

EXODUS 40

Written and compiled by Gary Kukis

Exodus 40:1–38

God Has Moses Set Up the Tabernacle and Its Furnishings

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

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

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

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

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

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

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

Preface: Moses oversee the **Tabernacle** being set up. God fills the Tabernacle with His **Shekinah Glory** after it is all assembled. God continues to lead Israel, but the cloud (of water vapor or of fire) is over the Tabernacle, but when it moves, then Israel is to move.

The Bible Summary of Exodus 40 (in 140 characters or less): *Moses set up the tabernacle and brought the ark into it, as the LORD had commanded. Then the glory of the LORD filled the tabernacle.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 40, 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 40:

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| vv. 1–15 | God's instructions to Moses concerning the erecting of the Tabernacle |
| vv. 16–33 | Moses assembles and raises the Tabernacle according to God's instructions |
| vv. 34–38 | God's glory fills the Tabernacle |

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

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| Introduction | Titles and/or Brief Descriptions of Exodus 40 (by various commentators) |
| Introduction | Brief, but insightful observations of Exodus 40 (various commentators) |
| Introduction | Fundamental Questions About Exodus 40 |
| Introduction | The Prequel of Exodus 40 |
| Introduction | The Principals of Exodus 40 |
| Introduction | The Places of Exodus 40 |
| Introduction | Map of the Exodus Journey (a graphic) |
| Introduction | By the Numbers |
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| Introduction | A Synopsis of Exodus 40 |

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

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Outlines of Exodus 40 (Various Commentators)
A Synopsis of Exodus 40 from the Summarized Bible
The Big Picture (Exodus 35–40)

Changes—additions and subtractions (for Exodus 40)

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The Physical Description of the Tabernacle

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v.

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Çâkak^e (a word study)

v.

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The Ark of the Covenant

v.

4

The Table of Show-Bread

v.

5

The Golden Altar of Incense

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6

The Brazen Altar

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The Brazen Laver

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The Outer Court

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A Full Description of the Garments of the Priesthood

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The Tabernacle (a cutaway graphic)

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Priest at the Bronze Laver (a graphic)

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The Tabernacle and Courtyard (a graphic)

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- v. 35 [The Glory of the Lord Fills the Tabernacle](#) (a graphic)
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- Summary [Why Exodus 40 is in the Word of God](#)
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www.kukis.org	Exodus folder	Exegetical Studies in Exodus

Doctrines Covered or Alluded To		
	Glory of the Lord	
Additional doctrines and links are found in Definition of Terms below.		

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

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

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

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

Definition of Terms	
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).
Anthropopathism	An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see Wenstrom , Theopedia , Got Questions? , Baker's Evangelical Dictionary .
Ark of the Covenant, Ark of God	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).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Christology	Christology is the study of the Lord Jesus Christ. In the Old Testament, <i>Christ</i> was explained and developed through a complex system of animal sacrifices, feast days and the design of the Tabernacle and its furniture. See Basic Christology from the Spokane Bible Church.
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
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	
The Day of Atonement	Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God. What is the Day of Atonement (Yom Kippur)? (Got Questions?) Day of Atonement (Bible Study) Day of Atonement.org 5 Things Christians Should Know about the Day of Atonement (Crosswalk).
Disciple, Disciples	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
Divine Guidance	God's ability to guide us through this life. His guidance comes from know the Word of God, being filled with the Spirit, and making decisions from a position of strength. When we tend to our responsibilities in life (our families, our work, the laws of divine establishment), the road forward is often as perspicuous as God telling us where to go and what to do. See the Will of God (HTML) (PDF); also Divine Guidance (Bible Doctrine Resources) (R. B. Thieme, Jr.) (verse-by-verse).
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) .
Filled with the Spirit; Filled with the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
God Consciousness	God Consciousness is the point in a person's life when he becomes aware of God. This does not mean that he believes in God, but has some sort of concept of God.
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Hebrew v. Jew	<i>Hebrew</i> is an Old Testament designation of the people descended from Abraham, Isaac, and Jacob. <i>Jew</i> is a later term, referring to the same people, which has its origins in the name <i>Judæa</i> . I primarily use the first term in OT studies and the second terms in NT studies (and for current references to the same people).
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).

Definition of Terms	
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 Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD) .
Hypostatic Union	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. For more information: Got questions? on the Hypostatic Union; Theopedia on the Hypostatic Union; VersebyVerse.org : the Doctrine of the Hypostatic Union and Kenosis; Robert R. McLaughlin on the Doctrine of Hypostatic Union. My post on the Hypostatic Union primarily comes from the Maranatha Church (HTML) (PDF) (WPD) .
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times .
Justice of God; God's Justice	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.
Justification, Justified	Justification represents that aspect of salvation whereby God qualifies man to have eternal life based on the imputation of God's absolute righteousness based upon faith in Jesus Christ.
Levi, Levite, Levites, Levitical	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord's burial, resurrection, and ascension, Levitical worship is no longer of God. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD) .
Levitical Priesthood	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD) .

Definition of Terms	
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts , Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
Mercy Seat	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.
The Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
The Mosaic Law; the Law of Moses	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law); Grace Notes.</p>
Priest, Priests, Priesthood	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Sanctify, Sanctified, Sanctification, ultimate sanctification	Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the plan of God. The term means to be set apart to God for a special purpose. We, the royal family of God, are set apart to God in three ways (at salvation, in our lives, and in the eternal state). Ultimate sanctification is the believer in the eternal state. See the Abbreviated Doctrine of Sanctification (HTML) (PDF) (WPD). Doud, McCalley, Braun, Thieme, Jr. (HTML) (PDF). L. G. Merritt (PDF). Word of Truth Ministries . H. A. Ironside (Sanctification).
Shekinah Glory	The word <i>Shekinah</i> means <i>he causes to dwell</i> . This extra-Biblical expression was originally coined by Jewish Rabbis to describes God making His Presence known (such as, the cloud in the Temple in 1Kings 8:10–11). Its common use appears to be confined to God's spectacular manifestations of His Presence, but I would argue that His appearance to Moses as the burning bush was no less spectacular than His appearing to Israel as a cloud by day and a pillar of fire by night. God manifests Himself in such a way to be appropriate to the event and to the number of people there. See also (Got Questions?) (from which much of this explanation came) (CARM.org) (The Jewish Encyclopedia)
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
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)

Definition of Terms	
Spiritual Maturity, Spiritually Mature	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1 John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
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).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. Although the Levites had some limited and specific duties inside the Temple, others were not allowed in the Temple. When people are said to gather at the Temple, they are really gathering in the Temple Courtyard. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Type, Antitype, Typical, Typology, Typological	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).² Typological, an adjective, is, of or relating to typology or types. See the Doctrine of Typology (HTML) (PDF) (WPD).</i>
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Exodus 40

Introduction: Exodus 40 is the final chapter of Exodus. In it, God instructs Moses as to the assemblage of the tabernacle (recall that the **Hebrews** would be traveling through the desert during this time and it would be taken down and set up several times throughout the next thirty-nine years). The remainder of the chapter will be the

² From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

first time that the Hebrews, under the direction of Moses, erect the tabernacle. Once it is completed, God's glory fills it.

In the first half of Exodus 40, the Tabernacle and its furniture are all set up. This may seem repetitious, as we have studied: (1) God's instructions for building the Tabernacle and its furniture and (2) the actual building of the Tabernacle and the furniture. However, the Tabernacle was not assembled at this point in Israel's history. In this chapter, it is actually assembled, with the various pieces of furniture placed inside.

There are four articles of furniture inside of the Tabernacle: the Table of Showbread, the Golden Lampstand and the Incense Altar, all of which are set up in the main part of the tent (where the **priests** and **Levites** serve). The 4th piece of furniture is placed within the **Holy of Holies**, a compartment at the back of the Tabernacle, with a veil between the two rooms. Only the **High Priest** went back into that room and only once a year.

Outside of the Tabernacle, but within the courtyard, there are 2 pieces of furniture: the deep basin and the Altar of Burnt Offering (sometimes called the Brazen Altar).

All of these articles of furniture speak of Jesus Christ, of His sacrifice on **the cross**, and of our way of salvation through the cross.

You will notice in this chapter that God tells Moses exactly what to do with everything; how to set it up and where everything goes. Again, this is something that we would expect to read *if* written close to the time that God spoke these words. Had this book been written hundreds of years later, little thought would have been given to where things go or that God told Moses to set everything up. That would have been simply accepted as having been done; or, covered in a single verse: And then God told Moses to set everything up and to begin offering up sacrifices.

As I have pointed out many times in the past, had these books of Moses been written hundreds of years after the fact by unknown authors, then the repetitive nature of the last half of Exodus would make little sense. However, this makes perfect sense to have the instructions, followed by the assembly of the component parts of the Tabernacle, followed by the assembly of the Tabernacle and all of its furniture. If all of this is written about when everything is occurring, then we would expect the slight repetition which we have.

As in the most recent previous chapters, I tried not to add too much additional commentary, as this material has already been covered. At the same time, I did not want to leave out many details, so that this chapter could stand on its own with necessarily referencing other previous chapters.

Titles and/or Brief Descriptions of Exodus 40 (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 40 (various commentators)

Brief, but insightful observations of Exodus 40 (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 40

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel of Exodus 40

Exodus 40 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 40

Characters

Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

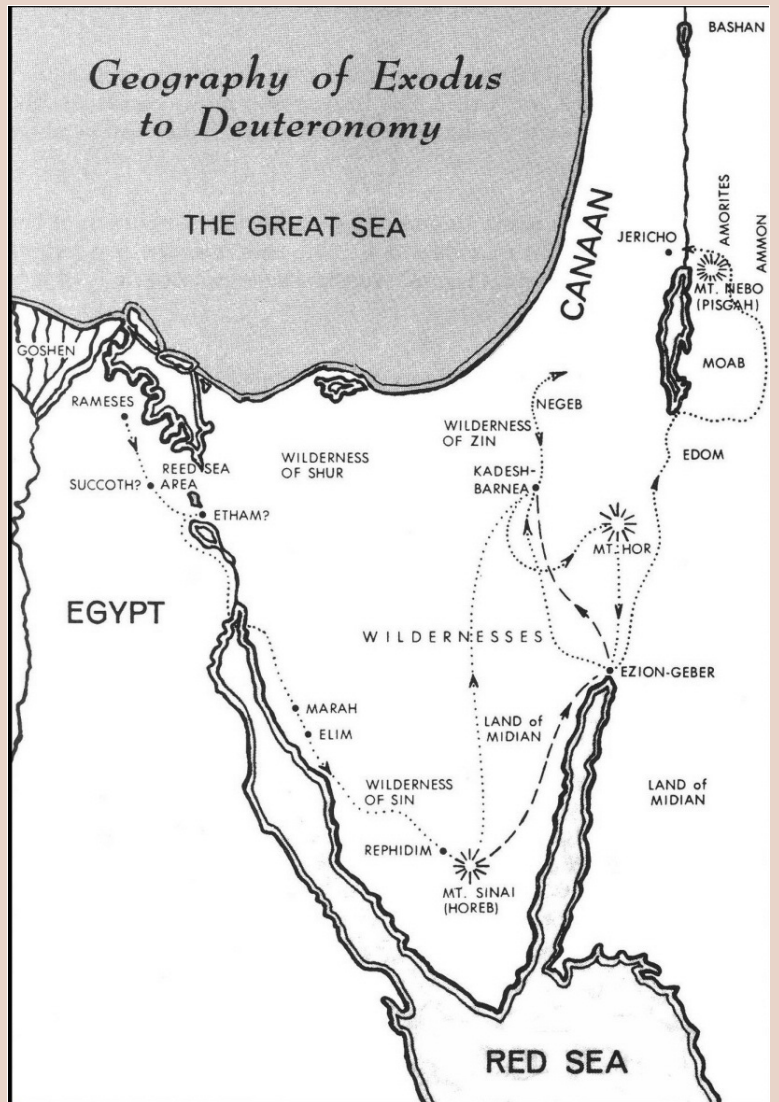
We need to know where this chapter takes place.

The Places of Exodus 40

Place	Description
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Mount Sinai

Map of the Exodus Journey (a graphic); from [Precept Austin](#) (a good resource); accessed June 27, 2020.



Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item	Duration; size

By the Numbers

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

Timeline for Exodus

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

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

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

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

Bibliography

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

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

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

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

Here is what to expect from Exodus 40:

A Synopsis of Exodus 40

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 40 (Various Commentators)

Kretzmann's Commentary:³

Verses 1-16

The Tabernacle Set Up

Verses 17-33

The Various Appointments in Place

Verses 34-38

The Cloud of God's Glory

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

A Synopsis of Exodus 40 from the Summarized Bible

Contents: Tabernacle set up. God's glory manifested.

Characters: God, Moses, Aaron.

Conclusion: God will dwell with those who prepare Him a habitation. Where God has a throne and an altar in the heart, there is a living temple in which the Spirit will be manifested.

Key Word: Finished, Exodus 40:33.

Strong Verses: Exodus 40:17, Exodus 40:34, Exodus 40:38.

Striking Facts: What the glory cloud was to the tabernacle, the Holy Spirit is to the Church and the temple, which is the believer's body. (1Corinthians 6:19).

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 40.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

³ From <https://www.studylight.org/commentaries/eng/kpc/exodus-40.html> accessed February 14, 2024.

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

The Big Picture (Exodus 35–40)

Scripture	Text/Commentary
Exodus 35	The people bring offerings and materials for the building of the Tabernacle. The craftsmen to build the Tabernacle and its furniture are drafted into service.
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.
Exodus 40	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. 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.

Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Exodus 40): 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.

During my study of this and the previous chapter, I downloaded the newest version of **e-sword**; and began to lean more heavily on those translations provided than upon those I refer to online. Therefore, I have begun to use the *Unfolding Word Simplified Text* and the *Unfolding Word Literal Text* rather than the *Unlocked Dynamic Bible* and the *Unlocked Literal Bible* (these are updates by the same **person or group**).

Also, in reading the comments about Rotherham's *Emphasized Bible* over at [Bible Support](#), I rediscovered what a marvelous resource the original *Emphasized Bible* was and began using an [online version](#) of that, as opposed to the [e-sword version](#).

The Updated Bible Version is now 2.17; and the MLV is now a 2020 update. The Scriptures 1998 has an update to 2020. I don't know that any of these will reflect a dramatic change (although I have noticed a few changes in the Scriptures).

I added back in *A Faithful Version*, which I believe I have seen online; but now see that e-sword has it as well. I think that it uses italics to emphasize words (most of the time, italics are used in a translation to indicate word which were added to smooth out a sentence). I did not carry over the italics.

I may begin to use the Berean Study Bible translation more often as well. I began with it under the nearly literal set of translations; but moved it back up to the mostly literal translations set.

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](#)

God's Instructions to Moses Concerning the Erecting of the Tabernacle

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

Kukis slavishly literal:

Kukis mostly literal translation:

And so spoke Y^ehowah unto Moses, to say, “In a day of the new moon, the first, in the first to the new moon, you will raise up a Tabernacle of a Tent of Assembly. And you have place there an Ark of the Testimony and you have fenced in over the Ark with a veil. And you have brought in the table and you have arranged his arrangement. And you have brought in the lampstand and you have caused to ascend her lamps.

Exodus
40:1–4

Y^ehowah spoke to Moses, saying, “In the day of the first month, in the first [day] of [that] month, you will erect the Tabernacle, the Tent of Assembly. You will place in there the Ark of Testimony and you will screen off the Ark [from the rest of the Tent using] a veil. You will bring the table [of showbread] in and you will set it up. You will bring the lampstand in and you will light [lit., *cause to ascend*] its lamps.

Kukis not-so-literal paraphrase:

Jehovah then spoke to Moses, saying, “On the first day of the first month, beginning year two, you will set up the Tabernacle, which is the Tent of Assembly and its courtyard. You will place the Ark of Testimony inside, but you will screen it off from the rest of the Tent using a veil. You will take the table of showbread inside and set it up as I have told you; and you will bring the lampstand in and light it.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁴; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

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

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

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

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

Ancient texts:

Masoretic Text (Hebrew)

And so spoke Y^ehowah unto Moses, to say, "In a day of the new moon, the first, in the first to the new moon, you will raise up a Tabernacle of a Tent of Assembly. And you have place there an Ark of the Testimony and you have fenced in over the Ark with a veil. And you have brought in the table and you have arranged his arrangement. And you have brought in the lampstand and you have caused to ascend her lamps.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

And the Lord spoke to Moses, saying: The first month, the first day of the month, thou shalt set up the tabernacle of the testimony, And shalt put the ark in it, and shalt let down the veil before it: And thou shalt bring in the table, and set upon it the

	things that are commanded according to the rite. The candlestick shall stand with its lamps,...
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "On the first day of the first month you shall raise up the Tabernacle of the Tabernacle. You shall put the ark of the testimony in it, and you shall screen the ark with the veil. You shall bring in the table, and set in order the things that are on it. You shall bring in the menorah, and light its lamps.
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH said to Moshe, "In the first day of the first month erect the Time Tabernacle. And set there the Ark of the Testimony and cover the Ark with the curtain. And bring in the table and set up the curtains and bring the lamp stand and light its lamps.
Samaritan Pentateuch	And the LORD spake unto Moses, saying On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the veil. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. (Vv. 2–5)
Updated Brenton (Greek) ⁵	And the Lord spoke to Moses, saying, On the first day of the first month, at the new moon, you shall set up the tabernacle of witness, and you shall place in it the ark of the testimony, and shall cover the ark with the veil, and you shall bring in the table and shall set forth that which is to be set forth on it; and you shall bring in the lampstand and place its lamps on it. [At this point, the Greek Bible is in synch with the Hebrew manuscripts.]

Significant differences:

Limited Vocabulary Translations:⁶

Bible in Basic English	And the Lord said to Moses, On the first day of the first month you are to put up the House of the Tent of meeting. And inside it put the ark of the law, hanging the veil before it. And put the table inside, placing all the things on it in order; and put in the support for the lights, and let its lights be burning.
Easy English	Moses puts up the tabernacle Then the Lord said to Moses, 'On the first day of the first month, put up the tabernacle, the Tent of Meeting. Put the Covenant Box in the tabernacle and hide it behind the special curtain. Bring in the special table and put the dishes on it. Then bring in the lampstand. Fix its lamps on it. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>The Tent of Meeting and the tabernacle usually mean the same tent. Sometimes the Tent of Meeting means only the tent itself and the tabernacle means the tent and the yard that were around it.</p> </div>
Easy-to-Read Version–2002	
Easy-to-Read Version–2008	Then the LORD said to Moses, "On the first day of the first month, set up the Holy Tent, that is, the Meeting Tent. Put the Box of the Agreement in the Holy Tent. Cover the Box with the curtain. Then bring in the table. Put the things on the table that should be there. Then put the lampstand in the Tent. Put the lamps on the lampstand in the right places.
God's Word™	Then the LORD said to Moses, "Set up the tent (the tent of meeting) on the first day of the first month of the year. Place the ark containing the words of my promise inside it, and hang the canopy over the ark. Bring in the table, and arrange everything on it. Bring in the lamp stand, and set up the lamps.
Good News Bible (TEV)	The LORD said to Moses, "On the first day of the first month set up the Tent of the LORD's presence. Place in it the Covenant Box containing the Ten

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

⁶ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Commandments and put the curtain in front of it. Bring in the table and place the equipment on it. Also bring in the lampstand and set up the lamps on it.

The Message

“Moses Finished the Work”

God spoke to Moses: “On the first day of the first month, set up The Dwelling, the Tent of Meeting. Place the Chest of The Testimony in it and screen the Chest with the curtain.

“Bring in the Table and set it, arranging its Lampstand and lamps.

NIRV

Moses Sets Up the Holy Tent

Then the Lord said to Moses, “Set up the holy tent, the tent of meeting. Set it up on the first day of the first month. Place in it the ark where the tablets of the covenant law are kept. Hide the ark with the curtain. Bring in the table for the holy bread. Arrange the loaves of bread on it. Then bring in the lampstand. Set up its lamps.

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

Casual English Bible

Exodus 40

Moses assembles the tent worship center

Setting up the worship center

The LORD told Moses, “I want you to set up the tent worship center on the first day of the new year. [1] Put the box [2] holding the Ten Commandments in the tent, in a separate room shielded behind a curtain. Then bring in the table and set up everything that goes with it. Set up the lampstand, with the lamps mounted on it.

¹40:2 This was sometime in March or April. The Israelites followed a lunar calendar, based on the cycles of the moon. The writer earlier called the first month of the new year Abib (Exodus 34:18), an older name of the month that became known as Nisan (March-April). In fact, the month is called Nisan in Exodus 12:2, where the feast of Passover is first discussed. Following a lunar calendar, every month starts at the first tiny crescent after the new moon. A new moon is when the moon is hidden behind earth’s shadow for one day. The sun, moon, and earth are aligned, with earth in the middle. Nisan is when Jews celebrate one of their most revered holidays: Passover. The month falls around Eastertime. Jesus went to Jerusalem to observe Passover when he was arrested and crucified.

²40:3 Better known as the Ark of the Covenant, Israel’s most sacred relic, kept in the Most Sacred Room in the tent worship center.

Contemporary English V.

The LORD said to Moses: Set up my tent on the first day of the year and put the chest with the Ten Commandments behind the inside curtain of the tent. Bring in the table and set on it those things that are made for it. Also bring in the lampstand and attach the lamps to it.

The Living Bible

The Lord now said to Moses, “Put together the Tabernacle on the first day of the first month. In it place the Ark containing the Ten Commandments; and install the veil to enclose the Ark within the Holy of Holies. Then bring in the table and place the utensils on it, and bring in the lampstand and light the lamps.

New Berkeley Version
New Life Version

Putting Up the Meeting Tent and Setting It Apart

The Lord said to Moses, “Set up the holy tent, the meeting tent, on the first day of the first month. Put the special box of the Law there. And hang the curtain in front of it. Bring in the table and set its objects on it. Bring in the lamp-stand and light its lamps.

New Living Translation

The Tabernacle Completed

Then the Lord said to Moses, “Set up the Tabernacle [Hebrew *the Tabernacle, the Tent of Meeting*; also in 40:6, 29.] on the first day of the new year. [Hebrew *the first day of the first month*. This day of the ancient Hebrew lunar calendar occurred in March or April.] Place the Ark of the Covenant [Or *Ark of the Testimony*; also in 40:5, 21.] inside, and install the inner curtain to enclose the Ark within the Most Holy

Place. Then bring in the table, and arrange the utensils on it. And bring in the lampstand, and set up the lamps.

Unfolding Bible (simplified)⁷ Then Yahweh said to Moses, "Next year, on the first day of the first month, tell the people to set up the sacred tent. Put inside it the sacred chest that contains the stone slabs on which are engraved the Ten Commandments, and hang its curtain in front of it. Bring the table into the sacred tent, and place on it all the things that they made for it. Then bring in the lampstand and set the lamps in it. [Notice that the UST adds the words, *next year*.]

Partially literal and partially paraphrased translations:

American English Bible Then the Lord told Moses:
'On the first day of the first month (the New Moon), you must assemble the **Tent of Proofs** and put the **Chest of Proofs** inside it, behind the veil.
Then carry in the table and lay [the bread] upon it.
Also, bring in the lampstand and mount the lamps on it.

Beck's American Translation .

Common English Bible **Moses sets up the dwelling**
The Lord spoke to Moses: Set up the meeting tent dwelling on the first day of the first month. [March–April, Abib] Place the chest containing the covenant inside the dwelling. Hide the chest from view with the veil. Bring in the table and arrange its items. Bring in the lampstand and set up its lamps.

New Advent (Knox) Bible And now the Lord said to Moses, When the first day of the first month comes, set up the tabernacle that is to bear record of me, and put the ark in it, and screen the ark with the veil. Then bring in the table, and set out due offerings there; the lamp-stand, too, must be in its place, with lamps on it, and the golden altar upon which incense is burnt, there before the ark that bears record of me.
A portion of v. 5 is included for context.

Translation for Translators **They set up the Sacred Tent**
Then Yahweh said to Moses/me, "On the first day of the first month next year, *tell the people* to set up the Sacred Tent. Put inside it the sacred chest *that contains the stone slabs on which are engraved* the Ten Commandments, and hang the curtain in front of it. Bring the table into the Sacred Tent, and place on it all the things that are to be used with it. Bring in the lampstand and fasten the lamps to it.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible **Command to Erect the Tent.**
Then the EVER-LIVING spoke to Moses, saying:—"To-morrow is the first month. Upon the first of the month you shall set up the tent of the Hall of Assembly, and place there the Ark of Witnesses, and cover the ark with the veil. Then you shall bring the table, and arrange its appliances, and bring the Golden Lamp, and set up its reflectors; and place the golden altar of incense before the Ark of the Witnesses, and fix the skreen of the doors to the tabernacle. V. 5 is included for context.

International Standard V **The Lord's Instructions for Setting up the Tent**
The Lord spoke to Moses: "On the first day of the first month you are to set up the tent of the Tent of Meeting. You are to put the Ark of the Testimony there, and screen off the ark with the curtain. You are to bring in the table and properly arrange what goes on it. [Lit. arrange its arrangement] Then you are to bring in the lamp stand and set up its lamps.

Lexham English Bible **Completion of the Tabernacle**

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

And Yahweh spoke to Moses, saying, "On the first day of the month, you will set up the tabernacle of the tent of assembly. And you will put there the ark of the testimony, and you will cover over the ark with the curtain. [Or "veil the ark with the curtain"] And you will bring the table, and you will arrange its setting, and you will bring the lampstand, and you will set up its lamps.

Unfolding Bible Literal Text⁸

Then Yahweh spoke to Moses, saying, "On the first day of the first month of the new year you must set up the tabernacle, the tent of meeting. You must place the ark of the testimony in it, and you must shield the ark with the curtain. You must bring in the table and set in order the things that belong on it. Then you must bring in the lampstand and set up the lamps.

Urim-Thummim Version

YHWH spoke to Moses saying, On the 1st day of the 1st month will you set up the Tabernacle of the Tent at the Appointed Place. You will place in it the Ark of the Testimony and cover the Ark with the veil. You will bring in the table and set in order the things that are to be set in order on it and you will bring in the lamp stand and light the lamps.

Wikipedia Bible Project

And Yahweh spoke to Moses, saying: On the day of the first month, on the first of the month, raise the dwelling of the tent of events. And you put there the crate of the testimony, and you sheltered the crate with the cover. And you brought the table, and you set its settings, and you brought the menorah, and you lit up its lamps.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The sanctuary erected and consecrated

Yahweh spoke to Moses and said, "On the first day of the first month you are to erect the Holy Tent, the Tent of Meeting, and place the Ark of the Covenant in it, screening it with the veil. Bring in the lampstand, too, and set up its lamps.

The Heritage Bible

And Jehovah spoke to Moses, saying,
On the first day of the first new moon you shall raise up the tabernacle of the tent of appointed meeting.
And you shall put there the ark of the testimony, and entwine the ark with the veil.

And you shall bring in the table, and arranging, you shall arrange everything; and you shall bring in the lampstand, and light its lamps.

New American Bible(2011)⁹

Setting Up the Tabernacle.

Then the LORD said to Moses: ^aOn the first day of the first month* you shall set up the tabernacle of the tent of meeting.^b Put the ark of the covenant in it, and screen off the ark with the veil.^c Bring in the table and set it. Then bring in the menorah and set up the lamps on it.

* [40:2] On the first day of the first month: almost a year after the departure of the Israelites from Egypt. Cf. v. 17.

a. [40:2–8] Ex 40:16–33.

b. [40:2] Ex 26:30.

c. [40:3–8] Ex 26:33–37.

The Catholic Bible

God Commands Moses To Consecrate the Tabernacle and the Priests. Then the Lord spoke to Moses and said to him, "On the first day of the first month you shall set up the tabernacle, the meeting tent. Put the Ark of Testimony inside, and in front of the Ark hang the veil. Bring in the table and arrange its accessories. Then bring in the lampstand and put on its lamps.

NRSV (Anglicized Cath. Ed.)

The Tabernacle Erected and Its Equipment Installed

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

⁹ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

The Lord spoke to Moses: On the first day of the first month you shall set up the tabernacle of the tent of meeting. You shall put in it the ark of the covenant,[a] and you shall screen the ark with the curtain. You shall bring in the table, and arrange its setting; and you shall bring in the lampstand, and set up its lamps.

Revised English Bible–1989 THE LORD said to Moses: On the first day of the first month you are to set up the Tabernacle of the Tent of Meeting. Put the Ark of the Testimony in it and screen the Ark with the curtain. Bring in the table and lay it; then bring in the lampstand and mount its lamps.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(RY: vii, LY: v) ADONAI said to Moshe, “On the first day of the first month, you are to set up the tabernacle, the tent of meeting. Put in it the ark for the testimony, and conceal the ark with the curtain. Bring in the table, and arrange its display. Bring in the menorah, and light its lamps.
Hebraic Roots Bible	And YAHWEH spoke to Moses, saying, On the first day of the month, on the first of the month, you shall raise up the tent of the tabernacle of the congregation. And you shall put there the ark of testimony. And you shall cover the ark with the veil. And you shall bring in the table and set in order its arrangement. And you shall bring in the lampstand and set up its lamps.
Kaplan Translation	[155. Orders for Erecting the Tabernacle] God spoke to Moses, saying: On the first day of the first month,” you shall erect the Communion Tent Tabernacle. Place the Ark of Testimony there, and shield the ark with the cloth partition. Bring in the table and set it up, and bring in the menorah and light its lamps. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions. 40:1 <i>On the first day ...</i> 1 Nissan, almost a year after the Exodus. See 40:17.
<i>The Scriptures</i> 1998	And יהוה spoke to Mosheh, saying, “On the first day of the first month, you are to raise up the Dwelling Place of the Tent of Meeting, and shall put in it the ark of the Witness, and screen the ark with the veil. “And you shall bring in the table and arrange what belongs on it, and bring in the lampstand and light its lamps.
The Scriptures–2009	And יהוה spoke to Mosheh, saying, “On the first day of the first new moon, you are to raise up the Dwelling Place of the Tent of Appointment, and shall put in it the ark of the Witness, and screen the ark with the veil. “And you shall bring in the table and arrange what belongs on it, and bring in the lampstand and light its lamps.
Tree of Life Version	Then Adonai spoke to Moses saying, “On the first day of the first month, you will set up the Tabernacle of the Tent of Meeting. You are to put the Ark of the Testimony there, and screen off the Ark with the curtain. Then bring in the table, and set in order the bread that is on it. Bring in the menorah and light its lamps.

Weird English, ©ld English, Anachronistic English Translations:

Alpha & Omega Bible ¹⁰	AND JESUS SPOKE TO MOSES, SAYING, “ON THE FIRST DAY OF THE FIRST MONTH, AT THE NEW MOON, YOU SHALL SET UP THE TABERNACLE OF WITNESS, AND YOU SHALL PLACE IN IT THE ARK OF THE TESTIMONY, AND SHALL COVER THE ARK WITH THE VEIL, AND YOU SHALL BRING IN THE TABLE AND SHALL SET FORTH THAT WHICH IS TO BE SET FORTH ON IT; AND YOU SHALL BRING IN THE LAMPSTAND AND PLACE ITS LAMPS ON IT.
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¹⁰ The A&O Bible follows the Greek text.

Awful Scroll Bible	<p>Sustains To Become was to speak to Moses, to the intent: On the first day of the first moon month, you was to erect the dwelling place, even the tent of the appointed place. Even is you to have placed there the ark of the testimony, and is to have screened the ark with the veil. You is to have brought in the table, and is to have set in order a setting in order of it. You is to have brought in the lampstand, and is to have stirred up its lamps.</p>
Concordant Literal Version	<p>Yahweh spoke to Moses, saying. On the first day of the month, in month one, you shall set up the tabernacle of the tent of appointment. You will place there the coffer of the testimony and screen off the coffer with the curtain. You will bring the table and arrange its array and bring the lampstand and set up its lamps.</p>
exeGeses companion Bible	<p><u>ERECTION OF THE TABERNACLE</u> And Yah Veh words to Mosheh, saying, On the first day of the month, on the first month, raise the tabernacle of the tent of the congregation: and put therein the ark of the witness and cover the ark with the veil: and bring in the table and arrange its arrangement; and bring in the menorah and holocaust its lamps.</p>
Orthodox Jewish Bible	<p>And Hashem spoke unto Moshe, saying, On the first day of the first month shalt thou set up the Mishkan Ohel Mo'ed. And thou shalt place therein the Aron HaEdut, and thou shalt cover so as to screen the Aron with the Parochet. And thou shalt bring in the Shulchan, and set in order the things that are to be set in order upon it; and thou shalt bring in the Menorah, and kindle the Nerot thereof..</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>The Tabernacle Erected Then the Lord spoke to Moses, saying, "On the first day of the first month (Abib) you shall set up the tabernacle of the Tent of Meeting [of God with you]. You shall place the ark of the Testimony there, and you shall screen off the ark [from the Holy Place of God's Presence] with the veil (partition curtain). You shall bring in the table [for the bread] and arrange its setting; you shall bring in the lampstand and mount and light its lamps.</p>
The Expanded Bible	<p>Setting Up the Holy Tent Then the Lord said to Moses: "On the first day of the first month, set up the ·Holy Tent [Tabernacle], which is the Meeting Tent. Put the Ark of the ·Agreement [Covenant; Treaty; L Testimony; 25:10] in it and ·hang the curtain in front of the Ark [^L screen the Ark with a curtain]. Bring in the table [25:23–30] and arrange ·everything on the table that should be there [^L its setting]. Then bring in the ·lampstand [^L Menorah; 25:31–40] and set up its lamps.</p>
Kretzmann's Commentary	<p>Verses 1-16 The Tabernacle Set Up And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the Tabernacle of the Tent of the Congregation. This was on the first of Nisan, or Abib, at the beginning of the second year after the children of Israel had left Egypt. The Tabernacle was to be in readiness for the first anniversary of the Passover Festival.</p>

And thou shalt put therein the Ark of the Testimony, where the Decalog, the testimony of the Lord to the people, was deposited, and cover the ark with the veil, hide it from the eyes of the people by the heavy curtain which screened the Most Holy Place.

