i>God's Word™</i>	<p>He made the throne of mercy out of pure gold 45 inches long and 27 inches wide. Then he made two angels out of hammered gold for the two ends of the throne of mercy, one on each end. He formed the angels and the throne of mercy out of one piece of gold. The angels had their wings spread above the throne of mercy, overshadowing it. They faced each other, looking at the throne of mercy.</p>
Good News Bible (TEV)	<p>He made a lid of pure gold, 45 inches long and 27 inches wide. He made two winged creatures of hammered gold, one for each end of the lid. He made them so that they formed one piece with the lid. The winged creatures faced each other across the lid, and their outspread wings covered it.</p>
<i>The Message</i>	<p>Next he made a lid of pure gold for the Chest, an Atonement-Cover, three and three-quarters feet long and two and a quarter feet wide.</p> <p>He sculpted two winged angel-cherubim out of hammered gold for the ends of the Atonement-Cover, one angel at one end, one angel at the other. He made them of one piece with the Atonement-Cover. The angels had outstretched wings and appeared to hover over the Atonement-Cover, facing one another but looking down on the Atonement-Cover.</p>
NIRV	<p>He made its cover out of pure gold. It was three feet nine inches long and two feet three inches wide. The cover is the place where sin is paid for. Then he made two cherubim out of hammered gold at the ends of the cover. He put one of the cherubim on each end of it. He made them as part of the cover itself. Their wings spread up over the cover. The cherubim faced each other and looked toward the cover.</p>

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

Casual English Bible	<p>He made a gold lid for the box. This is where Israel would find forgiveness, atonement for their sins. [3] Bezalel hammered gold into the shapes of two images of celestial beings called cherubim. He put them at both ends of the lid. He had them face each other. And he attached them to the lid so they became part of it. They stood their wings spreading up and over the lid of the box, covering it beneath their wings.</p> <p>³37:6 The top of the Box of the Law (Ark of the Covenant) is where the high priest would splash blood on Israel's annual day of repentance, the Day of Atonement, today known as Yom Kippur. This is where God met with Moses to give him instructions (Exodus 25:22). And it's where God would appear in a cloud over the cover to forgive the nation of the sins the people committed each year (Leviticus 16:2). This cover is also known as the "mercy seat."</p>
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Contemporary English V.	The entire lid of the chest, which was also covered with pure gold, was the place of mercy. On each of the two ends of the chest he made a winged creature of hammered gold. They faced each other, and their wings covered the place of mercy.
The Living Bible	Then, from pure gold, he made a lid called “the place of mercy”; it was 3-3/4 feet long and 2-1/4 feet wide. He made two statues of Guardian Angels of beaten gold and placed them at the two ends of the gold lid. They were molded so that they were actually a part of the gold lid—it was all one piece. The Guardian Angels faced each other, with outstretched wings that overshadowed the place of mercy, looking down upon it.
New Berkeley Version New Life Version	. He made a mercy-seat of pure gold, two and a half cubits long, and one and a half cubits wide. He made two cherubim out of beaten gold at the two ends of the mercy-seat. He made one cherub on one end and one cherub on the other end. He made the cherubim and the mercy-seat of one piece. The cherubim had their wings spread up over the mercy-seat. Their faces were toward each other, and toward the mercy-seat.
New Living Translation	Then he made the Ark’s cover—the place of atonement—from pure gold. It was 45 inches long and 27 inches wide. [Hebrew 2.5 cubits [115 centimeters] long and 1.5 cubits [69 centimeters] wide.] He made two cherubim from hammered gold and placed them on the two ends of the atonement cover. He molded the cherubim on each end of the atonement cover, making it all of one piece of gold. The cherubim faced each other and looked down on the atonement cover. With their wings spread above it, they protected it.
Unfolding Bible Simplified	They made a lid for the chest. It also was one meter long and three-quarters of a meter wide. Bezalel and his men made two winged creatures from hammered gold, to put them on the two ends of the chest’s lid. They put one creature at each end of the chest, and they joined the gold of the creatures to the gold of the lid so that the creatures were one piece with the lid. They placed the winged creatures so that their wings touched each other and spread out over the lid. The creatures faced each other, looking toward the lid’s center.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, he made the Propitiatory lid of pure gold. It was three and three-quarters feet long, and twenty-seven inches wide. Then he made two cherubs of beaten gold, and put them on each side of the Propitiatory (one on the right and the other on the left), so there was a cherub on either side. Both of the cherubs had out-stretched wings that overshadowed the Propitiatory as they faced each other, for both cherubs faced [inward].
Beck’s American Translation Common English Bible	. He made a cover for the chest out of pure gold, forty-five inches long and twenty-seven inches wide. He made two winged heavenly creatures of hammered gold for the two ends of the cover, one winged heavenly creature at one end and one winged heavenly creature at the other. He placed the winged heavenly creatures at the cover’s two ends. The winged heavenly creatures spread out their wings above, shielding the cover with their wings. The winged heavenly creatures faced each other toward the cover’s center.
New Advent (Knox) Bible	He made a throne, too, or shrine, of pure gold, two and a half cubits long, one and a half cubits broad, and two cherubs of pure beaten gold, which he set up on either side of the throne, each of them at its extreme edge. And these two cherubs that stood at the extreme edges of the throne overshadowed it with their outspread wings, facing towards it and towards each other.

Translation for Translators He made a lid for the chest. That was *the place where Yahweh would forgive people's sins*. It also was <45 in./110 cm.> long and <27 in./66 cm.> wide. He made two winged creatures from hammered gold. One of these was put at each end of the chest. The gold *with which they were made* was joined to the gold from which the lid was made. He placed the winged creatures facing each other so that their wings touched each other and spread out over the lid.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .
 Ferrar-Fenton Bible He also made covers of pure gold, two cubits and a half in length and a cubit and a half in width. Besides he made two Kerubim of gold. They were made standing at the two ends of the covers; one kerub at this end, and the other at that. But the kerubim were extending their wings like a protection from above with their wings over the covers, with the face of each towards the other over covers:—the kerubim faced each other.

International Standard V He made a Mercy Seat of pure gold 45 inches [Lit. two and a half cubits; or about 1.1 meters] long and 27 inches [Lit. one and a half cubits; or about 0.7 meters] wide. He made two cherubim of gold; he made them of hammered work at the two ends of the Mercy Seat. One cherub was at one end and one cherub at the other end. He made the cherubim at the two ends of the Mercy Seat and of one piece with it. The cherubim had their wings spread upward, covering the Mercy Seat with their wings and facing each other. The faces of the cherubim were turned toward the Mercy Seat.

Urim-Thummim Version He fashioned the Covering-Lid of pure gold, 3 3/4 feet in length by 2 1/4 feet being the width of it. He made two cherubim of gold, beaten out of one piece, for the two sides of the Covering- Lid, one cherub at the end on one side, and another cherub on the opposite end, out of the Covering-Lid material he fashioned the cherubim on its two sides. The cherubim spread out their wings above, and covering with their wings overshadowed the Covering-Lid, with their faces each facing one another. The faces of the cherubim were also looking downward toward the Covering- Lid.

Wikipedia Bible Project And he made a cover, pure gold. Its length two cubits and a half and its width a cubit and a half. And he made two griffins, gold. He made them beaten-metal from the two edges of the cover. One griffin from this side, and one griffin from that side. He made the griffins from the cover itself, from its two sides. And the griffins were spreading their wings upwards, sheltering the crate with thier wings, and their faces, one against his brother. The faces of the griffins were on the cover.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Also he made of pure gold the mercy Seat, two and a half cubits long, and one and a half cubits wide. For the two ends of the mercy Seat he made two golden Cherubim of hammered gold, the first Cherub for one end and the second for the other, and fastened them to the two ends of the mercy Seat so that they made one piece with it. The Cherubim had their wings spread upward so that they overshadowed the mercy Seat. They faced one another.

The Heritage Bible And he made the mercy seat of pure gold; two cubits and a half, its length, and one cubit and a half, its width.
 And he made two gold cherubs; he made them beaten out of one piece on the two ends of the mercy seat;
 One cherub on this end, and one cherub on that end; he made the cherubs out of the mercy seat on its two ends.
 And the cherubs spread out their wings on high, entwining the mercy seat with their wings, and their faces, each man toward his brother; the faces of the cherubs were toward the mercy seat.

- New American Bible (2011) The cover was made of pure gold, two and a half cubits long and one and a half cubits wide. Two cherubim of beaten gold were made for the two ends of the cover; one cherub was at one end, the other at the other end, made of one piece with the cover, at each end. The cherubim had their wings spread out above, sheltering the cover. They faced each other, with their faces looking toward the cover.^a
a. [37:1–9] Ex 25:10–22.
- New Jerusalem Bible He also made a mercy-seat of pure gold, two and a half cubits long and one and a half cubits wide, and modelled two great winged creatures of beaten gold, putting them at the two ends of the mercy-seat, one winged creature at one end and the other winged creature at the other end, making the winged creatures of a piece with the mercy-seat at either end. The winged creatures had their wings spread upwards, protecting the ark with their wings and facing each other, their faces being towards the mercy-seat.
- Revised English Bible–1989 He made a cover of pure gold two and a half cubits long and one and a half cubits wide. He made two gold cherubim of beaten work at the ends of the cover, one at each end; he made each cherub of one piece with the cover. They had wings spread out and pointing upwards, screening the cover with their wings; they stood face to face, looking inwards over the cover.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible He made a cover for the ark of pure gold, three-and-three-quarters feet long and two-and-a-quarter feet wide. He made two *k'ruvim* of gold; he made them of hammered work for the two ends of the ark-cover — one *keruv* for one end and one *keruv* for the other end; he made the *k'ruvim* of one piece with the ark-cover at its two ends. The *k'ruvim* had their wings spread out above, so that their wings covered the ark; their faces were toward each other and toward the ark-cover.
- exeGesés companion Bible And he works the kapporeth of pure gold:
two cubits and a half long
and one cubit and a half wide.
And he works two cherubim of gold:
he works them of spinings
on the two ends of the kapporeth
- one cherub on the end on this side
and one cherub on the end on that side:
from the kapporeth
he works the cherubim on the two ends thereof:
and the cherubim spread their wings upward
and their wings cover over the kapporeth;
with their faces man toward brother;
- the faces of the cherubim toward the kapporeth.
- Kaplan Translation He made a pure gold cover, 2[^] cubits long and cubits wide. He made two golden cherubs, hammering them out from the two ends of the cover. The cherubs were made on both ends from the same piece of metal as the cover itself, one cherub on one end, and one on the other. The cherubs had their wings outstretched upward so as to shield the ark-cover with their wings. They faced one another, with their faces [somewhat inclined downward] toward the cover.
- The Scriptures 2009 And he made a lid of atonement of clean gold, two and a half cubits long and a cubit and a half wide. And he made two kerubim of beaten gold. He made them from the two ends of the lid of atonement, one kerub at one end on this side, and the other kerub at the other end on that side. He made the kerubim from the lid of atonement, from the two ends. And the kerubim spread out their wings above, and covered the lid of atonement with their wings, with their faces toward each other, the faces of the keru?im were turned toward the lid of atonement.

Tree of Life Version

He made an atonement cover of pure gold, two and a half cubits long, a cubit and a half wide. Then he forged two cheruvim of gold, from hammered work, at the two ends of the atonement cover, one cheruv at one end, and one cheruv at the other. He made the atonement cover from a single piece with the cheruvim on the two ends. So the cheruvim spread out their wings on high, overshadowing the atonement cover with their wings, with their faces to one another, and the faces of the cheruvim toward the atonement cover.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND HE MADE THE SEAT OF RECONCILIATION (*Mercy Seat*) OVER THE ARK OF PURE GOLD, AND THE TWO CHERUBS OF GOLD; ONE CHERUB ON THE ONE END OF THE SEAT OF RECONCILIATION, AND ANOTHER CHERUB ON THE OTHER END OF THE SEAT OF RECONCILIATION, OVERSHADOWING THE SEAT OF RECONCILIATION WITH THEIR WINGS. (Exodus 38:5–8)

Awful Scroll Bible

He was to make its cover of pure gold, a cubit and a half in length, and a cubit and a half in width, and was to make two cherubs of gold for it, a beaten work, even was he to make them on the both ends of the cover, a cherub at one end, and a cherub at the other end of the cover, even is he to have made the cherubs on the two ends on its borders. The cherubs are to spread out their wings over it, screening the cover with their wings, their faces each to his brother, even on the cover, are to be the faces of the cherubs.

Concordant Literal Version

He also made the propitiatory shelter of pure gold, two cubits and a half its length and a cubit and a half its width.

Then he made two cherubim of gold; he hammered them a stiff shell of one piece with the two ends of the propitiatory shelter, one cherub from this end and one cherub from that end. From the propitiatory shelter he made the cherubim of one piece with its two ends.

The cherubim came to be with spreading wings above, overshadowing with their wings over the propitiatory shelter with their faces each to his fellow. Toward the propitiatory shelter the faces of the cherubim came to be.

Orthodox Jewish Bible

And he made the Kapporet of zahav tahor; two cubits and a half was the length thereof, and one cubit and a half the width thereof.

And he made two keruvim of zahav, hammered out of one piece made he them, on the two ends of the Kapporet;

One keruv on the end on this side, and another keruv on the other end on that side; from the Kapporet made he the keruvim on the two ends thereof.

And the keruvim spread out their wings on high, and covered with their wings over the Kapporet, with their faces one to another; even toward the Kapporet were the faces of the keruvim.

Rotherham's *Emphasized B.*

And he made a propitiatory^f of pure gold,—||two cubits and a half|| the length thereof, and ||a cubit and a half|| the breadth thereof: and he made two cherubim of gold,—<of beaten work> did he make them, out of the two ends of the propitiatory: ||one cherub|| out of this' end, and ||one cherub|| out of that' end,—<out of the propitiatory itself> made he the cherubim out of the two ends thereof: 9 and the cherubim were spreading out their wings on high making a shelter with their wings over the propitiatory, with ||their faces|| one towards the other,—<towards the propitiatory> were the faces of the cherubim.^a

^f Cp. chap. xxv. 17, n.

^a Cp. chap. xxv. 20, n.

Expanded/Embellished Bibles:

The Amplified Bible

Bezalel made the mercy seat of pure gold; it was two and a half cubits long, and one and a half cubits wide. He made two cherubim of hammered gold; he made them at the two ends of the mercy seat, one cherub at one end and one cherub at the other end; he made the cherubim [of one piece] with the mercy seat at the two ends. The cherubim spread out their wings upward, covering and protecting the mercy seat with their wings, with their faces toward each other; the faces of the cherubim were [looking downward] toward the mercy seat.

The Expanded Bible

Then he made a ·lid [mercy seat; atonement cover] of pure gold that was ·forty-five inches [^L two and a half cubits] long and ·twenty-seven inches [^L one and a half cubits] wide. Then Bezalel ·hammered gold to make two creatures with wings [^L made two golden cherubim of hammered gold; ^C cherubim are powerful angelic creatures] and attached them to each end of the ·lid [cover; ^C the mercy seat]. He made one ·creature [^L cherubim] on one end of the lid and the ·other creature [^L cherubim] on the other end. He attached them to the ·lid [mercy seat; atonement cover] so that it would be one piece. The ·creatures' [^L cherubim's] wings were spread upward, covering the ·lid [mercy seat; atonement cover], and the ·creatures [^L cherubim] faced each other across the ·lid [mercy seat; atonement cover].

Kretzmann's Commentary

And he made the mercy-seat, the lid, or covering, of the ark, of pure gold; two cubits and a half was the length thereof and one cubit and a half the breadth thereof. And he made two cherubim of gold, beaten out of one piece made he them, enchased and fashioned with a hammer, on the two ends of the mercy-seat: one cherub on the end on this side and another cherub on the other end on that side, one at the north end, the other at the south end of the lid; out of the mercy-seat made he the cherubim on the two ends thereof, not merely set on top, but so firmly attached to the covering of the ark as to be an integral part of it. And the cherubim spread out their wings on high, and covered with their wings over the mercy-seat, with their faces to another, even to the mercy-seatward were the faces of the cherubim; they were facing toward each other, and bending forward over the ark. Cf Exodus 25:10-22.

The Voice

He built a cover for the chest out of pure gold. *It is known* as the seat of mercy—*where sins are atoned*—and it was 45 inches long and 27 inches wide. He also fashioned two winged guardians out of hammered gold and placed them at both ends of the seat of mercy. *He placed* one winged creature at each end of *the seat of mercy*. He had it made so that the winged guardians appeared as one solid piece with the cover. The guardians faced one another with bowed heads, their wings spread so that they were reaching up and covering the seat of mercy.

Bible Translations with Many Footnotes:

The Complete Tanach

And he made an ark cover of pure gold, two and a half cubits long and a cubit and a half wide. And he made two golden cherubim he made them of hammered work, from the two ends of the ark cover, one cherub from the one end and the other cherub from the other end; from the ark cover he made the cherubim from its two ends. The cherubim had their wings spread upwards, shielding the ark cover with their wings, with their faces toward one another; [turned] toward the ark cover were the faces of the cherubim.

Lexham English Bible

And he made an atonement cover of pure gold, two and a half cubits its length and a cubit and a half its width. And he made two cherubim of gold; he made them of hammered work at the two ends of the atonement cover. One cherub was at one end, [Literally “from end from this”] and one cherub was at the other end [Literally “from end from this”] of the atonement cover; he made the cherubim at its two ends. And the cherubim were with outspread wings above, covering with their wings over the atonement cover and facing each other; [Literally “and their faces a man to his brother”] the faces of the cherubim were toward the atonement cover.

NET Bible®

He made⁴ an atonement lid of pure gold; its length was three feet nine inches, and its width was two feet three inches. He made two cherubim of gold; he made them of hammered metal on the two ends of the atonement lid, one cherub on one end⁵ and one cherub on the other end.⁶ He made the cherubim from the atonement lid on its two ends. The cherubim were spreading their wings⁷ upward, overshadowing the atonement lid with their wings. The cherubim⁸ faced each other,⁹ looking toward the atonement lid.¹⁰

⁴tn Heb “and he made.”

⁵tn Heb “from/at [the] end, from this.”

⁶tn The repetition of the expression indicates it has the distributive sense.

⁷tn The construction is a participle in construct followed by the genitive “wings” – “spreaders of wings.”

⁸tn “The cherubim” has been placed here instead of in the second clause to produce a smoother translation.

⁹tn Heb “and their faces a man to his brother.”

¹⁰tn Heb “to the atonement lid were the faces of the cherubim.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and he (made) a lid of pure gold, two forearms and a half is her length, and a forearm and a half is her width, and he (made) two keruvs of gold, a beaten work, he (made) them from the two extremities of the lid, (one) keruv from this extremity, and the (other) keruv from (that) extremity, from the lid he (made) the keruvs, from the two ends of his extremities , and the keruvs (were) spreading out the wings <above>, fencing around (with) their wings upon the lid, and their faces (each) to his brother, the faces of the keruvs will exist toward the lid,...

Charles Thomson OT ...and he made the propitiatory above the ark of pure gold, and the two cherubs of gold, one cherub at one end of the propitiatory and the other cherub at the other end of the propitiatory overshadowing the propitiatory with their wings. (Exodus 38:5–8)

Context Group Version And he made a generosity-seat of pure gold: two cubits and a half [was] the length, and a cubit and a half the width. And he made two cherubim of gold; of beaten work he made them, at the two ends of the generosity-seat; one cherub at the one end, and one cherub at the other end: of one piece with the generosity-seat he made the cherubim at the two ends. And the cherubim spread out their wings on high, covering the generosity-seat with their wings, with their faces one to another; toward the generosity-seat were the faces of the cherubim.

Legacy Standard Bible He made a mercy seat [Or *propitiatory seat, place of atonement*, so through v 9] of pure gold, two and a half cubits [A cubit was approx. 18 in. or 45 cm] long [Lit *its length*] and one and a half cubits wide [Lit *its width*]. He made two cherubim of gold; he made them of hammered work at [Lit *from*] the two ends of the mercy seat; one cherub at [Lit *from*] the one end and one cherub at [Lit *from*] the other end; from one piece he made the mercy seat with the cherubim at [Lit *from*] its two ends. The cherubim had their wings spread upward, covering the mercy seat with their wings, with their faces toward each other; the faces of the cherubim were toward the mercy seat.

Literal Standard Version And he makes a propitiatory covering of pure gold, two cubits and a half its length, and a cubit and a half its breadth; and he makes two cherubim of gold; he has made them of beaten work at the two ends of the propitiatory covering—one cherub at the end on this [side] and one cherub at the end on that [side]; he has made the cherubim from [above] the propitiatory covering, at its two ends; and the cherubim are spreading out wings on high, covering over the propitiatory covering with their wings, and their faces [are] toward one another; the faces of the cherubim have been toward the propitiatory covering.

Young's Updated LT

And he makes a mercy-seat of pure gold, two cubits and a half its length, and a cubit and a half its breadth; and he makes two cherubs of gold, of beaten work he has made them, at the two ends of the mercy-seat; one cherub at the end on this side, and one cherub at the end on that, out of the mercy-seat he has made the cherubs, at its two ends; and the cherubs are spreading out wings on high, covering over the mercy-seat with their wings, and their faces are one towards another; towards the mercy-seat have the faces of the cherubs been.

The gist of this passage: The Mercy Seat is constructed.
6-9

Exodus 37:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
kappôreth (תְּכַפֵּרֶת) [pronounced <i>kap-POH-reth</i>]	<i>cover, lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive	Strong's #3727 BDB #498
BDB: <i>mercy-seat, place of atonement; the golden plate of propitiation on which the High Priest sprinkled the seat 7 times on the Day of Atonement symbolically reconciling Jehovah and His chosen people; the slab of gold on top of the ark of the covenant which measured 2.5 by 1.5 cubits; on it and part of it were the two golden cherubim facing each other whose outstretched wings came together above and constituted the throne of God.</i> ¹¹			
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{EV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (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
'ammâthayim (אַמְתַּיִם) [pronounced <i>ahm-mawth-ah-YIHM</i>]	2 cubits (36 inches)	feminine dual noun	Strong's #520 BDB #52
A <i>cubit</i> is the distance between the elbow and the end of the outstretched middle finger; roughly 18 inches.			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châtsîy (חֶצְיֵי) [pronounced <i>kruh-TSEE</i>]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345

¹¹ *The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #3727.*

Exodus 37:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾôrek ^e (אָרֵךְ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #753 BDB #73
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾammâh (אַמָּה) [pronounced ahm-MAW]	(a) <i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chătsîy (חֶצֵי) [pronounced khuh-TSEE]	<i>half, middle</i>	masculine singular noun	Strong's #2677 BDB #345
rôchab (רֹחַב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7341 BDB #931
See v. 1.			

Translation: Bezael [lit., he] made the Mercy Seat [from] pure gold; 45 inches [in] length [lit., its length] and 27 inches [in] width [lit., his width].

The Mercy Seat is a golden cover, placed over the Ark of the Covenant. Therefore, it is going to match the length and width of the Ark—45" x 27".

Exodus 37:6 Bezael [lit., he] made the Mercy Seat [from] pure gold; 45 inches [in] length [lit., its length] and 27 inches [in] width [lit., his width]. (Kukis mostly literal translation)

The mercy seat, or covering, covers the items which speak of sin which are held in the ark of the covenant; the same sins which Jesus Christ bore in His Own body on the tree.

Exodus 37:7

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

Exodus 37:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k ^{er} ûwbîym (מִיְבוּרִים) [pronounced k ^{er} oo ^b -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	<i>gold</i> ; a <i>measure of weight [related to gold]</i> ; [figuratively used for] <i>brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
miq ^e shâh (מִקְשָׁה) [pronounced mihk-SHAW]	<i>hammered work, shaped [molded] by hammering</i> ; possibly made from one piece	feminine singular noun	Strong's #4749 BDB #904
‘âsâh (עָשָׂה) [pronounced ‘gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
’êth (אֵת) [pronounced ayth]	<i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
qâtseh (קֵצֶה) [pronounced kaw-TSEH]	<i>end, extremity, outskirts; the whole, the sum</i>	masculine singular construct	Strong's #7097 BDB #892
With the min preposition, it means <i>from the end of; at the end of; after</i> .			
kappôreth (כַּפֹּרֶת) [pronounced kap-POH-reth]	<i>cover, lid</i> ; used only in the Bible for the <i>mercy seat</i> of the ark of the covenant	feminine singular substantive with the definite article	Strong's #3727 BDB #498

Translation: He made two golden cherubim [from] a hammered work; he made them for both sides of the Mercy Seat.

We do not know exactly how Bezalel modeled these cherubim (a type of **angel**). He was instructed to make them, and they are placed elsewhere in the Tabernacle (on the fabric, for instance). How exactly he knew how to make them, I have no idea.

It appears that Moses was given instructions and possibly a model to look at and study. So perhaps that is one of the things that he picked up on.

These cherubim were set on opposite sides of the Mercy Seat; and it would be logical that they are made to scale. We don't know what that size is, but I would guess 12" to 24" high.

Exodus 37:7 He made two golden cherubim [from] a hammered work; he made them for both sides of the Mercy Seat. (Kukis mostly literal translation)

V. 7 carries with it the imperfect and the perfect tense of the same verb. The first examines the process and the second the completed cherubim.

Exodus 37:8a			
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
k ^e rûwb (כְּרוּב) [pronounced k ^e roob ^v]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun	Strong's #3742 (and #3743) BDB #500
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtsâh (קֵצֵה) [pronounced kaw-TSAW]	<i>end, extremity, the uttermost part [tip]; from the whole of, from among</i>	feminine singular noun (sometimes masculine)	Strong's #7098 BDB #892
With the min preposition, it means <i>from the end of; at the end of; after</i> .			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
This appears to mean <i>from here; away; or, from this [place], from here, from this</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k ^e rûwb (כְּרוּב) [pronounced k ^e roob ^v]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun	Strong's #3742 (and #3743) BDB #500
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Exodus 37:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâtsâh (קֶצֶה) [pronounced kaw-TSAW]	<i>end, extremity, the uttermost part [tip]; from the whole of, from among</i>	feminine singular noun (sometimes masculine)	Strong's #7098 BDB #892
With the min preposition, it means <i>from the end of; at the end of; after</i> .			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
This appears to mean <i>from here; away; or, from this [place], from here, from this</i> .			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
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

Translation: [There was] a cherub on one end [of the Mercy Seat] and one cherub on the other end of the Mercy Seat.

The Mercy Seat is really just a top for the Ark, which is a box. These cherubim are set on both sides of the Mercy Seat.

Generally speaking, we are not to reproduce the things which are in heaven. The second commandment is: "You shall have no other gods before Me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate Me, but showing steadfast love to thousands of those who love me and keep My commandments." (Exodus 20:3–6; ESV; capitalized)

It would be easy to take one portion of this verse—*You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth*.—and understand that all by itself, apart from its context. But we cannot do that. This portion of a commandment has a context, and that context is within the commandment *to have no other gods before Y^ehowah Elohim*.

By making this golden statue of two **angels** standing over the Mercy Seat and looking down is unrelated to worshipping another god other than Y^ehowah. In fact, as has been pointed out many times before, no one but the **high priest** will even see these cherubim, and he will see them only once a year. No one in Israel is going to think about the angels made from gold inside of the **Holy of Holies** and prostrate themselves out behind the Tabernacle, uttering words of praise to those angels. Now, they may not understand what those angels are doing there, but believers in Israel know that they are not put there to worship.

Exodus 37:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
k ^e rûwbîym (כַּרְבֻּיִם) [pronounced <i>k^eroob-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
q ^e tsôwth (קְצוּת) [pronounced <i>kaw-TSOHTH</i>]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7098 BDB #892

Not sure if there is any appreciable difference from Strong's #7097 BDB #892; or Strong's #7099 BDB #892.

Translation: He made the cherubim for both ends [of the cover].

It seems like this same thing is said at least twice in this context. I don't know how to distinguish what is meant here in v. 8b as opposed to what is said in v. 8a.