And thou shalt bring in the table of showbread, and set in order the things, literally, arrange the order, that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

Then the Eternal One instructed Moses.

The Voice

The last half of the Book of Exodus offers a picture of the relationship between God and humanity through powerful symbols. The amazing truth of all Scripture is reflected here: God resides in the midst of His people. In every detail of God's directives—the ethical rules, the people's offerings, the design of the congregation tent and its furnishings, God's redemptive acts—God is announcing the central truth: He is present with His covenant people. So the physical elements of this covenant bear witness to deep, spiritual realities. God is in the process of repairing the world from the damage caused by sin and death; but to do so, He needs a people. This is why He chooses Israel and makes them different from everyone else. He needs agents on the ground devoted to liberating a world held hostage to lesser powers and feebler gods. But where will those people be formed and trained to be God's effective agents? They will be shaped in the crucible of worship and obedience.

Eternal One: When the first day of the first month arrives, erect the sanctuary of the congregation tent. Place the covenant chest in there—as a witness to our agreement—and screen it *from sight* with the veil. Move the table into place and arrange the utensils on it. Then move the lampstand into place and set up all its lamps.

Bible Translations with Many Footnotes:

The Complete Tanach¹¹

The Lord spoke to Moses, saying: "On the day of the first month, on the first of the month, you shall set up the Mishkan of the Tent of Meeting. There you shall place the Ark of the Testimony, and you shall spread the dividing curtain toward the ark.

and you shall spread... toward the ark: Heb. יָרַח, an expression denoting protection, for this [dividing curtain] was a partition [not a covering].

You shall bring in the table and set its arrangement; you shall bring in the menorah and kindle its lamps.

and set its arrangement: [i.e., arrange] the two stacks of the [loaves of] showbread (Lev. 24:6).

NET Bible®

Setting Up the Sanctuary

¹ Then the Lord spoke to Moses:² "On the first day of the first month you are to set up³ the tabernacle, the tent of meeting. You are to place the ark of the testimony in it and shield the ark with the special curtain. You are to bring in the table and set out the things that belong on it;⁴ then you are to bring in the lampstand and set up its lamps.

^{1sn} All of Exod 39:32-40:38 could be taken as a unit. The first section (39:32-43) shows that the Israelites had carefully and accurately completed the preparation and brought everything they had made to Moses: The work of the Lord builds on the faithful obedience of the people. In the second section are the instruction and the implementation (40:1-33): The work of the Lord progresses through the unifying of the work. The last part (40:34-38) may take the most attention: When the work was

¹¹ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

completed, the glory filled the tabernacle: By his glorious presence, the Lord blesses and directs his people in their worship.

^{2th} Heb “and Yahweh spoke to Moses, saying.”

^{3th} Heb “you will raise,” an imperfect of instruction.

^{4th} Heb “and you will set in order its setting” or “arrange its arrangement.” See 25:29-30 for items that belonged on the table.

Rotherham’s *Emphasized B.* § 42. *By express Divine Command the Holy Habitation is at length set up, and is filled with Yahweh’s Glory; yet not so as to deprive Israel of the Guiding Pillar of Cloud and Fire by Day and Night in all their Journeyings.*

Then spake Yahweh unto Moses, saying— <On the first day of the month, in the first month> shalt thou rear the habitation of the tent of meeting; and thou shalt put therein, the ark of the testimony,—and shalt screen the ark with the veil^o; and thou shalt bring in the table, and set in order what is to be arranged thereupon,—and thou shalt bring in the lampstand, and mount^p the lamps thereof;...

^o Some cod. (w. Sam. and Jon.): “screen the ark and the propitiatory”—G.n.

^p “Put on”—Kalisch.

Literal, almost word-for-word, renderings:

Berean Study Bible	Then the LORD said to Moses, “On the first day of the first month you are to set up the tabernacle, the Tent of Meeting. Put the Ark of the Testimony in it and screen off the ark with the veil. Then bring in the table and set out its arrangement; bring in the lampstand as well, and set up its lamps.
Brenner’s Mechanical Trans.	...and "YHWH" ^{He is} spoke to "Mosheh" ^{Plucked out} saying, in the first new moon, (on) the (first) day of the new moon, you will make the dwelling of the tent of the appointed place rise, and you will place the box of the evidence there, and you will fence around the box (with) the tent curtain, and you will [bring] the table, and you will arrange his arrangement, and you will [bring] the lampstand, and you will [bring up] her lamps,...
Charles Thomson OT ¹²	Then the Lord spoke to Moses saying, On the first day of the first month it being then new moon, thou shalt rear up the tabernacle of the testimony and place therein the ark of the testimony and cover it with the veil. Then thou shalt carry in the table and set in order the service thereof. And thou shalt carry in the candlestick and place on it the lamps:...
Context Group Version	And YHWH spoke to Moses, saying, On the first day of the first month you shall set up the tabernacle of the tent of meeting. And you shall put in it the ark of the testimony, and you shall screen the ark with the veil. And you shall bring in the table, and set in order the things that are on it; and you shall bring in the candlestick, and light the lamps.
Literal Standard Version	And YHWH speaks to Moses, saying, “On the first day of the month, in the first month, you raise up the Dwelling Place of the Tent of Meeting, and have set the Ark of the Testimony [in] there, and have covered over the Ark with the veil, and have brought in the table, and set its arrangement in order, and have brought in the lampstand, and caused its lamps to go up.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, On the first day of the first month you will raise up the tabernacle of the tent of meeting. And you will put the ark of the testimony in it and you will screen the ark with the veil. And you will bring in the table and arrange the things that are upon it and you will bring in the lamp-stand and light the lamps of it.
New King James Version	The Tabernacle Erected and Arranged Then the Lord spoke to Moses, saying: “On the first day of the first month you shall set up the tabernacle of the tent of meeting. You shall put in it the ark of the

¹² Thompson’s translation follows the Greek text.

Young's Updated LT

Testimony, and partition [*screen*] off the ark with the veil. You shall bring in the table and arrange the things that are to be set in order on it; and you shall bring in the lampstand and [*blight* [*set up*] its lamps.

And Jehovah speaks unto Moses, saying, "On the first day of the month, in the first month, you will raise up the tabernacle of the tent of meeting, and have set there the ark of the testimony, and have covered over the ark with the vail, and hast brought in the table, and set its arrangement in order, and hast brought in the candlestick, and caused its lamps to go up.

The gist of this passage: 1-4 God describes when and how Moses will set up the Tabernacle and its furniture.

Exodus 40:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: Y^ehowah spoke to Moses, saying,...

Although the Bible does not emphasize how or where Moses spoke to God (except when he went up on Mount Sinai), there appears to have been a tent where Moses would go to speak to God. Very little information is given about that, and there is no reason to, as that would have been a temporary measure.

Exodus 40:1 Y^ehowah spoke to Moses, saying,... (Kukis mostly literal translation)

I am certain that this phrase occurs more often in the writings of Moses than any other person. No doubt someone has counted these occurrences up.

Exodus 40:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוּם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
rîshônâh (רִשׁוֹנָה) [pronounced ree-show-NAW]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	masculine singular adjective; with the definite article	Strong's #7223 BDB #911
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
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective; with the definite article	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294

Translation: ...“In the day of the first month, in the first [day] of [that] month,...

This phrase was really weirdly set up, but it seems to mean *the first day of the first month*; a phrase that we have seen used before, but I do not recall is being so convoluted.

The time element tells us that the construction of all this material would have taken perhaps eight months or so, as we are only a year out from Israel's exodus from Egypt.

Exodus 40:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qûwm (קוּם) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
'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
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular construct	Strong's #4908 BDB #1015
'ohel (אֹהֶל) [pronounced OH-hel]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-ÇADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: ...you will erect the Tabernacle, the Tent of Assembly.

The artisans and Levites have built all of the pieces for the Tabernacle, but it has not yet been set up. God is telling Moses to set it up. God uses the 2nd person masculine singular verb. However, the Hiphil is also used, meaning that Moses will *cause to set up, cause to stand, cause to raise up* (that means that Moses will oversee the Tabernacle being set up).

The Tabernacle is basically a very nice, very expensive tent. The Tabernacle is a **type** of Christ. It represents the **Messiah** living among the Hebrews; Jesus tabernacling among the **Jewish** people. He will be among His people both as God and as a man (the is the gold and the acacia wood which was used to make the walls of the Tabernacle).

Exodus 40:2 ...**"In the day of the first month, in the first [day] of [that] month, you will erect the Tabernacle, the Tent of Assembly.** (Kukis mostly literal translation)

This tells us when they will first assemble the parts of the tabernacle and implies that this is when they would in the future re-erect the tabernacle. As we go through this chapter, we will stop and take a look at the tabernacle and each piece of furniture. The greater portion of the descriptions comes from Freeman's *Manners and Customs of the Bible*; pp. 76–86

The Physical Description of the Tabernacle

1. The tabernacle (or the tent of meeting) was approximately 30 cubits by 10 cubits by 10 cubits (45' x 15' x 15'), since each board was a cubit and a half wide, and there were 20 boards on the north and

The Physical Description of the Tabernacle

- south sides and 6 boards (plus two corner boards which were not as wide) on the east and west sides (Exodus 36:20–30)
2. Josephus tells us that the boards were four fingers thick, except for the corners which were a cubit thick, according to his *Antiquities of the Hebrews*, Book III, chap. 6, §3. As an aside, Josephus, an historian, took the Old Testament as being legitimate history (which is true of many ancient historians of our modern era).
 3. At the base of each board were two tenons, which is a projection from the end of the board and designed to attach or fit or connect the board to something else (Exodus 36:22).
 4. These tenons fitted into silver mortises. These mortises were bases made of pure silver with a slot designed for the tenon to fit into (Exodus 36:24).
 5. Brass pins went through the mortises into the ground (Exodus 38:20) and Josephus tells us that these brass pins were a cubit (18") in length.
 6. Further up, the boards were held together with wooden bars that had been covered with gold (Exodus 36:19).
 7. Several coverings were made to be placed over the tabernacle:
 - a. The under layer was made of fine linen, using blue, purple and scarlet threads, on which were woven or embroidered figures of cherubim, indicating that we are constantly watched by **angels** (Exodus 36:8–13). Historians and theologians are not certain whether this layer was only seen on the ceiling or whether much of it was suspended inside the tabernacle and over the boards. I personally like to think that it could not be seen from inside the tabernacle; although, those in the tabernacle were fully cognizant that there were angels all around them, even though they could not see them.
 - b. The next layer was one of goats' hair, woven into cloth, a much coarser fabric (Exodus 35:26 36:14).
 - c. The third layer was made from rams' skins dyed red, a heavier, more protective covering.
 - d. The final layer was the hide of an unknown animal, called a badger, porpoise, and a myriad of other things, which provided the final protection from the harsher outdoor elements (Exodus 36:19).
 8. It is unknown whether the roof of the tabernacle was flat or pitched. There are excellent theologians who take opposite sides of this issue. Since the Bible says nothing about poles in the middle of the tabernacle to support the roof, it is my opinion that the roof was flat (Oriental houses were generally flat and oriental tents were generally peaked). Since this does not have to conform in any way to Oriental customs, as God chose how the tent of meeting was to be, and since 15' seems to be reasonably high without having an additional pitched roof, this would be another reason why the ceiling was just 15' all around. Simply the fact that there are not two sets of heights given suggests that this roof was flat.
 9. The front of the tent of meeting, or the tabernacle, was a veil of fine twined linen, of blue, purple and scarlet, hung upon five pillars (Exodus 36:37–38). This tent of meeting was divided into two sections:
 - a. The Holy Place had the golden candlestick and the table of show-bread in it (Exodus 26:35 28:29 40:22–24) and the golden lampstand. Although the dimensions are not given in the Bible, it would be a reasonable assumption that the Holy Place, with two pieces of furniture, would take up two-thirds of the tent of meeting; also, these would be the same dimensions of the Tabernacle. Furthermore, this would allow for the doorway to be in the center of the tabernacle and lead into the Holy Place.
 - b. The Holy of Holies was likely a perfect cube (cp 1Kings 6:19–20), housing the **ark of the covenant** covered by the **mercy seat** with the two cherubim (Exodus 26:34 40:21). This was veiled off from the rest of the tabernacle, to be entered into only once a year by the High Priest. The veil was fine twined linen, of blue, purple and scarlet, and embroidered with cherubim; and hung on four pillars (Exodus 36:35–36).
 10. We know nothing about the floor of the tabernacle. I believe that the lack of the mention of the floor means that the floor is the ground

Exodus 40:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
'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
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
'êdûwth (עֲדוּת) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: You will place in there the Ark of Testimony...

The Ark of Testimony is the **Ark of God**. It will be placed into the Holy of Holies. It also speaks of the **Hypostatic Union** of our Lord, being made of acacia wood and gold.

Inside of the Tent, the Ark of Testimony will be placed the following.

New European Version Commentary: *The “testimony” refers to the tables of the covenant, the ten commandments, which were within the ark; the connection between the ark and the “testimony” is very strong in the record. The ark was symbolic of Christ, in whom dwelt the word and covenant of God.*¹³

Exodus 40:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâkak ^e /sâkak ^e (צָכַךְ/צָכַךְ) [pronounced <i>saw-KAHK^e</i>]	<i>to weave, to intertwine [like a screen]; to screen; to fence in, to make [a fence, hedge]; to protect, to guard; to overshadow, to cover over</i>	2 nd person masculine singular, Qal perfect	Strong's #5526 BDB #692, 696, 697
'al (עַל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

¹³ From <https://www.n-e-v.info/ot/ex40.html> accessed February 15, 2024.

Exodus 40:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
pôreketh (פֹּרֶקֶת) [pronounced <i>poh-REH- keith</i>]	<i>curtain, veil</i>	feminine singular noun with the definite article	Strong's #6532 BDB #827

Translation: ...and you will screen off the Ark [from the rest of the Tent using] a veil.

The Ark would be screened off from the rest of the Tabernacle and the rest of the furniture by a veil, which runs across the back third of the Tabernacle. That area is called the Holy of Holies. Only the high priest entered into this section and only once a year.

You may remember that the high priest had bells affixed to the bottom of his outfit. We will find out in the near future that those who touch the Ark of the Covenant immediately die. Therefore, the theory has been, the bells are affixed to the high priest so that, if he drops dead in the Holy of Holies, those on the outside will know and they can go in to fetch the body (or choose another high priest to go in and fetch the body).

Çâkak^e (a word study):

In this verse we have a Hebrew word which, if we had the right word in the English, we could use this word consistently. The word is çâkak^e/sâkak^e (צָכַק/צָכַק) [pronounced *saw-KAHK^e*], and it has the following possible renderings: *shroud, cover, overshadow, screen, shelter, spread over, overspread, enshroud*. I don't want to translate this covering because it implies that something is right on top of it, covering it up completely; and *covering* is the translation of another Hebrew word. Ideally, a literal translation should be consistent and it should differentiate between different words. The veil will enshroud the ark completely; however, it will not be close to the ark (as in laying right on top of it) and çâkak is used for the wings of the cherubs which will *screen, or overshadow* the mercy seat (lit., this word is *covering*). Çâkak is found used in this way in Exodus 25:20 37:9 1Kings 8:7 Job 40:22. Çâkak can be used in a good, possibly even protective way, as in Exodus 25:20 Ezek. 28:14, in a neutral sense (Exodus 40:3 Lam. 3:44) and it may be used in a negative sense (Job 3:23 Isa. 9:11 19:2). When you look up these passages, you may even have a difficult determining from the English where this verb actually is in the verse, because çâkak is rendered six different ways in the KJV and it only occurs 22 times. And, unfortunately, it is most often rendered *covering*, just as kâphar (כָּפַר) [pronounced *kaw-PHAR*] should be translated *covering* to be literal (it is found in Gen. 6:14), but it is usually translated *atone* (and *cleanse, pardon, purge*). Çâkak is also found used twice *to cover one's feet* (Judges 3:24 1Sam. 24:3). Therefore, what we need is a word which can have a good, neutral and negative connotation; one which does not mean to cover in the sense of being close to and completely enshrouding; therefore, the best English equivalent that I can come up with is *overshadow*.

Exodus 40:3 You will place in there the Ark of Testimony and you will screen off the Ark [from the rest of the Tent using] a veil. (Kukis mostly literal translation)

God begins with the ark of the testimony, which carries within it the list of the offenses against us.

1. This is called the Ark of the Covenant (Deut. 31:26), the Ark of Testimony (Exodus 40:3) and the Ark of God (1Sam. 3:3). So there is no confusion with the vocabulary, an ark is simply a container, a chest or a box.
2. It was 2½ cubits by 1½ cubits by 1½ cubits (45" x 27" x 27"). It was made from acacia wood overlaid with gold. Around the top was an ornamental molding, or a cornice, made of pure gold. On opposite sides near or at the bottom corners were two gold rings through which the poles were placed in order to carry this ark (Exodus 25:10–15). It is a matter of disputation whether we have the word *feet* or *corners* in Exodus 25:12.
3. This was kept in the Holy of Holies (Exodus 40:3).
4. In the ark was placed the two tables of the Ten Commandments (Exodus 25:16). Also in the ark were placed Aaron's rod which budded and a golden pot of manna (Hebrews 9:4). 1Kings 8:9 does not contradict this; it merely means that at the time of Solomon, only the two tables of the Law were to be found. This does make me wonder if the writer of Hebrews, besides being guided by the Holy Spirit, received his information from another source? It is possible that the book of the entire law, that is, the Pentateuch, was placed in the ark, which would make perfect sense, and would have been my personal preference. However, it is more likely that their Bible was placed next to the ark (Deuteronomy 31:25–27); the Hebrew suggests that it was **by** the side of the ark. This will be discussed in more detail when we examine that portion of Scripture.
5. On top of the Ark a covering was placed, called the *mercy seat*, which was fashioned from pure gold (Exodus 25:17, 21). On this mercy seat, were attached two cherubim with wings, facing toward each other and looking down at the cover of the ark (Exodus 25:18–20). Freeman points out that for all the minute detail that we find with respect to the construction of the articles of furniture and the tabernacle itself, we do not know what the cherubim looked like—not these or the ones embroidered on the fabric for the walls and doors. Freeman speculates that this was intentional on the part of God and/or the people at that time knew what to sculpt when it came to cherubim. They likely had two wings each, as this is how Solomon designed them (although he seemed to take a certain amount of artistic license when building the **temple** and not everything is designed exactly like the tabernacle—see 2Chronicles 3:10–13). According to Jewish tradition, their faces were human; and it is both Freeman's and my opinion that, other than the wings, the cherubim looked like men. I hold that opinion because when angels came to walk among us, including the Theophanies, they were indistinguishable from other men (recall Gen. 19:1–5)

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 40:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced <i>ayth</i>]	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: You will bring the table [of showbread] in...

Two additional items which go inside of the Tent will be specifically named. The first is the table of showbread or the Bread of God's Presence.

The table speaks of God's provision for the children of Israel (by extension, His provision for us) and the light of the world, the lampstand. When we come into this world, God provides us with basic provisions and the **gospel**, if we have an interest in knowing Him at God-consciousness. As believers, our daily provision is even better taken care of. We have seen marvelous things done on the part of the Hebrew in this book of Exodus.

The Table of Showbread

1. The table of showbread was on the north side of the holy place, which I believe would be the centered along the north side wall of the tent of meeting. Exodus 26:35
2. It was constructed, like most of the furniture, of gold overlain on acacia wood. Exodus 25:23–28
3. Its dimensions were 2 cubits by 1 cubit by 1½ cubits (high) (36" x 18" x 27"), which strikes me as being very short. Exodus 25:23
4. Around it was an ornamental band of gold, similar to the ark of the covenant. Exodus 25:25
5. It also had rings for the poles to carry it. Exodus 26–27
6. On this table were placed the twelve loaves of bread in two rows or piles; and frankincense was placed at each row. Lev. 24:5–9
7. Also on top of the table were golden vessels of various kinds, probably to hold the frankincense and wine¹. Exodus 25:29
8. Freeman points out that we have a picture of the table of show-bread from Herod's Temple, fashioned after Solomon's temple, found in the celebrated triumphal arch which was erected in Rome to commemorate the destruction of Jerusalem by Titus.² The items taken from the temple in this massacre are represented on this arch. It is likely that they are very similar to those articles of furniture found in Solomon's temple, which would be similar to the articles of furniture built for the tabernacle

¹ Freeman suggests bread as well.

² See Freeman's *Manners and Customs of the Bible*, p. 80 for a picture (also, this is almost a direct quote from same).

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Exodus 40:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿārak ^e (אַרַק:) [pronounced <i>gaw-RAK</i>]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	2 nd person masculine singular, Qal perfect	Strong's #6186 BDB #789
ʾēth (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
ʿerek ^e (רַעַךְ) [pronounced <i>GĀ-rek^e</i>]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6187 BDB #789

Translation: ...and you will set it up.

Literally, this reads, “You have arranged the arrangement.” There was a way for this table to be set up, with the bread and whatever other utensils are involved.

Exodus 40:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced <i>ayth</i>]	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 plural noun with the definite article	Strong's #4501 BDB #633

Translation: You will bring the lampstand in...

The Menorah or the Golden Lampstand would also be placed inside of the Tabernacle. These Israelites would see these items as they are being built, but, for the most part, they would never be seen again.

There is a considerable part of our future which is hidden from us (well, all of it, actually).

Exodus 40:4d			
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
'âlâh (אָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	2 nd person masculine singular, Hiphil perfect	Strong's #5927 BDB #748
All of the BDB Hiphil definitions: <i>to bring up, cause to ascend or climb, cause to go up; to bring up, bring against, take away; to bring up, draw up, train; to cause to ascend; to rouse, stir up (mentally); to offer, bring up (of gifts); to exalt; to cause to ascend, offer.</i>			
'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
nêr (נֵר) [pronounced <i>nair</i>]	<i>lit., a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #5216 BDB #632

Translation: ...and you will light [lit., cause to ascend] its lamps.

The lamps have oil and the wick will be lit, and the smoke will ascend.

As for the lamps (or lights), Revelation 21:23–25 reads: **And the city has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its lamp [is] the Lamb. And the nations will walk by its light, and the kings of the earth will bring their glory into it. And in the daytime (for there will be no night there) its gates will never be closed.** We probably know less about the physical specifics about the lampstand than almost anything else. We do not know its size, whether all six branches came up to the same level as the middle candlestick, whether they came up to the same level themselves, whether the six branches made an arch or a right turn, etc. The lampstand itself was quite substantial, being made from a full talent of gold. We also know that the number of perfection in the Bible is seven and that six is the number of man.

Exodus 40:4 **You will bring the table [of showbread] in and you will set it up. You will bring the lampstand in and you will light [lit., *cause to ascend*] its lamps.** (Kukis mostly literal translation)

There are three items of furniture placed in the main sanctuary of the Tabernacle. I probably should have placed them all together (vv. 4–5); or placed this with the Ark of God (vv. 3–5).

Exodus 40:1–4 **Y^ehowah spoke to Moses, saying, “In the day of the first month, in the first [day] of [that] month, you will erect the Tabernacle, the Tent of Assembly. You will place in there the Ark of Testimony and you will screen off the Ark [from the rest of the Tent using] a veil. You will bring the table [of showbread] in and you will set it up. You will bring the lampstand in and you will light [lit., *cause to ascend*] its lamps.** (Kukis mostly literal translation)

Exodus 40:1–4 **Jehovah then spoke to Moses, saying, “On the first day of the first month, beginning year two, you will set up the Tabernacle, which is the Tent of Assembly and its courtyard. You will place the Ark of Testimony inside, but you will screen it off from the rest of the Tent using a veil. You will take the table of showbread inside and set it up as I have told you; and you will bring the lampstand in and light it.** (Kukis paraphrase)

I should have grouped these vv. 1–2 (God tells Moses to set up the Tabernacle); vv. 4–5 (the furniture inside of the Tabernacle; vv. 6–7 (the furniture outside of the Tabernacle).

And you have given an altar of the gold for incense to faces of an Ark of the Testimony; and you have placed a veil of the entrance for the Tabernacle. And you have given an altar of the burnt offering to faces of an entrance of a Tabernacle of a Tent of Assembly. And you have given the laver between a Tent of Assembly and between the altar; and you have given there waters.

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40:5–7

You will place the golden altar for incense in front of the Ark of Testimony; and you will place a veil at the entrance for the Tabernacle. You will place the altar of the burnt offering before the entrance of the Tabernacle, the Tent of Assembly. Between the Tent of Assembly and the altar you will place the [copper] basin, and you will put water in it [lit., *there*].

You will put the golden incense altar opposite the Ark of Testimony; and you will put a veil at the entrance of the Tabernacle. Outside, opposite the entrance of the Tabernacle, you will place the altar for burnt offerings. Between the Tent of Assembly and the altar, you will set up the copper laver and fill it with water.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have given an altar of the gold for incense to faces of an Ark of the Testimony; and you have placed a veil of the entrance for the Tabernacle. And you have given an altar of the burnt offering to faces of an entrance of a Tabernacle of a Tent of Assembly. And you have given the laver between a Tent of Assembly and between the altar; and you have given there waters.
Dead Sea Scrolls Revised Douay-Rheims	.
Aramaic ESV of Peshitta	And the altar of gold, whereon the incense is burnt before the ark of the testimony. You will put the hanging in the entry of the tabernacle, And before it the altar of holocaust. The laver between the altar and the tabernacle, and you will fill it with water.
Lamsa's Peshitta (Syriac)	You shall set the golden altar for incense before the ark of the testimony, and put the screen of the door to the Tabernacle. "You shall set the altar of burnt offering before the door of the Tabernacle of the Tabernacle. You shall set the basin between the Tabernacle and the altar, and shall put water therein.
Samaritan Pentateuch	And set the altar of gold for the incense before the Ark of the Testimony and cast a covering on the door of the Tabernacle. And set the altar of burning before the door of the Time Tabernacle. And set the basin between the Time Tabernacle and the altar and cast water in it.
Updated Brenton (Greek)	And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. (Vv. 6–8)
Updated Brenton (Greek)	And you shall place the golden altar, to burn incense before the ark; and you shall put a covering of a veil on the door of the tabernacle of witness. And you shall put the altar of burnt offerings by the doors of the tabernacle of witness, and you shall set up the tabernacle round about, and you shall sanctify all that belongs to it round about. [There is no v. 7 in the Greek.]

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And put the gold altar for burning perfumes in front of the ark of the law, hanging the curtain over the doorway of the House. And put the altar of burned offerings before the doorway of the House of the Tent of meeting. And let the washing-vessel, with water in it, be put between the Tent of meeting and the altar.
Easy English	Put the gold altar for incense in front of the Covenant Box. Hang the curtain that will be at the entrance to the tabernacle. Put the altar for burnt offerings in front of the entrance to the Tent of Meeting. Put the large bowl for water between the Tent of Meeting and the altar. Put water in the bowl.
Easy-to-Read Version–2008	Put the golden altar for offering incense in the Tent in front of the Box of the Agreement. Then put the curtain at the entrance to the Holy Tent. "Put the altar for burning offerings in front of the entrance of the Holy Tent, that is, the Meeting Tent. Put the bowl between the Meeting Tent and the altar. Put water in the bowl.
God's Word™	Put the gold altar for incense in front of the ark. Put up the screen at the entrance to the tent. "Put the altar for burnt offerings in front of the entrance to the tent of meeting. Put the basin between the tent of meeting and the altar, and put water in it.

Good News Bible (TEV)	Put the gold altar for burning incense in front of the Covenant Box and hang the curtain at the entrance of the Tent. Put in front of the Tent the altar for burning offerings. Put the washbasin between the Tent and the altar and fill it with water.
<i>The Message</i>	“Place the Gold Altar of Incense before the Chest of The Testimony and hang the curtain at the door of The Dwelling. “Place the Altar of Whole-Burnt-Offering at the door of The Dwelling, the Tent of Meeting. “Place the Washbasin between the Tent of Meeting and the Altar and fill it with water.
NIRV	Place the gold altar for burning incense in front of the ark where the tablets of the covenant law are kept. Put up the curtain at the entrance to the holy tent. “Place the altar for burnt offerings in front of the entrance to the holy tent, the tent of meeting. Place the large bowl between the tent of meeting and the altar. Put water in the bowl.

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

Casual English Bible	Next, bring in the gold altar for burning incense. Set it in front of the box that holds the Ten Commandments. Install the curtained doorway into the tent worship center. Put the altar that you'll use to burn animal sacrifices just outside the entrance into the tent. Put the wash basin between the altar and the tent.
Contemporary English V.	Then place the gold altar of incense in front of the sacred chest and hang a curtain at the entrance to the tent. Set the altar for burning sacrifices in front of the entrance to my tent. Put the large bronze bowl between the tent and the altar and fill the bowl with water.
The Living Bible	“Place the gold altar for the incense in front of the Ark. Set up the drapes at the entrance of the Tabernacle, and place the altar for burnt offerings in front of the entrance. Set the washbasin between the Tabernacle-tent and the altar, and fill it with water.
New Berkeley Version	.
New Life Version	Set the gold altar of special perfume in front of the box of the Law. Hang the curtain for the door of the meeting tent. Set the altar of burnt gifts in front of the door of the holy tent, the meeting tent. Set the washing pot between the meeting tent and the altar and put water in it.
Unfolding Bible Simplified	Put the gold altar for burning incense in front of the sacred chest, and set up the curtain at the entrance of the sacred tent. Put the altar for burning sacrifices in front of the sacred tent. Put the washbasin between the sacred tent and the altar, and fill it with water.

Partially literal and partially paraphrased translations:

American English Bible	Then carry in the gold incense Altar and burn incense in front of the Chest, and hang the veil in the entryway to the Tent of Proofs. Then put the Altar of burnt offerings next to the entry to the Tent of Proofs, and set up the rest of the Tent. Make everything in and around it, holy, then take the anointing oil and anoint the Tent and everything in it, to cleanse it, so that it and all its furnishings will be holy. Vv. 5–9 in the AEB.
Beck's American Translation	.
Common English Bible	Place the gold altar for burning incense in front of the chest containing the covenant. Set up the screen at the dwelling's entrance. Put the altar for entirely burned offerings in front of the entrance to the meeting tent dwelling. Put the washbasin between the meeting tent and the altar and put water in it.
New Advent (Knox) Bible	Stretch out the hanging at the entrance to the tabernacle, and set down before it the altar for burnt-sacrifice, with the basin there, full of water, between altar and

tabernacle; and screen off the court and its entrance with the hangings. Vv. 5b–8 in the Knox Bible.

Translation for Translators Put the gold altar for *burning* incense in front of the sacred chest, and set up the curtain at the entrance of the Sacred Tent. Put the altar for burning sacrifices in front of the Sacred Tent. Put the washbasin between the Sacred Tent and the altar, and fill it with water.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Place the gold altar for incense in front of the ark of the testimony. Put up the screen for the entrance to the tabernacle. Position the altar of burnt offering in front of the entrance to the tabernacle, the tent of meeting. Place the basin between the tent of meeting and the altar, and put water in it.
Revised Ferrar-Fenton Bible	Then place the altar of burnt-offering opposite the door of the Hall of Assembly, and set the bath between the Hall of Assembly and the altar, and put water in it. Vv. 6–7 in the FF Bible.
International Standard V	“You are to put the golden altar for incense in front of the Ark of the Testimony and then set up the screen for the doorway to the tent. You are to put the altar for burnt offerings in front of the doorway of the tent of the Tent of Meeting. You are to put the basin between the Tent of Meeting and the altar and put water in it. [Lit. <i>there</i>]
Lexham English Bible	And you will put the gold altar for incense before the ark of the testimony, and you will set up the entrance screen for the tabernacle. And you will put the altar of the burnt offering before the entrance of the tabernacle of the tent of assembly. And you will put the basin between the tent of assembly and the altar, and you will put water in it. [Literally “there”]
Unfolding Bible Literal Text	You must put the golden incense altar before the ark of the testimony, and you must put the curtain at the entrance to the tabernacle. You must put the altar for burnt offerings in front of the entrance to the tabernacle, the tent of meeting. You must put the large basin between the tent of meeting and the altar and you must put water in it.
Urim-Thummim Version	You will set the Altar of gold for the incense in front of the Ark of the Testimony, and put up the curtain of the entrance to the Tabernacle. You will set the Altar of the whole Burnt-Offering before the entrance of the Tabernacle, of the Tent at the Appointed Place. You will set the bowl between the Tent at the Appointed Place and the Altar, and will put water in it.
Wikipedia Bible Project	And you placed the gold altar, for incense, in front of the crate of the testimony, and you put the screen of the opening on the dwelling. And you placed the altar of sacrifices in front of the opening of the dwelling, the tent of events. And you placed the basin between the tent of the events and between the altar, and you placed water there.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And you shall give the altar of gold for the incense before the face of the ark of the testimony, and put the veil of the door to the tabernacle.</p> <p>And you shall give the altar of the burnt offering before the face of the door of the tabernacle of the tent of appointed meeting.</p> <p>And you shall give the washbowl between the tent of appointed meeting and the altar, and shall give water there.</p>
The Catholic Bible	<p>Place the altar of gold for incense before the Ark of Testimony and set up the screen at the entrance to the tent.</p> <p>“Set the altar of burnt offerings in front of the entrance to the tabernacle, the meeting tent. Place the basin between the meeting tent and the altar, and pour water into it.</p>

Revised English Bible–1989 Then set the gold altar of incense in front of the Ark of the Testimony and put the screen of the entrance of the Tabernacle in place. Place the altar of whole-offering in front of the entrance of the Tabernacle of the Tent of Meeting, and the basin between the Tent of Meeting and the altar, and put water in it.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible And you shall put the altar of gold for incense before the ark of testimony. And you shall set up the screen of the door of the tabernacle. And you shall set up the altar of burnt offerings before the door of the tent of the tabernacle of the congregation. And you shall put the laver between the tabernacle of the congregation and the altar. And you shall put water there.

Israeli Authorized Version And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

Kaplan Translation Place the gold incense altar [directly] in front of the Ark of Testimony, and then set up the drape at the Tabernacle's entrance.
Place the sacrificial altar in front of the entrance of the Communion Tent Tabernacle. [Then] place the washstand between the Communion Tent and the altar, and fill it with water.

The Scriptures–2009 “And you shall set the slaughter-place of gold for the incense before the ark of the Witness, and put up the covering of the door to the Dwelling Place.
“And you shall set the slaughter-place of the ascending offering before the door of the Dwelling Place of the Tent of Appointment, and shall set the basin between the Tent of Appointment and the slaughter-place, and shall put water therein.

Tree of Life Version Set the golden incense altar in front of the Ark of the Testimony, and hang the curtain over the entrance of the Tabernacle.
“Set the altar of burnt offering before the entrance of the Tabernacle, the Tent of Meeting. Set up the basin between the Tent of Meeting and the altar, and put water in it.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND YOU SHALL PLACE THE GOLDEN ALTAR, TO BURN INCENSE BEFORE THE ARK; AND YOU SHALL PUT A COVERING OF A VEIL ON THE DOOR OF THE TABERNACLE OF WITNESS. AND YOU SHALL PUT THE ALTAR OF BURNT-OFFERINGS BY THE DOORS OF THE TABERNACLE OF WITNESS, AND YOU SHALL SET UP THE TABERNACLE ROUND ABOUT, AND YOU SHALL SANCTIFY ALL THAT BELONGS TO IT ROUND ABOUT. [The matching v. 7 is not found in the Greek manuscripts.]

Awful Scroll Bible You is to have placed the altar of gold for the incense, turned towards the ark of testimony, and is to have set the screen of the dwelling place.
You is to have placed the altar of whole burnt offerings, turned towards the opening of the dwelling place, even the tent of the appointed place.
You is to have set the laver, between the tent of the appointed place and the altar, and is to have put water in it.

Concordant Literal Version Then you will put the golden altar for incense before the coffer of the testimony and place the portiere of the portal to the tabernacle.
You will put the altar of ascent offering before the portal of the tabernacle of the tent of appointment, and you will set the laver between the tent of appointment and the altar and put water therein.

exeGesés companion Bible And give the sacrifice altar of gold for the incense

at the face of the ark of the witness
 and put the covering of the opening to the tabernacle.
 and give the sacrifice altar for the holocaust
 at the face of the opening
 of the tabernacle of the tent of the congregation;
 and give the laver
 between the tent of the congregation
 and between the sacrifice altar
 - and give water therein:...

Orthodox Jewish Bible

And thou shalt place the Mizbe'ach Hazahav L'Ketoret before the Aron HaEdut, and set up the Masach HaPetach LaMishkan.
 And thou shalt set the Mizbe'ach HaOlah before the Petach Mishkan Ohel Mo'ed. And thou shalt set the Kiyor between the Ohel Mo'ed and the Mizbe'ach, and shalt place mayim therein.

Expanded/Embellished Bibles:

The Expanded Bible

Put the gold altar for ·burning incense [^L offering smoke; 30:1–6] in front of the Ark of the ·Agreement [Covenant; Treaty; ^L Testimony], and put the ·curtain [screen] at the entrance to the ·Holy Tent [Tabernacle].

“Put the altar of burnt offerings [27:1–8] in front of the entrance of the ·Holy Tent [Tabernacle], the Meeting Tent. Put the bowl [30:17–21] between the Meeting Tent and the altar, and put water in it.

Kretzmann's Commentary

And thou shalt set the altar of gold for the incense before the Ark of the Testimony, that is, to the east of it, before the veil of the Sanctuary, and put the hanging of the door to the Tabernacle, the door-curtain before the Holy Place.

And thou shalt set the altar of the burnt offering before the door of the Tabernacle of the Tent of the Congregation, out in the open court.

And thou shalt set the laver between the Tent of the Congregation and the altar, and shalt. put water therein, since it was to serve for the ablutions of the priests, both before entering the Sanctuary and before going up to the altar of burnt offering.

Rotherham's *Emphasized B.*

...and thou shalt place the altar of gold, for incense, before the ark of the testimony,—and put up the screen for the opening of the habitation; and thou shalt place the altar for the ascending sacrifice,—before the opening of the habitation of the tent of meeting; and thou shalt place the laver between the tent of meeting, and the altar,—and shalt put, therein, water.

The Voice

Place the golden altar for incense in front of the covenant chest *outside the veil*, and install the curtain at the entrance to the congregation tent. Set up the altar for burnt offerings in front of the entrance to the congregation tent. Place the basin between the sanctuary of the congregation tent and the altar, and fill it with water.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall place the golden altar for incense before the Ark of the Testimony, and you shall place the screen of the entrance to the Mishkan. You shall place the altar of the burnt offering in front of the entrance of the Mishkan of the Tent of Meeting. You shall place the washstand between the Tent of Meeting and the altar, and there you shall put water.

NET Bible®

You are to put⁵ the gold altar for incense in front of the ark of the testimony and put the curtain at the entrance to the tabernacle. You are to put the altar for the burnt offering in front of the entrance to the tabernacle, the tent of meeting. You are to put the large basin between the tent of meeting and the altar and put water in it.⁶

^{5th} Heb “give” (also four additional times in vv. 6-8).

6th Heb “there.”

Literal, almost word-for-word, renderings:

Berean Study Bible	Place the gold altar of incense in front of the Ark of the Testimony, and hang the curtain at the entrance to the tabernacle. Place the altar of burnt offering in front of the entrance to the tabernacle, the Tent of Meeting. And place the basin between the Tent of Meeting and the altar, and put water in it.
Brenner’s Mechanical Trans.	...and you will (place) the altar of gold (for) the incense (for) the face of the box of the evidence, and you will place the canopy of the opening (for) the dwelling, and you will (place) the altar of the rising sacrifice to the face of the opening of the dwelling of the tent of the appointed place, and you will (place) the cauldron between the tent of the appointed place and the altar, and you will (place) water in there,...
Charles Thomson OT	...and thou shalt set the golden altar, to burn incense, in its place before the ark; and thou shalt hang up the covering curtain at the door of the tabernacle of the testimony. And the altar of homage offerings thou shalt place at the doors of the tabernacle of the testimony. Then thou shalt surround the tabernacle and hallow all the things belonging to it round about. [There is no v. 7 in the Greek.]
Context Group Version	And you shall set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle. And you shall set the altar of ascension [offering] before the door of the tabernacle of the tent of meeting. And you shall set the basin between the tent of meeting and the altar, and shall put water in it.
Young’s Updated LT	“And you have put the golden altar for perfume before the ark of the testimony, and have put the covering of the opening to the tabernacle, and have put the altar of the burnt-offering before the opening of the tabernacle of the tent of meeting, and have put the laver between the tent of meeting and the altar, and have put water there.

The gist of this passage: The altar of incense, the veil to block off the Holy of Holies, the altar for sacrifice outside the Tabernacle along with the water basin are all set up.

5-7

Exodus 40:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong’s #5414 BDB #678
’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
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 with the definite article	Strong’s #2091 BDB #262

Exodus 40:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
qâḏreth (קָדָרֶת) [pronounced k ^e ht-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
<p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part [or, the edge of a sword]</i>. L^epânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>. Literally, this means <i>to faces of</i>.</p>			
ʾărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
ʿêdûwth (עֲדוּוֹת) [pronounced gay-DOOTH]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: You will place the golden altar for incense in front of the Ark of Testimony;...

God is telling Moses how all of these things will be set up and what will go where.

The Ark of God is behind the veil in its own section of the Tabernacle. It cannot be seen from the main sanctuary. However, Moses knows where it was placed (v. 3) and in front of it, on the opposite side of the veil, the altar of incense is placed.

I believe the way this goes is that in front of the ark, which is overshadowed or veiled, will be the altar of incense, which will be out in the open. This is the God-ward side of things. The sacrifice of our Lord will be, in one sense, a sweet smell to God the Father, as we are atoned for by His death.

The Golden Altar of Incense

1. The golden altar of incense, like much of the furniture, was pure gold over acacia wood. Exodus 37:25–26
2. Its dimensions were one cubit by one cubit by two cubits high (18" x 18" x 36"). Exodus 37:25
3. At the top were four projections, or horns as they are often called. Exodus 37:26
4. Around the top was a cornice of gold, and it had rings and poles for transport. Exodus 37:26–27
5. The altar of incense was just inside the veil of the Holy Place. Exodus 40:26

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Exodus 40:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
'êth (אֶת) [pronounced <i>ayth</i>]	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
mâçâk ^e (מַצָּח) [pronounced <i>maw-SAWK^e</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular noun with the definite article	Strong's #6607 BDB #835
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: ...and you will place a veil at the entrance for the Tabernacle.

There is a second veil placed at the entrance of the Tabernacle.

The Tabernacle was not like the contemporary church. People did not just wander into it. Only certain men with specific duties could go inside of the Tabernacle. No one else could see it; although, ideally speaking, everyone knew what was inside of the Tabernacle (the reading of the Scriptures tell us what is inside).

Exodus 40:5 You will place the golden altar for incense in front of the Ark of Testimony; and you will place a veil at the entrance for the Tabernacle. (Kukis mostly literal translation)

Exodus 40:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678

Exodus 40:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar</i> ; possibly <i>monument</i>	masculine singular construct	Strong's #4196 BDB #258
’ôlâh (עֹלָה) [pronounced <i>’go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
<p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L^epânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>. Literally, this means <i>to faces of</i>.</p>			
pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i>]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth]	masculine singular construct	Strong's #6607 BDB #835
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular construct	Strong's #4908 BDB #1015
’ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw’êd (מוֹעֵד) [pronounced <i>moh-’GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: You will place the altar of the burnt offering before the entrance of the Tabernacle, the Tent of Assembly.

Outside of the Tent, in the courtyard, the altar of the burnt offering was set up. Given that this altar is not right next to the Tent, we may understand that it is in front of the entrance to the Tent.

Exodus 40:6 You will place the altar of the burnt offering before the entrance of the Tabernacle, the Tent of Assembly. (Kukis mostly literal translation)

This tent of meeting is not where everyone would come in to worship and possibly meet God. This was where the High Priest, priests and Levites would go to perform specific duties (which duties were not seen by the general public just as God's actions are not seen by the general public).

At this point, I am unsure if Moses would go (or could go) into the Tent to meet with Y^ehowah (it appears that Moses, for that first year, had a tent where he would go to speak with God).

However, regarding the Tabernacle, the people will remain outside. It is because of this burnt offering, the offering of Jesus Christ on the cross, that we will be cleansed to go into the tent of meeting to **fellowship** with God. Since our Lord had not come in the flesh as of yet, only certain ones were allowed beyond that brazen altar and laver to go into the Tent of Meeting.

Take note that outside the tent of meeting, the only furniture visible to man was the brazen altar, where they went for salvation; and the laver, where they went for restoration of fellowship. The other items of furniture which represented other doctrines in Scripture other than salvation and **rebound**, were hidden from view. It was God's Word which made these other pieces of furniture real to those who never saw them. These are like the doctrines which we cannot see apart from God's Word, which reveals them to us. Furthermore, such things are only revealed to believers who have first temporally washed themselves.

The Brazen Altar

1. Although it is possible that throughout the Old Testament, the term *bronze* (or *brazen*) may actually mean copper, I personally love the term *Brazen Altar*. This altar was placed outside the tent of meeting in the court, near the entrance to the Holy Place (Exodus 40:29).
2. It is made of acacia wood but it is covered with brass (or copper, possibly) rather than gold (Exodus 27:1–2). This is because it was the humanity of Jesus Christ which was judged and penalized for our sins; not His deity. Furthermore, this would have been a matter of practicality as well as symbolic, as copper would have a higher melting point.
3. It was five cubits by five cubits by three cubits (7.5' x 7.5' x 4.5'), making it the largest piece of furniture, and therefore the most prominent. It stood out from all of the rest. Exodus 27:1
4. The altar was hollow and filled partway with earth. Exodus 20:24
5. Like the altar of incense, it had four horns or protrusions in the four corners. It had brazen rings whereby it could be carried, using poles made from bronze over acacia wood. Exodus 38:5
6. Around the middle, there was a ledge (Exodus 27:5 38:4). It is possible that this ledge projected outwards far enough for the priest to walk upon. This ledge could possibly been on any number of sides of the altar; however, I would think that at least one side would not have a ledge, and that is where the blood would have been poured for some of the sacrifices. Exodus 29:12 Leviticus 4:7
7. It is guessed by some that there was an incline coming down from the ledge at one side, which helps to explain how Aaron could *come down* from the altar. However, the altar was elevated, so Aaron would be coming *down* from the altar no matter what the means. Leviticus 9:22
8. The grating spoken of (Exodus 27:4–5 38:4) is a matter of disagreement. Some place it inside the altar, parallel to the surface of the top, coming about midway up. Its purpose here would not really make much sense. If it were the top surface of the altar and there were a second similar surface below it, that would make sense. What has been suggested is that this was more of a skirting (as you might see on a mobile home or a house built on a pier and beam foundation), which went around the outside of the altar, extending from the ground to the ledge. In this case, its purpose may have been more a matter of aesthetics. I don't know that I have seen this graphical representation, however.

Exodus 40:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	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
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i>]	<i>a [large, but not very deep] pan; pot, sink, laver, basin</i>	masculine singular noun with the definite article	Strong's #3595 BDB #468
bêyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417
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
bêyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: [Between the Tent of Assembly and the altar you will place the \[copper\] basin,...](#)

In between the Tent and the altar of burnt offering, the copper laver was set up.

Priests who went into the Tabernacle for service would wash their hands first before going inside. This is the concept of rebound; naming one's sins to God, so that one is clean for spiritual service.

Exodus 40:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 40:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
shâm (שָׁמָּה) [pronounced shawm]	there; at that time, then; therein, in that thing	adverb of place	Strong's #8033 BDB #1027
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun pausal form	Strong's #4325 BDB #565

Translation: ...and you will put water in it [lit., there].

Of course, water needed to be placed into this basin.

Exodus 40:7 **Between the Tent of Assembly and the altar you will place the [copper] basin, and you will put water in it [lit., there].** (Kukis mostly literal translation)

After salvation (this is going past the brazen altar), we must be periodically cleansed from sin. Sometimes, this is every ten seconds; other times, we might go a few hours and perhaps much of the day before we require cleansing. However, we must be cleansed in order for us to have any spiritual impact whatsoever. This means that we must name our sins when we have sinned. Before Bible class, you must confess your sins; before giving, you must confess your sins; before praying, you must confess your sins; one of the last things you do at night and one of the first things that you do in the morning is confess your sins. Every time you get cut off in traffic, you confess your sin of anger (presuming that makes you angry). While on the job, when in church, when you are with friends, when you are alone—if you have sinned, then you must confess that sin.

The Brazen Laver

1. This laver is not given a description in terms of size or shape. Most have supposed it to be circular.
2. The material it is made of is quite significant: highly polished bronze (probably copper). Exodus 38:8
3. The highly polished metal is significant because the laver represents rebound, or self-judgement and reflection. This is not a matter of falling into some highly retrospective state; it is a matter of looking at yourself honestly and naming your sins to God. **If we judge ourselves, we should not be judged.** 2Cor. 11:31
4. The laver is not placed inside the tent of meeting, because this is something that all Christians and born-again Hebrews participate in. It is not an article of furniture which is hidden. Nor is this the first article of furniture that you come to. We do not first cleanse our hands and feet and then go to the altar of burnt offering. It is outside the tabernacle, between the brazen altar and the entrance to the tent (Exodus 40:30). We first go to the brazen altar for salvation, we then wash ourselves as necessary, and then we can enter into the tent for fellowship with God (something ceremonially reserved for the priests).
5. I do not know exactly what the foot of the basin is (mentioned in Exodus 30:18, 28 31:9 35:16 39:39 40:11 Lev. 8:11). It is either the base upon which the laver sits; although it would be reasonable to suppose that this was a lower basin for the washing of one's feet

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Notice that this placement of furniture is not haphazard nor is it meaningless. God had a reason for each article of furniture and for placing it where He did. Although in His directions, God began with the ark of the covenant, which contained the writing of offenses against us, and then He proceeded to the lampstand (the light by which the gospel is revealed) and the table of showbread (which represents divine provision); the Jew was confronted first with the brazen altar, the only issue to the unbeliever. When you witness to an unbeliever, your stance on

abortion, your take on the current political scene, the Bible's teaching concerning adultery, pre-marital sex, capital punishment, etc—these things are not the issue and 99% of the time, discussion of same should be avoided. The issue is salvation and the sacrifice that Jesus Christ made on behalf of us and on behalf of all unbelievers. For one who questions God's love and provision, the cross is where you take the unbeliever. Other issues are immaterial. When I was saved, I had moderately long hair, with no intentions of cutting it. At salvation, my long hair was not an issue. I had a lot of goofy, un-Biblical ideas and viewpoints—they were not the issues that I needed to examine (an unbeliever *will always* hold views which oppose God's Word; that is a part of the nature of being an unbeliever).

The Amplified Bible points out that those who have made pictorial representations of the court of the tabernacle and place the laver off to the side miss what is being taught here. This laver is placed smack dab between the brazen altar and the door to the tabernacle. The NIV Study Bible gives an unfortunately inaccurate pictorial representation of all this. The brazen altar leads to the laver, which leads to the entrance of the tent of meeting, behind the veil of which is the table of showbread. To one side of the table there is the lampstand and to the other side of the table there is, behind the veil, the ark of the covenant. If you can visualize that, what these pieces of furniture make is a cross. To quote from *The Amplified Bible* (p. 119): *It [this arrangement into a cross] could have no significance to the Hebrews of that time, but the One Who planned it had those in mind to whom Christ would one day say, "And these [very Scriptures] testify about Me!"*

The cross has come to symbolize Christianity. However, the Roman cross was a “T” rather than a “†”. There was a sign put over the head of Jesus, which would have given a shape more similar to a cross.

Exodus 40:5–7 You will place the golden altar for incense in front of the Ark of Testimony; and you will place a veil at the entrance for the Tabernacle. You will place the altar of the burnt offering before the entrance of the Tabernacle, the Tent of Assembly. Between the Tent of Assembly and the altar you will place the [copper] basin, and you will put water in it [lit., *there*]. (Kukis mostly literal translation)

Exodus 40:5–7 You will put the golden incense altar opposite the Ark of Testimony; and you will put a veil at the entrance of the Tabernacle. Outside, opposite the entrance of the Tabernacle, you will place the altar for burnt offerings. Between the Tent of Assembly and the altar, you will set up the copper laver and fill it with water. (Kukis paraphrase)

And you have placed the courtyard all around and you have given a covering of a gate of the courtyard.

Exodus
40:8

You will set up the courtyard [walls] all around [the Tabernacle] and you will place a covering [at] the gate [to] the courtyard [area].

You will set up the courtyard walls all about the Tabernacle; and you will hang the covering of royal colors at the entry into the courtyard area.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have placed the courtyard all around and you have given a covering of a gate of the courtyard.

Dead Sea Scrolls

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Douay-Rheims 1899 (Amer.)

And thou shalt encompass the court with hangings, and the entry thereof.

Aramaic ESV of Peshitta

You shall set up the court around it, and hang up the screen of the gate of the court.

Lamsa's Peshitta (Syriac)

And set up the courtyard as a circle and cast a covering over the door of the courtyard.

Samaritan Pentateuch

And thou shalt set up the court round about, and hang up the hanging at the court gate. (V. 9)

Updated Brenton (Greek) I could not find a parallel verse in the Greek text.

Significant differences:

Limited Vocabulary Translations:

Easy English	Hang the curtains around the yard of the tabernacle, as well as the curtain at the entrance to the yard.
Easy-to-Read Version–2008	Set up the wall of curtains around the courtyard. Then put the curtain at the entrance to the courtyard.
God's Word™	Set up the surrounding courtyard, and put up the screen at the entrance to the courtyard.
Good News Bible (TEV) <i>The Message</i>	Put up the surrounding enclosure and hang the curtain at its entrance. “Set up the Courtyard on all sides and hang the curtain at the entrance to the Courtyard.
NIRV	Set up the courtyard around the holy tent. Put the curtain at the entrance to the courtyard.

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

Casual English Bible	Next, set up the curtain wall that will surround the tent and will create a courtyard in front of it. Also hang the curtains for the entrance into the courtyard.
Contemporary English V.	Surround the tent and the altar with the wall of curtains and hang the curtain that was made for the entrance.
The Living Bible	Then make the courtyard around the outside of the tent, and hang the curtain-door at the entrance to the courtyard.
New Berkeley Version New Living Translation	. Hang the curtains all around the open space and hang the curtain at the gate of the open space.
Unlocked Dynamic Bible	Hang the curtains around the courtyard, and also hang up the curtain that your workmen made for the entrance.

Partially literal and partially paraphrased translations:

American English Bible	‘And put the bathing tub between the Tent of Proofs and the Altar, and put water in it. And you’ll set up the courtyard around it, and you’ll set up the veil of the courtyard gate. [missing from Septuagint source]. Vv. 7–8 are not found in the LXX.
Beck's American Translation	.
Translation for Translators	Hang the curtains that will surround the courtyard, and hang the curtain at its entrance.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Afterwards fix up the court around, and put the skreen to the gate of the court; and then take the Oil of Consecration and consecrate the tent, and everything in it, and sanctify it, and the whole of its furniture; when it shall be sacred. Vv. 8–9 in the FF Bible.
Unlocked Literal Bible	You must set up the courtyard around it, and you must hang up the curtain at the courtyard entrance.
Urim-Thummim Version Wikipedia Bible Project	You will set up the court enclosure and put up the curtains at the court entrance. And you place the courtyard around, and you place the screen for the opening of the courtyard.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Set up the enclosure of the court and hang the curtain at the gateway of the court.
 Revised English Bible–1989 Set up the court all round, and put in place the screen at the entrance of the court.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Set up the courtyard all the way around, and hang up the screen for the entrance to the courtyard.
 Hebraic Roots Bible And you shall set up the court all around. And you shall place the screen of the opening of the court.
 Kaplan Translation Set up the enclosure all around, and place the drape over the enclosure's entrance.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible You is to have set the court on around, and is to have set the screen of the court's gate.
 Concordant Literal Version You will set up the court round about and put up the portiere of the court gate.
 Darby Translation And thou shalt fix the court round about, and hang up the curtain at the gate of the court.
 exeGeses companion Bible ...and set up the court all around and give the covering at the court portal:..
 Orthodox Jewish Bible And thou shalt set up the khatzer (court) all around, and hang up the Masach Sha'ar Hakhatzer.

Expanded/Embellished Bibles:

The Amplified Bible You shall set up the courtyard [curtains] all around and hang up the screen (curtain) for the gateway of the courtyard.
 The Expanded Bible Set up the courtyard around the Holy Tent [^L all around], and put the curtain [screen] at the entry [^L gate] to the courtyard.
 Kretzmann's Commentary And thou shalt set up the court round about, both the posts and the curtains, and hang up the hanging at the court gate, the splendid variegated entrance curtain.
 The Voice Erect *the posts and fabric panels* around the courtyard, and hang the panel at the court's entrance.

Bible Translations with Many Footnotes:

NET Bible® You are to set up the courtyard around it and put the curtain at the gate of the courtyard.

Literal, almost word-for-word, renderings:

A Faithful Version And you shall set up the court all around, and place the screen at the court gate.
 Berean Study Bible Set up the surrounding courtyard and hang the curtain for the entrance of the courtyard.
 Bond Slave Version And you will set up the court round about, and hang up the hanging at the court gate.
 Brenner's Mechanical Trans. ...and you will place the yard all around, and you will (place) the canopy of the gate of the yard,..
 Legacy Standard Bible You shall set up the court all around and hang up [Lit *put*] the screen for the gateway of the court.
 Literal Standard Version And you have set the court all around, and have placed the covering of the gate of the court,..
 Young's Updated LT "And you have set the court round about, and have placed the covering of the gate of the court,..."

The gist of this passage: The tarps are set up all around the courtyard; and there is a special covering at the entrance to the courtyard.

Exodus 40:8a			
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
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sūwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
'êth (אֶת) [pronounced <i>ayth</i>]	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
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
çâbîyb (בִּיבָּ) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: You will set up the courtyard [walls] all around [the Tabernacle]...

God, still speaking to Moses, tells him to set up the courtyard walls all around the Tabernacle. The people do come into the courtyard area.

Exodus 40:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'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
mâçâk ^e (מַצָּקָה) [pronounced <i>maw-SAWK^e</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697
sha'ar (שַׁעַר) [pronounced <i>SHAH-ğahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044

Exodus 40:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châtsêr (חצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346

Translation: ...and you will place a covering [at] the gate [to] the courtyard [area].

There is one entrance into the courtyard, and there is a covering or a hanging placed right there. This is a very colorful entryway.

Exodus 40:8 You will set up the courtyard [walls] all around [the Tabernacle] and you will place a covering [at] the gate [to] the courtyard [area]. (Kukis mostly literal translation)

There is only one gate in—that is through Jesus Christ; there was not a north and a south entrance. You have to go inside to have all of this revealed to you—that is, before you could see the brazen altar, the laver, the ark of incense.

The Outer Court

1. The court was 100 cubits by 50 cubits (150' x 75'). Exodus 27:9, 12, 18
2. It's canvas wall was five cubits high (7.5'). Exodus 27:18
3. The sides and end of the court were made of fine linen curtains, hung upon silver fillets (possibly hooks or rods). Exodus 27:9
4. These rods were supported by pillars of bronze (probably copper), which were connected to the rods by silver hooks. Exodus 27:10–11
5. There were twenty of these pillars on each side, and ten at the ends (this would make them spaced about 5 or so cubits apart from one another; 7.5'). Exodus 27:10, 12
6. The pillars were all fitted into brazen sockets (possibly bases?). Exodus 27:10, 12, 18
7. The entrance was at the east end of the court. It was twenty cubits (30') wide with fifteen cubits (22.5') on either side. Exodus 27:13–16
8. The curtains at this entrance were made of the most elaborate and expensive of the hangings. Exodus 27:16
9. The walls of the court were steadied by means of cords which were attached to the ground by tent pins. Exodus 27:19 35:18

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Exodus 40:8 You will set up the courtyard walls all about the Tabernacle; and you will hang the covering of royal colors at the entry into the courtyard area. (Kukis paraphrase)

In this passage, everything gets anointed, which means, it is associated with the Holy Spirit, so that accurate truth is dispensed and the service of the Tabernacle is set apart to God.

Moses and the sons of Israel, at this time, would not have understood the meaning of anointing all of these things, apart from them being made holy to God.

And you have taken oil of the anointing and you have anointed the Tabernacle and all that [is] in him. And you have consecrated him and all his manufactured goods; and he was holy. And you have anointed an altar of the burnt offerings and all his manufactured goods. And you have sanctified the altar and was the altar holy, holy. And you have anointed the laver and his base and you have consecrated him.

Exodus
40:9–11

You will take the anointing oil and you will anoint the Tabernacle and all that [is] in it. [By this,] you have consecrated it and all of its furnishings; and it is [now] set apart [to Me for service]. You will also anoint the altar of burnt offerings and all of its artifacts. [By this,] you have sanctified the altar and it [lit., *the altar*] is most holy [lit., *holy holy*]. You will anoint the basin and its pedestal and [by this] you have consecrated it [setting it apart for service to Me].

You will take the anointing oil and use it to anoint the Tabernacle and all that you have placed inside of it. By this, you will have consecrated the Tabernacle and all of its furnishings, so that it is now set apart to Me for holy service. You will also anoint the altar of burnt offering, which is placed outside in the courtyard, along with all of its utensils. By this, you will have sanctified that altar, making it most holy. You will also anoint the basin and its pedestal, thus consecrating it for service to Me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have taken oil of the anointing and you have anointed the Tabernacle and all that [is] in him. And you have consecrated him and all his manufactured goods; and he was holy. And you have anointed an altar of the burnt offerings and all his manufactured goods. And you have sanctified the altar and was the altar holy, holy. And you have anointed the laver and his base and you have consecrated him.
Dead Sea Scrolls Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall take the anointing oil, and anoint the Tabernacle, and all that is in it, and shall make it holy, and all its furniture: and it will be holy. You shall anoint the altar of burnt offering, with all its vessels, and sanctify the altar: and the altar will be most holy. You shall anoint the basin and its base, and sanctify it.
Lamsa's Peshitta (Syriac)	And take the oil of anointing and anoint the Tabernacle and everything that is in it, and hallow it and all its articles, and it will be holy. And anoint the altar of burning and all its implements and hallow the altar, and the altar will be The Holy of Holies. And anoint the basin and its base and hallow them.
Samaritan Pentateuch	And thou shalt take the anointing oil, and anoint the tabernacle, and all that [is] therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it.
Updated Brenton (Greek)	And you shall take the anointing oil, and shall anoint the tabernacle, and all things in it; and shall sanctify it, and all its furniture, and it shall be holy. And you shall anoint the altar of burnt offerings, and all its furniture; and you shall sanctify the altar, and the altar shall be most holy. (The Greek lacks a v. 11.)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And take the holy oil and put it on the House and everything in it, and make it and everything in it holy: And put oil on the altar of burned offering, and make it and all its vessels holy; this altar is to be most holy. And put oil on the washing-vessel and its base, and make them holy.
Easy English	Take the special oil that makes things holy. Pour some oil on the tabernacle and on everything that is in it. Offer the tabernacle and all its things to God, and then it will be holy. Then pour some oil on the altar for burnt offerings and all its tools. Offer it all to God, and then it will be completely holy. Pour some oil on the large bowl for water and on its base to offer them to God.
Easy-to-Read Version–2008	"Use the anointing oil and anoint the Holy Tent and everything in it. When you put the oil on these things, you will make them holy. Anoint the altar for burning offerings. Anoint everything on the altar. You will make the altar holy. It will be very holy. Then anoint the bowl and the base under it to make these things holy.
God's Word™	Take the anointing oil, and anoint the tent and everything in it. In this way you will dedicate it and all its furnishings. Then it will be holy. Anoint the altar for burnt offerings and all the utensils. In this way you will dedicate the altar, and it will be most holy. Anoint the basin and stand, and they will be dedicated.
Good News Bible (TEV)	"Then dedicate the Tent and all its equipment by anointing it with the sacred oil, and it will be holy. Next, dedicate the altar and all its equipment by anointing it, and it will be completely holy. Also dedicate the washbasin and its base in the same way.
The Message	"Then take the anointing oil and anoint The Dwelling and everything in it; consecrate it and all its furnishings so that it becomes holy. Anoint the Altar of Whole-Burnt-Offering and all its utensils, consecrating the Altar so that it is completely holy. Anoint the Washbasin and its base: consecrate it.

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

Casual English Bible	<p>Moses dedicates worship center, priests</p> <p>take the sacred olive oil and anoint the tent worship center and everything in it. Declare it as sacred and reserved for the LORD, devoted exclusively for service to him—and for that reason, holy. [3]</p> <p>I want you to anoint the altar you'll use to burn sacrificed animals. Anoint everything associated with the altar, including the utensils. This will reserve the altar for sacred use only, as holy. Then anoint the wash basin and its stand, reserving it for use in my service only.</p> <p>^{340:9} Worship utensils such as lampstands were considered holy because they were reserved for sacred use, devoted to God. People, too, were considered holy when they devoted themselves to God.</p>
Contemporary English V.	Use the sacred olive oil to dedicate the tent and everything in it to me. Do the same thing with the altar for offering sacrifices and its equipment and with the bowl and its stand.
The Living Bible	"Take the anointing oil and sprinkle it here and there upon the Tabernacle and everything in it, upon all of its utensils and parts, and all the furniture, to hallow it; and it shall become holy. Sprinkle the anointing oil upon the altar of burnt offering and its utensils, sanctifying it; for the altar shall then become most holy. Then anoint the washbasin and its pedestal, sanctifying it.
New Berkeley Version New Life Version	. Then take the oil and pour it upon the meeting tent and all that is in it. Set it apart with all its objects, and it will be holy. Pour the oil upon the altar of burnt gifts and all its objects. Set the altar apart, and it will be most holy. Pour the oil upon the washing pot and its stand, to set it apart.
New Living Translation	"Take the anointing oil and anoint the Tabernacle and all its furnishings to consecrate them and make them holy. Anoint the altar of burnt offering and its

utensils to consecrate them. Then the altar will become absolutely holy. Next anoint the washbasin and its stand to consecrate them.

Unfolding Bible Simplified

Then take the oil for anointing and put it on the sacred tent and everything that is in it, to set it all apart for me. Then it will be very special, reserved only for me. Also put some of the oil on the altar on which the priests will burn the sacrifices that they will offer to me. Also put some of the oil on all the things that they will use at the altar, and set them apart for me. Then they will be special, reserved only for me. Also put some of the oil on the washbasin and its base, to set them apart for me.

Partially literal and partially paraphrased translations:

American English Bible

Also, anoint the Altar of burnt offerings and all of its furnishings. Make it clean, so that the Altar will be most holy. V. 9 was placed with the previous passage for context; and v. 11 is apparently not found in the LXX.

Beck's American Translation

Common English Bible

Then take the anointing oil and anoint the dwelling and everything in it. Make holy the dwelling and all its equipment, and it will be holy. Anoint the altar for entirely burned offerings and all its equipment. Make the altar holy, and the altar will be most holy. Anoint the washbasin with its stand and make it holy.