Exodus 37:8 [There was] a cherub on one end [of the Mercy Seat] and one cherub on the other end of the Mercy Seat. He made the cherubim for both ends [of the cover]. (Kukis mostly literal translation)

There are all kinds of goofy views about who these cherubim are and what their purpose it. Most will agree that we are speaking of angels; however, they are not guarding the arks to keep people from taking out the ten commandments; that's silly. That is attributing to these statues powers and abilities that they do not possess, which is idolatry. They, like everything else, are representative of something; they represent the great cloud of witnesses, the billions of angels on this earth and in the heavens, which are observing us and God's perfect work on our behalf.

Exodus 37:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224

Exodus 37:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k ^e rûwbîym (כְּרוּבִיִּם) [pronounced k ^e roob ^b -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
pâras (פָּרַס) [pronounced paw-RAHS]	<i>breaking into pieces; expanding; spreading [out, over], dispersing; displaying</i>	masculine plural, Qal active participle; construct form	Strong's #6566 BDB #831
k ^e nâphayim (כַּנְפָּיִם) [pronounced keh-nawf-ah-YIM]	<i>wings of birds (Gen. 1:21 Exodus 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine dual noun	Strong's #3671 BDB #489
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma ^e lâh (מֵלָח) [pronounced mawg ^e -LAW]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751
With the lâmed preposition this means <i>upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly</i> . With the hê local, it can mean <i>upwards, on high; farther; more</i> .			
çâkak ^e /sâkak ^e (צָכַק/שָׁכַח) [pronounced saw-KAHK]	<i>overshadowing, screening; covering [over]; covering or hiding oneself [intransitive use]; hedging in, fencing in; protecting, shielding; weaving, interweaving</i>	masculine plural, Qal active participle	Strong's #5526 BDB #696 (& #692 & #697)
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
k ^e nâphayim (כַּנְפָּיִם) [pronounced keh-nawf-ah-YIM]	<i>wings of birds (Gen. 1:21 Exodus 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine dual noun with the 3 rd person masculine plural suffix	Strong's #3671 BDB #489
‘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
kappôreth (תְּרָפֶטֶת) [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

Translation: [They are constructed so that] the wings of the cherubim spread out over the Mercy Seat, overshadowing [it].

Cherubim had wings and they are spread over the Mercy Seat overshadowing it.

The Mercy Seat is all about our **atonement** (Jesus covering our sins in the Old Testament and paying for them in the New). Our creation and atonement is related directly to angelic creation. We will vindicate **God's justice** and righteousness. God's perfect essence will be revealed in His dealings with man; and there will be no flaw found in His character. However, our creation is related directly to the **Angelic Conflict** and the vindication of God's character. There is nothing else going on (say, the vindication of all animal life). So, therefore, the wings of these angels overshadow the mercy seat. Furthermore, when it comes to man, free will, and the **justice of God**, all of that takes place on earth and all angelic creation is watching this take place.

Exodus 37:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815
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
ʾel (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
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

This is variously translated, *one to another, to one another, each other, one another, (each) toward the other, toward one another, each to his brother*. Literally, this means, *a man unto his brother, a man to his brother*.

With the noun *faces*, some rendering this, *facing one another, facing each other*.

ʾel (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
kappôreth (תְּכַיִּית) [pronounced <i>kap-POH-reth</i>]	<i>cover, lid; used only in the Bible for the mercy seat of the ark of the covenant</i>	feminine singular substantive with the definite article	Strong's #3727 BDB #498
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
k ^e rûwbîym (כְּרוּבִים) [pronounced <i>k^eroo^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500

Translation: [The cherubim were set up so that] the faces of the cherubim [were] opposite one another.

The cherubim are facing one another and I believe that they are looking down at the Mercy Seat.

These cherubim represent the Angelic Conflict; and the angels viewing us and the choices which we make.

Exodus 37:9 [They are constructed so that] the wings of the cherubim spread out over the Mercy Seat, overshadowing [it]. [The cherubim were set up so that] the faces of the cherubim [were] opposite one another. (Kukis mostly literal translation)

They did not have one eye on the other and the other eye cocked toward the mercy seat. The cherubim had two wings each, they were facing each other and looking down toward the mercy seat. Their position, the tilt of the heads are important. Their wings were not spread out and their eyes vigilant to the world around them, as if to protect the mercy seat, the ark and their contents, as some have suggested. Their eyes are toward the ark and the covering of the ark, which, at this point, the angels do not fully understand or appreciate. For the angels, at that point in time, this would have been somewhat perplexing. They are looking at the Mercy Seat. My point being, the angels did not know about the cross or exactly Who Jesus is/would be. They are also within the confines of human history. They have viewed perhaps 1000–2000 years of human history; and they are, at the moment that this is taking place, at the same place as Moses and Bezalel are at this time. Let me emphasize that, God knows the end from the beginning; but the angels who are seeing all this take place, do not. They are learning in real time, despite having made their choices already, for or against God. They do not realize that God will vindicate His perfect character in this Mercy Seat (which represents the **propitiatory** aspect of God's relationship to man's sin).

The covering is over the various particulars of sin: (1) The Ten Commandments, sin as the conscious and willful disregard of God's will; (2) The golden jar of manna, a testimony to God's gracious provision (which is often rejected in **negative volition**)—Exodus 16:32–34; and, (3) Aaron's rod that budded, that which is dead is brought to life; this illustrates both the rebirth and sins as rebellion against God (Num. 17:1–10). But, the Mercy Seat will not be important as the lid over the Ark of the Covenant; but because, once a year, blood will be sprinkled upon that lid, year after year, for the next 1400+ years. Angels will witness this being done. Never forget that what is taking place on the angelic plane is every bit as important as what is taking place in the human realm.

Exodus 37:6–9 Bezalel [lit., he] made the Mercy Seat [from] pure gold; 45 inches [in] length [lit., its length] and 27 inches [in] width [lit., his width]. He made two golden cherubim [from] a hammered work; he made them for both sides of the Mercy Seat. [There was] a cherub on one end [of the Mercy Seat] and one cherub on the other end of the Mercy Seat. He made the cherubim for both ends [of the cover]. [They are constructed so that] the wings of the cherubim spread out over the Mercy Seat, overshadowing [it]. [The cherubim were set up so that] the faces of the cherubim [were] opposite one another. (Kukis mostly literal translation)

Now you may wonder, *the universe is larger than I can imagine, so why aren't the angels flying about 10 million light years away, in some other solar system?* One thing which is being made clear by God creating man on earth is, the angels cannot just let this go. **Fallen angels** did not witness the creation of man and think, "Well, that's dammed interesting; God has created some inferior creature to live on the planet I used to live on. Big deal; I have a massive universe to explore." Fallen angels could not leave man alone—not at creation and not even today. They are like moths being drawn to the light. This is why Satan, after possibly centuries of observation, could not help but figure out a way to talk to the woman, to try to lure her outside of God's restrictions.

Illustration: A drug dealer looks to sell his dope. He cannot do this without customers. If his customer base began to drop off, the drug dealer would do whatever is necessary to build up that base again. Would he flood the streets with cheap drugs? Would he offer a free hit of a more addictive drug to come with every ounce of marijuana sold? He would do anything to keep the demand for drugs up.

Satan is **evil**, so his evil needs some place to go to, to function. Therefore, Satan brings his evil to this earth.

Exodus 37:6–9 Bezalel made the Mercy Seat, which would be placed on top of the Ark, out of pure gold, 45" long and 27" wide. He made the two cherubim, hammering and shaping them from gold, to be placed on each side of the Mercy Seat. He placed a cherub at each end of the Mercy Sea, so that their wings spread over the cover overshadowing it. The cherubim were standing up and facing one another, their eyes looking down toward the Mercy Seat. (Kukis paraphrase)

The Ark of the Covenant (photo of a model); from [Live Science](#); accessed January 20, 2020.

We only see a portion of the Ark; mostly what we see in the picture is the cover, which is called the Mercy Seat; upon which are the two angels which are facing one another.

When it comes to the differences of the various models of the Ark which have been made, the biggest is where the staves are positioned. This model has them at the top, others in the middle, others at the bottom. The border at the top varies considerably, as do other features of the Ark.



There are certainly some dramatic errors found in some representations—the chief one that I noticed is, the poles are wooden, but not overlaid with gold. My guess would be that any full-sized model is not overlain with gold at all. That would be quite expensive.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Bezalel Constructs the Table of Showbread and Its Accessories

Compare Exodus 25:23–30

Vv. 10–16 are all about the Table of Showbread and its utensils. 7 verses is too long to put together. I divided this up into vv. 10–12 (the table itself); vv. 13–15 (the rings and the poles to move the table); and v. 16 (the utensils).

I took some liberties in translating the nearly literal translation, even though it is quite easy to translate.

And so he made the table [from] woods of acacia wood, two cubits his length and a cubit his width and a cubit and a half his height. And so he overlays him [with] gold pure and so he makes for him a molding of gold around. And so he makes for him a frame a handbreadth [wide] around and so he made a molding of gold for his frame around.

Exodus
37:10–12

He made the table from acacia wood, its length three feet, its width one and a half feet and its height two and a quarter feet. He overlaid it with pure gold and he also made a molding of gold [to go] around [it]. He made for it a frame, a handbreadth [in width], a molding of gold for the frame around [it].

He made the table from acacia wood, 36" long, 18" wide and 27" tall. He overlaid the table with pure gold, and framed the top of it with gold molding about 3" in width.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he made the table [from] woods of acacia wood, two cubits his length and a cubit his width and a cubit and a half his height. And so he overlays him [with] gold pure and so he makes for him a molding of gold around. And so he makes for him a frame a handbreadth [wide] around and so he made a molding of gold for his frame around.
Douay-Rheims 1899 (Amer.)	He made also the table of setim wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half. And he overlaid it with the finest gold, and he made to it a golden ledge round about, And to the ledge itself he made a polished crown of gold, of four fingers breadth, and upon the same another golden crown.
Aramaic ESV of Peshitta	He made the table of acacia wood. Its length was two cubits, and its breadth was a cubit, and its height was a cubit and a half. He overlaid it with pure gold, and made a gold molding around it. He made a border of a handbreadth around it, and made a golden molding on its border around it.
Samaritan Pentateuch	And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: And he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.
Lamsa's Peshitta (Syriac)	And he made the table of wood of the box tree, two cubits its length, and a cubit its width, and a cubit and a half its height: And he overlaid it in pure gold and he made for it a crown of gold on its edge as a circle. And he made for it a border, a hands breadth as a circle, and he made for it a crown of gold on its rim as a circle.
Updated Brenton (Greek)	And he made the set table of pure gold,... Exodus 38:9 (what follows matches up with the rest of this passage).

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he made the table of hard wood, two cubits long, a cubit wide and a cubit and a half high; Plating it with the best gold and putting a gold edge all round it. And he made a frame all round it about as wide as a man's hand, edged with gold all round.
Easy English	The special table Bezalel used acacia wood to make the special table. It was 1 metre long, 50 centimetres wide and 75 centimetres high. He covered the wood with gold. He built up the edges of the table with gold. He fixed an extra piece of wood around its edge. It was 7 centimetres wide. He built up the edges of this piece with gold.
Easy-to-Read Version–2008	Then he made the table from acacia wood. The table was 2 cubits long, 1 cubit wide, and 1 1/2 cubits high. He covered it with pure gold and put gold trim around it. Then he made a frame 1 handbreadth wide around the table. He put gold trim on the frame.
Good News Bible (TEV)	He made the table out of acacia wood, 36 inches long, 18 inches wide, and 27 inches high. He covered it with pure gold and put a gold border around it. He made a rim 3 inches wide around it and put a gold border around the rim.
<i>The Message</i>	The Table He made the Table from acacia wood. He made it three feet long, one and a half feet wide and two and a quarter feet high. He covered it with a veneer of pure gold and made a molding of gold all around it. He made a border a handbreadth wide all around it and a rim of gold for the border.

NIRV

The Table for the Holy Bread

The workers made the table out of acacia wood. It was three feet long, one foot six inches wide and two feet three inches high. Then they covered it with pure gold. They put a strip of gold around it. They also made a rim around it three inches wide. They put a strip of gold around the rim.

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

Casual English Bible

Building the Table of God's Presence

He made a table [4] out of acacia wood. The table stood 36 inches long, 18 inches wide, and 27 inches high (92 cm x 46 cm x 69 cm). He covered the entire table with gold and added a decorative edge around the tabletop.

He made the gold rim around the table three inches (8 cm) wide.

⁴37:10 The table is for displaying consecrated bread, known as the Bread of the Presence or Shewbread. Every Sabbath day, priests put 12 fresh loaves of bread on the table. A week later, priests ate those loaves and replaced them with another dozen loaves of bread (Leviticus 24:5-9).

Contemporary English V.

Bezalel built a table of acacia wood thirty-six inches long, eighteen inches wide, and twenty-seven inches high. He covered it with pure gold and put a gold edging around it with a border three inches wide.

The Living Bible

Then he made a table, using acacia wood, 3 feet long, 1-1/2 feet wide, and 2-1/4 feet high. It was overlaid with pure gold, with a gold molding all around the edge. A rim 4 inches high was constructed around the edges of the table, with a gold molding along the rim.

New Berkeley Version
New Living Translation**Building the Table**

Then Bezalel^[c] made the table of acacia wood, 36 inches long, 18 inches wide, and 27 inches high.^[d] He overlaid it with pure gold and ran a gold molding around the edge. He decorated it with a 3-inch border^[e] all around, and he ran a gold molding along the border.

[c] Hebrew *he*; also in 37:17, 25.

[d] Hebrew *2 cubits* [92 centimeters] *long*, *1 cubit* [46 centimeters] *wide*, and *1.5 cubits* [69 centimeters] *high*.

[e] Hebrew *a border of a handbreadth* [8 centimeters].

Unfolding Bible Simplified

Bezalel and his men made a table from acacia wood. It was one meter long, one-half meter wide, and three-quarters of a meter high. They covered it with pure gold, and they put a gold border around it. They made a rim all around it, four-fifths of a meter wide. Then they put a gold border around the rim.

Partially literal and partially paraphrased translations:

American English Bible

Next he made the table from durable wood.

It was three feet wide, a foot and a half deep, and two-and-a-quarter feet tall. He covered it all in pure gold, and he made a spun, waved border of gold all around it. Then he made a rim for it that was nine inches around, and he put a spun, waved border around the rim.

Beck's American Translation
Common English Bible

He also made the table of acacia wood, three feet long, eighteen inches wide, and twenty-seven inches high. He covered it with pure gold and made a gold molding all around it. He made a frame around it that was four inches wide and gold molding around the frame.

New Advent (Knox) Bible

And he made a table of acacia wood, two cubits long, a cubit broad, and a cubit and a half in height; this he gilded with pure gold, and made a rim of gold about its edge, with an embossed coping four inches high, and a second coping of gold over that.

Translation for Translators

Bezalel made the table

10 Bezalel made a table from acacia wood. It was ◀36 in./88 cm.▶ long, ◀18 in./44 cm.▶ wide, and ◀27 in./66 cm.▶ high. He covered it with pure gold, and he put a gold border around it. He made a rim all around it, ◀3 in./7 cm.▶ wide. He put a gold border around the rim.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Making the Table

He constructed the table of acacia wood, thirty-six inches long, eighteen inches wide, and twenty-seven inches high. [Lit *two cubits its length, one cubit its width, and one and a half cubits its height*] He overlaid it with pure gold and made a gold molding all around it. He made a three-inch [Lit *a handbreadth*] frame all around it and made a gold molding all around its frame.

Ferrar-Fenton Bible

He also made the table of acacia wood, two cubits in length and a cubit and a half in breadth, and a cubit and a half in height, and plated it over with pure gold, and made a coronal round about it of gold. He also made a ridge of a handbreadth around it, with rays of gold upon the ridge all round; and cast four tabs of gold, and fixed the tabs upon the four sides where its feet were.

International Standard V

The Table of Showbread

Then he made a table of acacia wood three feet [Lit. two cubits; or about 0.9 meters] long, one and a half feet [Lit. one cubit; or about 0.46 meters] wide, and 27 inches [Lit. one and a half cubits; or about 0.7 meters] high. He overlaid it with pure gold and put a gold molding around it. He made a three-inch [Lit. a handbreadth; or about 0.1 meter] wide rim around it, and made a gold molding around the rim.

Lexham English Bible

Making the Table and the Lampstand

And he made the table of acacia wood, two cubits its length and a cubit its width and a cubit and a half its height. And he overlaid it with pure gold, and he made for it a gold molding all around. And he made for it a handbreadth rim all around, and he made a gold molding for its rim all around.

Urim-Thummim Version

He made the table of acacia wood, 3 feet in length by 1 1/2 feet wide by 2 1/4 feet high. He overlaid it with pure gold and made a border molding of gold around it. Also he fashioned a 3 inch border around it and made a rim of gold for the border that encircled it.

Wikipedia Bible Project

And he made the table, acacia wood. Its length two cubits, and its width a cubit, and its height one cubit and a half. And he plated it pure gold, and he made it a gold crown, around. And he made it a frame of a hand's breadth, around, and made a gold crown for its frame, around.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

He made the table of acacia wood, two cubits long, one cubit wide, and a half cubit high. He covered it with pure gold, and decorated it all around with a gold edge. He surrounded it with a frame three inches wide, and decorated this with a gold edge.

The Heritage Bible

And he made the table of acacia wood; its length, two cubits, and its width, a cubit, and its height, a cubit and a half;

And he sheeted it over with pure gold, and made a crown of gold to it all around.

And he made it a border of a handbreadth all around, and made a crown of gold for its border all around.

And he poured four rings of gold for it, and gave the rings upon the four mouths that were in its four feet.

New American Bible (2011)

The Table.

^bThe table was made of acacia wood, two cubits long, a cubit wide, and a cubit and a half high. It was plated with pure gold, and a molding of gold was put around it. A frame a handbreadth high was also put around it, with a molding of gold around the frame.

b. [37:10–16] Ex 25:23–30.

New Jerusalem Bible

He made the table of acacia wood, two cubits long, one cubit wide and one and a half cubits high, and made a gold moulding all round it. He fitted it with struts a hand's breadth wide and made a gold moulding round the struts.

Revised English Bible–1989

He made the table of acacia-wood two cubits long, one cubit wide, and one and a half cubits high. He overlaid it with pure gold and put a band of gold all round it. He made a rim round it a hand's breadth wide, and a gold band round the rim.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He made the table of acacia-wood, three feet long, eighteen inches wide and eighteen inches high. He overlaid it with pure gold and put a molding of gold around the top of it. He made around it a rim a handbreadth wide and put a molding of gold around the rim.

exeGesés companion Bible

CONSTRUCTION OF THE TABLE

And he works the table of shittim timber:
two cubits long and a cubit wide
and a cubit and a half high:
and he overlays it with pure gold
and works thereto a moulding of gold around:
and he works thereto a border
of a palm span around;
and works a moulding of gold
for the border thereof around:.

Hebraic Roots Bible

And he made the table of planks of acacia; two cubits long, and a cubit wide, and a cubit and a half high. And he overlaid it with pure gold; and he made for it a wreath of gold all around. And he made for it a border of a hand's breadth all around. And he made a wreath of gold for its border all around.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND HE MADE THE SET TABLE OF PURE GOLD,... (Exodus 38:9)

Awful Scroll Bible

He was to make the table of acacia wood, a cubit in length, a cubit in width, and a cubit and a half in height. He was to overlay it with pure gold, and was to make its circlet of gold, on around it. He was to make its rim a handbreadth, on around it, even was he to make a circlet of gold for its rim, on around.

Concordant Literal Version

Then he made the table of acacia boards, two cubits its length and a cubit its width and a cubit and a half its rise.

He overlaid it with pure gold and made for it a flange of gold round about.

He also made for it a border of a handbreadth round about and made a flange of gold for its border round about.

Orthodox Jewish Bible

And he made the Shulchan of acacia wood: two cubits was the length thereof, and a cubit the width thereof, and a cubit and a half the height thereof;

And he overlaid it with zahav tahor, and made thereunto a crown of zahav all around.

Also he made thereunto a misgeret (moulding, rim) of a handbreadth all around; and made a crown of zahav for the misgeret thereof all around.

Rotherham's *Emphasized B.*

And he made the table of acacia wood,—||two cubits|| the length' thereof, and ||a cubit|| the breadth' thereof, and ||a cubit and a half|| the height' thereof. And he overlaid it with pure gold,—and he made thereto a rim^b of gold round about; and

he made thereto a border of a handbreadth round about,—and he made a rim^c of gold to the border thereof round about;...

^b Or: “crown.”

^c Or: “crown.”

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Bezalel made the table [for the bread] of acacia wood; it was two cubits long, a cubit wide, and one and a half cubits high. He overlaid it with pure gold, and made a border of gold for it all around [its top]. He made a rim for it [just under the top] a hand width wide all around, and a border of gold around its rim.
The Expanded Bible	The Table Then he made the table of acacia wood; it was thirty-six inches [^L two cubits] long, eighteen inches [^L one cubit] wide, and twenty-seven inches [^L one and a half cubits] high. He covered [overlaid] it with pure gold and put a gold strip [molding] around it. He made a frame [rim] three inches [^L a handbreadth] high that stood up all around the edge [all around it], and he put a gold strip [molding] around it.
Kretzmann's Commentary	Verses 10-16 The Table of the Showbread And he made the table of shittim wood; two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And he overlaid it with pure gold, and made thereunto a crown of gold round about, heavy crosspieces connecting the legs of the table. Also he made thereunto a border of an handbreadth round about, a heavy molding just beneath the edge of the plate; and made a crown of gold for the border thereof round about, a rim which stood up above the plate of the table.
The Voice	Bezalel then built the table out of acacia wood—36 inches long, 18 inches wide, and 27 inches high. He overlaid it with pure gold, and decorated it with gold trim around the edge. He put a three-inch-wide rim around it and placed gold trim around the rim.

Bible Translations with Many Footnotes:

The Complete Tanach	And he made a table of acacia wood two cubits long, one cubit wide, and a cubit and a half high. He overlaid it with pure gold, and he made for it a golden crown all around. And he made for it a frame a handbreadth [wide] all around, and he made a golden crown for its frame all around.
Kaplan Translation	[139. Making the Table] He made the table out of acacia wood, 2 cubits long, one cubit wide, and i cubits high. He covered it with a layer of pure gold, and made it a gold rim all around. He made a frame for it, one handbreadth wide, and placed [the] gold rim on the frame.
NET Bible®	The Making of the Table He made the table of acacia wood; its length was three feet, its width one foot six inches, and its height two feet three inches. He overlaid it with pure gold, and he made a surrounding border of gold for it. He made a surrounding frame for it about three inches wide, and he made a surrounding border of gold for its frame.

Literal, almost word-for-word, renderings:

A Faithful Version	And he made the table <i>of</i> acacia wood: two cubits long, a cubit wide, and a cubit and a half high. And he overlaid it <i>with</i> pure gold, and made for it a crown molding of gold all around. Also he made for it a border all around of a hand's breadth. And he made a crown molding of gold for the border of it all around.
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Brenner's Mechanical Trans.	...and he (made) the table of acacia /, two forearms is his length, and a forearm is his width, and a forearm and a half is his height, and he overlaid him with pure gold, and he (made) (for) him a molding of gold all around, and he (made) (for) him a rim a hand span all around, and he made a molding of gold (for) him all around,...
Charles Thomson OT Modern English Version	And he made the table to be set before it of pure gold;... (Exodus 38:9) Making the Table for the Showbread He made the table of acacia wood, two cubits long and a cubit wide and a cubit and a half high. [About 3 feet long, 1½ feet wide, and 2¼ feet high, or 90 centimeters long, 45 centimeters wide, and 68 centimeters high.] And he overlaid it with pure gold and made a gold molding for it all around. Also he made a rim for it of a handbreadth [About 3 inches, or 7.5 centimeters.] all around, and he made a gold molding for the rim all around.
New American Standard B.	Then he made the table of acacia wood, two cubits [A cubit was approx. 18 in. or 45 cm] long [Lit <i>its length</i>], a cubit wide [Lit <i>its width</i>], and one and a half cubits high [Lit <i>its height</i>]. He overlaid it with pure gold, and made a gold molding for it all around. And he made a rim for it of a hand width [About 3 in. or 7.5 cm] all around, and made a gold molding for its rim all around.
Young's Updated LT	And he makes the table of shittim wood; two cubits its length, and a cubit its breadth, and a cubit and a half its height, and overlays it with pure gold, and makes for it a wreath of gold round about. And he makes for it a border of a handbreadth round about, and makes a wreath of gold for its border round about;...

The gist of this passage: The Table of Showbread is constructed.
10-12

Exodus 37:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shul ^e chân (שֻׁלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
'êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּים/שִׁטָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i>]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

Exodus 37:10			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ammâthayim (אַמְתָּיִם) [pronounced <i>ahm-mawth-ah-YIHM</i>]	2 cubits (36 inches)	feminine dual noun	Strong's #520 BDB #52
'ôrek ^e (אָרַךְ) [pronounced <i>OH-reck</i>]	length; forbearance, self-restraint	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #753 BDB #73
w ^e (or v ^e) (וּ, or ו) [pronounced <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 (רֹחַב) [pronounced <i>ROH-khab</i> ']	breadth, width, expanse	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though	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
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
chătsîy (חֶצְיִי) [pronounced <i>khuh-TSEE</i>]	half, middle	masculine singular noun	Strong's #2677 BDB #345
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	stature of a man, tallness, height	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6967 BDB #879

Translation: He made the table from acacia wood, its length three feet, its width one and a half feet and its height two and a quarter feet.

This is the Table of Showbread. It is fashioned out of acacia wood, which represents the humanity of Jesus Christ.

It stands 27" high, and is 36" x 18".

Exodus 37:10 He made the table from acacia wood, its length three feet, its width one and a half feet and its height two and a quarter feet. (Kukis mostly literal translation)

This is the table of showbread. It is somewhat shorter than a table that we are used to.

Exodus 37:11a			
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
tsâphâh (צָפַח) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
'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 rd person masculine singular suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced zaw-HAW ^{BV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהַר) [pronounced tau-BOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

Translation: He overlaid it with pure gold...

The table is overlaid with gold, which speaks of the Deity of the Lord. Obviously, we have a repeated pattern here of materials and how they are used.

Exodus 37:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
zêr (זֶר) [pronounced zare]	<i>border moulding, crown, circlet</i>	masculine singular construct	Strong's #2213 BDB #267
zâhâb (זָהָב) [pronounced zaw-HAW ^{BV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Exodus 37:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâbîyb (בִּיב) [pronounced saw ^b -VEE ^B V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: ...and he also made a molding of gold [to go] around [it].

At the very top of the table, all around it, Bezalel designed a molding of gold to go around it.

Exodus 37:11 He overlaid it with pure gold and he also made a molding of gold [to go] around [it]. (Kukis mostly literal translation)

It is on this table which we have the provisions of God—both the Word of God for our spiritual nourishment; and also, the physical bread from God, our daily sustenance.

Exodus 37:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced çaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
miç ^e gereth (מִצְגֶּרֶת) [pronounced mihs-GHEH-rehth]	<i>border, rim, fastness</i>	feminine singular construct	Strong's #4526 BDB #689
ţôphach (טֹפַח) [pronounced TOH-fahkh]	<i>palm, span, handbreadth</i>	masculine singular noun	Strong's #2948 BDB #381
çâbîyb (בִּיב) [pronounced saw ^b -VEE ^B V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: He made for it a frame, a handbreadth [in width],...

This molding was a frame of sorts, at the top; about 3" wide.

Exodus 37:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
zêr (זֶר) [pronounced zare]	<i>border moulding, crown, circlet</i>	masculine singular construct	Strong's #2213 BDB #267
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
miç ^e gereth (תְּרִגְמוֹת) [pronounced mihs-GHEH-rehth]	<i>border, rim, fastness</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4526 BDB #689
çâbîyb (בִּיבֹת) [pronounced saw ^b -VEE ^b V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: ...a molding of gold for the frame around [it].