New Advent (Knox) Bible

Then bring out the anointing-oil, and hallow by unction with it the tabernacle and its appurtenances; the altar for burnt-sacrifice and all that belongs to it, and the washing-basin with its stand; all must be consecrated with the anointing-oil, to be holiness itself.

Translation for Translators

Then take the oil for anointing, and anoint the Sacred Tent and everything that is in it, to «set it apart/dedicate it» to me. Then it will be holy/sacred. Also anoint the altar for offering sacrifices that will be completely burned, and all the things that will be used with it, and set it apart. Then it also will be holy/sacred. Also anoint the washbasin and its base, to set it apart.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

“Take the anointing oil and anoint the tabernacle and everything in it; consecrate it along with all its furnishings so that it will be holy. Anoint the altar of burnt offering and all its utensils; consecrate the altar so that it will be especially holy. Anoint the basin and its stand and consecrate it.

Revised Ferrar-Fenton Bible

"The altar shall be Holy of Holies;"

"Next consecrate the bath and its buckets, and sanctify it. V. 9 was placed with the previous passage for context.

International Standard V

You are to take the anointing oil and anoint the tent and all that is in it. You are to consecrate it and all its furnishings and it will be holy.

“You are to anoint the altar for burnt offerings and all its utensils. You are to consecrate the altar and the altar will be most holy. You are to anoint the basin and its base and consecrate it.

Lexham English Bible

“And you will take the anointing oil, and you will anoint the tabernacle and all that is in it, and you will consecrate all of its equipment, [Or “vessels” or “utensils” or “contents”] and it will be holy. And you will anoint the altar of the burnt offering and all of its equipment, [Or “vessels” or “utensils” or “contents”] and you will consecrate the altar, and the altar will be a most holy thing. [Literally “holiness of holinesses,” that is, “a holy thing among holy things”] And you will anoint the basin and its stand, and you will consecrate it.

Unfolding Bible Literal Text

You must take the anointing oil and anoint the tabernacle and everything that is in it. You must set it apart and all its furnishings to me; then it will be holy. You must anoint the altar for burnt offerings and all its utensils. You must set apart the altar to me and it will become very holy to me. You must anoint the bronze basin and its base and set it apart to me.

Urim-Thummim Version	You will take the anointing oil and anoint the Tabernacle and all that it comprises, and will consecrate it and all its vessels so that it will be Holy. You will anoint the Altar of the whole Burnt-Offering and all its vessels, and consecrate the Altar and it will be THE MOST HOLY ALTAR. You will anoint the bowl and its pedestal and consecrate it.
Wikipedia Bible Project	And you take the anointing oil and you anoint the dwelling and all which is in it. And you blessed it, and all its implements, and it became holy. And you anointed the altar of offerings, and all its implements, and you blessed the altar, and the altar became holiest of holy. And you anoint the basin, and its reed, and you blessed it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then, taking the sacred oil, anoint the Holy Tent and everything in it, consecrating it with its furniture, to make it a holy place. Anoint the altar for burnt offerings with all its furnishings; and consecrate the altar which, henceforth, will be a most holy thing. Anoint the basin with its stand, and consecrate it.
The Heritage Bible	And you shall take the anointing oil, and anoint the tabernacle and all that is there, and shall sanctify it and all its vessels; and it shall be holy. And you shall anoint the altar of the burnt offering and all his vessels, and sanctify the altar; and it shall be an altar holy holy. And you shall anoint the bowl and its pedestal, and sanctify it.
New American Bible (2011)	^d Take the anointing oil and anoint the tabernacle and everything in it, consecrating it and all its furnishings, so that it will be sacred. Anoint the altar for burnt offerings and all its utensils, consecrating it, so that it will be most sacred. Likewise, anoint the basin with its stand, and thus consecrate it. d. [40:9–11] Ex 30:26–29.
The Catholic Bible	“Take the oil of anointing and anoint the tabernacle and everything in it. Consecrate it and all its furnishings, and it will become holy. Also anoint the altar of burnt offerings and all its accessories. Consecrate the altar, and it will become most holy. Also anoint the basin and its base and consecrate them.
Revised English Bible–1989	With the anointing oil anoint the Tabernacle and everything in it, thus consecrating it and all its furnishings; it will then be holy. Anoint the altar of whole-offering and all its vessels, thus consecrating it; it will be most holy. Anoint the basin and its stand and consecrate it.

Jewish/Hebrew Names Bibles:

Kaplan Translation	Take the anointing oil, and anoint the tabernacle and everything in it* You will thus sanctify it and all its equipment making it holy. Anoint the sacrificial altar and all its equipment. You will thus sanctify the altar, and it will be holy of holies. Anoint the washstand and its basin, and make them holy. 40:9 and anoint . . . Some say that this was done by placing the anointing oil on the four fingers of the hand, and rubbing it on the inside and outside of each article (Or HaAfelah on 30:26).
<i>The Scriptures</i> 1998	...and shall take the anointing oil, and anoint the Dwelling Place and all that is in it, and shall set it and all its utensils apart, and it shall be set-apart. “And you shall anoint the altar of the burnt offering and all its utensils, and set the altar apart, and the altar shall be most set-apart. “And you shall anoint the basin and its stand, and set it apart.
The Scriptures–2009	“And you shall set up the courtyard all around, and shall place the covering of the courtyard gate, and shall take the anointing oil, and anoint the Dwelling Place and all that is in it, and shall set it and all its utensils apart, and it shall be set-apart.

“And you shall anoint the slaughter-place of the ascending offering and all its utensils, and set the slaughter-place apart, and the slaughter-place shall be most set-apart.

“And you shall anoint the basin and its stand, and set it apart. V. 8 is included for context.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL TAKE THE ANOINTING OIL, AND SHALL ANOINT THE TABERNACLE, AND ALL THINGS IN IT; AND SHALL SANCTIFY IT, AND ALL ITS FURNITURE, AND IT SHALL BE HOLY. †(Yes, we can anoint people, places, furniture & things with oil. James 5:14) AND YOU SHALL ANOINT THE ALTAR OF BURNT-OFFERINGS, AND ALL ITS FURNITURE; AND YOU SHALL CONSECRATE THE ALTAR, AND THE ALTAR SHALL BE MOST HOLY. [vv. 7–8 in the AOB.]
Awful Scroll Bible	You is to have taken the anointing oil, and is to have anointed the dwelling place, and is to have set it apart with its implements, even are they to be set apart. You is to have anointed the altar of whole burnt offering, and its implements, and is to have set the altar apart, even the altar is to be a set apart set apart. You is to have anointed the laver and its base, even are they to have been set apart.
Concordant Literal Version	You will take the anointing oil and anoint the tabernacle and all that is in it and hallow it and all its furnishings, that it will come to be holy. You will also anoint the altar of ascent offering and all its furnishings and hallow the altar, that the altar will come to be a holy of holies. And you will anoint the laver and its post and hallow it.
Darby Translation	And thou shalt take the oil of unction and anoint the tabernacle with its vessels, that they may be sanctified: The altar of holocaust and all its vessels: The laver with its foot: thou shalt consecrate all with the oil of unction, that they may be most holy.
exeGesés companion Bible	...and take the anointing oil and anoint the tabernacle and all therein and hallow it and all its instruments: and it becomes holy: and anoint the sacrifice altar for the holocaust and all its instruments and hallow the sacrifice altar: and it becomes a sacrifice altar - a holy of holies: and anoint the laver and its base and hallow it.
Orthodox Jewish Bible	And thou shalt take the Shemen HaMishchah, and anoint the Mishkan, and all that is therein, and shalt set it apart as kodesh, and all the utensils thereof; and it shall be kodesh. And thou shalt anoint the Mizbe'ach HaOlah, and all its utensils, and set apart as kodesh the Mizbe'ach: and it shall be Mizbe'ach kodesh kodashim. And thou shalt anoint the Kiyor and its Stand, and set it apart as kodesh.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and consecrate it and all its furniture; and it shall be holy (declared sacred, separated from secular use). You shall anoint the altar of burnt offering and all its utensils, and consecrate the altar, and the altar shall be most holy. You shall anoint the basin and its base, and consecrate it.
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The Expanded Bible	“Use the special [anointing] olive oil and pour it on [^L anoint] the Holy Tent [Tabernacle] and everything in it, in order to give the Tent and all that is in it for service to the Lord [sanctify/consecrate it and all its utensils/tools]. They will be holy. Pour the special oil on [^L Anoint] the altar for burnt offerings and on all its tools [utensils]. Give the altar for service to God [Consecrate/Sanctify the altar], and it will be very holy [^T a holy of holies]. Then pour the special olive oil on [^L anoint] the bowl and the base under it so that they will be given for service to God [consecrated; sanctified].
Kretzmann’s Commentary	And thou shalt take the anointing oil, and anoint the Tabernacle, and all that is therein, and shalt hallow it and all the vessels thereof; and it shall be holy, set aside for the worship of Jehovah. And thou shalt anoint the altar of the burnt offering and all his vessels, and sanctify the altar for the service of the Lord; and it shall be an altar most holy, literally, holiness of holiness, everybody and everything that touched it being thereby consecrated to the Lord. And thou shalt anoint the laver and his foot and sanctify it, set it apart for the sacred use for which it was intended.
The Voice	Anoint the tent and everything in it with the anointing oil. Consecrate it and all its furnishings, so that it will all be holy. Anoint the altar for burnt offerings and all its tools, and consecrate the altar so that it will be most holy. Anoint the basin and its stand, and consecrate it as well.

Bible Translations with Many Footnotes:

The Complete Tanach	You shall take the anointing oil and anoint the Mishkan and everything within it, and you shall sanctify it and all its furnishings; thus it will become a holy thing. You shall anoint the altar for the burnt offering and all its implements; you shall sanctify the altar; thus the altar will become a holy of holies. You shall anoint the washstand and its base and sanctify it.
NET Bible®	And take ⁷ the anointing oil, and anoint ⁸ the tabernacle and all that is in it, and sanctify ⁹ it and all its furnishings, and it will be holy. Then you are to anoint the altar for the burnt offering with ¹⁰ all its utensils; you are to sanctify the altar, and it will be the most holy altar. You must also anoint the large basin and its pedestal, and you are to sanctify it. ¹¹ ⁷ tn Heb “you will take” (perfect with vav, 1). ⁸ tn Heb “and you will anoint” (perfect with vav, 1). ⁹ tn Heb “and you will sanctify” (perfect with vav, 1). ¹⁰ tn Heb “and.” ¹¹ sn U. Cassuto (Exodus, 480) notes that the items inside the tent did not need to be enumerated since they were already holy, but items in the courtyard needed special attention. People needed to know that items outside the tent were just as holy.
Rotherham’s <i>Emphasized B.</i>	And thou shalt take the oil of anointing, and anoint the habitation, and all that is therein,— and shalt hallow it, and all the furniture ^q thereof, so shall it be holy. And thou shalt anoint the altar of ascending sacrifice, and all its utensils,—and hallow the altar, so shall the altar be most holy: and thou shalt anoint the laver, and its stand,—and shalt hallow it. ^q Or: “utensils.”

Literal, almost word-for-word, renderings:

Berean Study Bible	Take the anointing oil and anoint the tabernacle and everything in it; consecrate it along with all its furnishings, and it shall be holy. Anoint the altar of burnt offering
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and all its utensils; consecrate the altar, and it shall be most holy. Anoint the basin and its stand and consecrate them.

Brenner's Mechanical Trans.	...and you will take the oil of ointment, and you will smear the dwelling and all which is in him, and you will set him, and all his items, apart, and he will exist as a special thing, and you will smear the altar of the rising sacrifice and all his items, and you will set the altar apart, and the altar, a special thing of special things, will exist, and you will smear the cauldron and his base, and you will set him apart,...
Charles Thomson OT	For this purpose thou shalt take the anointing oil and anoint the tabernacle and all the things in it and hallow it and all its utensils and they shall be holy. And thou shalt anoint the altar of homage offerings and all its utensils and hallow the altar, and this altar shall be a holy of holies. [There is no v. 11 in the Greek text.]
Context Group Version	And you shall take the anointing oil, and anoint the tabernacle, and all that is in it, and shall make it special, and all the furniture: and it shall be special. And you shall anoint the altar of ascension [offering], and all its vessels, and make the altar special: and the altar shall be most special. And you shall anoint the basin and its base, and make it special. [The repetition of <i>you shall</i> or <i>and you shall</i> most closely aligns with the Hebrew text—we find this in the CGV, WEB and Webster, as well as some others.]
Modern Literal Version 2020	And you will take the anointing oil and anoint the tabernacle and all that is in it and will sanctify it and all the furniture of it. And it will be holy. And you will anoint the altar of burnt-offering and all its vessels and sanctify the altar. And the altar will be most holy. And you will anoint the large-basin and its base and sanctify it.
Young's Updated LT	...and have taken the anointing oil, and anointed the tabernacle, and all that is in it, and hallowed it, and all its vessels, and it has been holy; and you have anointed the altar of the burnt-offering, and all its vessels, and sanctified the altar, and the altar has been most holy; and you have anointed the laver and its base, and sanctified it.

The gist of this passage: Everything must be anointed with oil in order to consecrate it.
9-11

Exodus 40:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal perfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced <i>ayth</i>]	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

Translation: You will take the anointing oil...

There is anointing oil which is to be used to prepare the Tabernacle for service.

Often in the Old Testament, oil represents the power of the Holy Spirit. Even though these things were built exactly to God's specifications, there must be the power of the Holy Spirit in order to for the good to be divine good.

Exodus 40:9b			
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
mâshach (מָשַׁח) [pronounced <i>maw-SHAKH</i>]	<i>to smear, to anoint</i>	2 nd person masculine singular, Qal perfect	Strong's #4886 BDB #602
'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
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (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>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
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 singular suffix	No Strong's # BDB #88

Translation: ...and you will anoint the Tabernacle and all that [is] in it.

Moses is to smear oil on the Tabernacle and everything in it. This is a way of saying that the Holy Spirit is involved in everything with regards to the Tabernacle.

Exodus 40:9c

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
qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	2 nd person masculine singular, Piel perfect	Strong's #6942 BDB #872
'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
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	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 masculine singular suffix	Strong's #3627 BDB #479

Translation: [By this,] you have consecrated it and all of its furnishings;...

By doing this, Moses makes the Tabernacle fit for service.

Exodus 40:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871

Translation: ...and it is [now] set apart [to Me for service].

The oil sets the Tabernacle apart for service. *Set apart* means that the Tabernacle and its furnishings can be used exclusively by God. God used the Tabernacle and its furnishings to present the **gospel message** to those who participated in these rituals. Whereas, specifying the gospel message in the New Testament is easy (just go to the book of John). In the Old Testament, the person needed to believe the **Revealed God**. Perhaps a person would believe in the offering of the bull for his sins; perhaps another, knowing about the Ark of the Covenant in

the Tent, knows that the sprinkling of blood saves him. Someone else, aware of the gold in the Tabernacle, understands this to represent God and he trusts that this is what God wants us to understand.

Let's return to New Testament salvation for a moment. One person may understand Jesus as the Mediator between God and man, and he believes that Jesus is the only way to the Father. He is saved. Another person believes that God brought Jesus back from the dead. He is saved. Another person understands that by dying for our sins, Jesus has saved us (even though he may not fully appreciate what that means). There is something about Jesus and we believe in Him (or something which is true about Him), and we are saved. We may find out other things about Jesus after salvation and believe those things as well; but that does not save us again or make us more saved or clinch our salvation. We are simply learning **Bible doctrine** (in this case, **Christology**). After salvation, what we learn is **spiritual growth**. Salvation happens in an instant; spiritual growth is a process.

For the Old Testament believer, there is something about his experience around the Tabernacle which causes him to believe the Revealed God, and that is how he is saved. He may not fully appreciate that the offering of the various animals represents the offering of the future Savior; but if he believed God, then he is saved.

Exodus 40:9 You will take the anointing oil and you will anoint the Tabernacle and all that [is] in it. [By this,] you have consecrated it and all of its furnishings; and it is [now] set apart [to Me for service]. (Kukis mostly literal translation)

Sanctifying or consecrating something means that it is being set aside strictly for spiritual use.

Exodus 40:10a			
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
mâshach (משח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	2 nd person masculine singular, Qal perfect	Strong's #4886 BDB #602
'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
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Exodus 40:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k ^e lîy (כֵּלִי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3627 BDB #479

Translation: You will also anoint the altar of burnt offerings and all of its artifacts.

The items outside of the Tabernacle must also be anointed, and thus consecrated for service to God.

Exodus 40:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâdash (קָדַשׁ) [pronounced kaw-DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	2 nd person masculine singular, Piel perfect	Strong's #6942 BDB #872
'êth (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
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: [By this,] you have sanctified the altar...

The oil on the altar represents the Holy Spirit; and that would make this altar fit to be used before God.

Exodus 40:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Exodus 40:10c			
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
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

Translation: ...and it [lit., the altar] is most holy [lit., holy, holy].

The altar will be considered most holy as a result of its anointing.

Exodus 40:10 You will also anoint the altar of burnt offerings and all of its artifacts. [By this,] you have sanctified the altar and it [lit., the altar] is most holy [lit., holy holy]. (Kukis mostly literal translation)

All of the furniture in the tabernacle were set aside for particular use by God.

Exodus 40:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâshach (מָשַׁח) [pronounced maw-SHAHKH]	<i>to smear, to anoint</i>	2 nd person masculine singular, Qal perfect	Strong's #4886 BDB #602
'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
kîyyôwr (כִּיּוֹר) [pronounced kee-YOHR]	<i>a [large, but not very deep] pan; pot, sink, laver, basin</i>	masculine singular noun with the definite article	Strong's #3595 BDB #468
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	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
kên (כֵּן) [pronounced kane]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3653 BDB #487

Translation: You will anoint the basin and its pedestal...

The water basin and its pedestal are also anointed with oil.

There is a progression for man—we go to the copper (or brazen) altar first. Jesus dies for our sins, which is what the altar represents. However, to go from the altar to service for God (which takes place in the Tabernacle), one must wash his hands first—which is a reference to rebound (naming one's sins to God for temporal fellowship with God).

Exodus 40:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	2 nd person masculine singular, Piel perfect	Strong's #6942 BDB #872
'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

Translation: ...and [by this] you have consecrated it [setting it apart for service to Me].

By doing this, Moses sets the laver and its base apart for use in the holy service to God.

Exodus 40:11 You will anoint the basin and its pedestal and [by this] you have consecrated it [setting it apart for service to Me]. (Kukis mostly literal translation)

Every part of the court of the tabernacle and its furniture were set apart unto God.

Exodus 40:9–11 You will take the anointing oil and you will anoint the Tabernacle and all that [is] in it. [By this,] you have consecrated it and all of its furnishings; and it is [now] set apart [to Me for service]. You will also anoint the altar of burnt offerings and all of its artifacts. [By this,] you have sanctified the altar and it [lit., *the altar*] is most holy [lit., *holy holy*]. You will anoint the basin and its pedestal and [by this] you have consecrated it [setting it apart for service to Me]. (Kukis mostly literal translation)

Exodus 40:9–11 You will take the anointing oil and use it to anoint the Tabernacle and all that you have placed inside of it. By this, you will have consecrated the Tabernacle and all of its furnishings, so that it is now set apart to Me for holy service. You will also anoint the altar of burnt offering, which is placed outside in the courtyard, along with all of its utensils. By this, you will have sanctified that altar, making it most holy. You will also anoint the basin and its pedestal, thus consecrating it for service to Me. (Kukis paraphrase)

And you have brought near Aaron and his sons unto an entrance of a Tent of the Assembly. And you have washed them in the waters and you have put on Aaron clothes of the holiness. And you have anointed him and you have regarded him as holy and he has acted as a priest to Me.

Exodus
40:12–13

You will bring Aaron and his sons near to the entrance of the Tent of Assembly. You will wash them with water and put the holy garments upon Aaron. Then you will anoint him and regard him as set apart (to Me). [By this,] he will act as a priest to Me.

You will then bring Aaron and his sons near to the entrance to the Tent of Assembly. You will wash them with water and place the holy garments on Aaron. Then you will anoint him and regard him as set apart to Me. In doing all of this, He will then be able to act as a priest to Me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have brought near Aaron and his sons unto an entrance of a Tent of the Assembly. And you have washed them in the waters and you have put on Aaron clothes of the holiness. And you have anointed him and you have regarded him as holy and he has acted as a priest to Me.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water, Thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood.
Aramaic ESV of Peshitta	"You shall bring Aaron and his sons to the door of the Tabernacle, and shall wash them with water. You shall put on Aaron the holy garments; and you shall anoint him, and sanctify him, that he may minister to me in the priest's office.
Lamsa's Peshitta (Syriac)	And bring Ahron and his children to the door of the Time Tabernacle and wash them in water. And clothe Ahron with the clothing of holiness and anoint and hallow him and he shall serve as a Priest to me.
Samaritan Pentateuch	And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. (Vv. 13–14)
Updated Brenton (Greek)	And you shall bring Aaron and his sons to the doors of the tabernacle of witness, and you shall wash them with water. And you shall put on Aaron the holy garments, and you shall anoint him, and you shall sanctify him, and he shall minister to Me as priest.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then let Aaron and his sons come to the door of the Tent of meeting; and after washing them with water, You are to put on Aaron the holy robes; and you are to put oil on him, and make him holy, so that he may be my priest.
Easy English	Bring Aaron and his sons to the entrance of the Tent of Meeting. Wash them with water. Then dress Aaron in the special clothes for the priest. Pour some of the special oil on his head. Offer him to me to serve me as my priest.
Easy-to-Read Version–2008	"Bring Aaron and his sons to the entrance of the Meeting Tent. Wash them with water. Then put the special clothes on Aaron. Anoint him with the oil and make him holy. Then he can serve me as a priest.
God's Word™	"Bring Aaron and his sons to the entrance of the tent of meeting, and wash them. Then dress Aaron in the holy clothes, and anoint him. In this way you will dedicate him to serve me as priest.
Good News Bible (TEV)	"Bring Aaron and his sons to the entrance of the Tent, and have them take a ritual bath. Dress Aaron in the priestly garments, anoint him, and in this way consecrate him, so that he can serve me as priest.
The Message	"Finally, bring Aaron and his sons to the entrance of the Tent of Meeting and wash them with water. Dress Aaron in the sacred vestments. Anoint him. Set him apart to serve me as priest.

NIRV “Bring Aaron and his sons to the entrance to the tent of meeting. Wash them with water. Dress Aaron in the sacred clothes. Anoint him and set him apart. Then he will be able to serve me as priest.

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

Casual English Bible Next, I want you to escort Aaron and his sons to the tent entrance. There, wash them.
Dress Aaron in the sacred clothes. Then anoint him and dedicate him to my service, as a priest under my direction.

Contemporary English V. Bring Aaron and his sons to the entrance of the tent and have them wash themselves. Dress Aaron in the priestly clothes, then use the sacred olive oil to ordain him and dedicate him to me as my priest.

The Living Bible “Now bring Aaron and his sons to the entrance of the Tabernacle and wash them with water; and clothe Aaron with the holy garments and anoint him, sanctifying him to minister to me as a priest.

New Berkeley Version .

New Life Version “Then bring Aaron and his sons to the door of the meeting tent. And wash them with water. Put the holy clothing on Aaron. Then pour oil upon him and set him apart to work for Me as a religious leader.

New Living Translation “Present Aaron and his sons at the entrance of the Tabernacle, and wash them with water. Dress Aaron with the sacred garments and anoint him, consecrating him to serve me as a priest.

Unfolding Bible Simplified Then bring Aaron and his sons to the entrance of the sacred tent, and wash them with water. Then set Aaron apart for me by putting his special clothes on him and by pouring oil on him. Do this so he may serve me as a priest who comes before me.

Partially literal and partially paraphrased translations:

American English Bible ‘Thereafter, bring Aaron and his sons to the entrance of the Tent of Proofs and wash them with water.
Then dress Aaron in the holy garments and anoint him, to make him holy, so he can serve as a Priest to Me.

Beck’s American Translation .

Common English Bible Then bring Aaron and his sons to the meeting tent’s entrance and wash them with water. Dress Aaron in the holy clothes. Anoint him and make him holy so that he may serve me as priest.

New Advent (Knox) Bible Bring Aaron, too, and his sons to the doors of the tabernacle that bears record of me, and, when they have washed, clothe them with the sacred vestments in which they are to minister to me, and anoint them to be my priests for ever. Although this is vv. 12–13 in the text, it appears to combine vv. 12–15 of the Greek text.

Translation for Translators Then bring Aaron and his sons to the entrance of the Sacred Tent, and wash them ritually with water. Then put on Aaron his sacred clothes to «set him apart/dedicate him», in order that he can serve me as a priest.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible Then present Aaron and his sons at the door of the Hall of Assembly, and wash them with water, and clothe Aaron in the sacred robe, and consecrate him. Thus you shall make him holy, and he shall be a priest to ME.

International Standard V Then you are to bring Aaron and his sons to the doorway of the Tent of Meeting, and wash them with water. You are to clothe Aaron with the holy garments, you are to anoint him, and consecrate him so he may serve me as priest.

Unfolding Bible Literal Text	You are to bring Aaron and his sons to the entrance of the tent of meeting and you must wash them with water. You are to clothe Aaron with the garments that are set apart to me, anoint him and set him apart so that he may serve as my priest.
Urim-Thummim Version	You will bring Aaron and his sons to the entrance of the Tabernacle at the Appointed Place and wash them with water. You will put on Aaron the Holy garments and anoint him, and consecrate him so that he may serve me in the priesthood.
Wikipedia Bible Project	And you have Aaron and his sons approach the opening of the tent of events, and you washed them in the water. And you dressed Aaron with the holy clothes, and you anointed him, and blessed him, and he was priest to me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Bring Aaron and his sons to the entrance of the Tent of Meeting and see that they bathe. Then clothe Aaron with the priestly garments and anoint and consecrate him, to serve me in the priesthood.
The Heritage Bible	And you shall bring Aaron and his sons to the door of the tent of appointed meeting, and wash them with water. And you shall clothe Aaron with the holy garments, and anoint him, and sanctify him; that he may officiate to me in the priest's office.
New American Bible (2011)	^e Then bring Aaron and his sons to the entrance of the tent of meeting, and there wash them with water. Clothe Aaron with the sacred vestments and anoint him, thus consecrating him as my priest. e. [40:12–15] Ex 28:41; 29:4–9; Lv 8:1–13.
New Jerusalem Bible	You will then bring Aaron and his sons to the entrance of the Tent of Meeting, bathe them thoroughly and then dress Aaron in the sacred vestments, and anoint and consecrate him, to serve me in the priesthood.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Then bring Aharon and his sons to the entrance of the tent of meeting and wash them with water. Put the holy garments on Aharon, anoint him, and consecrate him, so that he can serve me in the office of <i>cohen</i> .
Hebraic Roots Bible	And you shall cause to draw near Aaron and his sons to the door of the tabernacle of the congregation. And you shall wash them with water. And you shall clothe Aaron with the holy garments. And you shall anoint him and sanctify him. And he shall serve as priest to Me.
Kaplan Translation	Bring Aaron and his sons to the Communion Tent's entrance, and have them immerse in a mikvah* Then have Aaron put on the sacred vestments, and anoint him, thus sanctifying him as a priest to Me. 40:12 have them immerse . . . See note on 29:4.
The Scriptures–2009	"And you shall bring Aharon and his sons to the door of the Tent of Appointment and wash them with water. "And you shall put the set-apart garments on Aharon, and anoint him and set him apart to serve as priest to Me.
Tree of Life Version	"Bring Aaron and his sons to the entrance of the Tent of Meeting, and wash them with water. Put the holy garments on Aaron, anoint him and consecrate him, so that he may minister to Me as a kohen.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL BRING AARON AND HIS SONS TO THE DOORS OF THE TABERNACLE OF WITNESS, AND YOU SHALL WASH THEM WITH WATER.
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AND YOU SHALL PUT ON AARON THE HOLY GARMENTS, AND YOU SHALL ANOINT HIM, AND YOU SHALL SANCTIFY HIM, AND HE SHALL MINISTER TO ME AS PRIEST. (Vv. 9–10 in the AOB)

Awful Scroll Bible	Even is you to have drawn near Aaron and his sons, to the opening of the tent of the appointed place, and you is to have washed them with water. You is to have dressed Aaron in the designated garments, and is to have anointed him and is to have set him apart; he is to have ministered as priest.
Concordant Literal Version	Then you will bring Aaron and his sons near to the portal of the tent of appointment and wash them in water and put the holy garments on Aaron and anoint him and hallow him, that he serve as priest for Me.
exeGesés companion Bible	And oblate Aharon and his sons at the opening of the tent of the congregation and baptize them with water. And put on Aharon the holy clothes; and anoint him and hallow him to priest the priesthood to me:...
Orthodox Jewish Bible	And thou shalt bring near Aharon and his banim unto the Petach Ohel Mo'ed, and immerse them with mayim. And thou shalt dress Aharon with the Bigdei Hakodesh, and anoint him, and set him apart as kodesh; that he may minister unto Me in the kohen's office.

Expanded/Embellished Bibles:

The Expanded Bible	“Bring Aaron and his sons to the entrance of the Meeting Tent, and wash them with water. Then put the ·holy [sacred] clothes on Aaron. ·Pour the special oil on [·Anoint] him [Ps. 133], and ·give him for service to God [·consecrate/sanctify him] so that he may serve me as a priest..
Kretzmann’s Commentary	And thou shalt bring Aaron and his sons unto the door of the Tabernacle of the Congregation, and wash them with water, Exodus 29:4. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may minister unto Me in the priest's office.
The Voice	Escort Aaron and his sons to the entrance of the sanctuary of the congregation tent and cleanse them with water. Dress Aaron in the sacred garments, then anoint and sanctify him so that he may serve Me as high priest.

Bible Translations with Many Footnotes:

The Complete Tanach	And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water. And you shall clothe Aaron with the holy garments, and you shall anoint him and sanctify him so that he may serve Me [as a kohen].
NET Bible®	“You are to bring ¹² Aaron and his sons to the entrance of the tent of meeting and wash them with water. Then you are to clothe Aaron with the holy garments and anoint him and sanctify him so that he may minister as my priest. ^{12tn} The verb is “bring near,” or “present,” to Yahweh.
Rotherham’s <i>Emphasized B.</i>	And thou shalt bring near Aaron, and his sons, unto the opening of the tent of meeting,—and shalt bathe them in ^l the water; and thou shalt clothe Aaron with the holy ^l garments,—and shalt anoint him, and hallow him, so shall he minister as priest unto me. ^r Or: “with.”

Literal, almost word-for-word, renderings:

Berean Study Bible	Then bring Aaron and his sons to the entrance of the Tent of Meeting and wash them with water. And you are to clothe Aaron with the holy garments, anoint him, and consecrate him, so that he may serve Me as a priest.
Brenner's Mechanical Trans.	...and you will [bring near] " Aharon ^{Light bringer} " and his sons to the opening of the tent of the appointed place, and you will bathe them in the water, and you will [clothe] " Aharon ^{Light bringer} " (with) the garments of specialness, and you will smear him, and you will set him apart, and he will be adorned (for) me,...
Context Group Version	And you shall bring Aaron and his sons to the door of the tent of meeting, and shall wash them with water. And you shall put on Aaron the special garments; and you shall anoint him, and make him special, that he may serve me in the priest's office.
Young's Updated LT	"And you have brought near Aaron and his sons unto the opening of the tent of meeting, and have bathed them with water; and you have clothed Aaron with the holy garments, and anointed him, and sanctified him, and he has acted as priest to Me.

The gist of this passage: Aaron and his sons are brought forth and ceremonially washed.
12-13

Exodus 40:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
'êth (תָּא) [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
'Ahârôn (אֹהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or 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
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
'el (לָא) [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
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced <i>OH-hel</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13

Exodus 40:12a

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

Translation: You will bring Aaron and his sons near to the entrance of the Tent of Assembly.

God allows Aaron and his sons a very important position. No one in Israel will know that they are descended from Moses; but many people will believe that they have been descended from Aaron. The name *Cohen* means *priest*. All those in the priestly line came from Aaron.

Exodus 40:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râchats (רָחַץ) [pronounced raw- BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	2 nd person masculine singular, Qal perfect	Strong's #7364 BDB #934
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
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
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: You will wash them with water...

We may even want to consider this a baptism. Aaron and his sons are washed.

We do not know how public this was—I would assume very. And we do not know how far their clothing was removed. You may recall that they wore something which approximate white boxer shorts; and I would suggest that they bathed while wearing them.

Whether or not you approve of that, there are people all over the world who bathe in one or more undergarments. By this, they wash themselves and their undergarments.

Exodus 40:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâbash (לְבַשׁ) [pronounced <i>law^b-VAHSH</i>]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	2 nd person masculine singular, Hiphil perfect	Strong's #3847 BDB #527
'êth (אֵת) [pronounced <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
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'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
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: ...and put the holy garments upon Aaron.

The holy clothes referenced many times before will be put on Aaron.

Exodus 40:12–13a You will bring Aaron and his sons near to the entrance of the Tent of Assembly. You will wash them with water and put the holy garments upon Aaron. (Kukis mostly literal translation)

Notice that no one is exempt from the temporal cleansing; not even the high priest and the priests. When Peter was first exposed to the doctrine of temporal washing versus eternal cleansing, he did not grasp it. Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. And then He came to Simon Peter, he said to him, "Lord, do you wash my feet?" Jesus answered and said to him "What I do you do not understand now, but you will understand hereafter." Peter said to Him, "Never will You wash my feet." Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head." And Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."¹⁴ (John 13:5–10). By washing the feet of the **disciples**, Jesus was teaching them that they must be temporally cleansed for service. That is, they are all believers with eternal life; but when they sin, they fall out of fellowship. They are restored to fellowship by naming their sins (1John 1:9), which concept R. B. Thieme, Jr. gave the name *rebound* to.