The frame or molding goes around the top of the table.

Exodus 37:12 He made for it a frame, a handbreadth [in width], a molding of gold for the frame around [it]. (Kukis mostly literal translation)

This is a 3–4 inch framing which goes around the table. It further lends the interpretation that we are completely surrounded by God when it comes to His provisional will. We are surrounded and protected by a wall of fire which the forces of evil cannot penetrate. We may think in our pitiful lives that these walls have been breached

and we are suffering at the hands of Satan; however, much of the time we are out of **fellowship**, under divine discipline, and are miserable failures. We still have protection far beyond anything that we could imagine. If you want to see what Satan would do to us if give half a chance, examine the life of Job. If given the go-ahead, Satan would cause great pain and disruption in our lives. As an aside, this is why all fallen angels and all unregenerate mankind must be locked up—it is their natural inclination to bring their evil, sin and **human good** into this world.

The Table of Shewbread (a graphic); from the War Room on **Facebook**; accessed January 30, 2024.

Exodus 37:10–12 He made the table from acacia wood, its length three feet, its width one and a half feet and its height two and a quarter feet. He overlaid it with pure gold and he also made a molding of gold [to go] around [it]. He made for it a frame, a handbreadth [in width], a molding of gold for the frame around [it]. (Kukis mostly literal translation)

Exodus 37:10–12 He made the table from acacia wood, 36" long, 18" wide and 27" tall. He overlaid the table with pure gold, and framed the top of it with gold molding about 3" in width. (Kukis paraphrase)

In the original description of the Table of Showbread, including its accessories, is eight verses long (Exodus 25:23–30). When it comes to the construction of same, that is described in seven verses (vv. 10–16). In other words, there is not much detail left out.

And so he casts for him four rings of gold. And so he gives the rings unto four of the corners which [are] to four of his legs. To close [with] the border were the rings, houses for the poles to carry the table. And so he makes the poles [from] wood pieces of acacia wood. And so he overlays them [in] gold to carry the table.

Exodus
37:13–15

He cast for the table [lit., *him, it*] four gold rings; and he placed the rings at the four corners which [are] the four legs. The rings were close to the border and [they were] holders for the poles, [which poles would be used] to carry the table. He made the poles [from] acacia wood and overlaid them with gold to carry the table.

He cast four gold rings to be placed at the corners of the table, which are the legs. The rings were set close to the border, and they were to be used as holders for the poles (which would be used to carry the table). He made the poles out of acacia wood and overlaid them with gold.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he casts for him four rings of gold. And so he gives the rings unto four of the corners which [are] to four of his legs. To close [with] the border were the rings, houses for the poles to carry the table. And so he makes the poles [from] wood pieces of acacia wood. And so he overlays them [in] gold to carry the table.
Douay-Rheims 1899 (Amer.)	And he cast four rings of gold, which he put in the four corners at each foot of the table, Over against the crown: and he put the bars into them, that the table might be carried. The bars also themselves he made of setim wood, and overlaid them with gold.
Aramaic ESV of Peshitta	He cast four rings of gold for it, and put the rings in the four corners that were on its four feet. The rings were close by the border, the places for the poles to carry the table. He made the poles of acacia wood, and overlaid them with gold, to carry the table.
Samaritan Pentateuch	And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table.
Lamsa's Peshitta (Syriac)	And he devised for it four rings of gold and put the rings on the four corners on its four feet. Against the rim were its rings, the place for the poles to carry the table. And he made poles of wood of the box tree and coated them in gold to pick up the table by them.
Updated Brenton (Greek)	And he made the set table of pure gold, and cast for it four rings: two on the one side and two on the other side, broad, so that men should lift it with the staves in them. (Exodus 38:9–11)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he made four gold rings, and put the rings at the angles of its four feet. The rings were fixed under the frame to take the rods with which the table was to be lifted.
Easy English	The rods for lifting the table he made of hard wood plated with gold. He made four gold rings for the table. He fixed them to the four corners, one beside each leg of the table. The rings were near to the extra piece of wood. They would hold the poles to carry the table. He used acacia wood to make the poles and he covered them with gold. They would use the poles to carry the table.
Easy-to-Read Version–2008	Then he made four gold rings and put them at the four corners of the table, where the four legs were. He put the rings close to the frame. The rings were to hold the poles used to carry the table. Then he used acacia wood to make the poles for carrying the table. He covered the poles with pure gold.
God's Word™	He cast four gold rings for it and fastened the rings to the four corners, where the four legs were. The rings were put close to the rim to hold the poles for carrying the table. These poles were made out of acacia wood and were covered with gold.
Good News Bible (TEV)	He made four carrying rings of gold for it and put them at the four corners, where the legs were. The rings to hold the poles for carrying the table were placed near the rim. He made the poles of acacia wood and covered them with gold.
The Message	He cast four rings of gold for it and attached the rings to the four legs parallel to the tabletop. They will serve as holders for the poles used to carry the Table. He made the poles of acacia wood and covered them with a veneer of gold. They will be used to carry the Table.
NIRV	They made four gold rings for the table. They joined them to the four corners, where the four legs were. The rings were close to the rim. The rings held the poles used to carry the table. The workers made the poles out of acacia wood. They covered them with gold.

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

Casual English Bible	He created four gold rings and attached them to the four corners of the table, where the legs met the tabletop. He put the rings, made to hold two poles for carrying the table, near the decorative edging. Then Bezalel made the poles. He made them out of acacia wood, and covered them in gold.
Contemporary English V.	He made four gold rings and attached one to each of the legs near the edging. The poles for carrying the table were placed through these rings and were made of acacia wood covered with gold.
The Living Bible	Then he cast four rings of gold and placed them into the four table legs, close to the molding, to hold the carrying poles in place. He made the carrying poles of acacia wood covered with gold.
New Berkeley Version New Life Version	. He made four rings of gold for it. He put them on the four corners that were on the table's four legs. The rings were close to the sides, to hold the long pieces of wood used to carry the table. He made the long pieces of acacia wood and covered them with gold. The table was carried with these.
New Living Translation	Then he cast four gold rings for the table and attached them at the four corners next to the four legs. The rings were attached near the border to hold the poles that were used to carry the table. He made these poles from acacia wood and overlaid them with gold.

Partially literal and partially paraphrased translations:

American English Bible	He also cast four gold rings for it, and he placed the four rings on each of its feet.
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Then, next to the waved border rim, he placed rings to hold the bearing poles that were used to carry the table.

The bearing poles were also made from durable wood, which he then covered with gold.

Beck's American Translation Common English Bible	. He made four gold rings for the table. He fastened the rings to the four corners at its four legs. The rings that housed the poles used for carrying the table were close to the frame. He made the poles used to carry the table out of acacia wood, and he covered them with gold.
New Advent (Knox) Bible	Then he cast four rings and fixed them to the four corners of the table, one by each leg close to the coping; and he put poles through them, that would carry the table; these poles, too, he made of acacia wood, and gilded them over.
Translation for Translators	He made/cast four rings from gold and fastened the rings to the four corners of the table, one ring close to each leg <i>of the table</i> . The rings were fastened to the table near the rim. He made two poles from acacia wood and covered them with gold. These poles for carrying the table were then inserted into the rings.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He cast four gold rings for it and attached the rings to the four corners at its four legs. The rings were next to the frame as holders for the poles to carry the table. He made the poles for carrying the table from acacia wood and overlaid them with gold.
Ferrar-Fenton Bible	The tabs were fixed near the ridge for the staves to carry the table with. He made the staves, to carry the table, of acacia wood and plated them with gold; as well as the instruments that were upon the table,—the dishes and the snuffers, and the cups and the plates which covered them,—of pure gold. FF has vv. 14–16 as a single sentence.
International Standard V	He cast four gold rings for it and put the rings on the four corners where its four feet were. The rings were close to the rim as holders for the poles to carry the table. He made the poles of acacia wood and overlaid them with gold to carry the table.
Unfolding Bible Literal Text	He cast for it four rings of gold and attached the rings to the four corners, where the four feet were. The rings were attached to the frame to provide places for the poles, in order to carry the table. He made the poles out of acacia wood and covered them with gold, in order to carry the table.
Urim-Thummim Version	He cast for it 4 rings of gold, and put the rings on the 4 corners that pertained to its 4 feet. Near to the border were the rings, the places for the bar-poles to carry the table. He made the bars of acacia wood and overlaid them with gold to carry the table.
Wikipedia Bible Project	And he cast for himself four gold rings. And he placed the rings on the four peoth which are on the four legs. Against the frame were the rings, holders for the beams for carrying the table. And he made the beams acacia wood, and he plated them gold, for carrying the table.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he poured four rings of gold for it, and gave the rings upon the four mouths that were in its four feet. The rings were along the border, the housings for the separators to lift the table. And he made the separators of acacia wood, and sheeted them over with gold to lift the table.
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- New American Bible (2011) Four rings of gold were cast for it and fastened at the four corners, one at each leg. The rings were alongside the frame as holders for the poles to carry the table. These poles for carrying the table were made of acacia wood and plated with gold.
- New Jerusalem Bible He cast four gold rings for it and fixed the rings at the four corners where the four legs were. The rings lay close to the struts to hold the shafts for carrying the table. He made the shafts of acacia wood and overlaid them with gold; these were for carrying the table.
- Revised English Bible—1989 He cast four gold rings for it, and put the rings at the four corners by the four legs. The rings, which were to receive the poles for carrying the table, were adjacent to the rim. These poles he made of acacia-wood and overlaid them with gold.

Jewish/Hebrew Names Bibles:

- exeGesés companion Bible ...and he pours four signets of gold for it and gives the signets on the four edges in its four feet: along side the border are the signets - the housings for the staves to bear the table. And he works the staves of shittim timber and overlays them with gold, to bear the table:...
- Tree of Life Version He cast four golden rings for it, and put the rings into the four corners that were on the four feet. The rings were close to the borders, as holders for the poles to carry the table. He also made the poles of acacia wood, and overlaid them with gold, to carry the table.

Weird English, Old English, Anachronistic English Translations:

- Alpha & Omega Bible AND HE MADE THE SET TABLE OF PURE GOLD, AND CAST FOR IT FOUR RINGS: TWO ON THE ONE SIDE AND TWO ON THE OTHER SIDE, BROAD, SO THAT MEN SHOULD LIFT IT WITH THE STAVES IN THEM. AND HE MADE THE STAVES OF THE ARK AND OF THE TABLE, AND GILDED THEM WITH GOLD. (Exodus 38:9–11)
- Awful Scroll Bible He was to cast four rings of gold, and he was to put the rings on the four sides, at its four feet. Along side the rim are the rings, the housings for the poles, for to bear up the table. He was to make the poles of acacia wood, and was to overlay them with gold, even for to bear up the table with them.
- Concordant Literal Version Then he cast for it four rings of gold and put the rings on the four edges which were for its four feet. The rings came to correspond with the border, housings for the poles to carry the table. He made the poles of acacia wood and overlaid them with gold to carry the table. And he cast for it four rings of zahav, and put the rings upon the four corners of its four legs thereof. Over against the misgeret were the rings, the housing for the carrying poles to bear the Shulchan. And he made the carrying poles of acacia wood, and overlaid them with zahav, to bear the Shulchan.

Expanded/Embellished Bibles:

- The Amplified Bible* He cast four rings of gold for it and fastened the rings to the four corners that were at its four legs. Close by the rim were the rings, the holders for the poles [to pass

The Expanded Bible	through] to carry the table. Bezalel made the carrying poles of acacia wood to carry the table and overlaid them with gold. Then he made four gold rings for the table and attached them to the four corners of the table where the four legs were. The rings were put close to the frame [rim] around the top of the table, because they held the poles for carrying it. The poles for carrying the table were made of acacia wood and were covered [overlaid] with gold.
Kretzmann's Commentary	And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. Over against the border were the rings, next to the heavy molding at the top, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table.
The Voice	Then he cast four gold rings and attached them to each of the table's four corners at its four legs. The rings were placed just beneath the rim so they could hold the poles in order to carry the table. He made the poles out of acacia wood and overlaid them with gold.

Bible Translations with Many Footnotes:

The Complete Tanach	And he cast for it four golden rings, and he placed the rings on the four corners that are on its four legs. The rings were opposite the frame [as] holders for the poles [with which] to carry the table. And he made the poles of acacia wood, and he overlaid them with gold, to carry the table.
Kaplan Translation	He cast* four gold rings for [the table], placing the rings on the corners of its four legs. The rings were adjacent to the frame, and were meant to hold the poles used to carry the table. He made acacia poles to carry the table, and covered them with a layer of gold.
Lexham English Bible	cast. A detail not mentioned in 25:26. And he cast for it four gold rings, and he put the rings on the four corners where its four legs [Literally "feet"] were. The rings were near the rim as holders [Literally "houses"] for the poles to carry the table. And he made the poles of acacia wood, and he overlaid them with gold to carry the table.
Rotherham's <i>Emphasized B.</i>	...and he cast for it, four rings of gold,—and placed the rings upon the four corners, which pertained to the four feet thereof: <near to ^d the border> were the rings,—as receptacles ^e for the staves, for lifting the table; and he made the staves of acacia wood, and overlaid them with gold,—for lifting the table;... ^d "Over against"—Kalisch. ^e Lit.: "houses."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he poured down (for) him four rings of gold, and he (placed) the rings upon the four edges which is (for) his four feet, the rings existed alongside the rim, houses (for) the sticks to lift up the table, and he (made) the sticks of acacia /, and he overlaid them with gold to lift up the table,...
Charles Thomson OT	And he made the table to be set before it of pure gold; and cast for it four rings, two on one side and two on the other, wide enough to receive the staves. And he made the staves of the ark and of the table, and overlaid them with gold. (Exodus 38:9–11)
Webster's Bible Translation	And he cast for it four rings of gold, and put the rings upon the four corners that were in its four feet. Over against the border were the rings, the places for the staffs, to bear the table. And he made the staffs of shittim wood, and overlaid them with gold, to bear the table.

Young's Updated LT

...and he castes for it four rings of gold, and puts the rings on the four corners which are to its four feet; over-against the border have the rings been, places for staves to bear the table. And he makes the staves of shittim wood, and overlays them with gold, to bear the table;...

The gist of this passage:
13-15

The staves and their housing are made for the table of showbread.

Exodus 37:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i>]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 rd person masculine singular, Qal imperfect	Strong's #3332 BDB #427
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'ar ^e ba' (עֲבָרָא) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
ṭabba'ath (תַּעֲבַת) [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^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: He cast for the table [lit., *him, it*] four gold rings;...

Bezalel continues working on the Table of Showbread. He made 4 rings for it out of gold. This would become the housing for the poles.

Exodus 37:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Exodus 37:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭabba'ath (תַּבַּבְאֵת) [pronounced <i>tahb-BAH-ğahth</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371
'al (לְעַל) [pronounced <i>ğahʌl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'arba' (עֲבָרָא) [pronounced <i>ahr^e-BAHğ</i>]	<i>four</i>	masculine singular noun; numeral; construct form	Strong's #702 BDB #916
pê'âh (פְּאַה) [pronounced <i>pay-AWH</i>]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine plural noun with the definite article	Strong's #6285 & #6311 BDB #802
'âsher (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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Literally, this is <i>which [is] to...</i> It means, <i>which belongs to...</i>			
'arba' (עֲבָרָא) [pronounced <i>ahr^e-BAHğ</i>]	<i>four</i>	masculine singular noun; numeral; construct form	Strong's #702 BDB #916
r ^e gâlîym (רַגְלַיִם) [pronounced <i>reh-gaw-LEEM</i>]	<i>feet, legs; metaphorically steps, beats [of the feet], times</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7272 BDB #919

Translation: ...and he placed the rings at the four corners which [are] the four legs.

He connected these rings to the corners of the table, which are where the legs are.

Exodus 37:13 He cast for the table [lit., *him, it*] four gold rings; and he placed the rings at the four corners which [are] the four legs. (Kukis mostly literal translation)

In dealing with the translation of this, I am thinking how nice it would be if a translator decided that each Hebrew word would have its own English translation, that a maximum of two or three different renderings for the same verb would be allowed (with perhaps five different renderings for a very small number of widely applied verbs; consistent with the stems); and a footnote to indicate its other renderings elsewhere in the Scripture.

Exodus 37:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 37:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿummâh (עִמָּה) [pronounced <i>goom-MAW</i>]	<i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i>	feminine singular construct but mostly with the force of a preposition	Strong's #5980 BDB #769
These two together are various translated: <i>close to, close by, over against, near (to), next to, alongside.</i>			
miç ^e gereth (מִצְגֵרֶת) [pronounced <i>mihs-GHEH-rehth</i>]	<i>border, rim, fastness</i>	feminine singular noun with the definite article	Strong's #4526 BDB #689
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
ṭabba'ath (תַּעֲבֹט) [pronounced <i>tahb-BAH-gahth</i>]	<i>signet, signet-ring (which indicates authority), ring</i>	feminine plural noun with the definite article	Strong's #2885 BDB #371
bâttiym (בֵּיתִים) [pronounced <i>baht-TEEM</i>]	<i>houses, residences; buildings; households; holders, receptacles</i>	masculine plural noun	Strong's #1004 BDB #108
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
badîym (בַּדִּימ) [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
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâsâ' (נָסַא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shul ^e chân (שׁוּלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020

Translation: The rings were close to the border and [they were] holders for the poles, [which poles would be used] to carry the table.

Around the bottom was a border and the rings were connected to it. The rings would be holders for the poles that would be used to carry the table.

Exodus 37:14 The rings were close to the border and [they were] holders for the poles, [which poles would be used] to carry the table. (Kukis mostly literal translation)

This was the assembly which allowed the table of showbread to be moved.

Exodus 37:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
badîym (בַּדִּימ) [pronounced bahd-EEM]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
'êtsîym (עֵצִים) [pronounced ġay-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shittîym/shittâh (שִׁטִּימ/שִׁטָּה) [pronounced shiht-TEEM/shiht-TAW]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

Translation: He made the poles [from] acacia wood...

The poles are made from acacia wood, which speaks of the humanity of Jesus Christ.

Exodus 37:15b			
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
tsâphâh (צָפָה) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
'êth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Exodus 37:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced <i>zaw-HAW^bV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâsâ' (נָסַא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shul ^e chân (שֻׁלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020

Translation: ...and overlaid them with gold to carry the table.

The poles are overlaid with gold, which speaks of the Deity of our Lord.

Exodus 37:15 He made the poles [from] acacia wood and overlaid them with gold to carry the table. (Kukis mostly literal translation)

All the furniture was to be transported in this way.

Exodus 37:13–15 He cast for the table [lit., *him, it*] four gold rings; and he placed the rings at the four corners which [are] the four legs. The rings were close to the border and [they were] holders for the poles, [which poles would be used] to carry the table. He made the poles [from] acacia wood and overlaid them with gold to carry the table. (Kukis mostly literal translation)

Exodus 37:13–15 He cast four gold rings to be placed at the corners of the table, which are the legs. The rings were set close to the border, and they were to be used as holders for the poles (which would be used to carry the table). He made the poles out of acacia wood and overlaid them with gold. (Kukis paraphrase)

And so he makes the vessels which [he places] upon the table: his poles and his dishes and his bowls and the cups which are poured out libations [lit., *in them*]. [All of this is made with] gold pure.

Exodus
37:16

Bezalel [lit., *he*] also made the utensils which [he will use] with the table: its dishes, its spoons, its bowls and the cups [from] which [libations] are poured out. [All of these were made with] pure gold.

Bezalel also made, from pure gold, the utensils which would be placed upon the table: the dishes, the bowls and the cups (from which libations would be poured out).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes the vessels which [he places] upon the table: his poles and his dishes and his bowls and the cups which are poured out libations [lit., <i>in them</i>]. [All of this is made with] gold pure.
Douay-Rheims 1899 (Amer.)	And the vessels for the divers uses of the table, dishes, bowls, and cups, and censers of pure gold, wherein the libations are to be offered.
Aramaic ESV of Peshitta	He made the vessels that were on the table, its dishes, its spoons, its bowls, and its pitchers with which to pour out, of pure gold.
Samaritan Pentateuch	And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.
Lamsa's Peshitta (Syriac)	And he made the vessels that are upon the table: its flagons and its spoons and its dishes and bowls of pure gold of the drink offering.
Updated Brenton (Greek)	And he made the furniture of the table, both the dishes, and the censers, and the cups, and the bowls with which he should offer drink offerings, of gold. (Exodus 38:12)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	He used pure gold to make the things that would be on the table. He made plates, big spoons, jars and bowls. They would use those things to pour out drink offerings.
Easy English	And all the table-vessels, the plates and spoons and basins and the cups for liquids, he made of the best gold.
Easy-to-Read Version–2008	Then he made everything that was used on the table. He made the plates, the spoons, the bowls, and the pitchers from pure gold. The bowls and pitchers are used for pouring the drink offerings.
<i>God's Word</i> ™	For the table he made plates, dishes, bowls, and pitchers to be used for pouring wine offerings. All of them were made out of pure gold.
Good News Bible (TEV)	He made the dishes of pure gold for the table: the plates, the cups, the jars, and the bowls to be used for the wine offering.
<i>The Message</i>	Out of pure gold he made the utensils for the Table: its plates, bowls, jars, and jugs used for pouring.
NIRV	They made plates, dishes and bowls out of pure gold for the table. They also made pure gold pitchers to pour out drink offerings.

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

Casual English Bible	He made all the utensils for the table out of gold: plates, bowls, jars, along with the pitchers for pouring liquid offerings.
Contemporary English V.	Everything that was to be set on the table was made of pure gold--the bowls, plates, jars, and cups for wine offerings.
The Living Bible	Next, using pure gold, he made the bowls, flagons, dishes, and spoons to be placed upon this table.
New Berkeley Version	.
New Life Version	He made of pure gold its plates, its pots and its jars, for pouring gifts of drink.
New Living Translation	Then he made special containers of pure gold for the table—bowls, ladles, jars, and pitchers—to be used in pouring out liquid offerings.
Unfolding Bible Simplified	They also made from pure gold all the things for the table—the plates, the cups, the jars and the bowls to be used when the priests poured out wine to offer to Yahweh

Partially literal and partially paraphrased translations:

American English Bible	He also made the utensils for the table – its saucers, incense pans, cups, and the bowls in which the Priest would offer the drink offerings – of pure gold.
Beck’s American Translation	.
Common English Bible	He made the containers of pure gold that were to be on the table: its plates, dishes, bowls, and jars for pouring drink offerings.
New Advent (Knox) Bible	So with the appurtenances of the table, cups, and bowls, and dishes, and goblets for pouring out libations; all were of pure gold.
Translation for Translators	He also made from pure gold all the things to be put on the table. He made the plates, the cups, and the jars and bowls to be used <i>when the priests poured out wine as an offering to Yahweh.</i>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He also made the utensils that would be on the table out of pure gold: its plates and cups, as well as its bowls and pitchers for pouring drink offerings.
Ferrar-Fenton Bible	.
International Standard V	He made the utensils which were on the table, its plates, dishes, bowls, and jars out of which libations are poured. He made them of pure gold.
Unfolding Bible Literal Text	He made the objects that would be on the table—the dishes, spoons, the bowls, and pitchers to be used to pour out the offerings. He made them out of pure gold.
Urim-Thummim Version	He fashioned the vessels that were on the table, its dishes, spoons, bowls, and its jars to pour out from, made of pure gold.
Wikipedia Bible Project	And he made the implements which are on the table, Its pots and its bowls and its clearing-tools and its jars, with which it would be set, of pure gold.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He made furnishings of pure gold for the table: dishes, cups, jars and bowls to be used for the wine offerings.
The Heritage Bible	And he made the vessels which <i>were</i> upon the table, its dishes, and its spoons, and its bowls, and its jugs for pouring, of pure gold.
New American Bible (2011)	The vessels that were set on the table, its plates and cups, as well as its pitchers and bowls for pouring libations, were made of pure gold.
New Catholic Bible	He also made the accessories for the table: dishes and plates and flagons and jars to pour out libations. He made them out of pure gold.
New Jerusalem Bible	He made the accessories which were to go on the table: its dishes, cups, jars and libation bowls, of pure gold.
Revised English Bible–1989	He made the vessels for the table, its dishes and saucers, and its flagons and bowls from which drink-offerings were to be poured; he made them of pure gold.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made the utensils to be put on the table — its dishes, pans, bowls and pitchers — of pure gold.
exeGesés companion Bible	...and he works the instruments on the table - its dishes and its bowls and its exoneration basins and its covers to libate with, of pure gold.
Hebraic Roots Bible	And he made the vessels which were on the table, its platters and its bowls, and its sacrificial cups, and its pitchers by which a drink offering is made, with pure gold.
Kaplan Translation	He made the utensils to go on the table* bread forms and incense bowls, as well as half tubes and side frames* to serve as dividers [for the bread], all out of pure gold.
Tree of Life Version	He forged the articles that were on the table, the dishes, pans, bowls and jars, with which to pour, out of pure gold.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND HE MADE THE FURNITURE OF THE TABLE, BOTH THE DISHES, AND THE CENSERS, AND THE CUPS, AND THE BOWLS WITH WHICH HE SHOULD OFFER DRINK-OFFERINGS, OF GOLD. (Exodus 38:12)
Awful Scroll Bible	He was to make the implements for the table, its platters, bowls, purification vessels, and jars, that was to be for libations, these same are to be of pure gold.
Concordant Literal Version	He also made the furnishings which were on the table, its dishes, its spoons, its waste pans and the chalices with which libations were made, of pure gold.
Orthodox Jewish Bible	And he made the utensils which were upon the Shulchan, its dishes, and its pans, and its bowls, and its pitchers for pouring nesekh, of zahav tavor.
Rotherham's <i>Emphasized B.</i>	...and he made the utensils which were to be upon the table—its dishes, and its pans, and its bowls, and its basins, for pouring out therewith,—[of pure gold].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He made the utensils which were to be on the table, its dishes and its pans [for bread], its bowls and its jars for pouring drink offerings, of pure gold.
The Expanded Bible	He made of pure gold all the things [vessels] that were used on the table: the plates, bowls, cups, and jars used for pouring the drink offerings [Ezra 1:9–11; Dan. 1:2; 5:1–4].
Kretzmann's Commentary	And he made the vessels which were upon the table, his dishes, the showbread plates, and his spoons, the small incense vessels, and his bowls, and his covers to cover withal, pitchers and goblets for the drink-offering, of pure gold. Cf Exodus 25:23-30.
The Voice	He <i>had his artisans</i> make different kinds of vessels for use at the table—platters, pans, pitchers, and bowls—out of pure gold for use with the offerings of incense and drink.

Bible Translations with Many Footnotes:

The Complete Tanach	And he made the implements that are on the table: its forms, its spoons, its half pipes, and its supports with which it will be covered of pure gold.
NET Bible®	He made the vessels which were on the table out of pure gold, its ¹¹ plates, its ladles, its pitchers, and its bowls, to be used in pouring out offerings. 11tn The suffixes on these could also indicate the indirect object (see Exod 25:29).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he (made) the items which are upon the table, his platters, and his palms and his sacrificial bowls and his jugs, which will be for pouring (with) them, and he made them with pure gold,...
Charles Thomson OT	And he made the vessels for the table, the platters and the censers and the large goblets and the cups for making libations, all of gold. (Exodus 38:12)
Legacy Standard Bible	He made the utensils which were on the table, its dishes [Or <i>platters</i>] and its pans and its offering bowls and its jars, with which to pour out drink offerings, of pure gold.
Modern Literal Version	And he made the vessels which were upon the table, the dishes of it and the spoons of it and the bowls of it and the flagons of it, with which to pour out, of pure gold.
New American Standard B.	He also made the utensils which were on the table, its dishes, its pans, its libation bowls, and its jars, with which to pour out drink offerings, of pure gold.
Young's Updated LT	...and he makes the vessels which are upon the table, its dishes, and its bowls, and its cups, and the cups by which they pour out, of pure gold.

The gist of this passage: He also made the table accessories out of pure gold.

Exodus 37:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the definite article	Strong's #3627 BDB #479
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shul ^e chân (שֻׁלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020

Translation: Bezalel [lit., *he*] also made the utensils which [he will use] with the table...

The term k^elîy (כֵּלִי) [pronounced *k^elee*] is a catch-all term for anything which was made or manufactured. So, anything which was made for the use with the Table of Showbread is included by this term. The items which were made are named next.

Exodus 37:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
q ^e ârâh (קַעֲרָה) [pronounced <i>keh-gaw-RAW</i>]	<i>dish, plate, platter; bowl</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7086 BDB #891
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Exodus 37:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
menaqqîyth (מִתְּקִיָּת) [pronounced <i>mehn-ahk-KEETH</i>]	<i>(sacrificial) bowl, cup, basin</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #4518 BDB #667
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qas ^e vâh/qâsâh (קַסְוֵה/קַסְוֵה) [pronounced <i>kahs-VAW/kaw-SAW</i>]	<i>jugs, jars, cups</i>	feminine plural noun with the definite article	Strong's #7184 BDB #903
'âsher (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
nâçak ^e (נִצַּק) [pronounced <i>naw-SAHK</i>]	<i>to be poured out, to be anointed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #5258 BDB #650
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine plural suffix	No Strong's # BDB #88
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (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

Translation: ...its dishes, its spoons, its bowls and the cups [from] which [libations] are poured out. [All of these were made with] pure gold.

There were also plates, bowls and cups made for this table.

Exodus 37:16 Bezael [lit., *he*] also made the utensils which [he will use] with the table: its dishes, its spoons, its bowls and the cups [from] which [libations] are poured out. [All of these were made with] pure gold. (Kukis mostly literal translation)

Just as we use the word *utensils* to incorporate a great many objects, the Hebrews and others of the ancient world used the word for *vessels* the same way.

Exodus 37:16 Bezael also made, from pure gold, the utensils which would be placed upon the table: the dishes, the bowls and the cups (from which libations would be poured out). (Kukis paraphrase)



The Table of Showbread (a photograph of a model); from [the Prayer Sentry](#); accessed January 20, 2020.

The models, of course, vary. However, this gives us a reasonable representation. The original ones were covered in gold. Not sure what this one is made with, but I doubt that there is a speck of gold involved.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Bezalel Constructs the Golden Lampstand and Its Accessories

Compare Exodus 25:31–39

Vv. 17–24 are about the Golden Lampstand. I will group these appropriately.

And so he makes the lampstand [from] gold pure [of] hammered work he made the lampstand her base and her shaft, her cups, her capitals and her flowers, from her they were. And six branches are going out from her sides: three branches of a lampstand from her side the one and three branches of a lampstand from her side the second. Three cups made like almonds in the branches the one, a capital and flower; and three cups made like almonds in a branch one, a capital and a flower; thus for six the branches the ones going out from the lampstand.

Exodus
37:17–19

He made the lampstand [from] pure gold of hammered work. He made the lampstand—its base and its shaft, its cups, its capitals and its flowers—from [this same gold] they were [all made]. [There were] six branches [altogether] going out from [both] sides: three branches of the lampstand from the one side and three branches of the lampstand from the other side. Three cups were shaped like almonds at the one [set] of branches, [with] a capital and a flower; and three cups were shaped like almonds at the other [lit., *one*] branch, with a capital and a flower. Thus, [there were] six branches [in all] going out from the lampstand.

He made the lampstand from pure gold, hammering it into shape. He made the lampstand, along with its base, shaft, cups, capitals and flowers, from the same gold. There were six branches in all, three coming out of one side and three coming out of the other side. For each branch, there were three cups shaped like almonds, along with a capital and a flower.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes the lampstand [from] gold pure [of] hammered work he made the lampstand her base and her shaft, her cups, her capitals and her flowers, from her they were. And six branches are going out from her sides: three branches of a lampstand from her side the one and three branches of a lampstand from her side the second. Three cups made like almonds in the branches the one, a capital and flower; and three cups made like almonds in a branch one, a capital and a flower; thus for six the branches the ones going out from the lampstand.
Douay-Rheims 1899 (Amer.)	He made also the candlestick of beaten work of the finest gold. from the shaft whereof its branches, its cups, and bowls, and lilies came out: Six on the two sides: three branches on one side, and three on the other. Three cups in manner of a nut on each branch, and bowls withal and lilies: and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches, that went out from the shaft of the candlestick was equal.
Aramaic ESV of Peshitta	He made the menorah of pure gold. He made the menorah of beaten work. Its base, its shaft, its cups, its buds, and its flowers were of one piece with it. There were six branches going out of its sides: three branches of the menorah out of its one side, and three branches of the menorah out of its other side: three cups made like almond blossoms in one branch, a bud and a flower, and three cups made like almond blossoms in the other branch, a bud and a flower: so for the six branches going out of the menorah.
Samaritan Pentateuch	And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.
Lamsa's Peshitta (Syriac)	And he made a lamp stand of pure molten gold; he made the Menorah, its base and its branches, and its cups, and its fruits, and its lilies; they were of it: And six branches that come out from its sides, three branches of the Menorah from its one side and three branches of the Menorah from its other side: Three bowls fastened on one branch and its fruits and the lilies and three cups fastened on one branch and the fruits and lilies in this way in six branches coming out from it, from the lamp stand.
Updated Brenton (Greek)	And he made the lampstand which gives light of gold; the stem solid, and the branches from both its sides; and blossoms proceeding from its branches, three on this side, and three on the other, made equal to each other. (Exodus 38:13–15)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then he made the support for the lights, all of the best gold; its base and its pillar were of hammered gold; its cups and buds and flowers were all made out of the same metal: It had six branches coming out from its sides, three from one side and three from the other; Every branch having three cups made like almond flowers, every cup with a bud and a flower on all the branches;...
Easy English	The lampstand Bezalel used one piece of pure gold to make the lampstand. He used a hammer to make it the right shape. He used the gold to make its base, its middle pole and the

cups to hold the oil. The cups were like open flowers and closed flowers. There were six branches on the lampstand, three branches on each side of the middle pole. Three cups in the shape of almond flowers and their leaves were on each branch. Each of the six branches of the lampstand had three cups like that.

Easy-to-Read Version—2008 Then he made the lampstand. He used pure gold and hammered it to make the base and the shaft. Then he made flowers, buds, and petals and joined everything together into one piece. The lampstand had six branches--three branches on one side and three branches on the other side. Each branch had three flowers on it. These flowers were made like almond flowers with buds and petals.

God's Word™ He made the lamp stand out of pure gold. The lamp stand, its base, and its shaft, as well as the flower cups, buds, and petals were hammered out of one piece of gold. Six branches came out of its sides, three branches on one side and three on the other. Each of the six branches coming out of the lamp stand had three flower cups shaped like almond blossoms, with buds and petals.

Good News Bible (TEV) He made the lampstand of pure gold. He made its base and its shaft of hammered gold; its decorative flowers, including buds and petals, formed one piece with it. Six branches extended from its sides, three from each side. Each of the six branches had three decorative flowers shaped like almond blossoms with buds and petals.

The Message **The Lampstand**
He made a Lampstand of pure hammered gold, making its stem and branches, cups, calyxes, and petals all of one piece. It had six branches, three from one side and three from the other; three cups shaped like almond blossoms with calyxes and petals on one branch, three on the next, and so on—the same for all six branches. On the main stem of the Lampstand, there were four cups shaped like almonds, with calyxes and petals, a calyx extending from under each pair of the six branches.

NIRV **The Gold Lampstand**
The workers made the lampstand out of pure gold. They hammered out its base and stem. Its buds, blossoms and cups branched out from it. Six branches came out from the sides of the lampstand. There were three on one side and three on the other. On one branch there were three cups shaped like almond flowers with buds and blossoms. There were three on the next branch. In fact, there were three on each of the six branches that came out from the lampstand.

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

Casual English Bible **Creating the lampstand**
Next, Bezalel made the lampstand of pure, hammered gold. He gave it a base, a center stem, cups to hold lamps, and decorations of flower buds and petals. He designed the lampstand with six branches extending out from the center stem, three branches on each side, left and right.

Contemporary English V. Each one of the six branches on this lampstand had three cups that would hold oil lamps. He shaped these cups to look like almond blossoms, with buds and petals.
Bezalel made a lampstand of pure gold. The whole lampstand, including its decorative flowers, was made from a single piece of hammered gold, with three branches on each of its two sides. There were three decorative almond blossoms on each branch and four on the stem. V. 20 is included for context.

The Living Bible Then he made the lampstand, again using pure, beaten gold. Its base, shaft, lamp-holders, and decorations of almond flowers were all of one piece. The lampstand had six branches, three from each side. Each of the branches was decorated with identical carvings of blossoms.

New Berkeley Version
New Life Version **Making the Lamp-Stand**
Then he made the lamp-stand of pure gold and the base of the lamp-stand of beaten gold. Its cups, its buds and its flowers were all made of one piece with it. Six

branches went out of its sides, three branches of the lamp-stand out of one side, and three branches out of its other side. Three cups were made to look like almond flowers, each with bud and flower, on one branch, and three on the next branch. This was done for all six branches going out of the lamp-stand.

New Living Translation

Building the Lampstand

Then Bezalel made the lampstand of pure, hammered gold. He made the entire lampstand and its decorations of one piece—the base, center stem, lamp cups, buds, and petals. The lampstand had six branches going out from the center stem, three on each side. Each of the six branches had three lamp cups shaped like almond blossoms, complete with buds and petals.

Unfolding Bible Simplified

Bezalel and his men made the lampstand from pure gold. Its base and shaft were hammered from one large lump of gold. The cups for holding the oil, the flower buds and the petals that decorated the branches of the lamp, the base, and the shaft were all hammered from one big lump of gold. There were six branches on the lampstand, three on each side of the shaft. Each of the six branches had on it three things that looked like almond blossoms. These things also had flower buds and flower petals.

Partially literal and partially paraphrased translations:

American English Bible

After that, he made the lampstand of pure gold.

Its stems, branches, basins, knobs, and lilies were all formed on a lathe. It had six branches in a row, three on the right and three on the left.

Each of the oil basins were almond shaped, with a knob and lily on the six branches that were on either side of the one in the center of the lampstand.

Beck's American Translation .

Common English Bible

He also made the lampstand of pure, hammered gold. The lampstand's base, branches, cups, flowers, and petals were all attached to it. It had six branches growing out from its sides, three branches on one side of the lampstand and three branches on the other side of the lampstand. One branch had three cups shaped like almond blossoms, each with a flower and petals, and the next branch also had three cups shaped like almond blossoms, each with a flower and petals. A total of six branches grew out of the lampstand.

New Advent (Knox) Bible

And he made a lamp-stand of pure beaten gold, with branches coming out from its stem, all with their cups and bosses and fleurs-de-lis. Six branches stood about the stem, three on either side; and on each branch there were three cups shaped like almond-flowers, then a boss, then a fleur-de-lis, balanced by three cups and a boss and a fleur-de-lis on the opposite branch; such was the fashion of all the six branches that came out of the stem.

Translation for Translators

He made the lampstand from pure gold. Its base and its shaft were hammered from one large lump of gold. The branches of the lampstand, the cups for holding the oil, the flower buds and the petals that decorated the branches of the lamp, the base, and the shaft were all hammered from one big lump of gold. There were six branches on the lampstand, three on each side of the shaft. Each of the branches had on it three gold decorations that looked like almond blossoms. These decorations also had flower buds and flower petals.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Then he made the lampstand out of pure hammered gold, all of one piece: its base and shaft, its cups, and its buds and petals. Six branches extended from the sides, three on one side and three on the other. There were three cups shaped like almond blossoms on the first branch, each with buds and petals, three on the next branch, and the same for all six branches that extended from the lampstand.

Christian Standard Bible

Making the Lampstand

Then he made the lampstand out of pure hammered gold. He made it all of one piece: its base and shaft, its ornamental cups, and its buds and petals. Six branches extended from its sides, three branches of the lampstand from one side and three branches of the lampstand from the other side. There were three cups shaped like almond blossoms, each with a bud and petals, on one branch, and three cups shaped like almond blossoms, each with a bud and petals, on the next branch. It was this way for the six branches that extended from the lampstand.

Ferrari-Fenton Bible

He also made the lamp of turned work, of pure gold; its shank, upright stalk, its branches, its cups, and blossoms were made of it. And there were six branches going from the sides;—three branches from one side, and three branches from the other side. There were three almond cones and flowers upon one branch, a cup and a blossom;—and three almond cones and flowers on an alternate branch, a cup and a blossom; thus six branches rose up for the lamps.

International Standard V
Lexham English Bible

And he made the lampstand of pure gold; he made the lampstand of hammered work—its base and its branch, its cups, its buds, and its blossoms were all part of it. [Literally “from it”] And six branches *were* going out from its sides, three branches of the lampstand from its one side and three branches of the lampstand from its second side. Three almond-flower cups *were* on the one branch *with* a bud and a blossom, and three almond-flower cups *were* on the one branch *with* a bud and a blossom—likewise for the six branches going out from the lampstand.

Unfolding Bible Literal Text

He made the lampstand of pure hammered gold. He made the lampstand with its base and shaft. Its cups, its leafy bases, and its flowers were all made of one piece with it. Six branches extended out from its sides—three branches extended from one side, and three branches of the lampstand extended from the other side. The first branch had three cups made like almond blossoms, with a leafy base and a flower, and three cups made like almond blossoms in the other branch, with a leafy base and a flower. It was the same for all six branches extending out from the lampstand.

Urim-Thummim Version

He made the lamp stand of pure gold, of hammered work he fashioned the lamp stand, its shaft, branch, bowls, bulbs, and its flowers, were made of the same, and 6 branches going out from the sides of it, 3 branches of the lamp stand went out from one side, and 3 branches of the lamp from the other side. Three bowls made after the fashion of almonds for one branch, a bulb and a flower, and 3 bowls fashioned like almonds in another branch, a bulb and a flower, so for the 6 branches coming out of the lamp stand.

Wikipedia Bible Project

And he made the lamp (menorah) pure gold. He made the lamp beaten metal, its arc and its stem--- its cups, its knobs, and its flowers are one with it. And six branches leave its sides, three menorah branches on the one side, and three menorah branches on the other side. Three almond-blossom shaped cups on one branch, a knob and a flower, and three almond-blossom shaped cups on the other branch, a knob and a flower, thus for the six branches that leave the menorah.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And he made the lamp pure gold; he made the lamp a beaten work; its shaft, and its branch, its cups, its wreathed crowns, and its flowers, were from the same; And six branches going out of its sides; three branches of the lamp out of its one side, and three branches of the lamp out of its second side;

Three cups made like almonds in one branch, a wreathed crown, and a flower; and three cups made like almonds in another branch, a wreathed crown, and a flower; so it was throughout the six branches going out of the lamp.

New American Bible (2011)

The Menorah.

° The menorah was made of pure beaten gold—its shaft and branches—with its cups and knobs and petals springing directly from it. Six branches extended from its sides, three branches on one side and three on the other. On one branch there were three cups, shaped like almond blossoms, each with its knob and petals; on the opposite branch there were three cups, shaped like almond blossoms, each with its knob and petals; and so for the six branches that extended from the menorah. c. [37:17–24] Ex 25:31–39.

New Catholic Bible

The Golden Lampstand. He made a lampstand out of pure gold. It was a hammered work. Its base and its shaft and its bowls and knobs and flowers were all one piece. Six of the branches of the lampstand came out of its sides: three from one side of the lampstand and three from the other side of the lampstand. There were three cups shaped like almond blossoms, with bud and flower, on one branch. And there were three cups shaped like almond blossoms, with bud and flower, on the next branch. Thus, there were six branches that rose out of the lampstand.

New Jerusalem Bible

He also made the lamp-stand of pure gold, making the lamp-stand, base and stem, of beaten gold, its cups, calyxes and bud being of a piece with it. Six branches sprang from its sides: three of the lamp-stand's branches from one side, three of the lamp-stand's branches from the other. The first branch carried three cups shaped like almond blossoms, each with its calyx and bud; the second branch, too, carried three cups shaped like almond blossoms, each with its calyx and bud, and similarly all six branches springing from the lamp-stand.

Revised English Bible–1989

He made the lampstand of pure gold. The lampstand, stem and branches, was of beaten work, its cups, both calyxes and petals, being of one piece with it. There were six branches springing from the sides of the lampstand, three branches from one side and three branches from the other. There were three cups shaped like almond blossoms with calyx and petals on the first branch, three cups shaped like almond blossoms with calyx and petals on the next branch, and similarly for all six branches springing from the lampstand.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(RY: iii, LY: vi) He made the *menorah* of pure gold. He made it of hammered work; its base, shaft, cups, rings of outer leaves and flowers were a single unit. There were six branches extending from its sides, three branches of the menorah on one side of it and three on the other. On one branch were three cups shaped like almond blossoms, a ring of outer leaves and petals; likewise on the opposite branch three cups shaped like almond blossoms, a ring of outer leaves and petals; and similarly for all six branches extending from the *menorah*.

exeGesés companion Bible

CONSTRUCTION OF THE MENORAH

And he works the menorah of pure gold:
 he works the menorah of spinnings;
 its flank and its stem,
 its bowls, its finials and its blossoms of the same:
 and six stems going from the sides;
 three stems of the menorah from the one side;
 and three stems of the menorah from the second side:
 three bowls - almond shaped in one stem,
 a finial and a blossom;
 and three bowls - almond shaped in one stem,
 a finial and a blossom:
 so throughout the six stems going from the menorah.
 [140. Making the Lamp]

Kaplan Translation

He made the menorah out of pure gold, hammering the menorah along with its base, stem, and decorative cups, spheres and flowers, out of a single piece of metal.

Six branches extended from the menorah's sides, three on one and three on the other. There were three embossed cups, a sphere, and a flower on each branch. This was true of all six branches extending from the menorah.

Tree of Life Version

Then he made the menorah of pure gold, of hammered work, even its base, its stem, its cups, its bulbs and its flowers, were one piece with it. There were six branches going out of the sides, three branches out of one side, and three branches out of the other. Three cups made like almond blossoms were in one branch, a bulb within a flower, and three cups made like almond blossoms in the next branch, another bulb within a flower. It was just so for the six branches going out of the menorah.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND HE MADE THE LAMPSTAND WHICH GIVES LIGHT, OF GOLD;
THE STEM SOLID, AND THE BRANCHES FROM BOTH ITS SIDES;
AND BLOSSOMS PROCEEDING FROM ITS BRANCHES, THREE ON THIS SIDE,
AND THREE ON THE OTHER, MADE EQUAL TO EACH OTHER.

Awful Scroll Bible

He was to make the lampstand of pure gold, a beaten work, even was he to make the lampstand, its sides, branches, cups, knobs, and blossoms. Six branches are to come out of its sides, with three branches of the lampstand on one side, and three branches of the lampstand on the other side. Three cups being shaped as almond blossoms on one branch, and a knob and blossom, and three cups being shaped as almond blossoms on the other branch, and a knob and blossom, even are to be the six branches to come out of the lampstand.

Concordant Literal Version

Then he made the lampstand of pure gold; of a stiff shell he made the lampstand, its stem and its tube; its cones, its spheres and its buds were of one piece with it. And six tubes came forth from its sides, three tubes of the lampstand from one of its sides and three tubes of the lampstand from its second side.

Three almond shaped cones were on the one tube, a sphere and a bud, and three almond shaped cones on the other tube, a sphere and a bud: thus for the six tubes coming forth from the lampstand.

Orthodox Jewish Bible

And he made the Menorah of zahav tahor; of hammered-out work made he the Menorah; its base and its shaft, and its cups, its knobs, its flowers, were of the same;

And six branches going out of the sides thereof; three branches of the Menorah out of the one side thereof, and three branches of the Menorah out of the other side thereof;

Shloshah cups made like almonds in one branch, a knob and a flower; and three cups made like almonds in another branch, a knob and a flower; so throughout the six branches going out of the Menorah.

Rotherham's *Emphasized B.*

And he made the lampstand of pure gold,—<of beaten work> made he the lampstand—||its base and its shafts, its cups, its apples and its blossoms|| were [of the same]; with ||six branches|| coming out of its sides,—||three branches of the lampstand|| out of its one' side, and ||three branches of the lampstand|| out of its other' side: ||three cups like almond-flowers|| in the one' branch—apple and blossom, and ||three cups like almond-flowers|| in the next' branch, apple and blossom,—||so|| for the six branches, coming out of the lampstand;...

Expanded/Embellished Bibles:

The Amplified Bible

Then he made the lampstand (menorah) of pure gold. He made the lampstand of hammered work, its base and its [center] shaft; its cups, its calyxes [The leaf-like outer part of the flower.], and its flowers were *all of one piece* with it. There were six branches coming out of the sides of the lampstand, three branches from one side of *the center shaft* and three branches from the other side of it; three cups shaped like almond *blossoms*, a calyx and a flower in one branch, and three cups shaped like almond *blossoms*, a calyx and a flower in the opposite branch—so for the six branches coming out of *the center shaft* of the lampstand.

The Expanded Bible

The Lampstand

Then he made the lampstand [¹Menorah] of pure gold, hammering out its base and stand [shaft]. Its flower-like cups, buds, and petals were joined together in one piece with the base and stand [shaft; 25:31]. Six branches went out from the sides of the lampstand—three on one side and three on the other. Each branch had three cups shaped like almond flowers, and each cup had a bud and a petal. Each of the six branches going out from the lampstand was the same.

Kretzmann's Commentary

Verses 17-24**The Candlestick**

And he made the candlestick of pure gold; of beaten work made he the candlestick, of chased workmanship; his shaft, the base, and his branch, the heavy upright holder, his bowls, his knops, and his flowers, were of the same; and six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof and three branches of the candlestick out of the other side thereof;

three bowls made after the fashion of almonds, shaped like the blossoms of the almond-tree, in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so throughout the six branches going out of the candlestick.

The Voice

Then Bezalel fashioned a lampstand out of pure, hammered gold. He made its base, trunk, *branches*, decorative buds and blossoms, and lamp cups out of one solid piece. Six branches extended from the trunk's sides—three on one side and three on the other. Each of the six branches had three *decorative* cups shaped like almond blossoms whose buds have just flowered.

Bible Translations with Many Footnotes:

The Complete Tanach

And he made the menorah of pure gold; of hammered work he made the menorah, its base and its stem, its goblets, its knobs, and its flowers were [all one piece] with it. And six branches coming out of its sides: three menorah branches from its one side and three menorah branches from its second side. Three decorated goblets on one branch, a knob and a flower, and three decorated goblets on one branch, a knob and a flower; so for the six branches that come out of the menorah.

NET Bible®

The Making of the Lampstand

He made the lampstand of pure gold. He made the lampstand of hammered metal; its base and its shaft, its cups, its buds, and its blossoms were from the same piece.¹² Six branches were extending from its sides, three branches of the lampstand from one side of it, and three branches of the lampstand from the other side of it. Three cups shaped like almond flowers with buds and blossoms were on the first branch, and three cups shaped like almond flowers with buds and blossoms were on the next¹³ branch, and the same¹⁴ for the six branches that were extending from the lampstand.

¹²tn Heb “from it”; the referent (“the same piece” of wrought metal) has been specified in the translation for clarity.

¹³tn Heb “the one branch.” But the repetition of “one...one” means here one after another, or the “first” and then the “next.”

¹⁴th Heb “thus for six branches....”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and he (made) the lampstand with pure gold, a beaten work, and he (made) the lampstand, her midsection, and her stalk, her bowls, her knobs and her buds existed (out of) her , and six stalks are going out from her sides, three stalks of the lampstand (out of) her (one) side, and three stalks of the lampstand (out of) her second side, three bowls, being almond shaped in the stalk of the (one) with a knob and a bud, and three bowls, being almond shaped in the stalk of the (other) with a knob and a bud, so it is (for) the six stalks going out from the lampstand,...

Charles Thomson OT And he made the candlestick to give light also of gold, the shaft solid, and the six branches on both its sides. Out of its branches were knobs, three on one side and three on the other answering each other;...

Legacy Standard Bible **Making the Lampstand**
Then he made the lampstand of pure gold. He made the lampstand of hammered work, its base and its shaft; its cups, its bulbs [Or *calyxes*], and its flowers were [r]of *the same piece* [Lit *of itself*]. There were six branches going out of its sides; three branches of the lampstand from the one side of it and three branches of the lampstand from the other [Lit *second*] side of it; three cups shaped like almond blossoms, a bulb [Or *calyx*] and a flower in one branch, and three cups shaped like almond blossoms, a bulb [Or *calyx*] and a flower in the other branch—so for the six branches coming out of the lampstand.

New King James Version **Making the Gold Lampstand**
He also made the lampstand of pure gold; of hammered work he made the lampstand. Its shaft, its branches, its bowls, its *ornamental* knobs, and its flowers were of the same piece. And six branches came out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side. There were three bowls made like almond *blossoms* on one branch, with an *ornamental* knob and a flower, and three bowls made like almond *blossoms* on the other branch, with an ornamental knob and a flower—and so for the six branches coming out of the lampstand.

Webster’s Bible Translation And he made the candlestick of pure gold; of beaten work he made the candlestick; its shaft, and its branch, its bowls, its knobs, and its flowers were of the same: And six branches proceeding from its sides; three branches of the candlestick from the one side of it, and three branches of the candlestick from the other side of it. Three bowls made after the fashion of almonds in one branch, a knob and a flower; and three bowls made like almonds in another branch, a knob and a flower: so throughout the six branches proceeding from the candlestick.

Young’s Updated LT And he makes the candlestick of pure gold; of beaten work he has made the candlestick, its base, and its branch, its calyxes, its knops, and its flowers, have been of the same; and six branches are coming out of its sides, three branches of the candlestick out of its one side, and three branches of the candlestick out of its second side; three calyxes, made like almonds, in the one branch, a knop and a flower; and three calyxes, made like almonds, in another branch, a knop and a flower; so to the six branches which are coming out of the candlestick.

The gist of this passage: The golden lampstand is made.

Exodus 37:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
m ^e nôwrâh/m ^e nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced <i>m^e-noh-RAW</i>]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun with the definite article	Strong's #4501 BDB #633
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{AV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhôwr (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
miq ^e shâh (מִשְׁקָה) [pronounced <i>mihk-SHAW</i>]	<i>hammered work, shaped [molded] by hammering; possibly made from one piece</i>	feminine singular noun	Strong's #4749 BDB #904

Translation: He made the lampstand [from] pure gold of hammered work.

Bezalel makes the lampstand from pure gold, apparently fashioning it into a lampstand.

Exodus 37:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
m ^e nôwrâh/m ^e nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced <i>m^e-noh-RAW</i>]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun with the definite article	Strong's #4501 BDB #633

Exodus 37:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yârek ^e (יָרֵק) [pronounced yaw-REK ^e]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #3409 BDB #437
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâneh (קָנֵה) [pronounced kaw-NEH]	<i>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</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7070 BDB #889
g ^e bîya ^c (עִיבָּיָ) [pronounced ghehb-EE-ğah]	<i>cup, bowl, chalice</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #1375 BDB #149
kaph ^e tôwr/kaph ^e tôr (קַפְתֹּר/קַפְתֹּר) [pronounced kaf-TORE]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #3730 BDB #499
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
perach (פְּרָח) [pronounced PEH-rahkh]	<i>bloom, blossom, bud, flower; sprout</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #6525 BDB #827

Translation: He made the lampstand—its base and its shaft, its cups, its capitals and its flowers...

Bezalel makes the lampstand and all that pertains to it from that same gold.

Exodus 37:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224

Translation: ...—from [this same gold] they were [all made].

Most interpret this to mean that all of these things are made from the same gold.

No one in this group was carrying around a massive piece of gold this size. So, if it would be pounded and shaped from the same piece of gold, then many gold coins and pieces of jewelry were melted down and combined together. Perhaps it was all poured into a mold and further shaped from that.