¹⁴ In this context, *not all of you* does not refer to Peter and his entire body, but to Judas Iscariot; however, the principle is still the same—after salvation, we only need temporal cleansing, which comes when we judge ourselves.

Exodus 40:13b			
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
mâshach (משח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	2 nd person masculine singular, Qal perfect	Strong's #4886 BDB #602
'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

Translation: Then you will anoint him...

Moses will then anoint Aaron, using the oil already referenced.

Exodus 40:13c			
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
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	2 nd person masculine singular, Piel perfect	Strong's #6942 BDB #872
'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

Translation: ...and regard him as set apart (to Me).

Aaron will be regarded as holy or set apart. This means that he may minister before God in God's service.

An entire cleansing at the first represents a complete washing away of his sins before God. This is possible because he has believed in the Revealed God. However, the priests will only wash their hands in the laver after this, representing temporal fellowship with God (their hands being cleansed for production). Again, the complete cleansing represents being cleansed before God. This cleansing is a ritual that represents regeneration. The later washing of the hands represents rebound.

Exodus 40:13d			
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
kâhan (כָּהֵן) [pronounced <i>kaw-HAHN</i>]	<i>to act as a priest, to be [become] a priest, to serve [function] [as a priest], to minister as a priest</i>	3 rd person masculine singular, Piel perfect	Strong's #3547 BDB #464

Exodus 40:13d

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

Translation: [By this,] he will act as a priest to Me.

By these actions, Aaron will be able to function as a priest before God.

Because there is a modern-day class of clergy who call themselves *priests*, we often misunderstand who they are and who they represent. A priest represents us before God; so a priest offering prayers on our behalf is appropriate. The High Priest represents Jesus Christ, as our Savior, representing us before God. As discussed in previous chapters, this specific position existed prior to nation Israel and it existed in Israel prior to God giving the Law to Israel.

However, after the cross, throughout the **Church Age**, all those who have believed in Jesus are priests. You and I are priests before God. We are able to represent ourselves to God because we have believed in His Son.

Exodus 40:13b-c **Then you will anoint him and regard him as set apart (to Me).** [By this,] he will act as a priest to Me. (Kukis mostly literal translation)

Aaron has to be set apart to God and cleansed and consecrated, just as everything and everyone else. All the things in God's service were to be holy to Y^ehowah.

A Full Description of the Garments of the Priesthood

1. Linen drawers (underwear) was worn by both the priests and high priest, not unlike boxer shorts, but a bit longer. Exodus 28:42
2. A one-piece white linen tunic, or shirt, with sleeves, which possibly extended to the ankles. It was designed with a checkered pattern. Exodus 28:39–40 29:5
3. A girdle, or a wide cloth belt or wrap was worn around the body, between the waist and shoulders (Exodus 28:39). *Josephus tells us that it was four fingers in width and so loosely woven that you would think it were the skin of a serpent.*¹
4. On the head was worn a linen turban, bonnet, or headgear. Exodus 39:28
5. Both the priests and the high priest wore an ephod, although the one of the high priest was more elaborate than the one worn by the priests (Exodus 39:2 1Sam. 22:18). It is unclear whether the priests adopted the wearing of an ephod at a later date (which would explain 1Sam. 22:18).
6. Worn exclusively by the high priest were the following items:
 - a. The high priest wore a one-piece robe, made of blue (possibly violet), with an opening probably made for the head. This was worn over the tunic and it is uncertain as to how far down it came. The bottom of it was elaborately embroidered in purple and scarlet with pomegranates and between these were hung small golden bells. Exodus 39:22–26
 - b. The ephod worn by the high priest was made of beautifully colored woven material which included the use of golden threads, an art the Israelites may have learned from the Egyptians (Exodus 39:3). The ephod was made up of two pieces, a front and a back, both joined by *shoulder pieces*, which were a continuation of the front portion of the ephod (Exodus 28:6–7 39:4). There was a stone in a gold setting on each shoulder piece engraved with the names of six of the tribes of Israel (Exodus 28:9–12). The lower portion of the ephod did not hang free but the front and back were also held together by a band of sorts, which was a part of the front piece (Exodus 28:8).
 - c. The breastplate, or breast piece, or pouch was made of the same material as the ephod, a half a

A Full Description of the Garments of the Priesthood

cubit by one cubit (9" x 18"), which was folded to make a 9" square which formed a pouch or pocket. There were twelve stones in four rows of three on the front of this, all in gold settings, each with the name of one of the tribes of Israel. This breast piece was attached to the ephod by means of golden chains. Also, in connection with this breast piece, we have Urim and Thummim, possibly meaning *lights and perfections*, which could have been two stones, either attached to the front of the breastpiece or (more likely) placed in the pouch of the breast piece and used for **divine guidance** (Exodus 28:15–29). See Exodus 28:30 for more information on Urim and Thummim.

- d. Finally, the high priest wore a place of gold, engraved with the words *Holiness to Y^ehowah*, and attached by a blue ribbons to the headgear. Exodus 39:20–31

¹Freeman's *Manners and Customs of the Bible*, p. 84, which quotes Josephus' *Antiquities*, Book III, ch. 7, §3.

As with all the descriptions in this chapter, I am indebted to James Freeman's *Manners and Customs of the Bible*.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 40:12–13 You will bring Aaron and his sons near to the entrance of the Tent of Assembly. You will wash them with water and put the holy garments upon Aaron. Then you will anoint him and regard him as set apart (to Me). [By this,] he will act as a priest to Me. (Kukis mostly literal translation)

Exodus 40:12–13 You will then bring Aaron and his sons near to the entrance to the Tent of Assembly. You will wash them with water and place the holy garments on Aaron. Then you will anoint him and regard him as set apart to Me. In doing all of this, He will then be able to act as a priest to Me. (Kukis paraphrase)

And his sons you will bring near and you have clothed them [with] tunics; and you have anointed them as which you have anointed their father; and they have served as priests to Me. And was to be their anointing to a priesthood of perpetuity to their generations.

Exodus
40:14–15

Also you will bring his sons near [to you] and you will clothe them [with the priestly] tunics. You will anoint them as you have anointed their father, and they will serve as priests to Me. Their anointing is to be to an everlasting priesthood throughout all future generations.

Also, you will bring Aaron's sons near to you and you will clothe each one with the white priestly tunic. You will anoint them just as you anointed their father and they will serve as My priests. The anointing of Aaron's sons will represent an everlasting priesthood which continues through every generation.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And his sons you will bring near and you have clothed them [with] tunics; and you have anointed them as which you have anointed their father; and they have served as priests to Me. And was to be their anointing to a priesthood of perpetuity to their generations.

Dead Sea Scrolls

Douay-Rheims 1899 (Amer.)

Thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood. [This is v. 13.]

Aramaic ESV of Peshitta

You shall bring his sons, and put coats on them. You shall anoint them, as you anointed their father, that they may minister to me in the priest's office. Their anointing shall be to them for an everlasting priesthood throughout their generations."

Lamsa's Peshitta (Syriac)	And bring his sons and clothe them with coats: 15And anoint them as you anointed Ahron your brother and they shall serve as Priests to me and they shall have their anointing for the Priesthood unto eternity for their generations.
Samaritan Pentateuch	And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. (Vv. 15–16)
Updated Brenton (Greek)	And you shall bring up his sons, and shall put garments on them. And you shall anoint them as you anointed their father, and they shall minister to Me as priests; and it shall be that they shall have an everlasting anointing of priesthood, throughout their generations.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And take his sons with him and put coats on them; And put oil on them as you did on their father, so that they may be my priests: the putting on of oil will make them priests for ever, from generation to generation.
Easy English	Also bring his sons and dress them in the special long shirts. Pour some oil on their heads, as you did to their father. Then they too may serve me as my priests. In this way, they and their descendants will always continue to serve me as priests.'
Easy-to-Read Version–2008	Then put the clothes on his sons. Anoint the sons in the same way you anointed their father. Then they can also serve me as priests. When you anoint them, they will become priests. That family will continue to be priests for all time to come."
God's Word™	Have his sons come forward, and dress them in their linen robes. Anoint them to serve me as priests, as you anointed their father. Their anointing will begin a permanent priesthood for them for generations to come."
Good News Bible (TEV)	Bring his sons and put the shirts on them. Then anoint them, just as you anointed their father, so that they can serve me as priests. This anointing will make them priests for all time to come."
The Message	Bring his sons and put tunics on them. Anoint them, just as you anointed their father, to serve me as priests. Their anointing will bring them into a perpetual priesthood, down through the generations."
NIRV	Bring his sons and dress them in their inner robes. Anoint them just as you anointed their father. Then they will be able to serve me as priests. They will be anointed to do the work of priests. That work will last for all time to come."

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

Casual English Bible	Dress Aaron's sons in their tunics. Anoint them, as you did their father, to serve as my priests. Your act of anointing them will immediately authorize them to begin serving as my priests. They are the beginning of a line of priests that will extend for generations to come."
Contemporary English V.	Put the priestly robes on Aaron's sons and ordain them in the same way, so they and their descendants will always be my priests.
The Living Bible	Then bring his sons and put their robes upon them, and anoint them as you did their father, that they may minister to me as priests; their anointing shall be permanent from generation to generation: all their children and children's children shall forever be my priests."
New Berkeley Version	.
New Life Version	Bring his sons and put long coats on them. Then pour oil upon them as you have done to their father, so they may serve Me as religious leaders. Pouring oil upon

	them will make them ready to be religious leaders, they and all their children-to-come.”
New Living Translation	Then present his sons and dress them in their tunics. 15 Anoint them as you did their father, so they may also serve me as priests. With their anointing, Aaron’s descendants are set apart for the priesthood forever, from generation to generation.”
Unfolding Bible Simplified	Also bring Aaron's sons and put their special tunics on them; then pour oil on them just as you did on their father. Do this so that they also may worship me as priests. By pouring oil on them, you will cause them and their descendants to be priests throughout all their future generations.”

Partially literal and partially paraphrased translations:

American English Bible	And after that, bring in his sons, dress them in their garbs, and anoint them as you did their father, so they can serve Me as Priests. This anointing of the Priesthood [must be continued] through the ages.’
Beck’s American Translation	.
Common English Bible	Then bring his sons and dress them in tunics. Anoint them like you anointed their father so that they may serve me as priests. Their anointing is to the priesthood for all time in every generation.
New Advent (Knox) Bible Translation for Translators	Vv. 12–15 from the Greek are summed up in the Latin with vv. 12–13. Also bring his sons there. Put their sacred tunics/gowns on them and anoint them just as you anointed their father, in order that they also may serve me by working as priests. By anointing them and their descendants, you will cause them and their descendants to be priests throughout all coming generations.”

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Have his sons come forward and clothe them in tunics. Anoint them just as you anointed their father, so that they may also serve me as priests. Their anointing will serve to inaugurate a permanent priesthood for them throughout their generations.”
Revised Ferrar-Fenton Bible	Afterwards present his sons and clothe them with vests, and consecrate them, as you consecrated their father, and they shall be priests to ME; and the consecration shall be an appointment of them as priests forever in their descendants.”
International Standard V	You are to bring his sons and clothe them with tunics. You are to anoint them just as you anointed their father so they may serve me as priests. Their anointing is to qualify them [Lit. shall be to them] to belong to a perpetual priesthood from generation to generation.”
Lexham English Bible	And you will bring his sons, and you will clothe them with tunics. And you will anoint them as you anointed their father, and they will serve as priests for me. And their anointing will be for them to be a lasting priesthood [Or “a priesthood of eternity”] throughout their generations.”
Unfolding Bible Literal Text	You are to bring his sons and clothe them with coats. You must anoint them as you anointed their father so that they may serve me as priests. Their anointing will make for them a permanent priesthood throughout their people's generations.”
Urim-Thummim Version	You will bring his sons and clothe them with clothing. You will anoint them as you did anoint their father, that they may serve me in the priesthood for their anointing will certainly be an Age- Lasting Priesthood throughout their generations.
Wikipedia Bible Project	And you will have his sons approach, and you dressed them in robes. And you anointed them, as you anointed their father, and they were priests to me. And it will be, their being anointed, their eternal priesthood, in their generations.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And you shall bring his sons near, and clothe them with coats; And you shall anoint them as you anointed their father, that they may officiate to me in the priest's office; and their anointing, being, shall be an everlasting priesthood throughout their generations.
New Jerusalem Bible	You will then bring his sons, dress them in tunics and anoint them as you anointed their father, to serve me in the priesthood. Their anointing will confer an everlasting priesthood on them for all their generations to come.'
Revised English Bible—1989	Then bring forward his sons, clothe them in tunics, and anoint them as you anointed their father; and they will be my priests. Their anointing inaugurates a hereditary priesthood for all time.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Bring his sons, put tunics on them, and anoint them as you anointed their father, so that they can serve me in the office of <i>cohen</i> . Their anointing will signify that the office of <i>cohen</i> is theirs through all their generations."
Hebraic Roots Bible	And you shall cause his sons to draw near. And you shall clothe them with tunics. And you shall anoint them as you anointed their father. And they shall serve as priests to Me. And their anointing shall be for an everlasting priesthood for their generations.
Israeli Authorized Version	And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the kohen's office: for their anointing shall surely be an everlasting kohenhood throughout their generations.
Kaplan Translation	Bring forth Aaron's sons and place the tunics on them. Then anoint them, just as you anointed their father, so that they will be priests to Me. It will be done so that their anointing will make them an eternal [hereditary]* priesthood for all generations.
The Scriptures—2009	"And you shall bring his sons and put long shirts on them, and shall anoint them, as you anointed their father, and they shall serve as priests to Me. And their anointing shall be for them an everlasting priesthood throughout their generations."
Tree of Life Version	Also bring his sons and put tunics upon them. You are to anoint them, as you did their father, so that they too may minister to Me as kohanim. Their anointing will be for an everlasting priesthood throughout their generations."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND YOU SHALL BRING UP HIS SONS, AND SHALL PUT GARMENTS ON THEM. AND YOU SHALL ANOINT THEM AS YOU DID ANOINT THEIR FATHER, AND THEY SHALL MINISTER TO ME AS PRIESTS; AND IT SHALL BE THAT THEY SHALL HAVE AN ANOINTING OF PRIESTHOOD, THROUGHOUT THEIR GENERATIONS, UNTIL THE END OF TERM." †("Everlasting" does NOT mean forever without end. It means "until the end of term" or "until the term is fulfilled." We know that the Levitical priesthood has been abolished & replaced with the Melchizedek Priesthood of JESUS. If 118"everlasting" means "forever without end", then we would still be required today to sacrifice animals every day & we would not be accepting JESUS has Savior. People will NOT burn in The Lake of Fire without end. But rather only until they are truly dead & consume away into smoke & exist no more. There can never be Paradise if our families are burning with torment without end) (Vv. 11–12)
Awful Scroll Bible	Even were to draw near his sons, and you is to have dressed them in tunics. You is to have anointed them as you anointed their father, even are they to have ministered as priests; surely their anointing is for a continual priesthood for their generations.

Concordant Literal Version	And you shall bring his sons near and put tunics on them and anoint them just as you anointed their father that they serve as priests for Me. So it will come to be that their anointing is to bestow on them as eonian priesthood throughout their generations.
Darby Translation	And thou shalt bring his sons near, and clothe them with vests. And thou shalt anoint them, as thou didst anoint their father, that they may serve me as priests. And their anointing shall be to them an everlasting priesthood throughout their generations.
exeGesés companion Bible	...and oblate his sons and clothe them with coats: and anoint them, as you anointed their father to priest the priesthood to me: for their anointing becomes an eternal priesthood throughout their generations.
Orthodox Jewish Bible	And thou shalt bring near his banim, and dress them with kuttanot: And thou shalt anoint them, as thou didst anoint their av, that they may minister unto Me in the kohen's office: for their anointing shall surely be for them a kehunah olam throughout their dorot.
Rotherham's <i>Emphasized B.</i>	<His sons also> shalt thou bring near,—and shalt clothe them with tunics; and shalt anoint them, as thou didst anoint their father, and they shall minister as priests unto me,—so shall their anointing remain to them, for an age-abiding' priesthood, to their generations.

Expanded/Embellished Bibles:

The Expanded Bible	Bring his sons and put the inner robes [28:39–41] on them. ·Pour the special oil on [L Anoint] them in the same way that you ·appointed [L anointed] their father as priest so that they may also serve me as priests. ·Pouring oil on [L Anointing] them will make them a family of priests, they and their descendants ·from now on [L throughout their generations].”
Kretzmann's Commentary	And thou shalt bring his sons, and clothe them with coats, the white byssus garments which were the distinctive dress of the ordinary priests; and thou shalt anoint them, as thou didst anoint their father, that they may minister unto Me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations. The priesthood was hereditary among the sons of Aaron, but their consecration did not take place until the special ordinances of the sacrifices had been given. Cf Leviticus 8.
The Voice	Next bring his sons <i>forward</i> and dress them in tunics. Anoint them in the same way that you anointed their father, <i>Aaron</i> , so that they may serve Me as priests. With their anointing, they will enter the priesthood and remain priests forever for all their generations.

Bible Translations with Many Footnotes:

The Complete Tanach	And you shall bring his sons near and clothe them with tunics. And you shall anoint them, as you have anointed their father, so that they may serve Me [as kohanim]. And this shall be so that their anointment shall remain for them an everlasting kehunah throughout their generations.”
NET Bible®	You are to bring ¹³ his sons and clothe them with tunics and anoint them just as you anointed their father, so that they may minister as my priests; their anointing will make them a priesthood that will continue throughout their generations.” ^{13tn} The verb is also “bring near” or “present.”

Literal, almost word-for-word, renderings:

Berean Study Bible	Bring his sons forward and clothe them with tunics. Anoint them just as you anointed their father, so that they may also serve Me as priests. Their anointing will qualify them for a perpetual priesthood throughout their generations.”
Brenner’s Mechanical Trans.	...and you will [bring near] his sons, and you will [clothe] them with tunics, and you will smear them <just as> you smeared their father, and they will be adorned (for) me, and their smearing will :surely: exist (for) them, (for) an administration of a distant time, (for) their generations,...
Charles Thomson OT	Thou shalt then bring forward his sons and clothe them with vestures and anoint them as thou didst their father and they shall serve me as priests. And this unction of the priesthood shall belong to them forever throughout their generations.
Context Group Version	And you shall bring his sons, and put coats on them; and you shall anoint them, as you anointed their father, that they may serve me in the priest's office: and their anointing shall be to them for an everlasting priesthood throughout their generations.
English Standard Version	You shall bring his sons also and put coats on them, and anoint them, as you anointed their father, that they may serve me as priests. And their anointing shall admit them to a perpetual priesthood throughout their generations.”
Literal Standard Version	And you bring his sons near, and have clothed them with coats, and anointed them as you have anointed their father, and they have acted as priests to Me, and their anointing has been to them for a continuous priesthood throughout their generations.”
Modern Literal Version 2020	And you will bring his sons and put tunics upon them, and you will anoint them, as you anointed their father, that they may minister to me in the priest's office. And their anointing will be to them for an everlasting priesthood throughout their genealogy.
New American Standard B.	You shall also bring his sons and put tunics on them; and you shall anoint them just as you have anointed their father, so that they may serve as priests to Me; and their anointing will qualify them [Lit <i>be for them</i>] for a permanent priesthood throughout their generations.”
A Voice in the Wilderness	And you shall bring his sons and clothe them with tunics. You shall anoint them, as you anointed their father, and they shall serve Me as priests; for their anointing shall be a perpetual priesthood throughout their generations.
Young’s Updated LT	“And his sons you will bring near, and have clothed them with coats, and anointed them as you have anointed their father, and they have acted as priests to Me, and their anointing has been to be to them for a priesthood age-during, to their generations.”

The gist of this passage: 14-15 Aaron’s sons will also wear their garments and begin to act as priests before God.

Exodus 40:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
’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
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong’s #1121 BDB #119

Exodus 40:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897

Translation: Also you will bring his sons near [to you]...

Moses has the undisputed authority at that time. Everyone understood that his authority was the authority of God. Aaron—not so much. Therefore, Moses had to clearly confer authority on those he delegated authority to. Moses had already given the priestly authority to Aaron; but he would make it clear that this authority continues through Aaron's sons.

It is fascinating to me that, despite Moses' position of authority, he does not attempt to keep this in his own line (and, at this point, we do not know where his wife and children are).

Exodus 40:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâbash (לָבַשׁ) [pronounced law ^b -VAHSH]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	2 nd person masculine singular, Hiphil perfect	Strong's #3847 BDB #527
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
k ^e thôneth (תְּנִיחַת) [pronounced keith-OH-neath]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine plural noun	Strong's #3801 BDB #509

Translation: ...and you will clothe them [with the priestly] tunics.

You will recall the various clothes which were made, and some of these were basic tunics, which were designed for those in line to become the High Priest. The outfit worn by the High Priest stood out; those worn by the priests were simple, but clean, and they stood out.

Exodus 40:14 Also you will bring his sons near [to you] and you will clothe them [with the priestly] tunics. (Kukis mostly literal translation)

Due to Aaron's faithful service (we noted the one serious mistake that he made by participating in the incident of the golden calf), he and his sons would have a special service to God as priests—those who serve God and represent man before God.

Exodus 40:15a			
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
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	2 nd person masculine singular, Qal perfect	Strong's #4886 BDB #602
'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
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>to smear, to anoint</i>	2 nd person masculine singular, Qal perfect	Strong's #4886 BDB #602
'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
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: You will anoint them as you have anointed their father,...

I believe that all of this was a very public service. After all, Moses and the Israelites were out in the middle of the desert-wilderness. The people of God did not have a multiplicity of functions to choose from each night.

Exodus 40:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [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

Exodus 40:15b

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

Translation: ...and they will serve as priests to Me.

The family of Aaron would form the priesthood of Israel.

Many times we hear the words *Levitical priesthood*; and it was true that (1) Aaron and his sons were Levites and (2) their were spiritual duties given to the Levites. Not all Levites were priests; but all priests were Levites. If that is hard to understand, then think of it in this way: Moses is also a Levite but he is not a priest and his sons (if they are around) will not be priests.

Exodus 40:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
mâshach (מָשַׁח) [pronounced maw-SHAHKH]	<i>to smear, to anoint</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #4886 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
k ^e hûnnâh (כֹּהֲנָה) [pronounced keh-hoon-NAW]	<i>priesthood, office of the priest, function of the prieshood</i>	feminine singular construct	Strong's #3550 BDB #464

Exodus 40:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿōwlām (עֹלָם) [pronounced <i>gō-LAWM</i>]	properly <i>what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
dôwrîym (דֹּוֹרֵימ) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1755 BDB #189

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

Translation: *Their anointing is to be to an everlasting priesthood throughout all future generations.*

The meaning is not unclear, the there are distinct differences here as to how it is actually translated. However, literally, it is rather confusing. Young's literal translation is the closest, as the verb *to be* *hâyâh* (הָיָה) [pronounced *haw-YAWH*] occurs twice. However, it is first in the 3rd *feminine* singular, Qal perfect, and then in the Qal infinitive construct, 3rd masculine plural suffix (which should be translated *their*). The only other word anywhere in the vicinity which is a feminine singular is the noun construct of *k^ehunnâh* (כְּהֻנָּה) [pronounced *k'hoon-NAWH*] (the *k* has dagesh, meaning it is pronounced as a hard k—no h; and the dagesh in the *n* refers to a doubling of the consonant. This is *priesthood*, in the feminine singular. However, the subject might be *anointing*, as this verb is Qal infinitive construct, which can act as a verbal noun. So that portion of the verse might read *their anointing is their priesthood*.

However, mixed in amongst those three words is the Qal infinitive construct of *hâyâh* (again) the lamed preposition (*to, for, with regards to*), and the 3rd masculine plural suffix (*them*), altogether should be translated *to be with regards to them*. This is all preceded by a conjunction (*and*); and it all ends with the word *ʿōwlâm* (עֹלָם) [pronounced *gō-LAWM*], a word indicating *long duration, perpetuity, antiquity, futurity*. It seems to be used as a word outside of time in terms of direction, but it occupies a long period of time. This is usually translated *of old* (Gen. 6:4 Deut. 32:7), *always* (Gen. 6:3), *forever* (Exodus 3:15 12:14), *everlasting* (Gen. 17:7 Exodus 40:15), *perpetual* (Num. 19:21). Context seems to determine the direction of the long time. Strong's #5769 (& #5865) BDB #761.

Finally, the last words are the lamed preposition (*to, for, with regards to*) and the word for *generations*, with the 3rd masculine plural suffix (*their*). I do not have enough Hebrew to try to render this literally or per its rough English equivalent. The rendering which we see is my best effort at this time. The two verbs *to be* likely help to emphasize that this priesthood stands forever (implying here that it will return).

This priesthood which was beginning right here with the anointing of Aaron and his sons, would be a priesthood for a very long period of time.

Exodus 40:15 *You will anoint them as you have anointed their father, and they will serve as priests to Me. Their anointing is to be to an everlasting priesthood throughout all future generations.* (Kukis mostly literal translation)

Then entire line of Aaron was set apart as priest to God. Obviously, this was not a priesthood of celibacy; otherwise, this line of priests would end somewhat sooner than the word *everlasting* seems to indicate.

Finally, so we do not lose track of the meaning and the parallels, John 17:17–19 reads: **Sanctify them in the truth; Your Word is truth. As You have sent Me into the world, I also have sent them [our Lord's disciples] into the world. And for their sakes, I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask in behalf of these alone, but for those also who believe in Me through their word.**

Exodus 40:14–15 Also you will bring his sons near [to you] and you will clothe them [with the priestly] tunics. You will anoint them as you have anointed their father, and they will serve as priests to Me. Their anointing is to be to an everlasting priesthood throughout all future generations. (Kukis mostly literal translation)

Exodus 40:14–15 Also, you will bring Aaron's sons near to you and you will clothe each one with the white priestly tunic. You will anoint them just as you anointed their father and they will serve as My priests. The anointing of Aaron's sons will represent an everlasting priesthood which continues through every generation. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Moses Assembles and Raises the Tabernacle According to God's Instructions

And so does Moses; as all which commanded Y^ehowah him, so he did. Exodus 40:16 **So Moses did. According to all that Y^ehowah commanded him [to do], so he did.**

Moses did all that God commanded him to do.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so does Moses; as all which commanded Y ^e howah him, so he did.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And Moses did all that the Lord had commanded.
Aramaic ESV of Peshitta	Mosha did so. According to all that Mar-Yah commanded him, so he did.
Lamsa's Peshitta (Syriac)	And Moshe did all that LORD JEHOVAH commanded him; he did in this way.
Samaritan Pentateuch	Thus did Moses: according to all that the LORD commanded him, so did he. (V. 17 in Samaritan text.)
Updated Brenton (Greek)	And Moses did all things whatsoever the Lord commanded him, so did he.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses did this; as the Lord gave him orders, so he did.
Easy English	Moses did all these things, as the Lord had commanded him.
Easy-to-Read Version–2008	This Moses did; according to all that the LORD commanded him, so he did.
Good News Bible (TEV)	.
<i>The Message</i>	Moses did everything God commanded. He did it all.
Names of God Bible	Moses Sets Up the Tent Moses did everything as Yahweh commanded him.

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

Casual English Bible	Moses did what the LORD said.
Contemporary English V.	Moses followed the LORD's instructions.
The Living Bible	.
New Berkeley Version	.
New Life Version	Moses did all that the Lord told him to do.
New Living Translation	Moses proceeded to do everything just as the Lord had commanded him.
Unfolding Bible Simplified	Moses and the men working with him did all these things exactly as Yahweh had commanded him to do.

Partially literal and partially paraphrased translations:

American English Bible	And Moses did everything that the Lord told him.
Beck's American Translation	.
Translation for Translators	Moses/I did all these things exactly as Yahweh had commanded him/me.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Moses did everything just as the LORD had commanded him.
Revised Ferrar-Fenton Bible	Moses consequently did all that the EVER-LIVING commanded him. He effected it.
International Standard V	Moses Obey's God's Instructions Moses did everything that the Lord had commanded him, so he did.
Lexham English Bible	And Moses did according to all that Yahweh had commanded him; so he did.
Unfolding Bible Literal Text	This is what Moses did; he followed all that Yahweh had commanded him. He did all these things.
Urim-Thummim Version	Moses did according to all that YHWH commanded him and so it was accomplished.
Wikipedia Bible Project	And Moses did. As all that Yahweh commanded him, so he did.

Catholic Bibles (those having the imprimatur):

New Jerusalem Bible	Moses did this; he did exactly as Yahweh had ordered him.
NRSV (Anglicized Cath. Ed.)	Moses Carries Out the Orders Received from God. Moses did everything as the LORD had commanded him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe did this — he acted in accordance with everything ADONAI had ordered him to do.
The Scriptures—2009	And Mosheh did according to all that הוהי had commanded him, so he did.
Tree of Life Version	Moses did so, just as Adonai had commanded him.

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES DID ALL THINGS WHATSOEVER JESUS COMMANDED HIM, SO DID HE. (V. 13)
Awful Scroll Bible	Moses was to effect, as Sustains To Become is to have laid charge to him, even is he to have effected them.
Concordant Literal Version	Thus Moses did according to all that Yahweh had instructed him. So he did.
exeGesés companion Bible	Thus Mosheh works: according to all Yah Veh misvahed him, thus he works.
Orthodox Jewish Bible	Thus did Moshe; according to all that Hashem commanded him, so did he.

Rotherham's *Emphasized B.* *And Moses did,—<according to all that Yahweh had commanded him> ||so|| did he.*

Expanded/Embellished Bibles:

The Expanded Bible .
Kretzmann's Commentary .
The Voice *Moses did exactly as the Eternal One instructed him.*

Bible Translations with Many Footnotes:

NET Bible® *This is what Moses did, according to all the Lord had commanded him – so he did.*

Literal, almost word-for-word, renderings:

Bond Slave Version *Thus did Moses: according to all that the LORD commanded him, so did he.*
Brenner's Mechanical Trans. *...and "Mosheh" ^{Plucked out} did just like all (that) "YHWH" ^{He Is} directed him, so he did,...*
Charles Thomson OT *So Moses did all these things. Whatever the Lord commanded him so did he.*
Context Group Version *Thus did Moses: according to all that YHWH commanded him, so he did.*
Legacy Standard Bible *Thus Moses did; according to all that Yahweh had commanded him, so he did.*
New European Version *Moses did so. According to all that Yahweh commanded him, so he did.*
Young's Updated LT *And Moses does according to all that Jehovah has commanded him; so he has done.*

The gist of this passage: *Moses did exactly as God had commanded him.*

Exodus 40:16a			
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
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: *So Moses did.*

God gave Moses a set of specific commands, Moses did those things.

I have seen this before in Hebrew construction, although I cannot remember exactly where. It appears that we have a repeat of a verb which does not need to be repeated—at least, in the English sense of it.

Some might connect the middle portion of this verse with the first phrase; and some with the second phrase.

Exodus 40:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
K ^e kôl asher (כֹּל אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, just as, exactly as, exactly as all which</i> .			
tsâvâh (צִוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾêth (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
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: According to all that Y^ehowah commanded him [to do], so he did.

Everything that God commanded Moses to do, that is what he did. When it came to obedience to God's directives, certain men of Scripture stand out—like Abraham, Moses, Paul.

Exodus 40:16 **So Moses did. According to all that Y^ehowah commanded him [to do], so he did.** (Kukis mostly literal translation)

Moses has no need to disagree with God on these things, as he had not opposed God with respect to any of God's laws or ordinances. Moses did, however, stand up to God to intercede on behalf of the children of Israel (this is from a human standpoint). What he was doing there, however, is falling right into God's plan and being a type of Christ. Just as we saw in Exodus 39, we have a continual repetition of this phrase: *as Y^ehowah commanded Moses, so he did* (Exodus 40:19, 21, 23, 25, 27, 29, 32—v. 16 is almost the same phrase).

Exodus 40:16 Moses did all that God commanded him to do. (Kukis paraphrase)

And so he is in the month the first, in a year the second, in a first for the [new] month, was raised up the Tabernacle. And so causes to rise Moses the Tabernacle and so and so he gives his bases and so he sets his boards and so gives his bars and so he causes to rise up his pillars. And so he spreads out the tent over the Tabernacle; and so he places a covering of the tent over him from to a higher part, as which commanded Y^ehowah Moses.

Exodus
40:17–19

It is in the first month, in the second year, in the first of the month, the Tabernacle was raised up. Moses caused [his people] to set up the Tabernacle. He put its bases [in their places], and set up its boards and put up its bars and then set up its pillars. He spread out the tent over the Tabernacle; and he placed the covering of the tent over [it], exactly as Y^ehowah commanded Moses.