Exodus 37:17 He made the lampstand [from] pure gold of hammered work. He made the lampstand—its base and its shaft, its cups, its capitals and its flowers—from [this same gold] they were [all made]. (Kukis mostly literal translation)

The lampstand is Jesus Christ as the light of the world. Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me will not walk in the darkness but will have the light of life." (John 8:12). He is surrounded by men (six is the number of man; Rev. 13:18) who also act as the light of the world. [And Jesus said], "You are the light of the world. A city set on a hill cannot be hidden." (Matt. 5:14). In Him was life; and the life was the light of men. And the light shines in the darkness; and the darkness did not comprehend it...There was the true light, coming into the world, enlightens every man (John 1:4–5, 9).



Exodus 37:17 (with a graphic); from [A Little Perspective](#); accessed January 19, 2020.

A lamp comes out from each branch and from the center stalk. All of these graphics are the work of artists who, ideally based upon the Scriptures, give us a reasonably accurate visual of what God wanted made.

Exodus 37:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i>]	six	feminine form of numeral	Strong's #8337 BDB #995
qâneh (קָנֶה) [pronounced <i>kaw-NEH</i>]	<i>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</i>	masculine plural noun	Strong's #7070 BDB #889

Exodus 37:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (יָצְאוּ) [pronounced yaw-TZAWH]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsadîym (צַדִּיִּם) [pronounced tzahd-EEM]	<i>sides; adversaries</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #6654 BDB #841

Translation: [There were] six branches [altogether] going out from [both] sides:...

Here, the lampstand is described. Altogether, there are six branches extending out from the shaft of the lampstand.

The next phrase tells us that this would be three branches coming out of each side.

Exodus 37:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^o lôwshâh/sh ^o lôshâh (שְׁלוֹשָׁה) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
qâneh (קָנֵה) [pronounced kaw-NEH]	<i>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</i>	masculine plural construct	Strong's #7070 BDB #889
m ^o nôwrâh/m ^o nôrâh (מְנוֹרָה) [pronounced m ^o -noh-RAW]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun	Strong's #4501 BDB #633
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of, from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
tsad (צַד) [pronounced tzahd]	<i>side</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6654 BDB #841

The phrase *from a side* means *at the side of, to the side of, on the side of, beside*.

Exodus 37:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
wê (or vê) (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
shêlôwshâh/shêlôshâh (שלושה) (שלושה) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
qâneh (קנה) [pronounced kaw-NEH]	<i>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</i>	masculine plural construct	Strong's #7070 BDB #889
mênowrâh/mênôrâh (מנורה) (מנורה) [pronounced m ^e -noh-RAW]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun	Strong's #4501 BDB #633
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
tsad (צד) [pronounced tzahd]	<i>side</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6654 BDB #841
shênîyth (שני) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: ...three branches of the lampstand from the one side and three branches of the lampstand from the other side.

Three branches emerged from one side of the stalk; and three branches emerged from the other side.

Exodus 37:18 [There were] six branches [altogether] going out from [both] sides: three branches of the lampstand from the one side and three branches of the lampstand from the other side. (Kukis mostly literal translation)

The lampstand is one pole going straight up on one both sides of this are three branches on each side.

Exodus 37:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^o lôwshâh/sh ^o lôshâh (שׁוֹלֹשׁ) (שׁלֹשׁ) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
g ^e bîya' (גִּבְיָא) [pronounced ghehb-EE-ghah]	<i>cup, bowl, chalice</i>	masculine plural noun	Strong's #1375 BDB #149
shâqad (שִׁקָּד) [pronounced shaw-KAHD]	<i>to be almond shaped; made/shaped like almonds; cups shaped like almond blossoms</i>	masculine plural, Pual participle	Strong's #8246 BDB #1052
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâneh (קָנֶה) [pronounced kaw-NEH]	<i>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</i>	masculine singular noun with the definite article	Strong's #7070 BDB #889
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
kaph ^e tôwr/kaph ^e tôr (כַּפֹּתָוֶר/כַּפֹּתָר) [pronounced kaf-TORE]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine plural noun	Strong's #3730 BDB #499
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
perach (פְּרָח) [pronounced PEH-rahkh]	<i>bloom, blossom, bud, flower; sprout</i>	masculine plural noun	Strong's #6525 BDB #827

Translation: Three cups were shaped like almonds at the one [set] of branches, [with] a capital and a flower;...

It is unclear to me whether there are three cups in all for one set of branches; or three cups for each branch. There is also a capital and a flower. In the graphics I looked it, it appeared to be one set for each branch.

Exodus 37:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lôwshâh/sh ^e lôshâh (שלוש) (שלושה) [pronounced <i>shel-oh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
g ^e bîya' (גביע) [pronounced <i>ghehb-EE-gh</i>]	<i>cup, bowl, chalice</i>	masculine plural noun	Strong's #1375 BDB #149
shâqad (שקד) [pronounced <i>shaw-KAHD</i>]	<i>to be almond shaped; made/shaped like almonds; cups shaped like almond blossoms</i>	masculine plural, Pual participle	Strong's #8246 BDB #1052
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâneh (קנה) [pronounced <i>kaw-NEH</i>]	<i>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</i>	masculine singular noun	Strong's #7070 BDB #889
'echâd (אחד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
kaph ^e tôwr/kaph ^e tôr (כף/כפות) [pronounced <i>kaf-TORE</i>]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine plural noun	Strong's #3730 BDB #499
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
perach (פרח) [pronounced <i>PEH-rahkh</i>]	<i>bloom, blossom, bud, flower; sprout</i>	masculine plural noun	Strong's #6525 BDB #827

Translation: ...and three cups were shaped like almonds at the other [lit., one] branch, with a capital and a flower.

On the other side, we have the same sort of arrangement.

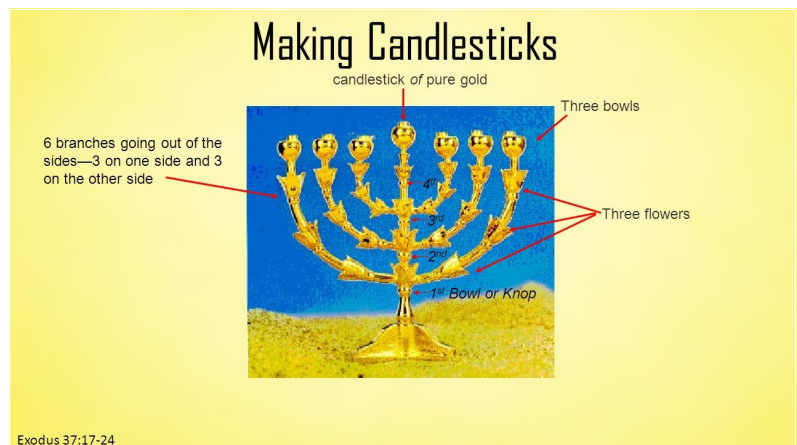
Exodus 37:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shishshâh (שֵׁשׁ) [pronounced shish-SHAW]	six	feminine form of numeral	Strong's #8337 BDB #995
qâneh (קָנֵה) [pronounced kaw-NEH]	<i>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</i>	masculine plural noun	Strong's #7070 BDB #889
yâtsâ' (יָצְאוּ) [pronounced yaw-TZAWH]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
m ^e nôwrâh/m ^e nôrâh (מְנוֹרָה/מִנְרָה) [pronounced m ^e -noh-RAW]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun with the definite article	Strong's #4501 BDB #633

Translation: Thus, [there were] six branches [in all] going out from the lampstand.

All total, there are six branches which extend out from the stalk.

Exodus 37:19 Three cups were shaped like almonds at the one [set] of branches, [with] a capital and a flower; and three cups were shaped like almonds at the other [lit., one] branch, with a capital and a flower. Thus there were six branches [in all] going out from the lampstand. (Kukis mostly literal translation)

My guess is that the almonds blossoms represent spring, a new beginning, a new birth; spiritually a new birth. The flower is the production of the **spiritual life**.



New European Version Commentary: *Israel was one nation under God; they were represented by one seven-branched candlestick. But in the New Testament vision of Rev. 1:20, each church is represented by an individual candlestick, and the body of Christ as a whole is represented by seven candlesticks, seven being the number of completion. This suggests that each local congregation is seen as autonomous by Christ; no other candlestick can dictate to another what they should do. If they fail to give light as they should, then this is dealt with by Christ Himself, the One who walks amongst the seven candlesticks and is in their midst (Revelation 1:13); He alone can remove a candlestick (Revelation 2:5).*¹²

Making Candlesticks (a graphic); from [Slide Player](#); accessed January 19, 2020.

Bear in mind that, when I find and choose a graphic, they are giving their very best guess as to exactly what the original Menorah (Lampstand, Candlestick) looked like. However, the visual helps us to understand what the words mean, and how the finished product probably looked.

Exodus 37:17–19 He made the lampstand [from] pure gold of hammered work. He made the lampstand—its base and its shaft, its cups, its capitals and its flowers—from [this same gold] they were [all made]. [There were] six branches [altogether] going out from [both] sides: three branches of the lampstand from the one side and three branches of the lampstand from the other side. Three cups were shaped like almonds at the one [set] of branches, [with] a capital and a flower; and three cups were shaped like almonds at the other [lit., one] branch, with a capital and a flower. Thus, [there were] six branches [in all] going out from the lampstand. (Kukis mostly literal translation)

The shaft would be the Lord; from one side would be the Jewish branches and the other side would be the gentile branches.

Exodus 37:17–19 He made the lampstand from pure gold, hammering it into shape. He made the lampstand, along with its base, shaft, cups, capitals and flowers, from the same gold. There were six branches in all, three coming out of one side and three coming out of the other side. For each branch, there were three cups shaped like almonds, along with a capital and a flower. (Kukis paraphrase)

I struggled with the translations below and checked other translators for some of my translation.

And in the lampstand four cups shaped like almonds, her capitals and her flowers. And a capital [is] under pair of the branches from her and a capital [is] under a pair of branches from her and a capital [is] under a pair of branches from her, to six of the branches, the ones going out from her. Their capitals and their branches from her were all of her hammered work one gold pure.

Exodus
37:20–22

On the lampstand [were] four cups shaped like almonds [along with] its capitals and its flowers. [There was] a capital under each pair of branches [coming out] from it; [another] capital under [another] pair of branches [coming out] from it; [and another] capital under [the final] pair of branches [coming out] from it, for the six branches coming out from it. The capitals and branches [lit., *their capitals and their branches*] [coming out] from it were hammered work [made from] pure gold.

There were four cups shaped like almonds on the lampstand along with its capitals and flowers. For each pair of branches coming out from the lampstand, there was placed a capital under that pair of branches. All of this was hammered work, made from pure gold.

Here is how others have translated this verse:

¹² From <https://www.n-e-v.info/ot/ex37.html> accessed February 3, 2024.

Ancient texts:

Masoretic Text (Hebrew)	And in the lampstand four cups shaped like almonds, her capitals and her flowers. And a capital [is] under pair of the branches from her and a capital [is] under a pair of branches from her and a capital [is] under a pair of branches from her, to six of the branches, the ones going out from her. Their capitals and their branches from her were all of her hammered work one gold pure.
Douay-Rheims 1899 (Amer.)	And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one, and lilies: And bowls under two branches in three places, which together made six branches going out from one shaft. So both the bowls, and the branches were of the same, all beaten work of the purest gold.
Aramaic ESV of Peshitta	In the menorah were four cups made like almond blossoms, its buds and its flowers; and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, for the six branches going out of it. Their buds and their branches were of one piece with it. The whole thing was one beaten work of pure gold.
Samaritan Pentateuch	And in the candlestick were four bowls made like almonds, his knops, and his flowers: And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it was one beaten work of pure gold.
Lamsa's Peshitta (Syriac)	And on the lamp stand, four bowls joined and the fruits: And the lilies, the fruit under two branches of it, and the fruit under two branches of it, and the fruit under two branches of it; in this way for the six branches that come out from the lamp stand. And its fruits and the branches of it were all one molten work of pure gold.
Updated Brenton (Greek)	And as to their lamps, which are on the ends, knobs <i>proceeded</i> from them; and sockets proceeding from them, that the lamps might be upon them; and the seventh socket, on the top of the lampstand, on the summit above, entirely of solid gold. (Exodus 38:16)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And on its pillar, four cups like almond flowers, every one with its bud and its flower; And under every two branches a bud, made with the branch, for all six branches of it. The buds and the branches were made of the same metal, all together one complete work of the best hammered gold.
Easy English	On the lampstand itself there were four cups in the shape of almond flowers and their leaves. There was one closed flower under the first pair of branches. There was a second closed flower under the second pair of branches. There was a third closed flower under the third pair of branches. So there were three closed flowers for the six branches. He made the flowers and the branches from the same piece of pure gold as the lampstand. He used a hammer to make the gold into the right shape.
Easy-to-Read Version–2008	The shaft of the lampstand had four more flowers. They were also made like almond flowers with buds and petals. There were six branches--three branches coming out from each side of the shaft. And there was a flower with buds and petals below each of the three places where the branches joined the shaft. The whole lampstand, with the flowers and branches, was made from pure gold. All this gold was hammered and joined together into one piece.
God's Word™	The lamp stand itself had four flower cups shaped like almond blossoms, each with a bud and petals. There was a bud under each of the three pairs of branches

	coming out of the lamp stand. The buds and branches were hammered out of the same piece of pure gold as the lamp stand.
Good News Bible (TEV)	The shaft of the lampstand had four decorative flowers shaped like almond blossoms with buds and petals. There was one bud below each of the three pairs of branches. The buds, the branches, and the lampstand were a single piece of pure hammered gold.
<i>The Message</i>	On the main stem of the Lampstand, there were four cups shaped like almonds, with calyxes and petals, a calyx extending from under each pair of the six branches. The entire Lampstand with its calyxes and stems was fashioned from one piece of hammered pure gold.
NIRV	On the lampstand there were four cups shaped like almond flowers with buds and blossoms. One bud was under the first pair of branches that came out from the lampstand. A second bud was under the second pair. And a third bud was under the third pair. There was a total of six branches. The buds and branches came out from the lampstand. The whole lampstand was one piece hammered out of pure gold. was placed

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

Casual English Bible	He put four lamp cups on the center stem of the lamp. He made them look like almond blossoms, too, with buds and petals. He put an almond blossom under each pair of the six branches coming out of the stem. And he made the buds and branches from one piece of hammered gold.
Contemporary English V.	There were three decorative almond blossoms on each branch and four on the stem. There was also a blossom where each pair of branches came out from the stem. The lampstand, including its branches and decorative flowers, was made from a single piece of hammered pure gold. V. 19 is included for context.
The Living Bible	The main stem of the lampstand was similarly decorated with almond blossoms, a flower on the stem beneath each pair of branches; also a flower below the bottom pair and above the top pair, four in all. The decorations and branches were all one piece of pure, beaten gold.
New Berkeley Version New Living Translation	. The center stem of the lampstand was crafted with four lamp cups shaped like almond blossoms, complete with buds and petals. There was an almond bud beneath each pair of branches where the six branches extended from the center stem, all made of one piece. The almond buds and branches were all of one piece with the center stem, and they were hammered from pure gold.
Unfolding Bible Simplified	On the shaft of the lampstand there were four gold cups that also looked like almond blossoms, each one with flower buds and flower petals. On each side, beneath and extending from each branch, there was one flower bud. All these flower buds and branches, along with the shaft, were hammered from one large lump of pure gold.

Partially literal and partially paraphrased translations:

American English Bible	[This center] part had four almond-shaped basins on its single branch, along with knobs and lilies. There was a knob under each pair of [the lamp's] six branches that extended outward from the lampstand. These branches and their knobs were all turned from single pieces of pure gold.
Beck's American Translation	.
Common English Bible	In addition, on the lampstand itself there were four cups shaped like almond blossoms, each with its flower and petals. There was a flower attached under the first pair of branches, a flower attached under the next pair of branches, and a

New Advent (Knox) Bible	flower attached under the last pair of branches. Their flowers and their branches were attached to it. The whole lampstand was one piece of pure hammered gold. But the stem itself had four cups, shaped like almond-flowers, each with its boss and its fleur-de-lis; there were six branches altogether coming out of a single stem, and under each pair of them there was an additional boss. The bosses and the branches were all of a piece with the main stem, and all alike were of pure beaten gold.
Translation for Translators	On the <i>shaft of the</i> lampstand there were four <i>gold decorations that also looked like</i> almond blossoms, each one with flower buds and <i>flower</i> petals. On each side, beneath and extending from each of the branches, there was one <i>flower</i> bud. All these <i>flower</i> buds and branches, along with the shaft, were hammered from one large lump of pure gold.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	And upon the lamp four cones like almonds, a cup, and a blossom. But there was a ball between two of the branches mutually; and a ball between two of the branches mutually; and a ball between two of the branches mutually; for the six branches that rose up from them. There were balls and branches for them mutually; all the appliances were of pure gold.
International Standard V	On the lamp stand itself there were four cups shaped like almond blossoms each with their calyxes and flowers. A calyx was under the two branches that extended out of the stem; [Lit. out of it] a calyx was under the next pair of [Lit. under two] branches that extended out of the stem; [Lit. out of it] and a calyx was under the last pair of [Lit. under two] branches that extended out of the stem, [Lit. out of it] and so on for the six branches extending from the lamp stand. Their calyxes and their branches were of one piece with it, all of it was of one piece of hammered work of pure gold.
Lexham English Bible	And on the lampstand were four almond-flower cups, with its [Refers to the lampstand] buds and its blossoms. And a bud was under the two branches that came from it, and a bud under the two branches from it, and a bud under the two branches from it, likewise for the six branches coming out from the lampstand. Their buds and their branches were from it, all of it one piece of pure gold, hammered work.
Unfolding Bible Literal Text	On the lampstand itself, the central shaft, there were four cups made like almond blossoms, with their leafy bases and the flowers. There was a leafy base under the first pair of branches—made as one piece with it, and a leafy base under the second pair of branches—also made as one piece with it. In the same way there was a leafy base under the third pair of branches, made as one piece with it. It was the same for all six branches extending out from the lampstand. Their leafy bases and branches were all one piece with it, one beaten piece of work of pure gold.
Urim-Thummim Version	And in the lamp stand were 4 bowls fashioned like almonds, its bulbs, and its flowers, and a bulb under two branches of the same, and a bulb under two branches of the same, and a bulb under two branches of the same, according to the 6 branches going out of it. Their bulbs and their branches were made of the same material, all of it was one hammered work of pure gold.
Wikipedia Bible Project	And in the menorah itself four cups, almond-blossom shaped its knobs and its flowers. And a knob under two branches from it, and a knob under another two branches from it, and a knob under the other two branches from it--- for the six branches that leave it. Their knobs and their branches were one with it, all of it one beaten work of pure gold.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The lampstand itself carried four decorative flowers shaped like almond blossoms, each with its bud and petals: one bud under the first two branches extending from
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the lampstand, one under the next pair, one under the last pair: for there were six branches extending from the lampstand. The buds and the branches were of one piece with the lamp stand, and the whole was made from a single piece of pure hammered gold.

The Heritage Bible

And four cups made like almonds were in the lamp, its wreathed crowns and its flowers;

And a wreathed crown under two branches of the same, and a wreathed crown under two branches of the same, and a wreathed crown under two branches of the same, according to its six branches going out of it.

Their wreathed crowns, and their branches were from the same; everyone of them was a beaten work of pure gold.

New Jerusalem Bible

The lamp-stand itself carried four cups shaped like almond blossoms, each with its calyx and bud: one calyx under the first two branches springing from the lamp-stand, one calyx under the next pair of branches and one calyx under the last pair of branches -- thus for all six branches springing from the lamp-stand. The calyxes and the branches were of a piece with the lamp-stand, and the whole was made from a single piece of pure gold, beaten out.

Revised English Bible—1989

On the main stem of the lampstand there were four cups shaped like almond blossoms with calyx and petals, and there were calyxes of one piece with it under the six branches which sprang from the lampstand, a single calyx under each pair of branches. The calyxes and the branches were of one piece with it, all a single piece of beaten work of pure gold.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

On the central shaft of the *menorah* were four cups shaped like almond blossoms, each with its ring of outer leaves and petals. Where each pair of branches joined the central shaft was a ring of outer leaves of one piece with the pair of branches — thus for all six branches. Their rings of outer leaves and their branches were of one piece with the shaft. Thus the whole menorah was one piece of hammered work made of pure gold.

exeGesés companion Bible

And in the menorah,
four bowls - almond shaped,
its finials and its blossoms:
and a finial under two stems of the same
and a finial under two stems of the same
and a finial under two stems of the same
according to the six stems going therefrom.
Their finials and their stems are of the same:
all thereof is one spinning of pure gold.

Hebraic Roots Bible

And on the lampstand were four almond-like bowls, its knobs and its blossoms. And a knob was under two branches of it, to the six branches, those going out from it. The knobs and the branches of it were one beaten work of pure gold.

The Scriptures 2009

And on the lampstand were four cups like almond flowers, its knobs and blossoms, and a knob under the first two branches of the same, and a knob under the second two branches of the same, and a knob under the third two branches of the same, for the six branches coming out of it. Their knobs and their branches were of it, all of it was one beaten work of clean gold.

Tree of Life Version

Also within the menorah were four cups made like almond blossoms, bulbs and flowers, with a bulb under two branches of one piece, a second bulb under two branches of another piece, and a bulb under two branches of a third piece, for six branches extending out of it. Their bulbs and their branches were one piece with it, an entire hammered work of pure gold.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	On the lampstand are to be four cups, that are being shaped as almond blossoms, its knobs and blossoms, even a knob under two branches, a knob under two branches, a knob under two branches, of the six branches that are to come out from it. The knobs and the branches are one, a beaten work of pure gold.
Concordant Literal Version	On the lampstand were four almond shaped cones, its spheres and its buds, and a sphere under two of the tubes from it, and a sphere under two of the tubes from it, and a sphere under two of the tubes from it, for the six tubes coming forth from the lampstand. Their spheres and their tubes were of one piece with it, all of it of one stiff shell of pure gold.
Orthodox Jewish Bible	And in the Menorah were four cups made like almonds, its knobs, and its flowers; And a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches going out of it. Their knobs and their branches were of the same: all of it was one hammered-out work of zahav tahor.
Rotherham's <i>Emphasized B.</i>	...and <in the lampstand itself> four cups,—like almond-flowers, its apples and its blossoms; with an apple under the two branches of the same, and an apple under the next two branches of the same, and an apple under the next two branches of the same,—for the six branches coming out of the same: their apples and their branches were of the same ,— all of it one beaten work of pure gold.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	And in the candlestick, in the shaft itself, were four bowls made like almonds, his knobs, and his flowers; and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it, the knobs thus serving as ornaments at the branching of the arms. Their knobs and their branches were of the same; all of it was one beaten work of pure gold.
The Voice	On the <i>trunk of the</i> lampstand, there were four cups, shaped like almond blossoms whose buds have just flowered. A single <i>almond</i> bud sat beneath each pair of six branches extending out from <i>the trunk of</i> the lampstand. All the buds and branches were crafted out of pure, hammered gold of one solid piece.

Bible Translations with Many Footnotes:

The Complete Tanach	And on [the stem of] the menorah [were] four decorated goblets, its knobs and its flowers. And a knob under the two branches from it, and a knob under the two branches from it, and a knob under the two branches from it; [so] for the six branches that come out of it. Their knobs and their branches were [all one piece] with it; all of it [was] one hammered mass of pure gold.
Kaplan Translation	The menorah's [shaft] had four embossed cups, along with its own spheres and flowers. There was a sphere at the base of each of the three pairs of branches extending from [the stem]. This was true of all six of [the menorah's] branches.

NET Bible® The spheres and branches were all made from the same [ingot] as the [menorah itself]. It was all hammered from a single piece of pure gold. On the lampstand there were four cups shaped like almond flowers with buds and blossoms, with a bud under the first two branches from it, and a bud under the next two branches from it, and a bud under the third two branches from it; according to the six branches that extended from it.¹⁵ Their buds and their branches were of one piece;¹⁶ all of it was one hammered piece of pure gold.

¹⁵tn As in Exod 26:35, the translation of “first” and “next” and “third” is interpretive, because the text simply says “under two branches” in each of three places.

¹⁶tn Heb “were from it.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and in the lampstand are four bowls being almond shaped with her knobs and her buds, and a knob under two of the stalks (out of) her, and a knob under two of the stalks (out of) her, and a knob under two of the stalks (out of) her, (for) the six stalks going out from her, their knobs and their stalks (out of) her, all of her will exist as (one) beaten work of pure gold,...

Legacy Standard Bible In the lampstand there were four cups shaped like almond *blossoms*, its bulbs [Or *calyxes*] and its flowers; and a bulb [Or *calyx*] was under the *first* pair of branches *coming* out of it, and a bulb [Or *calyx*] under the *second* pair of branches *coming* out of it, and a bulb [Or *calyx*] under the *third* pair of branches *coming* out of it, for the six branches coming out of the lampstand. Their bulbs [Or *calyxes*] and their branches were of one piece with it; the whole of it was a single hammered work of pure gold.

Webster’s Bible Translation And in the candlestick were four bowls made like almonds, its knobs, and its flowers: And a knob under two branches of the same, and a knob under two branches of the same, according to the six branches proceeding from it. Their knobs and their branches were of the same: all of it was one beaten work of pure gold.

Young’s Updated LT And in the candlestick are four calyxes, made like almonds, its knobs, and its flowers, and a knob under the two branches of the same, and a knob under the two branches of the same, are to the six branches which are coming out of it; their knobs and their branches have been of the same; all of it one beaten work of pure gold.

The gist of this passage: The description of the menorah being made continues.
20-22

Exodus 37:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
m ^e nôwrâh/m ^e nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced <i>m^e-noh-RAW</i>]	<i>lampstand, candlestick; transliterated menorah</i>	feminine singular noun with the definite article	Strong’s #4501 BDB #633

Exodus 37:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾarbaʿ (עֲבָרָא) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral; construct form	Strong's #702 BDB #916
g ^e b ⁱ yaʿ (עֵיבָג) [pronounced <i>ghehb-EE- gah</i>]	<i>cup, bowl, chalice</i>	masculine plural noun	Strong's #1375 BDB #149
shâqad (שִׁדְּקָד) [pronounced <i>shaw- KAHD</i>]	<i>to be almond shaped; made/shaped like almonds; cups shaped like almond blossoms</i>	masculine plural, Pual participle	Strong's #8246 BDB #1052
kaph ^e tôwr/kaph ^e tôr (כַּתְּפֹכֶת/כַּתְּפֹר) [pronounced <i>kaf-TORE</i>]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #3730 BDB #499
w ^e (or v ^e) (וּ, וְ, 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
perach (פְּרָח) [pronounced <i>PEH-rahkh</i>]	<i>bloom, blossom, bud, flower; sprout</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #6525 BDB #827

Translation: On the lampstand [were] four cups shaped like almonds [along with] its capitals and its flowers.

The Various Components of the Lampstand (a graphic); from Bible.org; accessed January 19, 2020.

The shaft is like the main trunk of the Menorah. There were 6 branches which came off the sides of the Menorah.

There were bowls (cups), knobs (knobs, buds, capitals) and flowers (blossoms, buds) used to decorate the Menorah.

This particular graphic puts those things together, describing, I believe, to the artisans, exactly what needed to be manufactured.



Exodus 37:20 On the lampstand [were] four cups shaped like almonds [along with] its capitals and its flowers. (Kukis mostly literal translation)

I personally need a visual aide here; I don't quite follow the *four* thing. I don't know if on the stems, so to speak, of each branch if there are these four cups or what exactly. We do not have any lampstands from the period of time to verify exactly what these looked like; what we have are from several hundred years later (?)¹³.

¹³ NIV, p. 125.

Exodus 37:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph ^e tôwr/kaph ^e tôr (כַּף/כּוֹתֵב) [pronounced <i>kaf-TORE</i>]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine singular noun	Strong's #3730 BDB #499
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
qâneh (קָנֵה) [pronounced <i>kaw-NEH</i>]	<i>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</i>	masculine plural noun with the definite article	Strong's #7070 BDB #889
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph ^e tôwr/kaph ^e tôr (כַּף/כּוֹתֵב) [pronounced <i>kaf-TORE</i>]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine singular noun	Strong's #3730 BDB #499
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
qâneh (קָנֵה) [pronounced <i>kaw-NEH</i>]	<i>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</i>	masculine plural noun with the definite article	Strong's #7070 BDB #889

Exodus 37:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph ^e tôwr/kaph ^e tôr (כַּף־תּוֹר) [pronounced <i>kaf-TORE</i>]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine singular noun	Strong's #3730 BDB #499
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
qâneh (קַנֵּה) [pronounced <i>kaw-NEH</i>]	<i>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</i>	masculine plural noun with the definite article	Strong's #7070 BDB #889
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
lâmed (לֵ) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shishshâh (שֵׁשׁ) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral	Strong's #8337 BDB #995
qâneh (קַנֵּה) [pronounced <i>kaw-NEH</i>]	<i>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</i>	masculine plural noun with the definite article	Strong's #7070 BDB #889
yâtsâ' (יָצְאוּ) [pronounced <i>yaw-TZAWH</i>]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle, with the definite article	Strong's #3318 BDB #422

Exodus 37:21

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

Translation: [There was] a capital under each pair of branches [coming out] from it; [another] capital under [another] pair of branches [coming out] from it; [and another] capital under [the final] pair of branches [coming out] from it, for the six branches coming out from it.

The Golden Menorah and Its Capitals (a graphic); from The War Cry; accessed January 19, 2020.

The believe the capitals are the place where the branches meet on the stalk; which probably gives some extra support to each branch.

Sometimes, it is confusing as to what the text is talking about; so these graphics often help us a great deal when it comes to visualizing what the Bible is talking about.

Exodus 37:21 [There was] a capital under each pair of branches [coming out] from it; [another] capital under [another] pair of branches [coming out] from it; [and another] capital under [the final] pair of branches [coming out] from it, for the six branches coming out from it. (Kukis mostly literal translation)



New European Version Commentary: *The language of buds, flowers and branches invites us to see the candlestick as a tree of life giving light in the darkness of the tabernacle, which had no natural light. The candlestick represents the local church in our times (Rev. 1:20); we as communities of believers are to be as the tree of life, offering eternity to a dark world; hence Prov. 11:30 likens the fruit of the righteous to the tree of life, which results in winning people for eternity.*¹⁴

It is difficult to determine exactly how to translate some of these words. This is an example.

Translating the Word <i>Kaphtor</i>		
<i>The Amplified Bible</i>	knob	This is the word kaph ^e tôwr/kaph ^e tôr (כַּפְתֹּר/כַּפְתֹּר) [pronounced <i>kaf-TORE</i>] and it is found only in Exodus 25 and 37 and in Amos 9:1 and Zeph. 2:14. It apparently became an architectural term, meaning the upper portion of a pillar or column, where it would be a little wider and more ornate. Here it is a bulb or knob or an ornamental portion of the lampstand; it's sort of an ornate, lumpy portion of the lamp.
<i>The Emphasized Bible</i>	apple	
KJV	knop	
NASB	bulb [or, calyx]	
NIV	bud	
NRSV	calyx	
Owen's Translation	capital	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

¹⁴ From <https://www.n-e-v.info/ot/ex37.html> accessed February 3, 2024.

Exodus 37:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph ^e tôwr/kaph ^e tôr (כַּף/כֹּף) [pronounced <i>kaf-TORE</i>]	<i>capital (of a pillar), knob, bulb(as ornament)</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #3730 BDB #499
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâneh (קָנֶה) [pronounced <i>kaw-NEH</i>]	<i>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</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #7070 BDB #889
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>all of her (it), the whole of her (it), every one of her (it), each one of her (it), anyone of her (it), any of her (it)</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #3605 BDB #481
miq ^e shâh (מִשְׁקָה) [pronounced <i>mihk-SHAW</i>]	<i>hammered work, shaped [molded] by hammering; possibly made from one piece</i>	feminine singular noun	Strong's #4749 BDB #904
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (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

Translation: The capitals and branches [lit., their capitals and their branches] [coming out] from it were hammered work [made from] pure gold.

The Lampstand and Its Parts (a graphic); from [Pinterest](#); accessed January 19, 2020.

From this picture, you can see the pair of branches coming out from each capital, which is a part of the stalk.

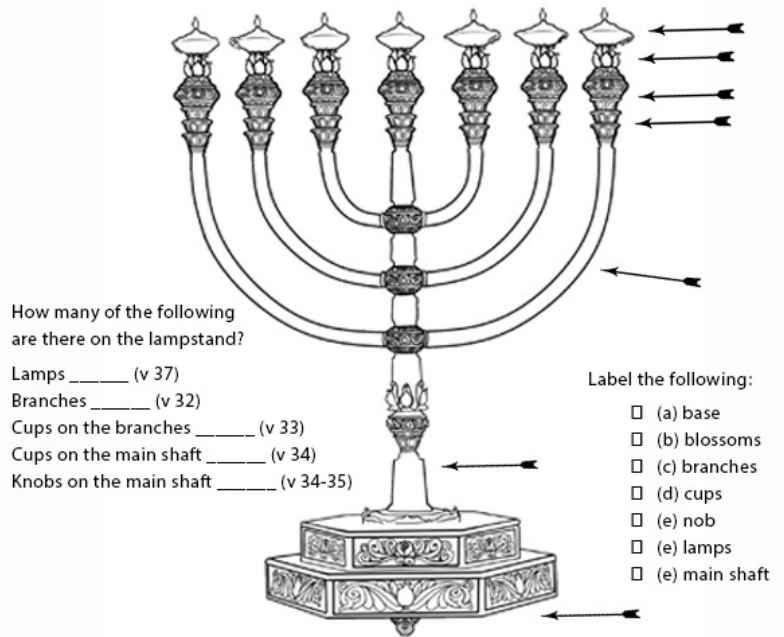
Quite a number of graphics portray every part of this Lampstand (Menorah) as having meaning; which we may examine at the end of this section. I am first attempting to get all of the pieces of the Menorah straight in my own mind.

Earlier, I had made mention of the four cups and what exactly is that. On this particular illustration, these appear to be positioned underneath each capital. In other illustrations (like the [Golden Menorah and Its Capitals](#)), these four cups are positioned individually along each arm. In other illustrations, they are not there at all (see the [Prophecy of the Menorah](#) below).



The Lampstand

Exodus 25 describes the lampstand



Exodus 37:22 The capitals and branches [lit., *their capitals and their branches*] [coming out] from it were hammered work [made from] pure gold. (Kukis mostly literal translation)

The lampstand is pure gold here; there is no acacia wood. The lampstand is there for representative of God or simply of the Deity of Jesus.

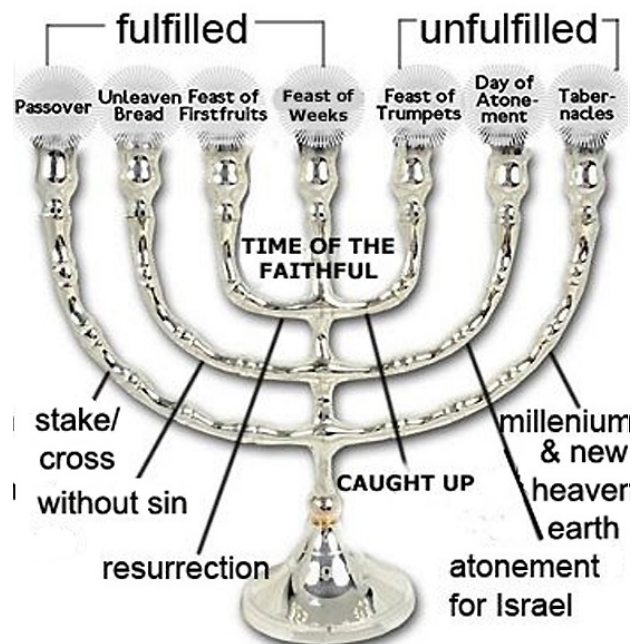
There is an emphasis here upon the candlestick being made of one piece of gold (rather than making up the individual parts and welding them together). The emphasis is upon God being One. God is three in Person but One in essence.

Exodus 37:20–22 On the lampstand [were] four cups shaped like almonds [along with] its capitals and its flowers. [There was] a capital under each pair of branches [coming out] from it; [another] capital under [another] pair of branches [coming out] from it; [and another] capital under [the final] pair of branches [coming out] from it. The capitals and branches [lit., *their capitals and their branches*] [coming out] from it were hammered work [made from] pure gold. (Kukis mostly literal translation)

Exodus 37:20–22 There were four cups shaped like almonds on the lampstand along with its capitals and flowers. For each pair of branches coming out from the lampstand, there was placed a capital under that pair of branches. All of this was hammered work, made from pure gold. (Kukis paraphrase)

Now, even though we are still in the section of the lampstand,

Prophecy in the Menorah Through the "Feasts of YHVH"



TABERNACLES 8TH DAY PROPHETICALLY IS THE NEW HEAVEN AND THE NEW EARTH

we have pretty much described the lampstand itself. Therefore, let's take a look at what some have suggested its meaning might be.

Prophecy in the Menorah (a graphic); from [RMI Ministries](#); accessed January 19, 2020.

I want to be careful in pursuing this. There is certainly a great deal of symbolism and types found in all that which is related to the Tabernacle; and the Menorah is certainly no exception.

I believe that this is laid out reasonably, but specifically for the nation Israel (we should be able to see the future with Menorah, but without seeing the church—the existence of the church is a mystery to those in the Age of Israel).

What we have here are the lamps representing the 7 feasts and the 7 feasts representing the march of history of Israel.

Each feast wears two hats—the historical context of the feast itself and what the feast itself represents. I will do a chapter-by-chapter study of Leviticus just as I am doing for Exodus; so that would be the appropriate time to lay our what each feast means. The list of feasts can be found in **Leviticus 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

However, this graphic provides an excellent way to view the feasts and to understand them.

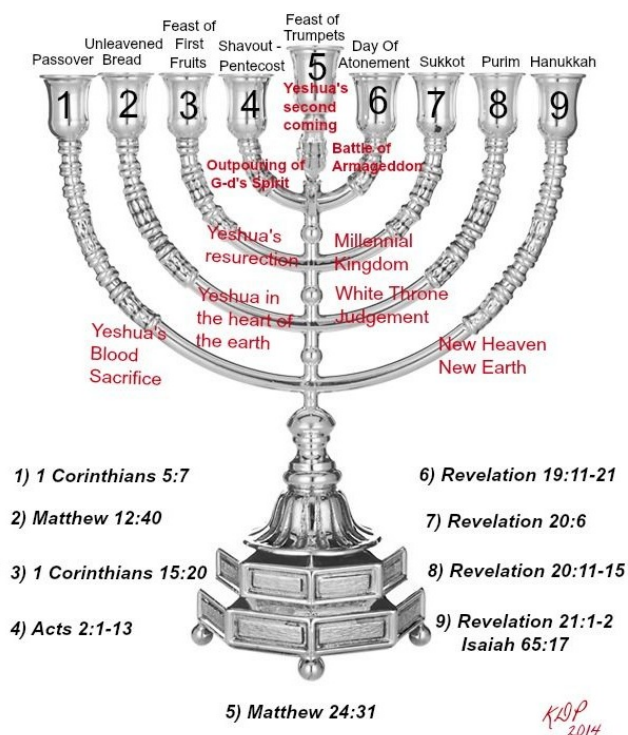
Now, in the most general understanding, the Menorah represents Jesus as the Light of the world. John 8:12 **Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows Me will not walk in darkness, but will have the light of life."** And John 12:46 (Jesus is speaking) **"I have come into the world as light, so that whoever believes in Me may not remain in darkness."** (ESV; capitalized) See also John 1:4–5 3:19 9:5, 39 12:35–36.

The light within the Tabernacle was this lighted Menorah.

The gold, of course, represents the Lord's Deity.

The Menorah and Scripture (a graphic); from [Pinterest](#); accessed January 19, 2020.

This matches up the Menorah with future events and the proper Scriptures regarding those events.



And so he makes her lamps, seven; and her tongs and her fire pans [of] gold pure. [From] a talent of gold pure he made her and all her utensils.

Exodus
37:23–24

He also made its seven lamps, its tongs and its fire pans [from] pure gold. He [used] a talent of pure gold to make the lampstand [lit., *her, it*] and all of its utensils.

He also made seven lamps, the tongs and the fire pans out of the pure gold. In fact, he used a talent of pure gold to make the lampstand and all of its attendant utensils.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes her lamps, seven; and her tongs and her fire pans [of] gold pure. [From] a talent of gold pure he made her and all her utensils.
Douay-Rheims 1899 (Amer.)	He made also the seven lamps with their snuffers, and the vessels where the snuffings were to be put out, of the purest gold. The candlestick with all the vessels thereof weighed a talent of gold.
Aramaic ESV of Peshitta	He made its seven lamps, and its snuffers, and its snuff dishes, of pure gold. He made it of a talent of pure gold, with all its vessels.
Samaritan Pentateuch	And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.
Lamsa's Peshitta (Syriac)	And he made its seven lamps and its snuffers and its dishes of pure gold. From a talent of pure gold he made it, it and all its implements.
Updated Brenton (Greek)	And as to their lamps, which are on the ends, knobs proceeded from them; and sockets proceeding from them, that the lamps might be upon them; and the seventh socket, on the top of the lampstand, on the summit above, entirely of solid gold. And on the lampstand seven golden lamps, and its snuffers gold, and its funnels gold. (Exodus 38:16–17)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he made the seven vessels for the lights, and all the necessary instruments for it, of gold.
Easy English	A talent of the best gold was used for the making of it and its vessels. He used pure gold to make seven lamps for the lampstand, as well as the small tools and dishes to take care of the lamps. He used 34 kilograms of pure gold to make the lampstand and all its tools.
Easy-to-Read Version–2008	He made seven lamps for this lampstand. Then he made lamp snuffers and trays from pure gold. He used 75 pounds of pure gold to make the lampstand and the things used with it.
God's Word™	He made the seven lamps, the tongs, and the incense burners out of pure gold. The lamp stand and all the utensils were made out of 75 pounds of pure gold.
Good News Bible (TEV)	He made seven lamps for the lampstand, and he made its tongs and trays of pure gold. He used seventy-five pounds of pure gold to make the lampstand and all its equipment.
The Message	He made seven of these lamps with their candle snuffers, all out of pure gold. He used a seventy-five-pound brick of pure gold to make the Lampstand and its accessories.
NIRV	The workers made its seven lamps out of pure gold. They also made its trays and wick cutters out of pure gold. They used 75 pounds of pure gold to make the lampstand and everything used with it. Fire trays

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

Casual English Bible	He made seven gold lamps for this lampstand. He made the entire lampstand and everything needed to operate it from about 75 pounds (35 kg) of pure gold.
Contemporary English V.	The lamp and its equipment, including the tongs and trays, were made of about seventy-five pounds of pure gold.
The Living Bible	Then he made the seven lamps at the ends of the branches, the snuffers, and the ashtrays, all of pure gold. The entire lampstand weighed 107 pounds, all pure gol.
New Berkeley Version New Life Version	. He made its seven lamps, the tools for putting out the light, and its dishes of pure gold. He made it and all its objects out of a piece of gold about half the weight of a man.
New Living Translation	He also made seven lamps for the lampstand, lamp snuffers, and trays, all of pure gold. The entire lampstand, along with its accessories, was made from 75 pounds [Hebrew <i>1 talent</i> [34 kilograms].] of pure gold.
Unfolding Bible Simplified	Bezalel and his men also made seven small cups for holding oil. They made from pure gold the tongs for removing the burned wicks and the trays in which to put the burned wicks. They used thirty-three kilograms of pure gold to make the lampstand and all the things that the priests would use to take care of it.

Partially literal and partially paraphrased translations:

American English Bible	Then he made its seven lamps, its snuffers, and their oil funnels of pure gold, which weighed some sixty pounds.
Beck's American Translation Common English Bible	. He made its seven lamps and its tongs and its fire pans out of pure gold. He made the lampstand and all its equipment from pure gold weighing one kikkar.
New Advent (Knox) Bible	He made seven lamps, too, with snuffers and trays for the burnt wick, all of pure gold. The whole weight of the lamp-stand, together with its appurtenances, was a talent of gold.
Translation for Translators	Bezalel also made seven small cups <i>for holding oil</i> . <i>He put one cup on top of the shaft and he put the others on top of the branches</i> . He made from pure gold the tongs <i>for removing the burned wicks</i> and the trays in which to put the burned wicks. He used <75 pounds/35 kg.> of pure gold to make the lampstand and all the things that were used to take care of it.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	He also made seven reflectors, and holders, and snuffers of pure gold: a talent weight of pure gold made these, and all the instruments.
International Standard V	He made its seven lamps, its tongs and its trays of pure gold. He made it and all of its furnishings from a talent [i.e. 75 pounds; a talent weighed about 75 pounds] of pure gold.
Urim-Thummim Version	And he fashioned its 7 lamps, snuffers, and its fire-holder of pure gold. From 75 pounds of pure gold made he it, including all its vessels.
Wikipedia Bible Project	And he made her lamps seven, and their ladles and reservoirs pure gold. From a talent of pure gold he made it, and all its implements.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he made its seven lamps, and its tweezers, and its pans, pure gold. He made it a talent of pure gold, and all its vessels.
New American Bible (2011)	Its seven lamps, as well as its trimming shears and trays, were made of pure gold. A talent of pure gold was used for the menorah and its various utensils.

New Catholic Bible	He made seven lamps, their snuffers and their trays out of pure gold. The lampstand and all of its accessories required a talent of pure gold.
New Jerusalem Bible	.
Revised English Bible—1989	He made its seven lamps, its tongs, and firepans of pure gold. The lampstand and all these fittings were made from one talent of pure gold.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made its seven lamps, its tongs and its trays of pure gold. The <i>menorah</i> and its utensils were made of sixty-six pounds of pure gold.
exeGesés companion Bible	And he works its seven lamps and its tongs and its trays, of pure gold: he works it and all its instruments from a round of pure gold.
Kaplan Translation	He thus made the menorah with seven lamps. [He also made] its wick tongs and ash scoops out of pure gold. The [menorah] and all its parts were made from a talent of gold.
Tree of Life Version	He also made the seven lamps, along with tongs and censers of pure gold. He made them from a talent of pure gold, along with all the pieces.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND AS TO THEIR LAMPS, WHICH ARE ON THE ENDS, ORNAMENTAL KNOBS PROCEEDED FROM THEM; AND SOCKETS PROCEEDING FROM THEM, THAT THE LAMPS MIGHT BE UPON THEM; AND THE SEVENTH SOCKET, ON THE TOP OF THE LAMPSTAND, ON THE SUMMIT ABOVE, ENTIRELY OF SOLID GOLD. AND ON THE LAMPSTAND SEVEN GOLDEN LAMPS, AND ITS SNUFFERS GOLD, AND ITS FUNNELS GOLD. (Exodus 38:16–17)
Awful Scroll Bible	He was to make its seven lamps, snuffers, and snuff dishes of pure gold. With a talent of gold is he to have made it and its implements.
Concordant Literal Version	He also made its seven lamps and its snuffers and its fire-pans of pure gold; of a talent of pure gold he made it and all its furnishings.
Orthodox Jewish Bible	And he made its seven nerot (lamps), and its tongs, and its spoons, of zahav tavor. Of a talent of zahav tavor made he it, and all the utensils thereof.
Rotherham's <i>Emphasized B.</i>	And he made the lamps thereof, seven,—with its snuffers and its snuff-trays, of pure gold. <Of a talent of pure gold> made he it,—and all the utensils thereof.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	He made seven pure gold lamps for this lampstand, and he made pure gold wick trimmers [snuffers] and trays. He used about seventy-five pounds [one talent] of pure gold to make the lampstand and all the things that go with it.
Kretzmann's Commentary	And he made his seven lamps, which were set into the bowls, and his snuffers and his snuff-dishes, the shears and pincers for trimming the wicks and the small plates for the trimmings, of pure gold. of a talent of pure gold made he it, and all the vessels thereof, their value, by a rough estimate, being some \$30,000. Cf Exodus 25:31-40.
The Voice	Bezalel had his artisans make seven lamps, trays, and tongs out of pure gold. He made the lampstand and all its accessories out of 75 pounds of pure gold.

Bible Translations with Many Footnotes:

The Complete Tanach NET Bible® And he made its lamps seven, and its tongs and its scoops of pure gold. He made it of a talent of pure gold, and all its implements. He made its seven lamps, its trimmers, and its trays of pure gold. He made the lampstand¹⁷ and all its accessories with seventy-five pounds of pure gold.
¹⁷tn Heb “it”; the referent (the lampstand) has been specified in the translation for clarity.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and he (made) her seven lamps, and her tongs, and her fire pans, with pure gold, a kihar of pure gold he (made) her and all her items,...

Charles Thomson OT Out of its branches were knobs, three on one side and three on the other answering each other; and their lamp dishes on the tops were made in the form of almonds out of the same piece, with sockets in them for the lamps to rest on, and the seventh socket on the top of the shaft was solid, entirely of gold; and he made the seven lamps upon it of gold; and its snuffers of gold, and its oil vessels of gold. (Exodus 38:15–17, a singular sentence in Thomson’s translation)

New King James Version And he made its seven lamps, its wick-trimmers, and its trays of pure gold. Of a talent of pure gold he made it, with all its utensils.

Young’s Updated LT And he makes its seven lamps, and its snuffers, and its snuff-dishes, of pure gold; of a talent of pure gold he has made it, and all its vessels.

The gist of this passage: 75 pounds of gold was required to build the lamp and all of its accessories.
 23-24

Exodus 37:23			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong’s #6213 BDB #793
’êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong’s #853 BDB #84
nêr (נֵר) [pronounced <i>nair</i>]	lit., <i>a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong’s #5216 BDB #632
This is also spelled nîyr (יֵר) [pronounced <i>near</i>]; nêyr (יֵר) [pronounced <i>nair</i>]; nir (יֵר) [pronounced <i>nir</i>]; and nêrâh (הַיֵּר) [pronounced <i>nay-RAW</i>].			
shib ^ê âh (שִׁבְעָה) [pronounced <i>shib^êvê-GAW</i>]	<i>seven</i>	numeral feminine noun	Strong’s #7651 BDB #987
w ^ê (or v ^ê) (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 37:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mel ^e qâch/mal ^e qâch (מִלְקָח/מַלְקָח) [pronounced mehl- KAWKH/mahl-KAWKH]	tongs [for altar use], snuffers [for lamps in temple or tabernacle], tweezers	masculine dual noun with the 3 rd person feminine singular suffix	Strong's #4457 BDB #544
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mach ^e tâh (מַחְתָּה) [pronounced mahkh- TAW]	a fire holder, fire pan, a tray, a censer, a snuff-dish	feminine plural noun with the 3 rd person feminine singular suffix	Strong's #4289 BDB #367
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהוֹר) [pronounced tau-BOHR]	clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]	masculine singular adjective	Strong's #2889 & #2890 BDB #373

Translation: He also made its seven lamps, its tongs and its fire pans [from] pure gold.

The *seven lamps* are the *seven lights* or the *seven candle-holders*. Each individually provides some light.

I believe that the tongs would be used to snuff out the lit candles. Perhaps the fire pans were used to hold and carry fire? I was unable to find a good picture for this. It appears that the tongs may have been used to snuff out the flame, as they are called *snuffers* as well.

Although I can make some reasonable guesses as to which each item is, back in that era, the readers knew exactly what each item was; and Moses had probably seen mock ups or a picture or some kind of an image to go from.

Exodus 37:23 He also made its seven lamps, its tongs and its fire pans [from] pure gold. (Kukis mostly literal translation)

These are simply the articles necessary to work the lamp and the lampstand.

Exodus 37:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kikâr (כִּכָּר) [pronounced kik-KAWR]	a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]	feminine singular noun	Strong's #3603 BDB #503
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262

Exodus 37:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâhōwr (טְהוֹר) [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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʿêth (אֵת) [pronounced <i>ayth</i>]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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 ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #3627 BDB #479

Translation: He [used] a talent of pure gold to make the lampstand [lit., *her, it*] and all of its utensils.

In all, Bezalel used a talent of gold when it came to making the lampstand all of its attendant utensils. The utensils are all of the things which we have discussed so far.

Exodus 37:24 He [used] a talent of pure gold to make the lampstand [lit., *her, it*] and all of its utensils. (Kukis mostly literal translation)

This is approximately 75 pounds (or 34 kilograms). So the lampstand was quite heavy (it would have been at least 50 lbs).

This verse is another indication that Moses wrote this material at the time that it took place. One of the reasons, I believe, that *experts* claim that the books of Moses were written by groups of groups of people is, the material of his books is so wide-ranging as to require experts and a great number of fields, including geography, working with raw materials, construction and manufacturing. Reading this chapter 3500 years later makes me wonder exactly how were all of these things actually done. If I were a writer and just making this stuff up, then part of my writing would have included a description of the actual fabrication of the natural materials (that in itself would have been a massive topic for these final chapters of Exodus). However, when you are right in the middle of all this, you would not think to describe the tools and methods of fabrication because you have grown up with such tools and such methods all of your life. You do not consider in this particular era such things to be remarkable. Me, writing and thinking about this 3500 years later am filled with questions as to how exactly all of this was done.

Moses and Bezalel would have taken all of this for granted. A writer fabricating such a story like this hundreds of years later would have likely concerned himself with such details.

To Moses and Bezalel, this are just things that they did. Let me see if I could approach this from a slightly different angle: as a three year old child, I saw my father build the house that I grew up in. Although my memory of that is quite limited, if I were writing about it years later, how he built the house would have been a major concern to me. My father, when talking to his friends, most of whom had similar experiences, would not have described in much detail how he did everything, as they had similar experiences.

What I am saying is, the writing done here makes sense, including its assumption of all the methods of fabrication, if that writing is done at the time by Moses himself (or a contemporary). If he lived through these experiences, then have expertise in all of these areas is not necessary, as he sometimes depended upon the expertise of others (like Bezalel).

Exodus 37:23–24 He also made its seven lamps, its tongs and its fire pans [from] pure gold. He [used] a talent of pure gold to make the lampstand [lit., *her, it*] and all of its utensils. (Kukis mostly literal translation)

Exodus 37:23–24 He also made seven lamps, the tongs and the fire pans out of the pure gold. In fact, he used a talent of pure gold to make the lampstand and all of its attendant utensils. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Bezalel Constructs the Altar of Incense and Its Accessories

Compare *Exodus 30:1–5, 22–38*

I had to add a lot of additional text to get the meaning to come out (at least, what I believe was the meaning).

And so he made an altar of the incense [of] wood pieces of acacia. A cubit his length and a cubit his width ([it was] being squared); and two cubits his height. From his they are [with] his horns. And so he overlays him [with] gold pure, his top and his sides around and his horns. And so he makes for him a molding of gold around. And two of rings of gold he made for him, from under to his molding upon two of his sides, upon two of his sides for houses for poles to carry him in them.

Exodus
37:25–27

Bezalel [lit., *he*] then made the altar of incense [from] acacia wood. [It was] a cubit long, a cubit wide (a square) and two cubits high. Its horns extend up [lit., *are*] from it. He then overlays the altar [lit., *it*] with pure gold—its top and its sides [all] around and its horns [are all covered with gold]. He then made a gold molding [to go] around [it]. He also made two gold rings for it, [to place] under the molding, on the sides, near the top [lit., *on the sides*], for the housing for the poles [to be used] to carry it.