And so the Tabernacle was erected on the first day of the first month in the second year. Moses caused his people to set up the Tabernacle. His people put the bases where they belong, they set up the boards and the bars in their proper places, and set up the pillars for the Tabernacle. The tarps were spread out over the Tabernacle, and they put the covering of the tent over everything, exactly the way the Jehovah commanded Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in the month the first, in a year the second, in a first for the [new] month, was raised up the Tabernacle. And so causes to rise Moses the Tabernacle and so and so he gives his bases and so he sets his boards and so gives his bars and so he causes to rise up his pillars. And so he spreads out the tent over the Tabernacle; and so he places a covering of the tent over him from to a higher part, as which commanded Y ^e howah Moses.
Dead Sea Scrolls Douay-Rheims 1899 (Amer.)	. So in the first month of the second year, the first day of the month, the tabernacle was set up. And Moses reared it up, and placed the boards and the sockets and the bars, and set up the pillars, And spread the roof over the tabernacle, putting over it a cover, as the Lord had commanded. (Vv. 15–17)
Aramaic ESV of Peshitta	The Tabernacle was raised up in the first month in the second year, on the first day of the month. Mosha raised up the Tabernacle, and laid its sockets, and set up its boards, and put in its bars, and raised up its pillars. He spread the covering over the tent, and put the roof of the Tabernacle above on it, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And it was in the first of the first month, in the second year, on the first day of the week, the Tabernacle stood. And Moshe raised up the Tabernacle and he knocked its stakes and laid its boards and nailed its boards and raised up its pillars. And he covered over the Tabernacle with a covering and cast a covering of the Tabernacle upon it from above as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And it came to pass in the first month in the second year after their going forth out of Egypt, on the first [day] of the month, [that] the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. (Vv. 18–20)

Updated Brenton (Greek) And it came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon, that the tabernacle was set up. And Moses set up the tabernacle, and put on the chapters, and put the bars into their places, and set up the posts. And he stretched out the curtains over the tabernacle, and put the veil of the tabernacle on it above as the Lord commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So on the first day of the first month in the second year the House was put up. Moses put up the House; placing its bases in position and lifting up its uprights, putting in the rods and planting the pillars in their places; Stretching the outer tent over it, and covering it, as the Lord had given him orders.
Easy English	So they put up the tabernacle on the first day of the first month. It was in the second year after they had left Egypt. When Moses put up the tabernacle, he first put the metal bases in their right places. Then he put up the boards, the bars to hold them, and the poles. Then he covered the tabernacle with the tent and he put the leather covers over the tent. He did this in the way that the Lord had commanded him.
Easy-to-Read Version–2008	So the Holy Tent was set up at the right time. It was the first day of the first month during the second year from the time they left Egypt. Moses set up the Holy Tent just as the Lord had said. He put the bases down first. Then he put the frames on the bases. Then he put the braces on and set up the posts. After that Moses put the outer tent over the Holy Tent. Then he put the covering over the outer tent. He did these things just as the LORD had commanded.
<i>God's Word™</i>	So the tent was set up on the first day of the first month of the second year after the Israelites had left Egypt. When Moses set up the tent, he put the sockets in place, put up the frames, inserted the crossbars, and set up the posts. He spread the outer tent over the inner tent and put the cover on top. Moses followed the LORD'S instructions.
Good News Bible (TEV)	So on the first day of the first month of the second year after they left Egypt, the Tent of the LORD's presence was set up. Moses put down its bases, set up its frames, attached its crossbars, and put up its posts. He spread out the covering over the Tent and put the outer covering over it, just as the LORD had commanded.
<i>The Message</i>	On the first day of the first month of the second year, The Dwelling was set up. Moses set it up: He laid its bases, erected the frames, placed the crossbars, set the posts, spread the tent over The Dwelling, and put the covering over the tent, just as God had commanded Moses.
NIRV	So the holy tent was set up. It was the first day of the first month in the second year. Moses set up the holy tent. He put the bases in place. He put the frames in them. He put in the crossbars. He set up the posts. He spread the holy tent over the frames. Then he put the coverings over the tent. Moses did it as the Lord had commanded him.

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

Casual English Bible	<p>Moses sets up the tent worship center</p> <p>Moses had the tent worship center erected on New Year's Day—Day One of their second year on the move out from Egypt. So, Moses set up the tent worship center. He laid out the bases and then assembled the frames and inserted them into the bases. He put the crossbars in place and set up the support posts. He draped the embroidered tent fabric over the frames—the curtain that formed the interior walls of the tent. Then he added the extra layers of protection, as the LORD said he should do.</p>
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Contemporary English V.	And on the first day of the first month of the second year, the sacred tent was set up. The posts, stands, and framework were put in place, then the two layers of coverings were hung over them.
The Living Bible	On the first day of the first month, in the second year, the Tabernacle was put together. Moses erected it by setting its frames into their bases and attaching the bars. Then he spread the coverings over the framework and put on the top layers, just as the Lord had commanded him.
New Berkeley Version New Life Version	. On the first day of the first month of the second year, the meeting tent was set up. Moses set up the meeting tent, laid the bases, set up its pieces of wood, put in its cross-pieces and set up its pillars. He spread the covering over the meeting tent. And he put the top covering over it, just as the Lord had told Moses.
New Living Translation	So the Tabernacle was set up on the first day of the first month of the second year. Moses erected the Tabernacle by setting down its bases, inserting the frames, attaching the crossbars, and setting up the posts. Then he spread the coverings over the Tabernacle framework and put on the protective layers, just as the Lord had commanded him.
Unfolding Bible Simplified	On the first day of the first month of the next year, the year after the people had come out of Egypt, the people set up the sacred tent. They did what Moses told them to do; they set up the sacred tent and its bases; they set up the frames, attached the crossbars, and put up the posts for the curtains. Then they spread out the coverings over the sacred tent, exactly as Yahweh had commanded Moses.

Partially literal and partially paraphrased translations:

American English Bible	So it was that the Tent was erected during the first month (a year after they had left Egypt... during the New Moon). Moses set up the Tent, put on the caps, and set the rafters and posts in their places. Then he stretched the curtains over the Tent and installed the veil from the top of the Tent, as Jehovah had commanded.
Beck's American Translation Common English Bible	. In the first month in the second year, on the first day of the month, the dwelling was set up. Moses set up the dwelling. He laid out its bases. He set up its boards, inserted its bars, and raised up its posts. He spread the tent out over the dwelling, and he put the covering of the tent over it, just as the Lord had commanded Moses.
New Advent (Knox) Bible	Moses did as the Lord bade him; and on the first day of the first month, in this second year of wandering, the tabernacle was set up. To set it up, Moses must first dispose the frames, with their sockets and poles, and erect the posts; then he spread the tapestry over the tabernacle, and covered it, as the Lord bade him, with the canopy. This is vv. 14–17 in the Knox Bible.
Translation for Translators	On the first day of the first month of the next year (OR, second year <i>after they/we left Egypt</i>), the people set up the Sacred Tent. Following Moses' /my instructions, they set up the Sacred Tent and its bases, set up the frames, attached the crossbars, and put up the posts <i>for the curtains</i> . Then they spread out the coverings over the Sacred Tent, exactly as Yahweh had commanded.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So the tabernacle was set up on the first day of the first month of the second year. When Moses set up the tabernacle, he laid its bases, positioned its frames, inserted its crossbars, and set up its posts. Then he spread the tent over the tabernacle and put the covering over the tent, just as the LORD had commanded him.
Christian Standard Bible	The tabernacle was set up in the first month of the second year, on the first day of the month. [DSS, Sam, LXX add <i>of their coming out of Egypt</i>] Moses set up the

tabernacle: He laid its bases, positioned its supports, inserted its crossbars, and set up its pillars. Then he spread the tent over the tabernacle and put the covering of the tent on top of it, just as the Lord had commanded Moses.

Revised Ferrar-Fenton Bible	Thus it was in the first month, in the second year, on the first of the month, they erected the tent. And Moses set up the tent, and fixed its bases, and placed its planks, and fixed its curtains, and erected its pillars, and spread the canopy over the Tabernacle, and put the awning of the Tabernacle over its roof; as the EVER-LIVING commanded him.
International Standard V	And so in the first month of the second year, on the first day of the month, the tent was set up. Moses set up the tent. He installed its sockets and set its boards in place. He inserted its bars and set up its pillars. He spread the tent over the tent and put the covering of the tent on top of it, just as the Lord had commanded him. [Lit. Moses]
Lexham English Bible	In [Literally "and it was in"] the first month of the second year, on the first of the month, the tabernacle was set up. And Moses raised the tabernacle, and he placed its bases, and he set up its frames, [Or "boards" or "planks"] and he placed its bars, and he raised its pillars. And he spread the tent over the tabernacle; he placed the covering of the tent over it, above it, as Yahweh had commanded Moses.
Unfolding Bible Literal Text	So the tabernacle was set up on the first day of the first month in the second year. Moses set up the tabernacle, put its bases in place, set up its frames, attached its bars, and set up its pillars and posts. He spread the covering over the tabernacle and put tent over it, as Yahweh had commanded him.
Urim-Thummim Version	Then in the 1st month in the 2nd year, on the 1st day of the month the Tabernacle was reared up. Moses reared up the Tabernacle and fastened its sockets, and set up its boards, and put in the bar-poles and raised up its pillars. He spread out the tent over the Tabernacle and placed the covering of the tent above it as YHWH commanded Moses.
Wikipedia Bible Project	And it was in the first month of the second year, on the first of the month, that the dwelling was erected. And Moses erected the dwelling, and he placed its sockets, and he placed its planks, and he placed its bolts, and he erected its columns. And he unfurled the tent over the dwelling, and he placed the tent cover over it, from above, as Yahweh commanded Moses.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was the first new moon in the second year; the tabernacle was raised up on the first of the new moon. And Moses raised up the tabernacle, and gave its bases, and put its boards, and gave its bars, and raised up its columns. And he spread out the tent over the tabernacle, and put the covering of the tent upon it above, what Jehovah commanded Moses.
New American Bible (2011)	On the first day of the first month of the second year the tabernacle was set up. It was Moses who set up the tabernacle. He placed its pedestals, set up its frames, put in its bars, and set up its columns. He spread the tent over the tabernacle and put the covering on top of the tent, as the LORD had commanded him.
The Catholic Bible	Thus, in the second year, the first day of the first month, the tabernacle was set up. Moses erected the tabernacle. He laid its bases and set up its boards. He fixed the bars and raised the columns. He then extended the tent over the tabernacle and over that he placed the covering for the tent, just as the Lord had commanded him.
New Jerusalem Bible	On the first day of the first month in the second year the Dwelling was erected. Moses erected the Dwelling. He fixed its sockets, set up its frames, put its crossbars in position and set up its poles. He spread the tent over the Dwelling and the covering for the tent over that, as Yahweh had ordered Moses.

Revised English Bible–1989 In the first month of the second year, on the first day of that month, the Tabernacle was set up. Moses erected the Tabernacle: he put the sockets in place, inserted the frames, fixed the crossbars, and set up the posts. He spread the tent over the Tabernacle and fixed the covering of the tent on top of that, as the LORD had commanded him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible **(LY: vi)** On the first day of the first month of the second year, the tabernacle was set up. Moshe erected the tabernacle, put its sockets in place, put up its planks, put in its crossbars and set up its posts. He spread the tent over the tabernacle and put the covering of the tent above it, as Adonai had ordered Moshe.

Hebraic Roots Bible And it happened in the first month, in the second year, on the first of the month, the tabernacle was raised up. And Moses raised up the tabernacle, and he gave its sockets, and he set up its boards, and he gave its bars, and he raised up its pillars. And he spread out the tent over the tabernacle. And he put the cover of the tent over it from above, as YAHWEH commanded Moses.

Israeli Authorized Version And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moshe reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as YY Commanded Moshe.

Kaplan Translation [136. The Tabernacle is Erected]
In the first month of the second year [of the Exodus], on the first of the month, the Tabernacle was erected.

Moses erected* the Tabernacle. He [did this by] setting up the bases, placing the beams [in them], and [fastening them together] with the crossbars. He [then] set up the pillars. He spread the tent over the tabernacle, and placed the tent's roof over it. [It was all done] as God had commanded Moses.

40:18 **erected.** Or, "supervised the erection" (Haamek Davar).

40:19 **roof** Just one roof is mentioned. See note on 26:14.

The Scriptures–2009 And it came to be in the first new moon of the second year, on the first day of the new moon, that the Dwelling Place was raised up. And Mosheh raised up the Dwelling Place and placed its sockets, and set up its boards, and put in its bars, and raised up its columns, and spread the tent over the Dwelling Place and put the covering of the tent on top of it, as הויה had commanded Mosheh.

Tree of Life Version Now it happened during the first month of the second year, on the first day of the month, the Tabernacle was raised up. Moses raised the Tabernacle, and laid its bases, set up the framework of boards, put in the crossbars and set up its pillars. Then he spread the tent over the Tabernacle and put the covering of the tent on it, just as Adonai had commanded Moses.

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible AND IT CAME TO PASS IN THE FIRST MONTH, IN THE SECOND YEAR AFTER THEIR GOING FORTH OUT OF EGYPT, AT THE NEW MOON, THAT THE TABERNACLE WAS SET UP.

AND MOSES SET UP THE TABERNACLE, AND PUT ON THE CHAPITERS, AND PUT THE BARS INTO THEIR PLACES, AND SET UP THE POSTS.

AND HE STRETCHED OUT THE CURTAINS OVER THE TABERNACLE, AND PUT THE VEIL OF THE TABERNACLE ON IT ABOVE AS JESUS COMMANDED MOSES. (Vv. 14–16)

Awful Scroll Bible On the first moon month of the second year, at the first of the moon month, the dwelling place is to have been erected. Moses was to erect the dwelling place, and

	he was to set its sockets, and was to place the boards, and was to set its bars, and was to raise up its pillars. He was to stretch out the tent over the dwelling place, and was to set the covering of the tent over it; even as Sustains To Become is to have given charge to Moses.
Concordant Literal Version	Then it came to be on the first month in the second year since they went forth from Egypt, on the first day of the month, that the tabernacle was set up. So Moses set up the tabernacle and laid its sockets, placed its hollow tapers, put in its bars and set up its columns. Then he spread the tent over the tabernacle and placed the cover of the tent over it above, just as Yahweh had instructed Moses.
exeGesés companion Bible	And so be it, in the first month, in the second year, on the first of the month, the tabernacle is raised: and Mosheh raises the tabernacle and gives its sockets and sets up its boards and gives them in its bars and raises its pillars. And he spreads the tent over the tabernacle and puts the covering of the tent above it; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And it came to pass in the first month in the second year, on the first day of the month, that the Mishkan was erected. And Moshe erected the Mishkan, and fastened its sockets, and set up the kerashim thereof, and put in the crossbars thereof, and set up its ammudim. And he spread the Ohel over the Mishkan, and put the Mikhseh of the Ohel on it from above; as Hashem commanded Moshe.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now it happened on the first day of the first month (Abib) in the second year [after the exodus from Egypt], that the tabernacle was erected. Moses erected the tabernacle, laid its sockets, set up its boards, put in its bars and erected its support poles. He spread the tent over the tabernacle and put the covering of the tent over it, just as the Lord had commanded him.
The Expanded Bible	So the ·Holy Tent [Tabernacle] was set up on the first day of the first month during the second ·year after they left Egypt [^L year]. When Moses set up the ·Holy Tent [Tabernacle], he put the bases in place, and he put the frames on the bases. Next he put ·the crossbars through the rings of the frames [^L in the poles] and set up the ·posts [pillars]. After that, Moses spread ·the cloth over the Holy Tent [^L the tent over the Tabernacle] and put the covering over it, just as the Lord commanded.
Kretzmann's Commentary	Verses 17-33 The Various Appointments in Place And it came to pass in the first month in the second year, on the first day of the month, that the Tabernacle was reared up, the great tent of worship was solemnly erected. And Moses reared up the Tabernacle, and fastened his sockets, the bases of the large planks, and set up the boards thereof, and put in the bars thereof, and reared up his pillars, those from which the two curtains were suspended. And he spread abroad the tent over the Tabernacle, first the splendid variegated curtain, and then the curtain of goats' hair, and put the covering of the tent above upon it, the protective covering of rams' skins and seacow leather, as the Lord commanded Moses.
The Voice	The congregation tent was erected on the first day of the first month of the second year <i>after the exodus from Egypt</i> . Moses raised it. He began by laying down the

bases, installing the frame panels, attaching the crossbars, and erecting the posts. He covered the *frame of the* tent with the tent fabric and then covered that with other layers they made. He did this *exactly* as the Eternal One had instructed him.

Bible Translations with Many Footnotes:

The Complete Tanach

It came to pass in the first month, in the second year, on the first day of the month, that the Mishkan was set up. Moses set up the Mishkan, placed its sockets, put up its planks, put in its bars, and set up its pillars. He spread the tent over the Mishkan, and he placed the cover of the tent over it from above, as the Lord had commanded Moses.

He spread the tent: They are the curtains of goat hair (Exod. 26:7, 36:14).

The Geneva Bible

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NET Bible®

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Rotherham's *Emphasized B.*

Thus came it to pass <in the first month, in the second year, on the first of the month> that the habitation was reared. Yea Moses reared the habitation, and placed its sockets, and fixed its boards, and fastened its bars,—and reared its pillars. Then spread he abroad the tent upon the habitation,^a and put the covering of the tent upon it, |above|,—

As Yahweh commanded Moses.

^a See chap. xxvi. 7, n.

^d Hence the inner structure was emphatically the habitation. Outwardly it appeared as a tent. [This is the note from Exodus 26:7.]

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

...and (it) (came to pass), in the first new moon, in the second year, (on) the (first) day of the new moon, the dwelling was made to rise, and "**Mosheh**"^{Plucked out^{tr}} made the dwelling rise, and he (placed) his footings, and he (placed) his boards, and he (placed) his wood bars, and he made his pillars rise, and he spread out the tent upon the dwelling, and he placed the roof covering of the tent upon the <top> of him, <just as> "**YHWH**"^{He is^{tr}} directed "**Mosheh**"^{Plucked out^{tr}}, ...

Charles Thomson OT

Accordingly in the first month in the second year of their coming out of Egypt, at the new moon the tabernacle was reared up. And when Moses had reared up the tabernacle he put on the capitals and put in the bars and set up the pilasters and spread the curtains over the tabernacle and put over it the upper covering of the tabernacle as the Lord commanded Moses.

Context Group Version

In the first month in the second year, on the first day of the month, the tabernacle was set up. And Moses set up the tabernacle, and laid its sockets, and set up the boards, and put in the bars, and set up its pillars. And he spread the tent over the tabernacle, and put the covering of the tent above on it; as YHWH commanded Moses.

Legacy Standard Bible

Now it happened, in the first month of [Lit *in*] the second year, on the first day of the month, the tabernacle [Lit *dwelling place*] was erected. Moses erected the tabernacle and laid [Lit *put*] its bases and set up its boards and inserted [Lit *put*] its bars and erected its pillars. He spread the tent over the tabernacle and placed the covering of the tent on top of it, [Lit *over it above*] just as Yahweh had commanded Moses.

Young's Updated LT

And it comes to pass, in the first month, in the second year, in the first of the month, the tabernacle has been raised up; and Moses raises up the tabernacle, and sets its sockets, and places its boards, and places its bars, and raises its pillars, and spreads the tent over the tabernacle, and puts the covering of the tent upon it above, as Jehovah has commanded Moses.

The gist of this passage: The Tabernacle is set up exactly as God commanded Moses.
17-19

Exodus 40:17a

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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
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
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
rîshônâh (רִשׁוֹנָה) [pronounced <i>ree-show-NAW</i>]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	masculine singular adjective; with the definite article	Strong's #7223 BDB #911
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
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
shênîyth (שֵׁנִית) [pronounced <i>shay-NEETH</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041
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
'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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294

Translation: *It is in the first month, in the second year, in the first of the month,...*

We are given an exact time here when these next few things take place. It is the first day of the first month of the second year. Egypt is one year behind them in the rear view mirror.

The people of God walked out of Egypt exactly one year previous. This was such an important event in history that this is marked by the first day of the year. The events of that time period seem quite amazing and possibly too fantastic to have occurred, but verses like this, the record of the events, and the orders given by God differentiated from the obedience to those orders, all provide evidence that these things occurred just as we read in the Word of God.

There continue to be several witnesses to these events. There is the witness of the record of the event itself. Sometimes there is the recording of what God told Moses to do. The people did what was in these records and, so many times, these events became celebratory events, information about which would be passed along from generation to generation.

Although critics claim that these things were recorded by at least two different groups of men (or two different men), and later combined by someone else, and then presented to the people—this approach makes little sense. It would be as if someone simply made up history about the United States and then, everyone decided to believe it. Even though that is taking place at this time, it is perhaps a minority portion of the country which believes the made-up history to the United States at most. For most of Israel's history, all Israel celebrated these things, and took part in the worship of their Revealed God. No one wrote any contradictory literature saying, "That was a lot of hoey; those things never happened." Today, despite there being a concerted effort to change the history of the United States, we have millions upon millions of people who resist these lies; and hundreds, if not thousands, who write about it and provide evidence.

You have heard of holocaust-deniers; these are often Moslem groups who try to deny the reality of the final solution proposed by Hitler; they try to deny that these things ever took place (in WWII, many Muslim nations allied themselves with Hitler). But there are many more voices who, over and over, confirm the horrendous events which took place in Germany and Poland near the end of World War II.

Exodus 40:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qûwm (קוּם) [pronounced koom]	<i>to be raised up, to be caused to stand</i>	3 rd person masculine singular, Hophal perfect	Strong's #6965 BDB #877
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: *...the Tabernacle was raised up.*

On that first day of the second year, the Tabernacle was erected. The Tabernacle was designed to be broken down, moved, and then raised up at almost a moment's notice.

This generation of Hebrews were able to see what was in the Tent of Assembly, as when they moved, all of these things were brought out from under the tent—including the Ark of God.

Exodus 40:17 *It is in the first month, in the second year, in the first of the month, the Tabernacle was raised up.* (Kukis mostly literal translation)

This gives us an exact time table that the Hebrews had followed. Three months after leaving Egypt, they found themselves at the Sinai desert (Exodus 19:1). This was nine months later; it had been less than a year since they had left Egypt and almost exactly one year since our Lord instituted the Passover.

Exodus 40:18a			
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
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'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
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: Moses caused [his people] to set up the Tabernacle.

Moses caused the Tabernacle to be raised up. He possibly did not even raise a finger, himself, but he would have guided the Levites in this regard.

Exodus 40:18b			
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 (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
'eden (אֶדֶן) [pronounced <i>EH-dehn</i>]	<i>base, pedestal; foundation, socket; a basis (of a building, a column, etc</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #134 BDB #10

Translation: He put its bases [in their places],...

Moses would have told the people exactly where the bases were to be placed.

Recall that this Tabernacle always had a compass point position which was to be maintained, no matter where the tent was.

Exodus 40:18c			
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
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'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
qeresh (קֶרֶשׁ) [pronounced <i>KEH-resh</i>]	<i>board, boards; slab; plank; frame</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #7175 BDB #903

Translation: ...and set up its boards...

There were boards which were stood upright. They would have been placed into their bases.

Exodus 40:18d			
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 (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
b ^e rîyach (בָּרֵיחַ) [pronounced <i>b^eree-AHKH</i>]	<i>bar, a wood bar, bar for city gates; cross bars; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1280 BDB #138

Translation: ...and put up its bars...

The boards were held up and together by cross bars connected to them.

Exodus 40:18e			
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
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
'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
'ammûwd (עַמּוּד) [pronounced <i>gahm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5982 BDB #765

Translation: ...and then set up its pillars.

And pillars were placed in the bases, to give a more solid framework for the Tabernacle.

We have already gone over many of the details, so there are details missing from this assembly.

Exodus 40:18 **Moses caused [his people] to set up the Tabernacle. He put its bases [in their places], and set up its boards and put up its bars and then set up its pillars.** (Kukis mostly literal translation)

This does not mean that Moses personally did all of these things. Whereas, it is possible that he did; what is likely is that he directed this finishing work to be done and oversaw the entire process.

Exodus 40:19a			
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
pâras (פָּרַס) [pronounced <i>paw-RAHS</i>]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 rd person masculine singular, Qal imperfect	Strong's #6566 BDB #831
'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
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

Exodus 40:19a

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

Translation: He spread out the tent over the Tabernacle;...

Over all of this, tarps were spread out.

Exodus 40:19b

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
sîym (שִׁיַּם) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'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
mik ^e seh (מִכְסֵה) [pronounced <i>mihk-SEH</i>]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
'ohel (אֹהֶל) [pronounced <i>OH-hel</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with the definite article	Strong's #168 BDB #13
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma ^e lâh (מַעְלָה) [pronounced <i>mawg^e-LAW</i>]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751

Exodus 40:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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; farther; more</i> . Adding the min, the lâmed, the adverb and the hê local together, it means <i>from above; above</i> .			

Translation: ...and he placed the covering of the tent over [it],...

There were actually 4 types of skins that were used as the roof of the Tabernacle.

Exodus 40:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: ...exactly as Y^ehowah commanded Moses.

Everything was done exactly as God commanded Moses to do.

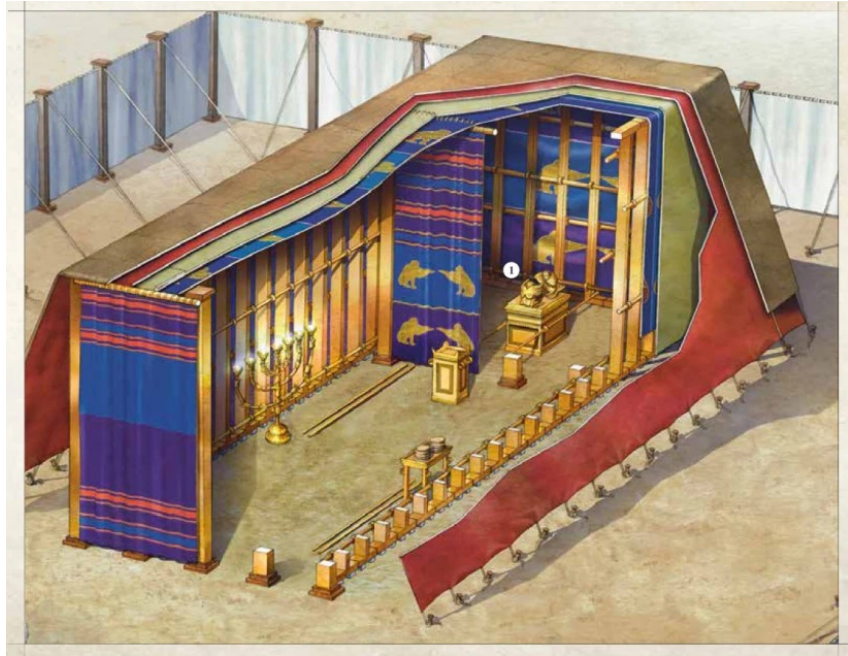
New European Version Commentary: *This phrase runs as a refrain throughout the chapter, as an appropriate ending to the book.*¹⁵

¹⁵ From <https://www.n-e-v.info/ot/ex40.html> accessed February 15, 2024.

Exodus 40:19 He spread out the tent over the Tabernacle; and he placed the covering of the tent over [it], exactly as Y^ehowah commanded Moses. (Kukis mostly literal translation)

The tabernacle is two compartments; the tent of meeting and the Holy of Holies. This tent covers them both. Notice that some of the most ornate work of the builders—the ark, the cherubim and the mercy seat—are never seen by the public again. These things are placed into the Holy of Holies, only where the high priest could go once a year.

Exodus 40:17–19 It is in the first month, in the second year, in the first of the month, the Tabernacle was raised up. Moses caused [his people] to set up the Tabernacle. He put its bases [in their places], and set up its boards and put up its bars and then set up its pillars. He spread out the tent over the Tabernacle; and he placed the covering of the tent over [it], exactly as Y^ehowah commanded Moses. (Kukis mostly literal translation)



The Tabernacle (a cutaway graphic); from [The Watchmaker's Pulse](#); accessed February 12, 2024.

In this picture, we can see the bases. The frame boards are placed into those bases, and that makes up three walls of the Tabernacle. In this photo, we can also see the crossbars, the four layers of roofing, the Holy of Holies containing the Ark of God; and it is surrounded by the courtyard tarps. There is only one entry and that is marked with royal colors, which represent the various royalties of Jesus Christ. The frame boards are made of acacia wood covered with gold, which represents the Lord Hypostatic Union (His Deity and His humanity). The *roof* is often called a *tent*, as it is stretched over the frame and then tacked down very much like a tent. Everything here was designed to disassemble and then be moved (obviously, since God gave Canaan to Israel, the people are not going to stop right there and put down roots).

Exodus 40:17–19 And so the Tabernacle was erected on the first day of the first month in the second year. Moses caused his people to set up the Tabernacle. His people put the bases where they belong, they set up the boards and the bars in their proper places, and set up the pillars for the Tabernacle. The tarps were spread out over the Tabernacle, and they put the covering of the tent over everything, exactly the way the Jehovah commanded Moses. (Kukis paraphrase)

And so he takes and so he gives the testimony unto the Ark. And so he places the poles upon the Ark and so he places the Mercy Seat upon the Ark from to above. And so he brings the Ark unto the Tabernacle; and so he places a veil of the screen; and so he screens upon an Ark of the Testimony, as which commanded Y^ehowah Moses.

Exodus
40:20–21

Moses [lit., *he*] took and he placed the testimony into the Ark. He put the poles along side the Ark and he put the Mercy Seat on the Ark, over [it]. He then brought the Ark into the Tabernacle. He set up the veil of hanging and screened [off] the Ark of Testimony, just as Y^ehowah commanded him [lit., *Moses*].

Moses got the Ten Commandments which had been carved into stone and placed them into the Ark. He put the poles for carrying the Ark through their rings and placed the Mercy Seat over the Ark. He then brought the Ark into the Tabernacle, setting up the hanging veil so that it screened off the Ark from the rest of the Tent—exactly as Jehovah had commanded him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he takes and so he gives the testimony unto the Ark. And so he places the poles upon the Ark and so he places the Mercy Seat upon the Ark from to above. And so he brings the Ark unto the Tabernacle; and so he places a veil of the screen; and so he screens upon an Ark of the Testimony, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And he put the testimony in the ark, thrusting bars underneath, and the oracle above. And when he had brought the ark into the tabernacle, he drew the veil before it to fulfil the command ment of the Lord. (Vv. 18–19)
Aramaic ESV of Peshitta	He took and put the testimony into the ark, and set the poles on the ark, and put the mercy seat above on the ark. He brought the ark into the Tabernacle, and set up the veil of the screen, and screened the ark of the testimony, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And he took and put the Testimony in the Ark and put poles on the ark and set the Mercy Seat on the ark from above: And he brought the Ark to the Tabernacle and he took the face of the door of the veil and covered over the Ark of the Testimony as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses. (Vv. 21–22)
Updated Brenton (Greek)	And he took the testimonies, and put them into the ark; and he put the poles by the sides of the ark. And he brought the ark into the tabernacle, and put on it the covering of the veil, and covered the ark of the Testimony, as the Lord commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he took the law and put it inside the ark, and put the rods at its side and the cover over it; And he took the ark into the House, hanging up the veil before it as the Lord had given him orders.
Easy English	Moses took the two flat stones with God's special commands on them. He put them inside the Covenant Box. He put the poles through the rings on the box. He put the special lid on top of the box. Then he brought the Covenant Box into the tabernacle. He hung the special curtain to hide it, so that nobody could see it. He did this in the way that the Lord had commanded him.
Easy-to-Read Version–2008	Moses took the Agreement and put it in the Holy Box. He put the poles on the Box and put the mercy-cover on it. Then Moses put the Holy Box into the Holy Tent. He hung the curtain in the right place to protect it. In this way he protected the Box of the Agreement behind the curtain just as the LORD had commanded him.
God's Word™	He took the words of God's promise and put them in the ark. He put the poles on the ark and placed the throne of mercy on top of the ark. Then he brought the ark

into the tent and hung the canopy over it to mark off where the ark was. Moses followed the LORD'S instructions.

Good News Bible (TEV)

Then he took the two stone tablets and put them in the Covenant Box. He put the poles in the rings of the Box and put the lid on it. Then he put the Box in the Tent and hung up the curtain. In this way he screened off the Covenant Box, just as the LORD had commanded.

The Message

He placed The Testimony in the Chest, inserted the poles for carrying the Chest, and placed the lid, the Atonement-Cover, on it. He brought the Chest into The Dwelling and set up the curtain, screening off the Chest of The Testimony, just as God had commanded Moses.

NIRV

He got the tablets of the covenant law. He placed them in the ark. He put the poles through its rings. And he put the cover on it. The cover was the place where sin is paid for. Moses brought the ark into the holy tent. He hung the curtain to hide the ark where the tablets of the covenant law are kept. Moses did it as the Lord had commanded him.

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

Casual English Bible

Moses then took the two stone tablets inscribed with the Ten Commandments [4] and placed them inside the Box of the Law. Moses brought the box into the tent and set up the curtain that screened it off into a separate room, [5] as the LORD instructed.

⁴40:20 More literally “the Testimony” or “the Agreement.” Moses put the two stones in a gold-covered box often called the Ark of the Covenant, which essentially means the Box of the Contract. It was a contract or agreement between God and Israel. Israel agreed to follow God’s laws and God promised to protect them and to take them to their new home.

⁵40:21 The box containing the Ten Commandments was isolated in the Most Sacred Room, sometimes known as the Holy of Holies. Only Moses and the high priest, Aaron, could go in there. Aaron’s sons, the remaining priests, were limited to the tent’s main room, the Sacred Room.

Contemporary English V.

The stones with the Ten Commandments written on them were stored in the sacred chest, the place of mercy was put on top of it, and the carrying poles were attached. The chest was brought into the tent and set behind the curtain in the most holy place. These things were done exactly as the LORD had commanded Moses.

The Living Bible

Inside the Ark he placed the stones with the Ten Commandments engraved on them, and attached the carrying poles to the Ark and installed the gold lid, the place of mercy. Then he brought the Ark into the Tabernacle and set up the curtain to screen it, just as the Lord had commanded.

New Berkeley Version

New Life Version

Then he took the Law and put it into the special box. He put the long pieces of wood on the special box of the agreement. And he put the mercy-seat on top of the special box. He brought the special box into the meeting tent and hung the curtain. He put the curtain in front of the special box of the agreement, just as the Lord had told Moses.

New Living Translation

He took the stone tablets inscribed with the terms of the covenant and placed them^[e] inside the Ark. Then he attached the carrying poles to the Ark, and he set the Ark’s cover—the place of atonement—on top of it. Then he brought the Ark of the Covenant into the Tabernacle and hung the inner curtain to shield it from view, just as the Lord had commanded him.

[e] Hebrew *He placed the Testimony*; see note on 25:16.

25:16 Hebrew *Place inside the Ark the Testimony*; similarly in 25:21. The Hebrew word for “testimony” refers to the terms of the Lord’s covenant with Israel as written on stone tablets, and also to the covenant itself.

Unfolding Bible Simplified Then Moses took the two stone slabs on which the commandments were written and put them into the sacred chest. He caused the workmen to put the carrying poles into the rings on the chest and put the lid on top of it. Then Moses took the chest into the holy place inside the sacred tent and hung the curtain. After he did that, the people who were outside could not see the chest. He did all this exactly as Yahweh had commanded him.

Partially literal and partially paraphrased translations:

American English Bible He also took the Proofs and placed them inside the Chest; then he mounted the Chest on the staves and carried it into the Tent. And thereafter, he installed the veil to conceal the Chest of Proofs, just as the Lord had commanded.

Beck's American Translation .
Common English Bible He took the covenant document and placed it inside the chest. He put the poles on the chest, and he set the cover on top of the chest. He brought the chest into the dwelling. He set up the veil as a screen to hide from view the chest containing the covenant, just as the Lord had commanded Moses.

New Advent (Knox) Bible He put the tablets of the law in the ark, and passed the poles through at the base of it, and fixed the throne above it. Then, bringing the ark into the tabernacle, he spread the veil in front of it, in fulfilment of the Lord's command. Vv. 18–19 in the Knox Bible.

Translation for Translators Then he/I took the two stone slabs *on which the commandments were written* and put them in the sacred chest. He/I put the carrying poles *in the rings* on the chest and put the lid on top of the chest. Then he/I took the chest into *the Very Holy Place inside* the Sacred Tent and hung the curtain. In that way, he/I prevented the people who were outside from seeing the chest. He/I did all this exactly as Yahweh had commanded him/me.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Moses took the Testimony and placed it in the ark, attaching the poles to the ark; and he set the mercy seat atop the ark. Then he brought the ark into the tabernacle, put up the veil for the screen, and shielded off the Ark of the Testimony, just as the LORD had commanded him.

Christian Standard Bible Moses took the testimony and placed it in the ark, and attached the poles to the ark. He set the mercy seat on top of the ark. He brought the ark into the tabernacle, put up the curtain for the screen, and screened off the ark of the testimony, just as the Lord had commanded him.

Revised Ferrar-Fenton Bible Then he took and put the witnesses into the ark, and placed the staves to the ark, and put the covers upon the top of the ark, and brought the ark to the tent, and hung the veil of the skreen, and veiled off the witnesses; as the EVER-LIVING commanded Moses.

International Standard V Then he took the Testimony, put it into the ark, and placed the poles on the ark. He then put the Mercy Seat on top of the ark. He brought the ark into the tent, set up the curtain, and screened off the Ark of the Testimony, just as the Lord had commanded him. [Lit. Moses]

Lexham English Bible And he took and he put the testimony into the ark, and he placed the poles on the ark, and he put the atonement cover on the ark, above *it* . And he brought the ark into the tabernacle, and he set up the curtain of the screening, and he shielded the ark of the testimony, as Yahweh had commanded Moses.

Unfolding Bible Literal Text He took the covenant decrees and put them into the ark. He also placed the poles on the ark and put the atonement lid on it. He brought the ark into the tabernacle.

He set up the curtain for it to shield the ark of the testimony, as Yahweh had commanded him.

Urim-Thummim Version He took and placed the Testimony in the Ark and inserted the bar-poles on the Ark, and set the Covering- Lid on top of the Ark. He brought the Ark into the Tabernacle and set up the veil of the curtain, thereby screening off the Ark of the Testimony as YHWH commanded Moses.

Wikipedia Bible Project And he took and he gave the testimony to Aaron, and he placed the beams on the crate, and he placed the cover over the crate, from above. And he brought Aaron to the dwelling, and he placed the screening curtain, and it screened the crate of the testimony, as Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) He took the Covenant and placed it inside the Ark. He set the poles to the ark in place and put the mercy Seat on it. He brought the Ark into the Holy Tent and put the screening veil in place; thus he screened the ark of Yahweh, as Yahweh had commanded Moses.

The Heritage Bible And he took and gave the testimony into the ark, and put the separators on the ark, and gave the mercy seat upon the ark on top;

And he brought the ark into the tabernacle, and put the screen of the veil, and entwined the ark of the testimony, what Jehovah commanded Moses.

New American Bible (2011) ^fHe took the covenant and put it in the ark; he placed poles alongside the ark and set the cover upon it. He brought the ark into the tabernacle and hung the curtain veil, thus screening off the ark of the covenant, as the LORD had commanded him. f. [40:20–29] Ex 25:16, 21; 26:33–37.

The Catholic Bible He took the Testimony and placed it inside the Ark. He attached the poles to the Ark and put the seat of atonement on the Ark. He then placed the Ark in the tabernacle, setting up the veil as a screen and hanging it in front of the Testimony, just as the Lord had commanded Moses.

New Jerusalem Bible He took the Testimony and put it in the ark, positioned the shafts on the ark and put the mercy-seat on top of the ark. He brought the ark into the Dwelling and put the screening curtain in place, screening the ark of the Testimony, as Yahweh had ordered Moses.

NRSV (Anglicized Cath. Ed.) He took the covenant [Or *treaty*, or *testimony*; Heb *eduth*] and put it into the ark, and put the poles on the ark, and set the mercy-seat [Or *the cover*] above the ark; and he brought the ark into the tabernacle, and set up the curtain for screening, and screened the ark of the covenant [Or *treaty*, or *testimony*; Heb *eduth*]; as the Lord had commanded Moses.

Revised English Bible–1989 He took the Testimony and put it into the Ark, inserted the poles in the Ark, and put the cover over the top of the Ark. He brought the Ark into the Tabernacle, set up the curtain of the screen, and so screened the Ark of the Testimony, as the LORD had commanded him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible He took and put the testimony inside the ark, put the poles on the ark, and set the ark-cover above, on the ark. Then he brought the ark into the tabernacle, set up the curtain as a screen and concealed the ark for the testimony, as *ADONAI* had ordered Moshe.

Hebraic Roots Bible And he took and gave the testimony into the ark. And he put the poles on the ark. And he gave the mercyseat on the ark from above. And he caused the ark to go in into the tabernacle. And he placed the veil of the covering, and he covered over the ark of testimony, as *YAHWEH* commanded Moses.

Israeli Authorized Version	And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as YY Commanded Moshe.
Kaplan Translation	[137. Placing the Ark] He took the [Tablets of] Testimony* and placed them in the Ark. He then placed the carrying poles in the ark, and set the cover on top of the ark. He brought the ark into the Tabernacle, and set up the cloth partition so that it would shield the Ark of Testimony. [It was all done] as God had commanded Moses. 40:20 Tablets of Testimony [Targum Yonathan; Rashi). He took them from a plain box in his own tent, and brought them to the golden ark (Ramban; see Deuteronomy 10:1,3).
The Scriptures–2009	And he took the Witness and put it into the ark, and he put the poles through the rings of the ark, and put the lid of atonement on top of the ark, and brought the ark into the Dwelling Place, and placed the veil of the covering to screen off the ark of the Witness, as הוהי had commanded Mosheh.
Tree of Life Version	He placed the Testimony into the Ark, set the poles on the Ark, and put the atonement cover on top of the Ark. He brought the Ark into the Tabernacle, set up the curtain as a screen, and screened off the Ark of the Testimony, just as Adonai had commanded Moses.

Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	AND HE TOOK THE TESTIMONIES, AND PUT THEM INTO THE ARK; AND HE PUT THE STAVES BY THE SIDES OF THE ARK. †(<i>The Two Tables of stone written by JESUS with The Ten Commandments were put inside the Ark of the Covenant. The ordinances, written by Moses, were put into the side of the Ark, thereby separating the Law from the ordinances. Exodus 25:16; Deut. 31:24 to Deut. 31:26</i>) AND HE BROUGHT THE ARK INTO THE TABERNACLE, AND PUT ON IT THE COVERING OF THE VEIL, AND COVERED THE ARK OF THE TESTIMONY, AS JESUS COMMANDED MOSES. (Vv. 17–18)
Awful Scroll Bible	He was to take, and was to put the testimony into the ark, and was to place the poles on the ark, and was to fix the cover over the ark, even was he to bring the ark into the dwelling place. He was to set the veil of the screen, and was to cover the ark of the testimony, as Sustains To Become is to have given charge to Moses.
Concordant Literal Version	He took and bestowed the testimony into the coffer, placed the poles on the coffer, put the propitiatory shelter on the coffer above, brought the coffer into the tabernacle and placed the portiere curtain so that it screened off the coffer of the testimony just as Yahweh had instructed Moses.
Darby Translation	And he took and put the testimony into the ark, and put the staves in the ark, and put the mercy-seat above on the ark. And he brought the ark into the tabernacle, and hung up the veil of separation, and covered the ark of the testimony; as Jehovah had commanded Moses.
exeGesés companion Bible	And he takes and gives the witness into the ark and sets the staves on the ark and gives the kapporeth above the ark: and he brings the ark into the tabernacle and sets up the veil of the covering and covers the ark of the witness; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And he took and placed HaEdut (The Testimony, i.e., the Stone Tablets of the Ten Commandments) into HaAron, and set the carrying poles on the Aron, and put the Kapporet upon the Aron from above;

And he brought the Aron into the Mishkan, and set up the Parochet HaMasach, and shielded with a covering over the Aron HaEdut; as Hashem commanded Moshe.

Rotherham's *Emphasized B.* And he took and placed the testimony, within the ark, and put the staves upon the ark,—and placed the propitiatory upon the ark [above]; and brought in the ark into the habitation, and put up the screening' veil, and screened over the ark of the testimony,—

As Yahweh commanded Moses.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He took the Testimony [the stones inscribed with the Ten Commandments] and put it into the ark [of the covenant], and placed the poles [through the rings] on the ark, and put the mercy seat on top of the ark. Moses brought the ark into the tabernacle, and set up a veil (partition) for the screen (curtain), and screened off the ark of the Testimony, just as the LORD had commanded him.
The Expanded Bible	Moses put the stone tablets that had the Agreement written on them [Covenant; Testimony; Treaty] into the Ark. He put the poles through the rings of [on] the Ark and put the lid [mercy seat; atonement cover] on it. Next he brought the Ark into the Tent [Tabernacle] and hung the curtain to cover [screen] the Ark [of the Testimony], just as the Lord commanded him.
Kretzmann's Commentary	And he took and put the testimony into the ark, the stone tables with the Decalog, and set the staves on the ark, and put the mercy-seat above upon the ark. And he brought the ark into the Tabernacle, into the Most Holy Place, and set up the veil of the covering, and covered the Ark of the Testimony, shut it off from the gaze of all but the high priest on the great Day of Atonement, as the Lord commanded Moses.
The Voice	He then placed the stone tablets—as a witness to their agreement—inside the covenant chest. He slid the poles <i>through the rings</i> on the chest and covered the chest with the seat of mercy, <i>where sins are atoned</i> . He carried the covenant chest into the congregation tent and hung the veil to screen it <i>from sight exactly</i> as the Eternal One had instructed him.

Bible Translations with Many Footnotes:

The Complete Tanach	He took and placed the testimony into the ark, put the poles upon the ark, and placed the ark cover on the ark from above. the testimony: [i.e.,] the tablets [of the testimony]. He brought the ark into the Mishkan and placed the screening dividing curtain so that it formed a protective covering before the Ark of the Testimony as the Lord had commanded Moses.
NET Bible®	He took the testimony and put it in the ark, attached the poles to the ark, and then put the atonement lid on the ark. And he brought the ark into the tabernacle, hung ¹⁴ the protecting curtain, ¹⁵ and shielded the ark of the testimony from view, just as the Lord had commanded Moses. ¹⁴ tn Heb “set up,” if it includes more than the curtain. ¹⁵ tn Or “shielding” (NIV); Heb “the veil of the covering” (cf. KJV).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and he took, and he (placed) the evidence to the box, and he placed the sticks upon the box, and he (placed) the lid upon the <top> of the box, and he [brought] the box to the dwelling, and he (placed) the tent curtain of the canopy, and he fenced around upon the box of the evidence, <just as> "YHWH ^{He Is}" directed "Mosheh ^{Plucked out}, ...

Charles Thomson OT	Then taking the testimonies he put them in the ark, and put the staves under the ark, and carried the ark into the tabernacle and hung up the covering of the veil and covered from view the ark of the testimony in the manner the Lord commanded Moses.
Context Group Version	And he took and put the testimony into the ark, and set the poles on the ark, and put the generosity-seat above on the ark:and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as YHWH commanded Moses.
Legacy Standard Bible	Then he took the testimony and put it into the ark and attached [Lit set] the poles to the ark and put the mercy seat [Or <i>propitiatory seat, place of atonement</i>] on top of the ark [Lit <i>over the ark above</i>]. He brought the ark into the tabernacle and placed the veil of the screen and screened off the ark of the testimony, just as Yahweh had commanded Moses.
Literal Standard Version	And he takes and puts the Testimony into the Ark, and sets the poles on the Ark, and puts the propitiatory covering on the Ark above; and brings the Ark into the Dwelling Place, and places the veil of the covering, and covers over the Ark of the Testimony, as YHWH has commanded Moses.
Modern Literal Version 2020	And he took and put the testimony into the ark and set the staves on the ark and put the mercy-seat above upon the ark. And he brought the ark into the tabernacle and set up the veil of the screen and screened the ark of the testimony, as Jehovah commanded Moses.
New King James Version	He took the Testimony and put it into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark. And he brought the ark into the tabernacle, hung up the veil of the covering, and partitioned off the ark of the Testimony, as the Lord had commanded Moses.
Owen's Translation Restored Holy Bible 6.0	. He took and put the testimony into the Ark, and set the staffs on the Ark, and put the mercy-seat above upon the Ark. He brought the Ark into the Tabernacle, and set up the veil of the covering, and covered the Ark of the testimony; as the LORD commanded Moses.
Young's Updated LT	And he takes and puts the testimony unto the ark, and sets the staves on the ark, and puts the mercy-seat on the ark above; and brings in the ark unto the tabernacle, and places the vail of the covering, and covers over the ark of the testimony, as Jehovah has commanded Moses.

The gist of this passage: The Ark of God and the Mercy Seat are placed in the Holy of Holies.
20-21

Exodus 40:20a

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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal perfect	Strong's #3947 BDB #542
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

Exodus 40:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
'êdûwth (עֲדוּת) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75

Translation: Moses [lit., *he*] took and he placed the testimony into the Ark.

By *the testimony* is meant the Ten Commandments. Moses, after breaking the Ten Commandments written in stone, had to carve out new some stone tablets and God wrote the Ten Commandments on them. This time they are preserved and now Moses puts them into the Ark.

The Ark is made of acacia wood covered with gold; and thus represents the Lord Jesus Christ. The wood is His humanity and the gold represents His Deity. Jesus kept the Law of God perfectly.

The Ten Commandments condemns you and I; but not Jesus. He is not condemned by the Law and He does not condemn us. However, His justice must be engaged in order for us to be clean before Him. Our point of contact with God is His justice. We are **justified** because we are in Christ and therefore we have His justice.

Exodus 40:20b

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
sîym (שִׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
badîym (בַּדִּיַם) [pronounced <i>bahd-EEM</i>]	<i>parts (e.g., limbs, shoots), bars; possibly poles, staves</i>	masculine plural noun with the definite article	Strong's #905 BDB #94
'al (אֶל) [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

Exodus 40:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾărôwn (אֲרוֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular noun with the definite article	Strong's #727 BDB #75

Translation: He put the poles along side the Ark...

Along side the Ark are a set of two rings on each side of the Ark. The poles are carefully placed through those rings so that the Ark might be safely moved. No one was to touch the Ark. What they would be touching is the gold, which represents the Deity of Jesus Christ, and we cannot have direct contact with the Deity. You do not put your hand into a fire; and you do not have direct contact with God.

Exodus 40:20c

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
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
ʾêth (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
kappôreth (כַּפֹּרֶת) [pronounced kap-POH-reth]	cover, atonement lid; used only in the Bible for the mercy seat of the ark of the covenant	feminine singular substantive; with the definite article	Strong's #3727 BDB #498
ʿal (עַל) [pronounced ʿah]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
ʾărôwn (אֲרוֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular noun with the definite article	Strong's #727 BDB #75
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
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ma ^e lâh (מֵעַל) [pronounced maw ^e -LAW]	higher, higher part, above, upon, forward	adverb with the hê local	Strong's #4605 BDB #751

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

Translation: ...and he put the Mercy Seat on the Ark, over [it].

The Mercy Seat is placed on top of the Ark.

The Mercy Seat is representative of **God's justice** and His mercy. A little blood will be placed on the Mercy Seat each year by the High Priest; and this blood represents the spiritual death of Jesus for our sins.

Exodus 40:20 **Moses** [lit., *he*] **took and he placed the testimony into the Ark. He put the poles along side the Ark and he put the Mercy Seat on the Ark, over [it].** (Kukis mostly literal translation)

I should be a little more exact here. There are two different words which I am translating *placed* here, and in other passages. BDB #'s 962 & 678. The testimony is the covenant between Y^ehowah and the people of Israel; that is, the Ten Commandments.

Exodus 40:21a			
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
bôw' (בוא) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
'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
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: He then brought the Ark into the Tabernacle.

The Ark, along with the other furniture, was placed in the Tabernacle. Every article of furniture had its place in or near the Tabernacle.

Exodus 40:21b			
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
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'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
pôreketh (פֹּרֶקֶת) [pronounced <i>poh-REH-keith</i>]	<i>curtain, veil</i>	feminine singular construct	Strong's #6532 BDB #827
mâçâk ^e (מַצָּעָה) [pronounced <i>maw-SAWK^E</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular noun with the definite article	Strong's #4539 BDB #697

Translation: He set up the veil of hanging...

There would be a section of the Tabernacle which was separated from the rest of it. A veil would hang between these two sections. The Ark of God would be on one side, and three other articles of furniture would be on the other side. The third of the Tabernacle which housed the Ark of God is called the Holy of Holies; the two-thirds section which houses the other furniture is often called the sanctuary. Specific priests and Levites would enter into the sanctuary to perform certain tasks, and then they would exit. The high priest only went into the Holy of Holies once a year on the **Day of Atonement**.

Exodus 40:21b			
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
çâkak ^e /sâkak ^e (צָכַק/שָׂכַק) [pronounced <i>saw-KAHK</i>]	<i>to screen, to cover; to fence, to fence around; to cover, to protect; to defecate</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5526 BDB #696 (& #692 & #697)
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
'êdûwth (עֲדוּת) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730

Translation: ...and screened [off] the Ark of Testimony,...

This veil would screen off the Ark of Testimony from the rest of the Tabernacle. What is represented by the Ark and the Mercy Seat had not taken place yet. The people of God could know about this furniture through the Scriptures, but they were not allowed, in general, to see the Ark (there will be an exception in the book of Joshua).

Exodus 40:21c			
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
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăšher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צִוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
We find this same exact phrase in v. 19c.			

Translation: ...just as Y^ehowah commanded him [lit., Moses].

Moses did exactly as God had commanded him.

Exodus 40:21 He then brought the Ark into the Tabernacle. He set up the veil of hanging and screened [off] the Ark of Testimony, just as Y^ehowah commanded him [lit., Moses]. (Kukis mostly literal translation)

The veil between the holy of holies even kept the priests from viewing the ark of the covenant. People, after a generation or two, only knew what it was supposed to look like. The ark of the covenant, the cherubim and the mercy seat all represent doctrines which are unseen, but very real. Men, during the era of the 1st advent, actually

saw Jesus walk the earth and teach of **Mosaic Law**. Some men even saw angels. Exactly as this generation of Israelites saw the furniture built and then placed into the Tabernacle. However, with few exceptions, subsequent generations did not see this furniture.

We are observed by angels continually; who primarily are focused upon God's plan and God's character, wisdom and perfection. The mercy seat, the covering, represents the covering of sin from God's eyes. That is, when He looks upon us, He does not see our sins, as Jesus dies for these. How could anyone read this and not realize that this was symbolic? If you have items kept within an ark—items that no one ever saw; and if you have an ark, a mercy seat and two cherubim spreading out their wings above it, and nobody ever sees this (except for the high priest once a year); does it not occur to you that this all might mean something? These are more than just some religious symbols cooked up in someone's mind.

Exodus 40:20–21 Moses [lit., *he*] took and he placed the testimony into the Ark. He put the poles along side the Ark and he put the Mercy Seat on the Ark, over [it]. He then brought the Ark into the Tabernacle. He set up the veil of hanging and screened [off] the Ark of Testimony, just as Y^ehowah commanded him [lit., *Moses*]. (Kukis mostly literal translation)

Exodus 40:20–21 Moses got the Ten Commandments which had been carved into stone and placed them into the Ark. He put the poles for carrying the Ark through their rings and placed the Mercy Seat over the Ark. He then brought the Ark into the Tabernacle, setting up the hanging veil so that it screened off the Ark from the rest of the Tent—exactly as Jehovah had commanded him. (Kukis paraphrase)

And so he gives the table into a tent of assembly upon a side of the Tabernacle northward from an outside to the veil. And so he arranges in order upon him an arrangement of bread to faces of Y^ehowah, as which commanded Y^ehowah Moses.

Exodus
40:22–23

He placed the table in the Tent of Assembly along the north side of the Tabernacle, outside of the veil. He also arranged the bread before Y^ehowah, just as Y^ehowah had commanded Moses.

He set up the table of showbread inside of the Tent of Assembly along the north side of the Tabernacle, just outside the veil. He also arranged the bread before Jehovah on that table, exactly as Jehovah had commanded Moses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he gives the table into a tent of assembly upon a side of the Tabernacle northward from an outside to the veil. And so he arranges in order upon him an arrangement of bread to faces of Y ^e howah, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And he set the table in the tabernacle of the testimony, at the north side, without the veil, Setting there in order the loaves of proposition, as the Lord had commanded Moses. (Vv. 20–21)
Aramaic ESV of Peshitta	He put the table in the Tabernacle, on the side of the Tabernacle northward, outside of the veil. He set the bread in order on it before Mar-Yah, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And he put the table in the Time Tent on the end of the Tent at the north outside of the veil. And he arranged coverings upon it for the bread before LORD JEHOVAH as LORD JEHOVAH commanded Moshe.

Samaritan Pentateuch	And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. (Vv. 23–24)
Updated Brenton (Greek)	And he put the table in the tabernacle of witness, on the north side without the veil of the tabernacle. And he put on it the showbread before the Lord, as the Lord commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he put the table in the Tent of meeting, on the north side outside the veil. And he put the bread on it in order before the Lord, as the Lord had said.
Easy English	Moses put the special table inside the Tent of Meeting. He put it outside the curtain, on the north side of the Holy Place. He put the special bread on the table as an offering to the Lord, as the Lord had commanded him.
Easy-to-Read Version–2008	Then Moses put the table in the Meeting Tent on the north side of the Holy Tent. He put it in the Holy Place, in front of the curtain. Then he put the bread on the table before the LORD. He did this just as the LORD had commanded him.
God's Word™	Moses put the table in the tent of meeting on the north side of the tent outside the canopy. He arranged the bread on the table in the LORD'S presence, following the LORD'S instructions.
Good News Bible (TEV)	He put the table in the Tent, on the north side outside the curtain, and placed on it the bread offered to the LORD, just as the LORD had commanded.
The Message	He placed the Table in the Tent of Meeting on the north side of The Dwelling, outside the curtain, and arranged the Bread there before God, just as God had commanded him.
NIRV	Moses placed the table for the holy bread in the tent of meeting. It was on the north side of the holy tent outside the curtain. He arranged the loaves of bread on it in the sight of the Lord. Moses did it as the Lord had commanded him.
New Simplified Bible	Moses put the table in the tent of meeting on the north side of the tent outside the canopy. He arranged the bread on the table in Jehovah s presence, following Jehovah s instructions.

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

Casual English Bible	He set the table in the tent, on the north side. That's just outside the curtained room containing the sacred box that held the Ten Commandments etched in stone. He set the Bread of God's Presence [6] on the table, as the LORD told him to do. ⁶ 40:23 The table was 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.	The table for the sacred bread was put along the north wall of the holy place, after which the bread was set on the table.
The Living Bible	.
New Berkeley Version	.
New Life Version	Then he put the table in the meeting tent, on the north side of the tent, outside the curtain. He set the bread in its place on the table before the Lord, just as the Lord had told Moses..
New Living Translation	Next Moses placed the table in the Tabernacle, along the north side of the Holy Place, just outside the inner curtain. And he arranged the Bread of the Presence on the table before the Lord, just as the Lord had commanded him.

Unfolding Bible Simplified He caused the workmen to set the table inside the sacred tent, on the north side, outside the curtain. They placed on the table the bread in order to display it before Yahweh, exactly as Yahweh had commanded Moses to do.

Partially literal and partially paraphrased translations:

American English Bible After that, he carried the table into the Tent of Proofs and placed it on the north side, just outside the veil. And he brought in the showbread [and set it] before Jehovah, just as the Lord had instructed him.

Beck's American Translation .

Common English Bible He placed the table in the meeting tent, on the north side of the dwelling, outside the veil. He set the bread in its proper place on the table in the Lord's presence, just as the Lord had commanded Moses.

New Advent (Knox) Bible In front of the veil, at the northern end of the tabernacle that bore record of the Lord, he put down the table, and on it, as the Lord bade him, he set out the consecrated loaves. Vv. 20–21 in the Knox Bible.

Translation for Translators He/I set the table inside the Sacred Tent, on the north side, outside the curtain. He/I placed on the table the bread that was offered to Yahweh, exactly as Yahweh had commanded.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Moses placed the table in the Tent of Meeting on the north side of the tabernacle, outside the veil. He arranged the bread on it before the LORD, just as the LORD had commanded him.

Revised Ferrar-Fenton Bible Then he placed the table in the Hall of Assembly, at the north side of the Tabernacle outside of the veil, and arranged upon it the prepared bread before the EVER-LIVING;—as the EVER-LIVING commanded to Moses.

International Standard V He put the table in the Tent of Meeting, on the north side of the tent, outside the curtain, and properly arranged the bread on it in the Lord's presence, just as the Lord had commanded him. [Lit. Moses]

Lexham English Bible And he put the table in the tent of assembly on the north side of the tabernacle outside the curtain. And he arranged on it an arrangement of bread before Yahweh, as Yahweh had commanded Moses.

Urim-Thummim Version He set the table in the Tent at the Appointed Place on the side of the Tabernacle northward outside the veiled area. He set the bread in order on it before YHWH as He had commanded Moses.

Wikipedia Bible Project And he placed the table in the tent of events, on the hind part of the dwelling, northward, outside the curtain. And he set on it a setting of bread, before Yahweh, as Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And he gave the table in the tent of appointed meeting, upon the side of the tabernacle northward, outside the veil.
And arranging, he arranged the bread before the face of Jehovah, what Jehovah had commanded Moses.

New American Bible (2011) He put the table in the tent of meeting, on the north side of the tabernacle, outside the veil, and arranged the bread on it before the LORD, as the LORD had commanded him.⁹
g. [40:23] Ex 25:30.

The Catholic Bible Moses placed the table in the meeting tent, on the north side of the tabernacle, outside the veil. He set up rows of bread upon it before the Lord, just as the Lord had commanded him.

New Jerusalem Bible He put the table inside the Tent of Meeting, against the side of the Dwelling, on the north, outside the curtain, and on it arranged the loaves before Yahweh, as Yahweh had ordered Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible He put the table in the tent of meeting on the side of the tabernacle facing north, outside the curtain. He arranged a row of bread on it before *ADONAI*, as *ADONAI* had ordered Moshe.

Hebraic Roots Bible And he gave the table into the tabernacle of the congregation, on the side of the tabernacle, northward outside the veil. And he set the bread in order on it before the face of YAHWEH, as YAHWEH commanded Moses.

Kaplan Translation [138. Placing the Table]
He placed the table in the Communion Tent,* outside the cloth partition,* on the north side of the Tabernacle. Then he placed the prescribed arrangement of bread on it before God. [It was all done] as God had commanded Moses.

40:22 **Communion Tent.** From here it appears that the area outside the Holy of Holies was called the Communion Tent [Ohel Moed].

40:23 — **outside** . . . Near the partition (Midrash HaGadol; cf. Yoma 33b).
The Scriptures—2009 And he put the table in the Tent of Appointment, on the north side of the Dwelling Place, outside the veil, and set the bread in order upon it before יהוה, as יהוה had commanded Mosheh.

Tree of Life Version Then he set up the table inside the Tent of Meeting, on the side of the Tabernacle northward, outside the curtain. He set a row of bread in order upon it before Adonai, just as Adonai had commanded Moses.

Weird English, ©18r English, Anachronistic English Translations:

Alpha & Omega Bible AND HE PUT THE TABLE IN THE TABERNACLE OF WITNESS, ON THE NORTH SIDE OUTSIDE THE VEIL OF THE TABERNACLE.
AND HE PUT ON IT THE BREAD BEFORE JESUS, AS JESUS COMMANDED MOSES. (Vv. 19–20)

Awful Scroll Bible He was to put the table into the tent of the appointed place, on the side of the dwelling place northward, without the veil.

He was to set in order, a setting in order of the bread, turned before Sustains To Become; as Sustains To Become is to have given charge to Moses.

Concordant Literal Version He put the table in the tent of appointment at the flank of the tabernacle northward outside the curtain, and he arranged on it the array of bread before Yahweh, just as Yahweh had instructed Moses.

exeGesés companion Bible ...and he gives the table
in the tent of the congregation
on the flank of the tabernacle northward
outside the veil:
and he arranges the arrangement of the bread on it
at the face of Yah Veh;
as Yah Veh misvahed Mosheh.

Orthodox Jewish Bible And he put the Shulchan in the Ohel Mo'ed, upon the north side of the Mishkan, outside the Parochet.

And he set the Lechem in order upon it before Hashem; as Hashem had commanded Moshe.

Rotherham's *Emphasized B.* And he placed the table, in the tent of meeting,— on the side of the habitation [northward],—outside the veil; and set in order thereupon the arrangement of bread, before Yahweh,—

As Yahweh commanded Moses.

Expanded/Embellished Bibles:

The Expanded Bible	Moses put the table in the Meeting Tent on the north side of the Holy Tent [Tabernacle] in front of the curtain. Then he put [arranged] the bread on the table [in rows] before the LORD, just as the Lord commanded him.
Kretzmann's Commentary	And he put the table of showbread in the Tent of the Congregation, in the Holy Place, upon the side of the Tabernacle northward, without the veil, on the right, or north, side of the altar of incense. And he set the bread in order upon it before the Lord, he arranged the showbread in the two heaps according to orders, as the Lord had commanded Moses.
The Voice	He then placed the table on the northern end of the sanctuary of the congregation tent outside of the veil. He arranged the bread <i>on the table</i> before the Eternal <i>exactly</i> as the Eternal One had instructed him.

Bible Translations with Many Footnotes:

The Complete Tanach	He placed the table in the Tent of Meeting on the northern side of the Mishkan, outside the dividing curtain. on the northern side of the Mishkan: In the northern half of the width of the Temple [i.e., the Mishkan]. -[from Yoma 33b] side: Heb. צָד, lit., thigh, as the Targum [Onkelos renders it]: צַדָּא, the side, like the thigh that is on a person's side. He set upon it an arrangement of bread before the Lord as the Lord had commanded Moses.
NET Bible®	And he put the table in the tent of meeting, on the north side of the tabernacle, outside the curtain. And he set the bread in order on it ¹⁶ before the Lord, just as the Lord had commanded Moses. ¹⁶ Heb uses a cognate accusative construction, "he arranged the arrangement."

Literal, almost word-for-word, renderings:

Bond Slave Version	And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.
Brenner's Mechanical Trans.	...and he (placed) the table in the tent of the appointed place, upon the midsection of the dwelling, unto the north, outside the tent curtain, and he arranged upon it the bread (for) the face of "YHWH ^{He is} ", <just as> "YHWH ^{He is} " directed "Mosheh Plucked out",...
Charles Thomson OT	Then he placed the table in the tabernacle of the testimony, on the north side with out the veil of the tabernacle and set thereon the presence loaves before the Lord as the Lord commanded Moses.
Literal Standard Version	And he puts the table in the Tent of Meeting, on the side of the Dwelling Place northward, at the outside of the veil, and sets in order the arrangement of bread on it, before YHWH, as YHWH has commanded Moses.
Modern Literal Version 2020	And he put the table in the tent of meeting, upon the side of the tabernacle northward, outside the veil. And he arranged the bread upon it before Jehovah, as Jehovah commanded Moses.
Young's Updated LT	And he puts the table in the tent of meeting, on the side of the tabernacle northward, at the outside of the veil, and sets in order upon it the arrangement of bread, before Jehovah, as Jehovah has commanded Moses.

The gist of this passage: The Table of Showbread is set up in the Tabernacle.
22-23

Exodus 40:22a			
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 (נתן) [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 (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
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: He placed the table in the Tent of Assembly...

Some of the furniture was placed inside of the Tent; others on the outside. The Table of Showbread was on the interior.

Exodus 40:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (אֶל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
yârek ^e (יָרֵק) [pronounced <i>yaw-REK^e</i>]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular construct	Strong's #3409 BDB #437
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Exodus 40:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâphôwn (צפון) [pronounced tsaw-FOHN]	north, northern, northward; north wind	feminine singular noun	Strong's #6828 BDB #860
With the directional hê, this means <i>northward</i> .			
min (מן) [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
chûts (חוץ) (צוץ) [pronounced khoots]	outside, outward; street	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> .			
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pôreketh (פרכה) [pronounced poh-REH-keith]	curtain, veil	feminine singular noun with the definite article	Strong's #6532 BDB #827

Translation: ...along the north side of the Tabernacle, outside of the veil.