Bezalel the made the altar of incense from acacia wood. It was 18" x 18" (a square), and 36" high. At the top were horns extending up from it. He then overlaid the altar with pure gold, all over the top, the sides and the horns. He designed a gold molding to put fastened around it; and he made to gold rings to attach under the molding at the sides near the top, where the poles would be placed in order to carry the altar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he made an altar of the incense [of] wood pieces of acacia. A cubit his length and a cubit his width ([it was] being squared); and two cubits his height.

From his they are [with] his horns. And so he overlays him [with] gold pure, his top and his sides around and his horns. And so he makes for him a molding of gold around. And two of rings of gold he made for him, from under to his molding upon two of his sides, upon two of his sides for houses for poles to carry him in them.

Douay-Rheims 1899 (Amer.) He made also the alter of incense of setim wood, being a cubit on every side foursquare, and in height two cubits: from the corners of which went out horns. And he overlaid it with the purest gold, with its grate, and the sides, and the horns. And he made to it a crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the altar be carried.

Aramaic ESV of Peshitta He made the altar of incense of acacia wood. It was square: its length was a cubit, and its breadth a cubit. Its height was two cubits. Its horns were of one piece with it. He overlaid it with pure gold, its top, its sides around it, and its horns. He made a gold molding around it. He made two golden rings for it under its molding crown, on its two ribs, on its two sides, for places for poles with which to carry it.

Samaritan Pentateuch And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

Lamsa's Peshitta (Syriac) And he made the altar of incense of wood of the box tree; a cubit its length and a cubit its width, square, and two cubits its height; its horns were from it. And he overlaid it in pure gold, its top and its walls as a circle; its horns they made for it as a crown of gold like a circle. And two rings of gold he made for it downward from its crown on two corners on its two sides, the place for the poles to carry it by them.

Updated Brenton (Greek) I did not find matching text in the Greek.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And he made the altar for the burning of spices, using the same hard wood; it was square, a cubit long and a cubit wide and two cubits high; the horns made of the same.

The top and the sides and the horns were all plated with the best gold; and he put an edge of gold all round it.

And he made two gold rings, placing them on the two opposite sides under the edge, to take the rods for lifting it.

Easy English

The altar for incense

Bezalel used acacia wood to make the altar for incense. It was square, 45 centimetres long, 45 centimetres wide and 90 centimetres high. The altar's horns were part of it, made from one piece of wood. He covered all the altar with gold: its top, its sides and the horns. He built up an edge of gold around the four sides. He made two gold rings for the altar. He fixed them below the gold edge, on two opposite sides. They would hold the poles to carry the altar.

Easy-to-Read Version–2008

He made the altar for burning incense from acacia wood. The altar was square. It was 1 cubit long, 1 cubit wide, and 2 cubits high. There were four horns on the altar. There was one horn on each corner. These horns were joined together with the altar to make one piece. He covered the top, all the sides, and the horns with pure gold. Then he put gold trim around the altar. He made two gold rings for the altar. He put the gold rings below the trim on each side of the altar. These gold rings held the poles for carrying the altar.

God's Word™

He made an altar out of acacia wood for burning incense. It was 18 inches square and 36 inches high. The horns and altar were made out of one piece of wood. He covered all of it with pure gold—the top, the sides, and the horns—and he put a gold molding around it. He made two gold rings and put them below the molding on opposite sides to hold the poles for carrying it.

Good News Bible (TEV)

He made an altar out of acacia wood, for burning incense. It was square, 18 inches long and 18 inches wide, and it was 36 inches high. Its projections at the four corners formed one piece with it. He covered its top, all four sides, and its projections with pure gold and put a gold border around it. He made two gold carrying rings for it and attached them below the border on the two sides, to hold the poles with which it was to be carried.

The Message

The Altar of Incense

He made an Altar for burning incense from acacia wood. He made it a foot and a half square and three feet high, with its horns of one piece with it. He covered it with a veneer of pure gold, its top, sides, and horns, and made a gold molding around it with two rings of gold beneath the molding. He placed the rings on the two opposing sides to serve as holders for poles by which it will be carried. He made the poles of acacia wood and covered them with a veneer of gold. V. 38 is included for context.

NIRV

The Altar for Burning Incense

The workers made the altar for burning incense. They made it out of acacia wood. It was about one foot six inches square and three feet high. A horn stuck out from each of its upper four corners. The workers covered the top, sides and horns with pure gold. They put a strip of gold around it. They made two gold rings below the strip. They put the rings on the sides across from each other. The rings held the poles used to carry it. The workers made the poles out of acacia wood. They covered them with gold. V. 38 is included for context.

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

Casual English Bible

Building the altar of incense

Bezalel used acacia wood to build an altar for burning incense. He gave it a square top, 18 inches (46 cm) long and wide. The altar stood 36 inches (92 cm) high. He added horns [5] at the four corners of the top, built into the altar.

He covered the entire altar with pure gold, from top to bottom, including the horns. He added gold decorative molding around the altar. He made two golden rings for the altar. He put them under the molding on opposite sides of the altar. These were for carrying this altar. Poles slipped through the rings so people could lift the poles and carry the altar. He made the poles out of acacia wood and covered them with gold. V. 38 is included for context.

⁵37:25 Archaeologists have uncovered many “horned altars” in Israel and Palestinian Territories. Bible writers never explained why altars were built with the corners turned up like animal horns. On large altars, where animals were sacrificed, horns may have been a tribute to the livestock sacrificed there. One more common guess is that the horns gave priests something to which they could tie the dead animal. This could help keep the sacrificed animal from rolling off the fire before it was burned. Psalm 118:27 seems to add credibility to that theory: “Go ahead and tie the festival sacrifice to the four corners of the altar.” In this case, however, horns may simply have been a reflection of the main sacrificial altar.

Contemporary English V.

For burning incense, Bezalel made an altar of acacia wood. It was eighteen inches square and thirty-six inches high with each of its four corners sticking up like the horn of a bull. He covered it with pure gold and put a gold edging around it. Then below the edging on opposite sides he attached two gold rings through which he put the poles for carrying the altar.

The Living Bible	The incense altar was made of acacia wood. It was 18 inches square and 3 feet high, with its corner-horns made as part of the altar so that it was all one piece. He overlaid it all with pure gold and ran a gold molding around the edge. Two gold rings were placed on each side, beneath this molding, to hold the carrying poles.
New Berkeley Version New Life Version	. Making the Altar Then he made the altar for burning special perfume of acacia wood. It was one cubit long, one cubit wide, and as high as a man's waist. Its horns were of one piece with it. He covered its top, all its sides and its horns with pure gold. And he made a piece of gold to go around it. Then he made two gold rings to put under this piece. He put one on the altar's left side and one on its right side to hold the long pieces of wood used for carrying it. He made the long pieces of acacia wood and covered them with gold. V. 38 is included for context.
New Living Translation	Building the Incense Altar Then Bezalel made the incense altar of acacia wood. It was 18 inches square and 36 inches high, [Hebrew <i>1 cubit</i> [46 centimeters] <i>long and 1 cubit wide, a square, and 2 cubits</i> [92 centimeters] <i>high.</i>] with horns at the corners carved from the same piece of wood as the altar itself. He overlaid the top, sides, and horns of the altar with pure gold, and he ran a gold molding around the entire altar. He made two gold rings and attached them on opposite sides of the altar below the gold molding to hold the carrying poles.
Unfolding Bible Simplified	Bezalel and his men made the altar for burning incense from acacia wood. It was square, one-half meter on each side and one meter high. They made a projection that looked like a horn on each of the top corners. The projections were carved from the same block of wood as the altar. They covered the top and the four sides, including the projections, with pure gold. They put a gold border around the altar near the top. Bezalel and his men made two gold rings for carrying the altar. Then they attached them to the altar below the border, one on each side of the altar. The poles for carrying the altar fit into those rings.
Partially literal and partially paraphrased translations:	
American English Bible	Next he made an Incense Altar out of durable wood. It was a foot and a half long, a foot and a half wide, and three feet high; and on each of its four corners there were horns. He covered it with pure gold (its grate, its sides, and its horns), and he made a spun rim of gold all around it. He also made rings of pure gold that he placed under its rim of spun gold for each of its four corners, to serve as holders for the bearing poles that they would use to carry [this Altar].
Beck's American Translation Common English Bible	. Making the incense altar, incense, and oil He made the incense altar out of acacia wood. The altar was square, eighteen inches long by eighteen inches wide. It was three feet high, and its horns were permanently attached. He covered it with pure gold, including its top, all its sides, and its horns. He also made a gold molding all around it. He made two gold rings, and he attached them under the molding on two opposite sides of the altar. They housed the poles used to carry it.
New Advent (Knox) Bible	And he made an altar of acacia wood for burning incense, a cubit square, with a height of two cubits; it had horns at the corners. And he covered the whole with pure gold, the grate and the walls around it and the horns too. It had a rim of gold about it, and close under the rim two gold rings on either side, for putting poles in, so that the altar could be carried.
Translation for Translators	Bezalel made the altar for burning incense

From acacia wood, Bezalel made the altar *for burning* incense. It was square, ◀18 in./45 cm.▶ on each side. It was ◀3 ft./90 cm.▶ high. He made a *projection that looked like* a horn on each of the top corners. The projections were carved from the same block of wood that the altar was made of. He covered the top and the four sides, including the projections, with pure gold. He put a gold border around the altar, *near the top*. He made two gold rings for carrying the altar. Then he attached them to the altar below the border, one on each side of the altar. The poles by means of which the altar was to be carried were to be inserted into those rings.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Afterwards he made the Altar of Incense of acacia wood. Its length was a cubit, and its breadth a cubit, square, and its height two cubits, with its horns; and he covered the top of it with pure gold, and around its sides, and its horns, and made a coronal of gold around it. He also made two tabs of gold for it, between the coronal, upon the two sides, upon its opposite sides, to insert the two staves to carry it by.
International Standard V	The Altar for Incense He made the altar for burning incense of acacia wood, a square, one and a half feet [Lit. one cubit; or about 0.46 meters] long, one and a half feet [Lit. one cubit; or about 0.46 meters] wide, and three feet [Lit. two cubits; or about 0.9 meters] high, with its horns of one piece with it. He overlaid it with pure gold, its top, its sides all around, and its horns, and he made a gold molding around it. He made two gold rings for it under its molding, on its two opposite sides as holders for poles by which to carry it.
Urim-Thummim Version	He made the incense altar of acacia wood, square, 1 1/2 feet being both its length and width, and 3 feet in height. The horns of it were also fashioned of the same piece. He overlaid it with pure gold, both the top of it, the sides of it all around including the horns of it, he also fashioned for it a border molding of gold to encircle it. He made two rings of gold for it under its border moldings, near its two corners on each side of it, to be receptacles for the bar-poles to carry it.
Wikipedia Bible Project	And he made the incense altar acacia wood: its length a cubit, and its width a cubit, a square, and two cubits its height. From itself were its horns. And he plated it pure gold, its roof and its walls around, and its horns, and he made for it a gold crown, around. And he made for it two gold rings, under its arms, on its two edges, on its two sides, for housing the beams to carry it with.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He made the altar of incense out of acacia wood. It was one cubit long, and one cubit wide that is to say, square—and two cubits high; its horns were one piece with it. The top of it, its surrounding sides, and its horns, he covered with pure gold, and decorated it all around with a gold edge. He fixed two gold rings to it below the edge on its two opposite sides, to hold the poles used for carrying it.
The Heritage Bible	And he made an altar of incense of acacia wood; its length, a cubit, and its width, a cubit; square; and two cubits, its height; its horns were from the same. And he sheeted it over with pure gold, its top and its sides all around, and its horns; and he made to it a crown of gold all around. And he made for it two rings of gold under its crown, by its two ribs, upon its two sides, to house its separators to lift it there.
New American Bible (2011)	The Altar of Incense. ^d The altar of incense was made of acacia wood, on a square, a cubit long, a cubit wide, and two cubits high, having horns that sprang directly from it. Its grate on top, its walls on all four sides, and its horns were plated with pure gold; and a gold molding was put around it. Underneath the molding gold rings were placed, two on one side and two on the opposite side, as holders for the poles used in carrying it.

	d. [37:25–28] Ex 30:1–5.
New Jerusalem Bible	He made the altar of incense of acacia wood, one cubit long, and one cubit wide -- it was square -- and two cubits high, its horns were of a piece with it. He overlaid its top, its sides all round and its horns with pure gold and made a moulding to go all round. He made two gold rings for it below the moulding on its two opposite sides, to take the shafts used for carrying it.
Revised English Bible–1989	He made the altar of incense of acacia-wood; it was square, a cubit long by a cubit broad, and it stood two cubits high, its horns of one piece with it. He overlaid it with pure gold, the top, all the sides, and the horns, and he put round it a band of gold. He made pairs of gold rings for it; he put them under the gold band at the two corners on both sides to receive the poles by which it was to be carried.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made the altar on which to burn incense of acacia-wood, eighteen inches square and three feet high; its horns were a single unit. He overlaid it with pure gold — its top, all around its sides and its horns; and he put around it a molding of gold. He made two gold rings for it under its molding at the two corners on both sides, to hold the carrying-poles. He made the poles of acacia-wood and overlaid them with gold. V. 28 is included for context.
exeGesés companion Bible	<u>CONSTRUCTION OF THE INCENSE SACRIFICE ALTAR</u> And he works the incense sacrifice altar of shittim timber: a cubit long and a cubit wide - foursquare; and two cubits high; its horns of the same: and he overlays it with pure gold - its roof and its walls all around and its horns: and he works to it a moulding of gold all around: and he works two signets of gold for it under the moulding thereof by its two sides on its two sides, to be housings for the staves to bear it.
The Scriptures 2009	And he made the incense slaughter-place of acacia wood, a cubit long and a cubit wide, square, and two cubits high. Its horns were of it. And he overlaid it with clean gold, its top and its sides all around, and its horns. And he made a moulding for it of gold all around it. And he made two rings of gold for it under its moulding, at its two corners on both sides, as holders for the poles with which to lift it.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	No equivalent text is found in the AOB.
Awful Scroll Bible	He was to make the incense altar of acacia wood, the length of it a cubit, the width of it a cubit, being square, and a cubit in height, with its horns. He was to overlay it with pure gold, its top, and sides on around, and its horns, and was to make for it a circlet of gold on around. He is to have made two rings of gold, under the circlet at the two corners, turned sideways, the housings for poles for to bear it up.
Concordant Literal Version	Then he made the incense altar of acacia boards, a cubit its length and a cubit its width. It was square, and its rise was two cubits. Its horns were of one piece with it. He overlaid it with pure gold, its top and around its sidewalls and its horns, and made for it a flange of gold round about.

Orthodox Jewish Bible	Two rings of gold he made for it beneath its flange on its two angle walls on its two sides for housings for the poles, to carry it with them. And he made the Mizbe'ach HaKetoret of acacia wood; the length of it was a cubit, and the width of it a cubit; it was ravu'a (square, foursquare); and two cubits was the height of it; from it were its karenot. And he overlaid it with zahav tahor, both the top of it, and the sides thereof all around, and the karenot of it; also he made unto it a crown of zahav all around. And he made two rings of zahav for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be housing for the carrying poles to bear it withal.
Rotherham's <i>Emphasized B.</i>	And he made the incense altar of acacia wood,— a cubit the length thereof and a cubit the breadth thereof, foursquare , and two cubits the height thereof, <of the same> were the horns thereof. And he overlaid it with pure gold—the top thereof and the sides thereof round about and the horns thereof,—and he made thereto a rim ^f of gold round about. And <two rings of gold> made he thereto—beneath the rim ^g thereof upon the two corners thereof, upon the two sides thereof,—as receptacles for the staves, to lift it therewith. ^f Or: "crown." ^g Or: "crown."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Bezalel made the incense altar of acacia wood; its top was a cubit square and it was two cubits high; the horns were of one piece with it. He overlaid it with pure gold, its top, its sides all around and its horns; he also made a rim of gold around it. He made two rings of gold for it under its rim, on its two opposite sides, as holders for the poles [to pass through] to carry it.
The Expanded Bible	The Altar for Burning Incense Then he made the altar of incense out of acacia wood. It was square—·eighteen inches [^L one cubit] long and ·eighteen inches [^L one cubit] wide—and it was ·thirty-six inches [L two cubits] high. Each ·corner that stuck out like a horn [horn; 27:2] was joined into one piece with the altar. He ·covered [overlaid] the top and all the sides and the ·corners [horns] with pure gold, and he put gold ·trim [molding] around the altar He made two gold rings and put them below the ·trim [molding] on opposite sides of it; these rings held the poles for carrying it. He made the poles of acacia wood and ·covered [overlaid] them with gold. V. 28 is included for context.
Kretzmann's Commentary	Verses 25-29 The Altar of Incense And he made the incense altar of shittim wood; the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. And he overlaid it with pure gold, both the top, the plate, of it, and the sides thereof round about, and the horns of it; also he made unto it a crown of gold round about, a heavy, decorated molding. And he made two rings of gold for it under the crown thereof, next to the heavy molding, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. Thus was the "golden altar" finished.
The Voice	Bezalel then built the altar of incense out of more acacia wood. He made it in the shape of a square—18 inches long, 18 inches wide, and 36 inches high. He carved the horns and the top of the altar out of one piece of wood. He overlaid the whole thing, the top, the sides, and the horns with pure gold and attached a gold trim around its edges. He fashioned two gold rings and attached them beneath the trim on the two opposite sides to hold the poles used to carry the altar. He made the poles out of acacia wood and overlaid them with gold. V. 28 is included for context.

Bible Translations with Many Footnotes:

The Complete Tanach	And he made the incense altar out of acacia wood, one cubit long and one cubit wide, square, and two cubits high; its horns were [one piece] with it. And he overlaid it with pure gold, [on] its top, its walls all around, and its horns; and he made for it a golden crown all around. And he made two golden rings for it underneath its crown on its two corners, on its two sides, as holders for poles with which to carry it.
Lexham English Bible	<i>Making the Incense Altar and Anointing Oil</i> And he made the incense altar of acacia wood, a cubit its length and a cubit its width—a square—and two cubits its height; its horns were of one piece with it. [Literally “from it”] And he overlaid it with pure gold—its top and its sides all around and its horns—and he made for it a gold molding all around. And he made for it two gold rings under its molding on two opposite sides [Literally “on two of its sides on two of its sides”] as holders [Literally “houses”] for poles to carry it with them.
NET Bible®	<i>The Making of the Altar of Incense</i> He made the incense altar of acacia wood. Its length was a foot and a half and its width a foot and a half – a square – and its height was three feet. Its horns were of one piece with it. ¹⁸ He overlaid it with pure gold – its top, ¹⁹ its four walls, ²⁰ and its horns – and he made a surrounding border of gold for it. ²¹ He also made ²² two gold rings for it under its border, on its two sides, on opposite sides, ²³ as places ²⁴ for poles to carry it with. ¹⁸ tn Heb “from it were its horns,” meaning that they were made from the same piece. ¹⁹ tn Heb “roof.” ²⁰ tn Heb “its walls around.” ²¹ tn Heb “and he made for it border gold around.” ²² tn Heb “and he made.” ²³ sn Since it was a small altar, it needed only two rings, one on either side, in order to be carried. The second mention of their location clarifies that they should be on the sides, the right and the left, as one approached the altar. ²⁴ tn Heb “for houses.”
Kaplan Translation	[141. Making the Incense Altar] He made the incense altar* of acacia wood, one cubit square, and, including its horns, two cubits high. He covered its top, its walls all around, and its horns, with a layer of pure gold, and made it a gold rim all around. He made two rings [for the altar] below its rim on its two opposite sides, so as to hold the poles with which [the altar] was carried. He made the carrying poles out of acacia wood, and covered them with a layer of gold. V. 28 is included for context.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and he (made) the altar of incense of acacia /, a forearm is his length, and a forearm is his width, it is squared, and two forearms is his height, (out of) him existed his horns, and he overlaid him with pure gold, his roof, and his walls all around, and his horns, and he (made) (for) him a molding of gold all around, and he (made) two rings of gold (for) him under his molding upon his two ribs, upon his two sides, (for) houses (for) the sticks to lift him up (with) them,...
Charles Thomson OT Legacy Standard Bible	No equivalent text is found in Thomson’s translation. Making the Altar of Incense

Then he made the altar of incense of acacia wood: a cubit long [Lit *its length*] and a cubit wide [Lit *its width*], square, and two cubits high [Lit *its height*]; its horns were of one piece with it. He overlaid it with pure gold, its top and its sides [Lit *walls*] all around, and its horns; and he made a gold molding for it all around. He made two

golden rings for it under its molding, on its two sides—on opposite sides—as holders for poles with which to carry it.

New European Version

Making the Incense Altar

He made the altar of incense of acacia wood. It was square: its length was a cubit, and its breadth a cubit. Its height was two cubits. Its horns were of one piece with it. He overlaid it with pure gold, its top, its sides around it, and its horns. He made a gold moulding around it. He made two golden rings for it under its moulding crown, on its two ribs, on its two sides, for places for poles with which to carry it.

Young's Updated LT

And he makes the perfume-altar of shittim wood; a cubit its length, and a cubit its breadth (square), and two cubits its height; its horns have been of the same; and he overlays it with pure gold, its top and its sides round about, and its horns; and he makes for it a wreath of gold round about; and two rings of gold he has made for it under its wreath, at its two corners, at its two sides, for places for staves to bear it with them.

The gist of this passage: The Altar of Incense is constructed.
25-27

Exodus 37:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
‘āsâh (אָסָה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
q ^e ṯôreth (קֶטֶרֶת) [pronounced <i>k^eht-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
‘êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural construct	Strong's #6086 BDB #781
shiṭṭîym/shiṭṭâh (שִׁטִּים/שִׁטָּה) [pronounced <i>shiht-TEEM/shiht-TAW</i>]	<i>acacia wood; acacia trees; sticks of wood</i>	feminine plural noun (only found in the plural)	Strong's #7848 BDB #1008

Translation: Bezalel [lit., *he*] then made the altar of incense [from] acacia wood.

Bezalel the makes the altar of incense—like several other items which are type of the Messiah, it is made from acacia wood. Again, this is the Lord's humanity.

Exodus 37:25b			
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 ^e (אָרֶק) [pronounced <i>OH-reck</i>]	length; forbearance, self-restraint	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #753 BDB #73
w ^e (or v ^e) (וּ, 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 (רֹחַב) [pronounced <i>ROH-khab^v</i>]	breadth, width, expanse	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931
râba ^c (עָבַר) [pronounced <i>raw-BAHG^c</i>]	being squared, making square, squaring [up]	Qal passive participle	Strong's #7251 BDB #917
w ^e (or v ^e) (וּ, 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 (אַמָּתַיִם) [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 rd person masculine singular suffix	Strong's #6967 BDB #879

Translation: [It was] a cubit long, a cubit wide (a square) and two cubits high.

The incense altar is a square from the top—18" x 18"—and it stands 3' high.

Exodus 37:25c			
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, on account of, since, than, more than	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
qerîym (קִרְיִם) [pronounced <i>keh-REEM</i>]	horns; flashes of lightning, rays of light	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7161 BDB #901

Translation: *Its horns extend up* [lit., *are*] *from it*.

There are horns or protrusions which come out from it—I have assumed that they are at the top of it.

Exodus 37:25 *Bezalel* [lit., *he*] *then made the altar of incense* [from] *acacia wood*. [It was] *a cubit long, a cubit wide (a square) and two cubits high*. *Its horns extend up* [lit., *are*] *from it*. (Kukis mostly literal translation)

This measures about 18" x 18" x 36". The four corners protruded above the level surface of the top.

The intent of these horns or protrusions is to match this altar of incense of with altar of burnt offering which would be outside the **Tent of Meeting**. They both had square tops with the horns at the four corners. The purpose for the altar in burnt offering was perhaps to tie an animal down; the purpose of the altar of incense is to provide a parallel altar, which symbolized what was taking place on the altar of burnt offering (which was also symbolic).

The odor of the burnt offering would waft up to God and satisfy Him, just as the offering of Jesus would propitiate Him. In the same way, the smoke of the incense burning would rise up in order to be a pleasant odor to the Lord.

Exodus 37:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
ṭâhōwr (טָהַר) [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
Compare v. 11a.			
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
gâg (גַּג) [pronounced <i>gawg</i>]	<i>roof, top, housetop; top or surface [of the altar of incense]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1406 BDB #150
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 37:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qîyr (רִיקָ) [pronounced keer]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #7023 BDB #885
çâbîyb (בִּיבָ) [pronounced saw ^b -VEE ^b V]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qerîym (מִרְקָ) [pronounced keh-REEM]	<i>horns; flashes of lightning, rays of light</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #7161 BDB #901

Translation: He then overlays the altar [lit., *it*] with pure gold—its top and its sides [all] around and its horns [are all covered with gold].

Bezalel then overlays every thing with gold—the top of the altar, its sides and its protrusions.

The covering of gold represents the Deity of Jesus Christ. The acacia wood and gold together represent His humanity and His Deity, the Hypostatic Union.

Exodus 37:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
’âsâh (עָשָׂה) [pronounced çaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced le]	<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 3 rd person masculine singular suffix	No Strong's # BDB #510
zêr (זֶר) [pronounced zare]	<i>border moulding, crown, circlet</i>	masculine singular construct	Strong's #2213 BDB #267

Exodus 37:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
çâbîyb (בִּיב) [pronounced saw ^b -VEE ^B V]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition	Strong's #5439 BDB #686

Translation: He then made a gold molding [to go] around [it].

He also made some gold molding that he will run around it. The molding at the top was like a crown, representing the royalty of the Lord Jesus Christ.

Exodus 37:26 He then overlays the altar [lit., it] with pure gold—its top and its sides [all] around and its horns [are all covered with gold]. He then made a gold molding [to go] around [it]. (Kukis mostly literal translation)

The altar of incense is a cross; the sacrifice of the cross, the paying for the sins is a sweet savor to God.

Exodus 37:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040
ṭabba'ath (תַּבְּעָתָהּ) [pronounced tahb-BAH-ğahth]	signet, signet-ring (which indicates authority), ring	feminine plural construct	Strong's #2885 BDB #371
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577

Exodus 37:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	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 le]	<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
zêr (זֶר) [pronounced zere]	<i>border moulding, crown, circlet</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2213 BDB #267

Translation: He also made two gold rings for it, [to place] under the molding,...

Bezalel made two gold rings for the altar, which would be affixed to it at the molding (which is probably at the top of the altar). The rings would be attached right below the molding, so they might be 3 or 4" down from the top of the altar.

These pieces of furniture for the Tabernacle were carried by two staves on each side which go through the rings mounted at the top of the altar. Man could not have direct contact with God because we have **Adam's sinful trend**, we have **Adam's imputed sin**, and we have personal sins which we have accumulated in our lives.

Exodus 37:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ts ^e lâôwth (צַלְאוֹת) [pronounced tsehl-aw-OWTH]	<i>ribs, sides; planks, boards; leaves [of a door]; side [rooms], side chambers; annexed rooms</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #6763 BDB #854
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
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
tsadîym (צַדִּיִּם) [pronounced tzahd-EEM]	<i>sides; adversaries</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6654 BDB #841

Translation: ...on the sides, near the top [lit., on the sides],...

We have two different words here, both translated *sides*, and I do not know exactly how to differentiate them. On one of them, I said, *near the top*, but that is not what is in the text.

Exodus 37:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâtîym (בַּיִתִּים) [pronounced <i>baht-TEEM</i>]	<i>houses, residences; buildings; households; holders, receptacles</i>	masculine plural noun	Strong's #1004 BDB #108
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâsâ' (נָסַא') [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...for the housing for the poles [to be used] to carry it.

These rings would be used in order to carry and move the altar. Poles would be placed through it and the altar would be carried about. Again, this is all about man being unable to have direct contact with God due to the various barriers between man and God.

Exodus 37:27 He also made two gold rings for it, [to place] under the molding, on the sides, near the top [lit., on the sides], for the housing for the poles [to be used] to carry it. (Kukis mostly literal translation)

God has made provision for all of these holy objects to be moved as the Hebrews move.

Exodus 37:25–27 Bezalel [lit., *he*] then made the altar of incense [from] acacia wood. [It was] a cubit long, a cubit wide (a square) and two cubits high. Its horns extend up [lit., *are*] from it. He then overlays the altar [lit., *it*] with pure gold—its top and its sides [all] around and its horns [are all covered with gold]. He then made a gold molding [to go] around [it]. He also made two gold rings for it, [to place] under the molding, on the sides, near the top [lit., on the sides], for the housing for the poles [to be used] to carry it. (Kukis mostly literal translation)

Exodus 37:25–27 Bezalel the made the altar of incense from acacia wood. It was 18" x 18" (a square), and 36" high. At the top were horns extending up from it. He then overlaid the altar with pure gold, all over the top, the sides and the horns. He designed a gold molding to put fastened around it; and he made to gold rings to attach

under the molding at the sides near the top, where the poles would be placed in order to carry the altar. (Kukis paraphrase)

The Altar of Incense (a photograph of a model); from [Mishkan Ministries](#); accessed January 19, 2020.

There are certain things which have been interpreted. Here, the rings are at the corners (many models have them along the sides); and the altar is sitting upon legs (many models lack them). I would suspect that the intricate working of gold around this altar was much less intricate for the actual altar.

The horns of the altar of incense set up a parallel to the horns of the altar of burnt offering (which is outside of the Tabernacle). The incense represents the sweet savor of the animal offering, which represents God the Father being satisfied with God the Son and His sacrifice (the payment for our sins while on the cross).



Most translations connected v. 28 to the previous passage, which is probably what I should have done.

And so he made poles [from] wood pieces of acacia and so he overlays them [with] gold. And so he makes oil of the anointing—holy and incense of the fragrance—pure, work of a perfumer.

Exodus
37:28–29

He made poles from acacia wood and overlaid them [with] gold. He also made the holy anointing oil and the pure fragrant incense, the product of a perfumer.

He made poles from acacia wood and overlaid them with gold. He also made the holy anointing oil and the pure fragrant incense, the production of a professional perfumer.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he made poles [from] wood pieces of acacia and so he overlays them [with] gold. And so he makes oil of the anointing—holy and incense of the fragrance—pure, work of a perfumer.
Douay-Rheims 1899 (Amer.)	And the bars themselves he made also of setim wood, and overlaid them with plates of gold. He compounded also the oil for the ointment of sanctification, and incense of the purest spices, according to the work of a perfumer.
Aramaic ESV of Peshitta	He made the poles of acacia wood, and overlaid them with gold. He made the holy anointing oil and the pure incense of sweet spices, after the art of the perfumer.
Samaritan Pentateuch	And he made the staves of shittim wood, and overlaid them with gold. And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.
Lamsa's Peshitta (Syriac)	And he made poles of wood of the box tree and overlaid them in gold. And he made holy anointing oil and incense of pure sweet spices, the work of a perfume maker.
Updated Brenton (Greek)	He made the holy anointing oil and the composition of the incense, the pure work of the perfumer. (Exodus 38:25)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The rods he made of the same hard wood, plating them with gold. And he made the holy oil and the perfume of sweet spices for burning, after the art of the perfume-maker.
Easy English	He used acacia wood to make the poles and he covered them with gold. He also made the special oil that would make things holy. He also made the incense with a sweet smell, like perfume.
Easy-to-Read Version–2008	He made the poles from acacia wood and covered them with gold. Then he made the holy anointing oil. He also made the pure, sweet-smelling incense. These things were made the same way that a perfume maker would make them.
God's Word™	He made the poles out of acacia wood and covered them with gold. He also had a perfumer make the holy oil to be used for anointing and for the pure, sweet-smelling incense.
Good News Bible (TEV)	He made the poles of acacia wood and covered them with gold. He also made the sacred anointing oil and the pure sweet-smelling incense, mixed like perfume.
The Message	He also prepared with the art of a perfumer the holy anointing oil and the pure aromatic incense. V. 38 was placed with the previous passage for context.
NIRV	They also made the sacred anointing oil and the pure, sweet-smelling incense. A person who makes perfume made them. V. 38 was placed with the previous passage for context.

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

Casual English Bible	Bazalel then made holy oil by mixing olive oil with pure, aromatic spices—using his skills as a perfumer. V. 38 was placed with the previous passage for context.
Contemporary English V.	These poles were also made of acacia wood and covered with gold. Bezalel mixed the oil for dedication and the sweet-smelling spices for the incense.
The Living Bible	The carrying poles were gold-plated acacia wood. Then, from sweet spices, he made the sacred oil for anointing the priests, and the pure incense, using the techniques of the most skilled perfumers.
New Berkeley Version	.
New Life Version	Making the Holy Oil and Special Perfume And he made the holy oil for pouring, and the pure, sweet-smelling perfume of spices, the work of an able workman.
New Living Translation	He made the poles of acacia wood and overlaid them with gold. Then he made the sacred anointing oil and the fragrant incense, using the techniques of a skilled incense maker.
Unfolding Bible Simplified	They made those two poles from acacia wood and covered them with gold. They also made the sacred oil for anointing and the pure sweet-smelling incense. A skilled perfumer mixed the incense together.

Partially literal and partially paraphrased translations:

American English Bible	He made the poles out of durable wood, and he covered them with gold. Following that, he prepared the holy anointing oil and he mixed the incense in the pure ways of a perfumer.
Beck's American Translation	.
Common English Bible	He made the poles of acacia wood, and he covered them with gold.

	He also made the holy anointing oil and the pure sweet-smelling incense like a skilled perfume maker.
New Advent (Knox) Bible	These poles, too, were of acacia wood, gilded over. And he made oil for the hallowing ointment, and incense of pure spices, with all the art of a perfumer.
Translation for Translators	He made those <i>two</i> poles from acacia wood and covered them with gold. He also made the sacred oil for anointing and the pure sweet-smelling incense. He mixed the incense together as a skilled perfumer would.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He made the poles of acacia wood and overlaid them with gold. He also made the holy anointing oil and the pure, fragrant, and expertly blended incense.
Ferrar-Fenton Bible	He made the staves also of acacia wood, and plated them with gold. He also made the Holy Consecration Oil, and the incense of pure spices for perfume.
International Standard V Urim-Thummim Version	. He made the bars of acacia wood and overlaid them with gold. He produced the Holy Anointing Oil and the pure incense of spices, according to the work of the perfumer.
Wikipedia Bible Project	And he made the beams acacia wood, and he plated them gold. And he made the anointing oil, sacred, and the fragrant incense, pure, as the work of a potion-maker.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	These poles he made of acacia wood and covered them with gold. He also made the sacred anointing oil and the pure, fragrant incense, blending it as perfumers do.
The Heritage Bible	And he made the separators of acacia wood, and sheeted them over with gold. And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.
New American Bible (2011)	The poles, too, were made of acacia wood and plated with gold. The sacred anointing oil and the fragrant incense were prepared in their pure form by a perfumer. ^e e. [37:29] Ex 30:23–25, 34–36.
New Catholic Bible	He made the poles out of acacia wood and covered them with gold. He prepared the sacred oil of anointing and the pure fragrant incense to burn, making use of the skills of the perfumer.
New Jerusalem Bible	He made the shafts of acacia wood and overlaid them with gold. He also made the holy anointing oil and the fragrant incense, blending it as a perfumer would.
NRSV (Anglicized Cath. Ed.)	And he made the poles of acacia wood, and overlaid them with gold. Making the Anointing-Oil and the Incense He made the holy anointing-oil also, and the pure fragrant incense, blended as by the perfumer.
Revised English Bible–1989	He made the poles of acacia-wood and overlaid them with gold. He prepared the sacred anointing oil and the fragrant incense, pure, compounded by the perfumer's art.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He made the holy anointing oil and the pure incense of aromatic plant substances as would an expert perfume-maker. V. 28 was placed with the previous passage for context.
exeGesés companion Bible	And he works the staves of shittim timber and overlays them with gold. And he works the holy anointing oil and the pure incense of aromatics, according to the work of the apothecary.
Kaplan Translation	Using the techniques of a perfumer, he made the sacred anointing oil and the pure perfume incense. V. 28 was placed with the previous passage for context.
The Scriptures 2009	And he made the poles of acacia wood, and overlaid them with gold. And he made the set-apart anointing oil and the clean incense of sweet spices, according to the work of the perfumer.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	HE MADE THE HOLY ANOINTING OIL AND THE COMPOSITION OF THE INCENSE, THE PURE WORK OF THE PERFUMER. (Exodus 38:25)
Awful Scroll Bible	He was to make the poles of acacia wood, even was he to overlay them with gold. He was to make the set apart anointing oil, and the pure incense of sweet smells, the work of he being a perfumer.
Concordant Literal Version	He made the poles of acacia wood and overlaid them with gold. He also made the holy anointing oil and the incense of pure spices, the handiwork of a compounder.
Orthodox Jewish Bible	And he made the carrying poles of acacia wood, and overlaid them with zahav. And he made the Shemen HaMishchah Kodesh, and the ketoret spices, tavor, according to the artistic work of a perfumer.
Rotherham's <i>Emphasized B.</i>	And he made the staves of acacia wood,—and overlaid them' with gold. And he made the holy' anointing' oil, and the pure fragrant' incense,—the work of a perfumer.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	He made the poles of acacia wood and covered [overlaid] them with gold. Then he made the holy olive oil for appointing the priests [anointing] and the pure, sweet-smelling incense. He made them like a person who mixes perfumes.
Kretzmann's Commentary	And he made the staves of shittim wood and overlaid them with gold. Cf Exodus 30:1-10. And he made the holy anointing oil and the pure incense of sweet spices according to the work of the apothecary. Cf Exodus 30:22-28.
The Voice	He made the poles out of acacia wood and overlaid them with gold. With the skill of a <i>master</i> perfumer, he <i>blended the ingredients</i> to make the sacred anointing oil and fragrant incense.

Bible Translations with Many Footnotes:

The Complete Tanach NET Bible®	. He made the poles of acacia wood and overlaid them with gold. He made the sacred anointing oil and the pure fragrant incense, the work of a perfumer.
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Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and he (made) the sticks of acacia /, and he overlaid them with gold, and he (made) the oil of ointment of specialness, and the pure incense of the aromatic spices, the work of compounding ,...
Charles Thomson OT	He made the holy anointing oil and the compound incense the pure work of an apothecary. (Exodus 38:25)
Context Group Version	And he made the poles of acacia wood, and overlaid them with gold. And he made the special anointing oil, and the pure incense of sweet spices, after the art of the perfumer.
New King James Version	And he made the poles of acacia wood, and overlaid them with gold. Making the Anointing Oil and the Incense He also made the holy anointing oil and the pure incense of sweet spices, according to the work of the perfumer.
A Voice in the Wilderness	And he made the poles of acacia wood, and overlaid them with gold. He also made the holy anointing oil and the pure incense of spices, the product of the perfumer.
Webster’s Bible Translation	And he made the staffs of shittim wood, and overlaid them with gold. And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.
Young’s Updated LT	And he makes the staves of shittim wood, and overlays them with gold; and he makes the holy anointing oil, and the pure spice-perfume—work of a compounder.

The gist of this passage: The poles and the perfume are made.
28-29

Exodus 37:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal imperfect	Strong’s #6213 BDB #793
’êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong’s #853 BDB #84
badîym (בַּדִּימ) [pronounced bahd-EEM]	parts (e.g., limbs, shoots), bars; possibly poles, staves	masculine plural noun with the definite article	Strong’s #905 BDB #94
‘êtsîym (עֵצִים) [pronounced gay-TSEEM]	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)	masculine plural construct	Strong’s #6086 BDB #781
shittîym/shittâh (שִׁטִּימ/שִׁטָּה) [pronounced shiht-TEEM/shiht-TAW]	acacia wood; acacia trees; sticks of wood	feminine plural noun (only found in the plural)	Strong’s #7848 BDB #1008

Translation: He made poles from acacia wood...

The wood is the humanity of the Lord.

Exodus 37:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâphâh (צִפֶּה) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: ...and overlaid them [with] gold.

Like the other poles, they were made of acacia wood overlain with gold.

Exodus 37:28 He made poles from acacia wood and overlaid them [with] gold. (Kukis mostly literal translation)

This is the Deity and humanity of the Lord, as found throughout.

Exodus 37:29			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mosh ^e châh (מִשְׁחָה) [pronounced <i>mosh-KHAW</i>]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular noun with the definite article	Strong's #4888 BDB #603

Exodus 37:29			
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
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
q ^e tôreth (קֶטֶרֶת) [pronounced k ^e ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
çam (סַחַב) [pronounced sahm]	<i>a spice used in incense; a smell sweet, an aroma; a sweet (spice)</i>	masculine singular noun with the definite article	Strong's #5561 BDB #702
tâhōwr (טָהוֹר) [pronounced tau-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
ma'āseh (מַעֲשֵׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
râqach (רֹקַח) [pronounced raw-KAHKH]	<i>perfumer, perfume mixer, compounder; apothecary</i>	Qal active participle	Strong's #7543 BDB #955

Translation: He also made the holy anointing oil and the pure fragrant incense, the product of a perfumer.

The incense altar was apparently where the holy anointing oil was kept (for anointing the priests and Levites?); and there would be incense as well, to be burned upon the altar.

The incense represents the pleasant smell rising up to God, which is the result of the payment for our sins. Without our sins being paid for, we smell like dead carcasses; but with the Lord's death for us, we smell okay.

Exodus 37:29 He also made the holy anointing oil and the pure fragrant incense, the product of a perfumer. (Kukis mostly literal translation)

The altar of incense must have the properly prepared incense.

Exodus 37:28–29 He made poles from acacia wood and overlaid them [with] gold. He also made the holy anointing oil and the pure fragrant incense, the product of a perfumer. (Kukis mostly literal translation)

Exodus 37:28–29 He made poles from acacia wood and overlaid them with gold. He also made the holy anointing oil and the pure fragrant incense, the production of a professional perfumer. (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 37 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 37

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 37

Most of the furniture and some of the accessories are made from acacia wood overlaid with gold. The acacia wood represents the humanity of Jesus Christ and the gold represents His Deity.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 37

Just Do It Already!

Shmoop Summary of Exodus 37

- In a super small nutshell, these chapters have one event:
- Moses and the Israelite builder get to constructing the Tabernacle to the exact specs that God gave them in Chapters 25-31. God comes down to hang out in it, and the Israelites move whenever God's cloud of fire leaves the tent. "But if the cloud was not taken up, then they did not set out until the day that it was taken up" (40:37). That's it. That's the end of Exodus.
- The literary structure of this section is almost exactly the same as all the regulations for the Tabernacle in Exodus 25-31. So, in 25-31, if God said, "Bob, you should go over there, and build a box, and this box should be 2.5x1.5x1.5 cubits," then Exodus 35-40 says it this way: "Bob went over there, built a box, and the box was 2.5x1.5x1.5 cubits."
- Since the text here is the same, check out our analysis of "Chapters 25-31" to understand why the text uses this kind of language.
- But let's consider a larger question. In Genesis, the writers spent a few chapters trying to sum up the creation of the universe. In Exodus, the writers spend about five times as much space on the Tabernacle specs—down to the last cubit. Why is this? Why repeat this kind of text?
- For starters, we have to remember that whoever was writing this text had a huge interest in the Tabernacle. Biblical writers don't repeat unimportant things, so the specs are really important. If you needed to include blueprints for your club's headquarters and info on the club's origins in the same document, what would you spend more time on? Probably the blueprints: they mean continuity for everything else; and if that building isn't built perfectly, the rest won't get preserved.
- People also speculate that this section of Exodus was written by a source within the priesthood. Remember, the forerunners of the priests—Aaron—screwed up big time with the golden calf. Could all of these repetitions be trying to make up for that? Maybe the writer wanted to focus the reader's attention on the priests' new source of power rather than their old source of disgrace.

From <https://www.shmoop.com/study-guides/bible/exodus/summary#chapters-35-40-summary> accessed January 20, 2020.

[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 37

Under such willing hands, the whole work was completed within an almost incredibly short period. On comparing Exodus 19:1, which fixes the arrival of Israel at Mount Sinai as in the third month (of the first year), with Exodus 40:2, which informs us that the Tabernacle was ready for setting up "on the first day of the first month" (of the second year), we find that an interval of nine months had elapsed. From this, however, must be deducted twice forty days, during which Moses was on the mount, as well as the days when Israel prepared for the covenant, and those when it was ratified and the law given, and also the interval between Moses' first and second stay on the mountain. Thus the whole of the elaborate work connected with the Tabernacle and its services must have been done within six months. And now that "the Tabernacle was reared up, Moses first placed within the Most Holy Place the Ark holding "the testimony," and covered it with the mercy-seat; next, he ranged in the Holy Place, to the north, the table of shewbread, setting "the bread in order upon it before the Lord;" then, to the south, "the candlestick," lighting its lamps before the Lord; and finally "the golden altar" "before the veil" of the Most Holy Place, "and he burnt sweet incense thereon." All this being done, and the curtain at the entrance to the Tabernacle hung up, (Exodus 40:28) the altar of burnt-offering was placed "by the door of the Tabernacle," and "the laver" between it and that altar, although probably not in a straight line, but somewhat to the side of the altar of burnt-offering. And on the altar smoked the burnt and the meat-offering, and the laver was filled with

Edersheim Summarizes Exodus 37

water, in which Moses, and Aaron, and his sons washed their hands and their feet.

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-13.html> accessed January 20, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Introduction and Text](#)

[First Verse](#)

[Addendum](#)

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[Exodus folder](#)

[Exegetical Studies in Exodus](#)

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 6.

CONCERNING THE TABERNACLE WHICH MOSES BUILT IN THE WILDERNESS FOR THE HONOR OF GOD AND WHICH SEEMED TO BE A TEMPLE.

5. There was also an ark made, sacred to God, of wood that was naturally strong, and could not be corrupted. This was called Eron in our own language. Its construction was thus: its length was five spans, but its breadth and height was each of them three spans. It was covered all over with gold, both within and without, so that the wooden part was not seen. It had also a cover united to it, by golden hinges, after a wonderful manner; which cover was every way evenly fitted to it, and had no eminences to hinder its exact conjunction. There were also two golden rings belonging to each of the longer boards, and passing through the entire wood, and through them gilt bars passed along each board, that it might thereby be moved and carried about, as occasion should require; for it was not drawn in a cart by beasts of burden, but borne on the shoulders of the priests. Upon this its cover were two images, which the Hebrews call Cherubims; they are flying creatures, but their form is not like to that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God. In this ark he put the two tables whereon the ten commandments were written, five upon each table, and two and a half upon each side of them; and this ark he placed in the most holy place.

6. But in the holy place he placed a table, like those at Delphi. Its length was two cubits, and its breadth one cubit, and its height three spans. It had feet also, the lower half of which were complete feet, resembling those which the Dorians put to their bedsteads; but the upper parts towards the table were wrought into a square form. The table had a hollow towards every side, having a ledge of four fingers' depth, that went round about like a spiral, both on the upper and lower part of the body of the work. Upon every one of the feet was there also inserted a ring, not far from the cover, through which went bars of wood beneath, but gilded, to be taken out upon occasion, there being a cavity where it was joined to the rings; for they were not entire rings; but before they came quite round they ended in acute points, the one of which was inserted into the prominent part of the table, and the other into the foot; and by these it was carried when they journeyed: Upon this table, which was

Josephus' History of this Time Period

placed on the north side of the temple, not far from the most holy place, were laid twelve unleavened loaves of bread, six upon each heap, one above another: they were made of two tenth-deals of the purest flour, which tenth-deal [an omer] is a measure of the Hebrews, containing seven Athenian cotyloe; and above those loaves were put two vials full of frankincense. Now after seven days other loaves were brought in their stead, on the day which is by us called the Sabbath; for we call the seventh day the Sabbath. But for the occasion of this intention of placing loaves here, we will speak to it in another place.

7. Over against this table, near the southern wall, was set a candlestick of cast gold, hollow within, being of the weight of one hundred pounds, which the Hebrews call Chinchares ., if it be turned into the Greek language, it denotes a talent. It was' made with its knops, and lilies, and pomegranates, and bowls (which ornaments amounted to seventy in all); by which means the shaft elevated itself on high from a single base, and spread itself into as many branches as there are planets, including the sun among them. It terminated in seven heads, in one row, all standing parallel to one another; and these branches carried seven lamps, one by one, in imitation of the number of the planets. These lamps looked to the east and to the south, the candlestick being situate obliquely.

8. Now between this candlestick and the table, which, as we said, were within the sanctuary, was the altar of incense, made of wood indeed, but of the same wood of which the foregoing vessels were made, such as was not liable to corruption; it was entirely crusted over with a golden plate. Its breadth on each side was a cubit, but the altitude double. Upon it was a grate of gold, that was extant above the altar, which had a golden crown encompassing it round about, whereto belonged rings and bars, by which the priests carried it when they journeyed. Before this tabernacle there was reared a brazen altar, but it was within made of wood, five cubits by measure on each side, but its height was but three, in like manner adorned with brass plates as bright as gold. It had also a brazen hearth of network; for the ground underneath received the fire from the hearth, because it had no basis to receive it. Hard by this altar lay the basins, and the vials, and the censers, and the caldrons, made of gold; but the other vessels, made for the use of the sacrifices, were all of brass. And such was the construction of the tabernacle; and these were the vessels thereto belonging.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed January 20, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 37

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Constructing the Ark of the Covenant

Bezalel made the Ark from acacia wood, 45 inches its length, 27 inches its width, and 27 inches its height. He overlaid it with gold within and without, making a border of gold around [the top of it].

Bezalel made the Ark from acacia wood; its length 45", its width 27" and its height 27". He overlaid the entire Ark with gold, inside and outside, adding a border of gold around the top of it.

He also cast four gold rings for its feet—two rings along one side and two rings along the other [lit., second] side.

He cast four gold rings to place at the bottom of the Ark; two of them on one side and two on the other.

He made poles of acacia wood and overlaid them with gold. Then he placed the poles through the rings along the sides of the Ark [in order] to carry the Ark.

He made poles of acacia wood and overlaid them with gold. He placed these poles through the rings along each side of the Ark in order to carry the Ark.

A Complete Translation of Exodus 37

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Constructing the Mercy Seat

Bezalel [lit., *he*] made the Mercy Seat [from] pure gold; 45 inches [in] length [lit., *its length*] and 27 inches [in] width [lit., *his width*].

Bezalel made the Mercy Seat, which would be placed on top of the Ark, out of pure gold, 45" long and 27" wide.

He made two golden cherubim [from] a hammered work; he made them for both sides of the Mercy Seat. [There was] a cherub on one end [of the Mercy Seat] and one cherub on the other end of the Mercy Seat. He made the cherubim for both ends [of the cover]. [They are constructed so that] the wings of the cherubim spread out over the Mercy Seat, overshadowing [it]. [The cherubim were set up so that] the faces of the cherubim [were] opposite one another.

He made the two cherubim, hammering and shaping them from gold, to be placed on each side of the Mercy Seat. He placed a cherub at each end of the Mercy Sea, so that their wings spread over the cover overshadowing it. The cherubim were standing up and facing one another, their eyes looking down toward the Mercy Seat.

Constructing the Table of Showbread

He made the table from acacia wood, its length three feet, its width one and a half feet and its height two and a quarter feet. He overlaid it with pure gold and he also made a molding of gold [to go] around [it]. He made for it a frame, a handbreadth [in width], a molding of gold for the frame around [it].

He made the table from acacia wood, 36" long, 18" wide and 27" tall. He overlaid the table with pure gold, and framed the top of it with gold molding about 3" in width.

He cast for the table [lit., *him, it*] four gold rings; and he placed the rings at the four corners which [are] the four legs. The rings were close to the border and [they were] holders for the poles, [which poles would be used] to carry the table. He made the poles [from] acacia wood and overlaid them with gold to carry the table.

He cast four gold rings to be placed at the corners of the table, which are the legs. The rings were set close to the border, and they were to be used as holders for the poles (which would be used to carry the table). He made the poles out of acacia wood and overlaid them with gold.

Bezalel [lit., *he*] also made the utensils which [he will use] with the table: its dishes, its spoons, its bowls and the cups [from] which [libations] are poured out. [All of these were made with] pure gold.

Bezalel also made, from pure gold, the utensils which would be placed upon the table: the dishes, the bowls and the cups (from which libations would be poured out).

Constructing the Menorah

He made the lampstand [from] pure gold of hammered work. He made the lampstand—its base and its shaft, its cups, its capitals and its flowers—from [this same gold] they were [all made].

He made the lampstand from pure gold, hammering it into shape. He made the lampstand, along with its base, shaft, cups, capitals and flowers, from the same gold.

A Complete Translation of Exodus 37

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>[There were] six branches [altogether] going out from [both] sides: three branches of the lampstand from the one side and three branches of the lampstand from the other side. Three cups were shaped like almonds at the one [set] of branches, [with] a capital and a flower; and three cups were shaped like almonds at the other [lit., <i>one</i>] branch, with a capital and a flower. Thus, [there were] six branches [in all] going out from the lampstand.</p>	<p>There were six branches in all, three coming out of one side and three coming out of the other side. For each branch, there were three cups shaped like almonds, along with a capital and a flower.</p>
<p>On the lampstand [were] four cups shaped like almonds [along with] its capitals and its flowers. [There was] a capital under each pair of branches [coming out] from it; [another] capital under [another] pair of branches [coming out] from it; [and another] capital under [the final] pair of branches [coming out] from it, for the six branches coming out from it. The capitals and branches [lit., <i>their capitals and their branches</i>] [coming out] from it were hammered work [made from] pure gold.</p>	<p>There were four cups shaped like almonds on the lampstand along with its capitals and flowers. For each pair of branches coming out from the lampstand, there was placed a capital under that pair of branches. All of this was hammered work, made from pure gold.</p>
<p>He also made its seven lamps, its tongs and its fire pans [from] pure gold. He [used] a talent of pure gold to make the lampstand [lit., <i>her, it</i>] and all of its utensils.</p>	<p>He also made seven lamps, the tongs and the fire pans out of the pure gold. In fact, he used a talent of pure gold to make the lampstand and all of its attendant utensils.</p>
Constructing the Altar of Incense	
<p>Bezalel [lit., <i>he</i>] then made the altar of incense [from] acacia wood. [It was] a cubit long, a cubit wide (a square) and two cubits high.</p>	<p>Bezalel the made the altar of incense from acacia wood. It was 18" x 18" (a square), and 36" high.</p>
<p>Its horns extend up [lit., <i>are</i>] from it. He then overlays the altar [lit., <i>it</i>] with pure gold—its top and its sides [all] around and its horns [are all covered with gold].</p>	<p>At the top were horns extending up from it. He then overlaid the altar with pure gold, all over the top, the sides and the horns.</p>
<p>He then made a gold molding [to go] around [it]. He also made two gold rings for it, [to place] under the molding, on the sides, near the top [lit., <i>on the sides</i>], for the housing for the poles [to be used] to carry it.</p>	<p>He designed a gold molding to put fastened around it; and he made to gold rings to attach under the molding at the sides near the top, where the poles would be placed in order to carry the altar.</p>
<p>He made poles from acacia wood and overlaid them [with] gold.</p>	<p>He made poles from acacia wood and overlaid them with gold.</p>
<p>He also made the holy anointing oil and the pure fragrant incense, the product of a perfumer.</p>	<p>He also made the holy anointing oil and the pure fragrant incense, the production of a professional perfumer.</p>

Chapter Outline

Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Exodus 37

	Series	Lesson (s)	Passage
Wenstrom			https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 (Search "Exodus")
Jeremy Thomas			https://fbgbible.org/?s=exodus
Syndein			http://syndein.com/exodus.html
Keil and Delitzsch Commentary on Exodus			https://www.gracenotes.info/exodus/exodus.pdf
Todd Kennedy overview of Exodus			http://www.spokanebiblechurch.com/books/exodus

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the teaching authority in 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 any portion of this chapter on any available lesson.