The Table of Showbread would be at one end of the tent, next to the veil of separation. Many illustrations which I saw placed this along the north side of the Tabernacle, but not next to the veil. It appears that the Table was centered between the veil and the front of the Tabernacle.

Exodus 40:22 He placed the table in the Tent of Assembly along the north side of the Tabernacle, outside of the veil. (Kukis mostly literal translation)

The Table of Showbread was kept inside the tabernacle, wherein only the priests went; but on the other side of the veil from the ark of the covenant.

Exodus 40:23a			
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
‘ârak ^e (ארק:) [pronounced ‘gaw-RAK]	to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize	3 rd person masculine singular, Qal imperfect	Strong's #6186 BDB #789
‘al (על) [pronounced ‘gahl]	upon, beyond, on, against, above, over, by, beside; because of, on account of	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Exodus 40:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿêrek ^e (רַעַךְ) [pronounced ĠĀ- <i>rek</i> ^e]	<i>order, row, estimate, arrangement; estimation, evaluation, valuation; determination of a value, price; assessment, taxation</i>	masculine singular noun; probably the construct state	Strong's #6187 BDB #789
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He also arranged the bread before Y^ehowah,...

The loaves of bread were arranged on the Table.

These loaves of bread represent logistical grace provided for us by God.

Exodus 40:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced <i>k</i> ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845

Exodus 40:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced <i>moh- SHEH</i>]	<i>to draw out [of the water]</i> and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602

We find this same exact phrase in v. 19c and 21c.

Translation: ...just as Y^ehowah had commanded Moses.

This is the 3rd time that we have this phrase, where Moses does exactly as God had commanded him.

Exodus 40:23 He also arranged the bread before Y^ehowah, just as Y^ehowah had commanded Moses. (Kukis mostly literal translation)

The bread upon the table of showbread illustrates God's provisions for the tribes of Israel. Now if He already has their provisions laid out for them, so to speak, does this not mean that God has some sort of a plan for them? If God has provided for your every need in eternity past, don't you think that He just might have a path on which to walk, a direction for you to travel in? This does not mean that we owe Him for the food and drink and shelter—that is grace, as is our entire lives in Him. The plan that He has designed for us is perfect and the best possible life for us. It is not burdensome, boring or degrading. Nor do we become mind-numbered robots. God's plan for our lives is an extension of God's perfect character.

Exodus 40:22–23 He placed the table in the Tent of Assembly along the north side of the Tabernacle, outside of the veil. He also arranged the bread before Y^ehowah, just as Y^ehowah had commanded Moses. (Kukis mostly literal translation)

Exodus 40:22–23 He set up the table of showbread inside of the Tent of Assembly along the north side of the Tabernacle, just outside the veil. He also arranged the bread before Jehovah on that table, exactly as Jehovah had commanded Moses. (Kukis paraphrase)

And so he places the lampstand in a tent of assembly opposite the table along a side of the Tabernacle southward. And so he makes ascend the lamps to faces of Y^ehowah, as which commanded Y^ehowah Moses.

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He placed the lampstand inside the tent of assembly along the south side of the Tabernacle opposite the table. He also lighted [lit., *made ascend*] the lamps before Y^ehowah, just as Y^ehowah had commanded Moses.

Moses placed the lampstand inside the Tent of Assembly along the south side of the Tabernacle opposite the table. He lighted the lamps before Jehovah, exactly as Jehovah had commanded him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he places the lampstand in a tent of assembly opposite the table along a side of the Tabernacle southward. And so he makes ascend the lamps to faces of Y ^e howah, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He set the candlestick also in the tabernacle of the testimony, over against the table on the south side, Placing the lamps in order, according to the precept of the Lord. (Vv. 22–23)
Aramaic ESV of Peshitta	He put the menorah in the Tabernacle, opposite the table, on the side of the Tabernacle southward. He lit the lamps before Mar-Yah, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And he set the lamp stand in the Time Tent on the table against the far end of the Tent at the south. And he lit its lamps before LORD JEHOVAH as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the LORD; as the LORD commanded Moses. (Vv. 25–26)
Updated Brenton (Greek)	And he put the lampstand into the tabernacle of witness, on the side of the tabernacle toward the south. And he put on it its lamps before the Lord, as the Lord had commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The support for the lights he put in the Tent of meeting, opposite the table, on the south side: Lighting the lights before the Lord, as the Lord had given him orders.
Easy English	He also put the lampstand in the Tent of Meeting. He put it on the south side of the Holy Place, opposite the table. Then he put the lamps in their places in front of the Lord, as the Lord had commanded him.
Easy-to-Read Version–2008	Then Moses put the lampstand in the Meeting Tent on the south side of the Tent, across from the table. Then Moses put the lamps on the lampstand before the LORD. He did this just as the LORD had commanded him.
<i>God's Word</i> TM	He placed the lamp stand in the tent of meeting opposite the table, on the south side of the tent. He set up the lamps in the LORD'S presence, following the LORD'S instructions.
Good News Bible (TEV)	He put the lampstand in the Tent, on the south side, opposite the table, and there in the LORD's presence he lit the lamps, just as the LORD had commanded.
<i>The Message</i>	He placed the Lampstand in the Tent of Meeting opposite the Table on the south side of The Dwelling and set up the lamps before GOD, just as GOD had commanded him.

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

Casual English Bible	He set the lampstand on the south side of the tent, opposite the table. The LORD watched Moses light the lamps, just as the LORD told him to do.
Contemporary English V.	The lampstand was put along the south wall, then the lamps were attached to it there in the presence of the LORD.
The Living Bible	.
New Berkeley Version	.
New Life Version	Then he put the lamp-stand in the meeting tent, away from the table, on the south side of the tent. He set up the lamps before the Lord, just as the Lord had told Moses.

New Living Translation	He set the lampstand in the Tabernacle across from the table on the south side of the Holy Place. Then he lit the lamps in the Lord's presence, just as the Lord had commanded him.
Unfolding Bible Simplified	Moses's workmen set the lampstand inside the sacred tent, on the south side, on the other side of the table. Then they set the lamps on the lampstand in Yahweh's presence, exactly as Yahweh had commanded.

Partially literal and partially paraphrased translations:

American English Bible	Next, he brought the lampstand into the Tent of Proofs and placed it on the south side of the Tent, and he mounted its lamps in front of Jehovah, just as the Lord had commanded.
Beck's American Translation	.
New Advent (Knox) Bible	On the south side of the tabernacle, opposite the table, he set up the lamp-stand, with all its lamps in position as the Lord bade him. Vv. 22–23 in the Knox Bible.
Translation for Translators	He/I set the lampstand inside the Sacred Tent, on the south side, opposite the table. Then he/I fastened the lamps to the lampstand in Yahweh's presence, exactly as Yahweh had commanded.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Next he placed the lamp in the Hall of Assembly, upon the table opposite at the south side of the Tabernacle, and raised the lights before the EVER-LIVING; as the EVER-LIVING commanded Moses.
International Standard V	Then he put the lamp stand in the Tent of Meeting, opposite the table on the south side of the tent, and set up the lamps in the Lord's presence, just as the Lord had commanded him.
Unfolding Bible Literal Text	He put the lampstand into the tent of meeting, across from the table, on the south side of the tabernacle. He lit the lamps before Yahweh, as Yahweh had commanded him.
Urim-Thummim Version	He placed the lamp stand in the Tent at the Appointed Place opposite the table, on the side of the Tabernacle southward. He lighted the lamps before YHWH as He commanded Moses.
Wikipedia Bible Project	And he placed the menorah in the tent of events, abutting the table, in the hind part of the dwelling, Negev-ward (south). And he lit the lights before Yahweh, as Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he put the lampstand in the tent of appointed meeting, in front of the table, on the side of the tabernacle toward the Negev. And he lighted the lamps before the face of Jehovah, what Jehovah commanded Moses.
The Catholic Bible	He set up the lampstand in the meeting tent, opposite the table, on the south side of the tabernacle. He placed the lamps on it before the Lord, just as the Lord had commanded him.
New Jerusalem Bible	He put the lamp-stand inside the Tent of Meeting, opposite the table, on the south side of the Dwelling, and set up the lamps before Yahweh, as Yahweh had ordered Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He put the <i>menorah</i> in the tent of meeting across from the table, on the side of the tabernacle facing south. Then he lit the lamps before <i>ADONAI</i> , as <i>ADONAI</i> had ordered Moshe.
Israeli Authorized Version	And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the menorahs before YY; as YY Commanded Moshe.
Kaplan Translation	[139. Placing the Lamp] He placed the menorah in the Communion Tent directly across from the table, on the southern side of the Tabernacle. He then lit the lamps before God. [It was all done] as God had commanded Moses.
The Scriptures—2009	And he put the lampstand in the Tent of Appointment, opposite the table, on the south side of the Dwelling Place, and lit the lamps before הוהי, as הוהי had commanded Mosheh.
Tree of Life Version	Then he placed the menorah in the Tent of Meeting, over against the table, on the south side of the Tabernacle. Then he lit the lamps before Adonai, just as Adonai had commanded Moses.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND HE PUT THE LAMPSTAND INTO THE TABERNACLE OF WITNESS, ON THE SIDE OF THE TABERNACLE TOWARD THE SOUTH. AND HE PUT ON IT ITS LAMPS BEFORE JESUS, AS JESUS HAD COMMANDED MOSES. (Vv. 21–22)
Awful Scroll Bible	He was to place the lampstand in the tent of the appointed place, opposite the table, on the side of the dwelling place that is south. He was to stir up the lamps, turned before Sustains To Become even as Sustains To Become is to have laid charge to Moses.
Concordant Literal Version	Then he placed the lampstand in the tent of appointment over against the table at the flank of the tabernacle toward the Negev, and set up the lamps before Yahweh, just as Yahweh had instructed Moses.
exeGesés companion Bible	And he puts the menorah in the tent of the congregation over against the table, on the flank of the tabernacle southward: and he holocausts the lamps at the face of Yah Veh; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And he put the Menorah in the Ohel Mo'ed, opposite the Shulchan, on the south side of the Mishkan. And he set up the nerot (lamps) before Hashem; as Hashem commanded Moshe.
Rotherham's <i>Emphasized B.</i>	And he put the lampstand in the tent of meeting, over against the table,—on the side of the habitation southward; and mounted the lamps before Yahweh,— As Yahweh commanded Moses.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then he put the lampstand in the Tent of Meeting, opposite the table, on the south side of the tabernacle. Moses mounted and lighted the lamps [on the lampstand] before the LORD, just as the LORD commanded him.
The Expanded Bible	Moses put the lampstand [^{the} Menorah] in the Meeting Tent on the south side of the Holy Tent [Tabernacle] across from the table. Then he put the lamps on the lampstand before the Lord, just as the Lord commanded him.

Kretzmann's Commentary *And he put the candlestick in the Tent of the Congregation over against the table, on the side opposite the table of showbread, on the side of the Tabernacle southward, to the left of the altar of incense.*

The Voice *And he lighted the lamps before the Lord, as the Lord commanded Moses. He took the lampstand into the sanctuary of the congregation tent and set it up on the southern end, directly opposite the table. He lit the lamps before the Eternal One, exactly as the Eternal One had instructed him.*

Bible Translations with Many Footnotes:

The Complete Tanach *He placed the menorah in the Tent of Meeting, opposite the table, on the southern side of the Mishkan. He kindled the lamps before the Lord as the Lord had commanded Moses.*

NET Bible® .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. *...and he placed the lampstand in the tent of the appointed place, in front of the table, upon the midsection of the dwelling, unto the "Negev^{Parched}", and he made the lamps go up to the face of "YHWH^{He Is}", <just as> "YHWH^{He Is}" directed "Mosheh^{Plucked out}",...*

Charles Thomson OT *Then he placed the candlestick in the tabernacle of the testimony on the south side of the tabernacle and put the lamps thereon before the Lord, as the Lord commanded Moses.*

Modern Literal Version 2020 *And he put the lamp-stand in the tent of meeting, opposite the table, on the side of the tabernacle southward. And he lit the lamps before Jehovah, as Jehovah commanded Moses.*

Young's Updated LT *And he puts the candlestick in the tent of meeting, over-against the table, on the side of the tabernacle southward, and causes the lamps to go up before Jehovah, as Jehovah has commanded Moses.*

The gist of this passage: Moses places the lampstand where it belongs in the Tent of Meeting and then lights it up.

24-25

Exodus 40:24a

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
sîym (שׂים) [pronounced seem]; also spelled sūwm (שׂוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'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
m ^e nôwrâh/m ^e nôrâh (מְנוֹרָה/מְנוֹרָה) [pronounced m ^e -noh-RAW]	<i>lampstand, candlestick; transliterated menorah</i>	feminine plural noun with the definite article	Strong's #4501 BDB #633

Exodus 40:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: He placed the lampstand inside the tent of assembly...

The golden lampstand was also placed inside the Tent of Assembly.

Exodus 40:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nôkach (נֹכַח) [pronounced NOH-kahkh]	<i>front, in front of, towards the front of, before, in the sight of, opposite to; on behalf of; over against</i>	substantive (preposition/adverb)	Strong's #5227 BDB #647
shul ^e chân (שׁוּלְחָן) [pronounced shooh ^e -KHAWN]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020
'al (עַל) [pronounced 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
yârek ^e (יָרֵךְ) [pronounced yaw-REK ^e]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular construct	Strong's #3409 BDB #437
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
negeb (נֶגֶב) [pronounced ne-GHE ^B V]	<i>south, south side, southward, toward the south; south-country; often transliterated Negev or Negeb</i>	masculine singular noun with the directional hê	Strong's #5045 BDB #616

Translation: ...along the south side of the Tabernacle opposite the table.

It was placed on the opposite side of the Tabernacle from the table, along the south side. The table of showbread was placed on the north side of the Tabernacle.

Exodus 40:24 He placed the lampstand inside the tent of assembly along the south side of the Tabernacle opposite the table. (Kukis mostly literal translation)

Notice that almost all of this furniture is in the tent of meeting, far from the prying eyes of the Jewish people. They saw these things when they were being made and will never see them again. How many churches build something beautiful and ornate out gold, and then hide it in the basement? Well, these were God's precise instructions. Now, how do the people know about these things? They know about them from the Word of God, their very lifeblood. But few in Israel ever actually see these things.

Exodus 40:25a			
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
'âlâh (אָלַח) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
nêr (נֵר) [pronounced nair]	<i>lit., a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the definite article	Strong's #5216 BDB #632
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He also lighted [lit., made ascend] the lamps before Y^ehowah,...

Moses lit the lamps before God. The lamps would each have oil and a wick which would be lit.

Exodus 40:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Exodus 40:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

We find this same exact phrase in v. 19c, 21c and 23b. I believe that this phrase occurs eight times in this chapter.

Translation: ...just as Y^ehowah had commanded Moses.

Against, Moses did exactly as God had instructed him.

Exodus 40:25 He also lighted [lit., *made ascend*] the lamps before Y^ehowah, just as Y^ehowah had commanded Moses. (Kukis mostly literal translation)

The lamps speak of God's revealing the gospel to the unbeliever and the truth of His Word to the believer. We need only look to His light.

Exodus 40:24–25 He placed the lampstand inside the tent of assembly along the south side of the Tabernacle opposite the table. He also lighted [lit., *made ascend*] the lamps before Y^ehowah, just as Y^ehowah had commanded Moses. (Kukis mostly literal translation)

Exodus 40:24–25 Moses placed the lampstand inside the Tent of Assembly along the south side of the Tabernacle opposite the table. He lighted the lamps before Jehovah, exactly as Jehovah had commanded him. (Kukis paraphrase)

And so he places an altar of the gold into a tent of assembly to faces of the veil. And so he causes to burn upon him an incense of fragrances, as which commanded Y^ehowah Moses.

Exodus
40:26–27

Moses [lit., he] placed the golden altar into the Tent of Assembly before the veil. He cause fragrant incense to burn on it, just as Y^ehowah commanded him [lit., Moses].

Moses placed the golden altar inside the Tent of assembly right in front of the veil. He caused fragrant incense to be burned upon it, exactly as Jehovah had directed him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he places an altar of the gold into a tent of assembly to faces of the veil. And so he causes to burn upon him an incense of fragrances, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He set also the altar of gold under the roof of the testimony, over against the veil, And burnt upon it the incense of spices, as the Lord had commanded Moses. (Vv. 24–25)
Aramaic ESV of Peshitta	He put the golden altar in the Tabernacle before the veil; and he burnt incense of sweet spices on it, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And he stood the altar of gold in the Time Tent before the veil: And he offered up upon it incense of sweet spices as LORD JEHOVAH commanded Moshe.
Samaritan Pentateuch	And he put the golden altar in the tent of the congregation before the veil: And he burnt sweet incense thereon before faces of the LORD; as the LORD commanded Moses. (Vv. 27–28)
Updated Brenton (Greek)	And he put the golden altar in the tabernacle of witness before the veil; and he burned on it incense of composition, as the Lord commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he put the gold altar in the Tent of meeting, in front of the veil: Burning sweet perfumes on it, as the Lord had given him orders.
Easy English	Moses put the gold altar in the Tent of Meeting, outside the curtain that hid the Covenant Box. He burned sweet incense on it, as the Lord had commanded him.
Easy-to-Read Version–2008	Then Moses put the golden altar in the Meeting Tent, in front of the curtain. Then he burned sweet-smelling incense on the altar. He did this as the LORD had commanded him.
God's Word™	Moses put the gold altar in the tent of meeting in front of the canopy. He burned sweet-smelling incense on it, following the LORD'S instructions.
Good News Bible (TEV) <i>The Message</i>	.
NIRV	Moses placed the Gold Altar in the Tent of Meeting in front of the curtain and burned fragrant incense on it, just as God had commanded him.
	Moses placed the gold altar for burning incense in the tent of meeting. He placed it in front of the curtain. He burned sweet-smelling incense on it. Moses did it as the Lord had commanded him.

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

Casual English Bible	Next, Moses brought into the tent the gold altar, which priests would use to burn incense. He put it in front of the curtain entrance into the Most Sacred Room. Then he burned aromatic incense on it, as the LORD told him to do.
Contemporary English V.	The gold incense altar was set up in front of the curtain, and sweet-smelling incense was burned on it. These things were done exactly as the LORD had commanded Moses.
The Living Bible	And he placed the lampstand next to the table, on the south side of the Tabernacle. Then he lighted the lamps before the Lord, following all the instructions, and placed the gold altar in the Tabernacle next to the curtain, and burned upon it the incense made from sweet spices, just as the Lord had commanded. Vv. 24–25 are included for context.
New Berkeley Version New Living Translation	. He also placed the gold incense altar in the Tabernacle, in the Holy Place in front of the inner curtain. On it he burned the fragrant incense, just as the Lord had commanded him.
Unfolding Bible Simplified	Moses's workmen set the gold altar for burning incense inside the sacred tent, in front of the curtain that separated the holy place from the very holy place, and they burned some sweet-smelling incense on it, exactly as Yahweh had commanded Moses to do.

Partially literal and partially paraphrased translations:

American English Bible	Then he brought the gold incense Altar into the Tent of Proofs and put it in front of the veil, and he lit the [sacred] incense upon it, just as the Lord had commanded.
Beck's American Translation	.
Common English Bible	He put the gold altar in the meeting tent in front of the veil. He burned sweet-smelling incense on it, just as the LORD had commanded Moses.
New Advent (Knox) Bible	And before the veil, still under the tabernacle roof, he placed the golden altar, on which, at the Lord's command, he burnt incense made from spices. Vv. 24–25 in the Knox Bible.
Translation for Translators	He/I set the golden altar for burning incense inside the Sacred Tent, in front of the curtain <i>that separated the Holy Place from the Very Holy Place</i> , and he/I burned some sweet-smelling incense on it, exactly as Yahweh had commanded him/me.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Moses placed the gold altar in the Tent of Meeting, in front of the veil, and he burned fragrant incense on it, just as the LORD had commanded him.
Christian Standard Bible	Moses installed the gold altar in the tent of meeting, in front of the curtain, and burned fragrant incense on it, just as the LORD had commanded him.
Revised Ferrar-Fenton Bible	Then he placed the golden altar in the Hall of Assembly before the veil, and offered sweet incense upon it;—as the EVER-LIVING commanded Moses.
International Standard V	He put the golden altar in the Tent of Meeting in front of the curtain and burned aromatic incense on it, just as the Lord had commanded Moses.
Lexham English Bible	And he placed the gold altar in the tent of assembly before the curtain. And he turned fragrant incense into smoke on it, as Yahweh had commanded Moses.
Urim-Thummim Version	He placed the golden Altar in the Tent at the Appointed Place in front of the veil and he burnt spices of incense on it as YHWH commanded Moses.
Wikipedia Bible Project	And he placed the gold altar in the tent of events, in front of the curtain. And he burned on it fragrant incense, as Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he put the golden altar in the tent of appointed meeting before the face of the veil;
New Jerusalem Bible	And he burnt sweet incense upon it, what Jehovah commanded Moses. He put the golden altar inside the Tent of Meeting, in front of the curtain, and on it burnt fragrant incense, as Yahweh had ordered Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He set the gold altar in the tent of meeting in front of the curtain and burned on it incense made from aromatic spices, as <i>ADONAI</i> had ordered Moshe.
Hebraic Roots Bible	And he set up the altar of gold in the tabernacle of the congregation, before the veil. And he burned on it incense of fragrant spices, as YAHWEH commanded Moses.
Israeli Authorized Version	And he put the golden altar in the tent of the congregation before the veil: And he burnt sweet incense thereon; as YY Commanded Moshe.
Kaplan Translation	[160. Placing the Incense Altar] He placed the golden altar in the Communion Tent in front of the cloth partition. Then he burned perfume incense on it. [It was all done] as God had commanded Moses.
The Scriptures–2009	And he put the gold slaughter-place in the Tent of Appointment in front of the veil, and burned sweet incense on it, as יהוה had commanded Mosheh.
Tree of Life Version	Next he placed the golden altar in the Tent of Meeting before the curtain, and he burned sweet spices of incense there, just as Adonai had commanded Moses.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	AND HE PUT THE GOLDEN ALTAR IN THE TABERNACLE OF WITNESS BEFORE THE VEIL; AND HE BURNT ON IT INCENSE OF COMPOSITION, AS JESUS COMMANDED MOSES. (Vv. 23–24)
Awful Scroll Bible	He was to put the gold altar into the tent of the appointed place, turned towards the veil. He was to burn the sweet smelling incense; as Sustains To Become is to have given Moses charge.
Concordant Literal Version	He placed the golden altar in the tent of appointment before the curtain and caused incense of spices to fume on it just as Yahweh had instructed Moses.
exeGesés companion Bible	And he puts the golden sacrifice altar in the tent of the congregation at the face of the veil: and he incenses incense of aromatics thereon; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And he put the Mizbe'ach Hazahav in the Ohel Mo'ed before the Parochet; And he burned ketoret spices thereon; as Hashem commanded Moshe.
Rotherham's <i>Emphasized B.</i>	And he put the altar of gold in the tent of meeting,—before the veil; and burned thereupon the fragrant' incense,— As Yahweh commanded Moses.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He put the golden altar [of incense] in the Tent of Meeting in front of the veil; he burned fragrant incense [as a symbol of prayer] on it, just as the LORD commanded him.
The Expanded Bible	Moses put the gold altar for burning incense in the Meeting Tent in front of the curtain. Then he burned [turned into smoke] sweet-smelling incense on it, just as the LORD commanded him.
Kretzmann's Commentary	And he put the golden altar of incense in the Tent of the Congregation, the Holy Place, before the veil;

The Voice and he burned sweet incense thereon, as the Lord commanded Moses.
He put the golden altar in front of the veil within the sanctuary and burned fragrant incense on it, exactly as the Eternal One had instructed him.

Bible Translations with Many Footnotes:

The Complete Tanach He placed the golden altar in the Tent of Meeting in front of the dividing curtain. He made the incense go up in smoke upon it as the Lord had commanded Moses.
He made the incense go up in smoke upon it: in the morning and in the evening, as it is said: “every morning when he sets the lamps in order [he shall make it go up in smoke]” (Exod. 30:7).

The Geneva Bible .
NET Bible® .

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and he placed the altar of gold in the tent of the appointed place, to the face of the tent curtain, and he burned incense upon him, an incense of aromatic spices, <just as> "YHWH ^{He Is}" directed "Mosheh ^{Plucked out}", ...

Charles Thomson OT He then placed the golden altar in the tabernacle of the testimony over against the veil and burned thereon compound incense as the Lord commanded Moses.

Literal Standard Version And he sets the golden altar in the Tent of Meeting, before the veil, and makes incense on it—spice-incense—as YHWH has commanded Moses.

Modern Literal Version 2020 And he put the golden altar in the tent of meeting before the veil, and he burnt incense of sweet spices on it, as Jehovah commanded Moses.

Updated Bible Version 2.17 And he put the golden altar in the tent of meeting before the veil: and he burned on it incense of sweet spices; as Yahweh commanded Moses.

A Voice in the Wilderness He put the gold altar in the tent of meeting in front of the veil; and he burned spiced incense on it, as Jehovah had commanded Moses.

Young’s Updated LT And he sets the golden altar in the tent of meeting, before the vail, and makes perfume on it—spice-perfume—as Jehovah has commanded Moses.

The gist of this passage: Moses sets up the altar of incense inside of the Tent of Meeting.
26-27

Exodus 40:26

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
sîym (שׂיַם) [pronounced seem]; also spelled sūwm (שׂוּם) [pronounced soom]	to put, to place, to set; to make; to appoint	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'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
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular construct	Strong's #4196 BDB #258

Exodus 40:26

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 with the definite article	Strong's #2091 BDB #262
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh- GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw- NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^o pânîym (לפְּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
pôreketh (פְּתִילֵי) [pronounced <i>poh-REH- keith</i>]	<i>curtain, veil</i>	feminine singular noun with the definite article	Strong's #6532 BDB #827

Translation: Moses [lit., *he*] placed the golden altar into the Tent of Assembly before the veil.

The golden altar would have been placed at the back of the Tabernacle next to the veil, and probably centered between the front and back of that room.

On the other side of the veil was the Ark of God.

Exodus 40:26 Moses [lit., *he*] placed the golden altar into the Tent of Assembly before the veil. (Kukis mostly literal translation)

Exodus 40:27a

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

Exodus 40:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6999 BDB #882
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
qôṣṣeth (קָוֶסֶת) [pronounced k ^{eh} t-OH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular construct	Strong's 7004 BDB #882
ṣam (סַח) [pronounced sahm]	<i>a spice used in incense; a smell sweet, an aroma; a sweet (spice)</i>	masculine plural noun	Strong's #5561 BDB #702

Does the plural suggest a multiplicity of spices?

Translation: He caused fragrant incense to burn on it,...

Many times when the Hiphil (causative) stem is used, Moses is directing someone else to do this thing. However, even in a Qal stem, it is not always Moses personally doing the action but directing it.

Exodus 40:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, kaʾăsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means *as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*. In Gen. 44:1, I have translated this, *as much as*.

tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 40:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water]</i> and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602

We find this same exact phrase in v. 19c, 21c, 23b and 25b.

Translation: ...just as Y^ehowah commanded him [lit., *Moses*].

For the 5th time, Moses is doing exactly as God requires him to do.

Exodus 40:27 He caused fragrant incense to burn on it, just as Y^ehowah commanded him [lit., *Moses*]. (Kukis mostly literal translation)

I am a little confused here, this being under the tent; however, as long as incense is not burned by the pound, then it would not fill the entire tabernacle with smoke (the Tabernacle has a very high ceiling). This incense represents two things, as do many of the articles of furniture. Prior to or coterminous with salvation, the sacrifice of our Lord is a sweet savor to God, as it atones for our sins.

During our lives, our prayers are incense to Him. **And another angel came and stood at the altar, holding a golden censer; and much incense was given to him, that he might offer to the prayers of all the saints upon the golden altar, which was before the throne. And the smoke of the incense with the prayers of the saints, went up before God out of the angel's hand** (Rev. 8:3–4). **May my prayer be fixed as incense before You; the lifting up of my hands as the evening offering** (Psalm 141:2).

Exodus 40:26–27 **Moses [lit., *he*] placed the golden altar into the Tent of Assembly before the veil. He cause fragrant incense to burn on it, just as Y^ehowah commanded him [lit., *Moses*].** (Kukis mostly literal translation)

Exodus 40:26–27 **Moses placed the golden altar inside the Tent of assembly right in front of the veil. He caused fragrant incense to be burned upon it, exactly as Jehovah had directed him.** (Kukis paraphrase)

Some translations, like the Modern Literal Version 2020, see v. 29 as being a new paragraph. At that point, we begin to see what is assembled outside in the courtyard.

And so he places a veil of the door to the Tabernacle. And an altar of the burnt offering he placed [at] a door of a Tabernacle of a tent of assembly. And so he causes to ascend upon him the burnt offering and the tribute offering, as which commanded Y^ehowah Moses.

Exodus
40:28–29

Moses [lit., *he*] placed the veil [at] the door to the Tabernacle. He placed the altar of the burnt offering [at] the door of the Tabernacle, [outside] the Tent of Assembly. He caused a burnt offering and a tribute offering to ascend [from] upon it, just as Y^ehowah commanded him [lit., *Moses*].

Moses placed a veil at the opening to the Tabernacle. Outside of that opening, he placed the altar for burnt offerings. Then he caused a burnt offering and a tribute offering to be offered from it, exactly as Jehovah has commanded him to do.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he places a veil of the door to the Tabernacle. And an altar of the burnt offering he placed [at] a door of a Tabernacle of a tent of assembly. And so he causes to ascend upon him the burnt offering and the tribute offering, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And he put also the hanging in the entry of the tabernacle of the testimony, And the altar of holocaust in the entry of the testimony, offering the holocaust, and the sacrifices upon it, as the Lord had commanded. (Vv. 26–27)
Aramaic ESV of Peshitta	He put up the screen of the door to the Tabernacle. He set the altar of burnt offering at the door of the Tabernacle of the Tabernacle, and offered on it the burnt offering and the meal offering, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	And he set up the hanging [at] the door of the tabernacle. And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.
Updated Brenton (Greek)	And he put the altar of the burnt offerings by the doors of the tabernacle. [This is all we have of vv. 28–29.]

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he put up the curtain at the doorway of the House. And at the door of the House of the Tent of meeting, he put the altar of burned offerings, offering on it the burned offering and the meal offering, as the Lord had given him orders.
Easy English	Then he hung the curtain at the entrance of the tent. He put the altar for burnt offerings outside the entrance of the Tent of Meeting. He offered a burnt offering and a grain offering on it, as the Lord had commanded him.
Easy-to-Read Version–2008	Then Moses put the curtain at the entrance to the Holy Tent. Moses put the altar for burning offerings at the entrance to the Holy Tent, that is, the Meeting Tent. Then Moses offered a burnt offering on that altar. He also offered grain offerings to the Lord. He did these things just as the LORD had commanded him.
God's Word™	Then he put up the screen at the entrance to the tent. He put the altar for burnt offerings at the entrance to the tent (the tent of meeting). He sacrificed burnt offerings and grain offerings on it. Moses followed the LORD'S instructions.
Good News Bible (TEV)	He hung the curtain at the entrance of the Tent, and there in front of the curtain he placed the altar for burning offerings. On it he sacrificed the burnt offering and the grain offering, just as the LORD had commanded.
The Message	He placed the screen at the entrance to The Dwelling. He set the Altar of Whole-Burnt-Offering at the door of The Dwelling, the Tent of Meeting, and offered up the Whole-Burnt-Offerings and the Grain-Offerings, just as GOD had commanded Moses.
NIRV	Then Moses put up the curtain at the entrance to the holy tent. He set the altar for burnt offerings near the entrance to the holy tent, the tent of meeting. He sacrificed burnt offerings and grain offerings on it. Moses did it as the LORD had commanded him.

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

Casual English Bible	Moses then hung the curtain at the entrance into the tent. Moses burns the first sacrifice He set the altar for burning sacrificed animals in front of the entrance into the tent. Then he burned the first sacrifice of an animal and of grain, as the LORD instructed.
Contemporary English V.	The curtain was hung at the entrance to the sacred tent. Then the altar for offering sacrifices was put in front of the tent, and animal sacrifices and gifts of grain were offered there.
The Living Bible	He attached the curtain at the entrance of the Tabernacle, and placed the outside altar for the burnt offerings near the entrance, and offered upon it a burnt offering and a meal offering, just as the Lord had commanded him.
New Berkeley Version New Life Version	. Then he hung the curtain at the door of the meeting tent. He set the altar of burnt gifts in front of the door of the meeting tent. And he gave the burnt gift and the grain gift on it, just as the Lord had told Moses.
Unfolding Bible Simplified	Moses's workmen hung the curtain at the entrance to the sacred tent. At the entrance to the sacred tent, they placed the altar for offering sacrifices that the priests were to burn. Then they burned on it the meat and the flour that they offered, exactly as Yahweh had commanded Moses to do.

Partially literal and partially paraphrased translations:

American English Bible	And he set up the curtain of the door of the Tent. [missing from Septuagint source] He also put the Altar for the burnt offerings next to the Tent entrance.
Beck's American Translation Common English Bible	. He also set up the screen at the entrance to the dwelling. He placed the altar for entirely burned offerings at the entrance to the meeting tent dwelling. He offered the entirely burned offering and the grain offering on it, just as the LORD had commanded Moses.
New Advent (Knox) Bible	And now he must hang the screen at the entrance of the tabernacle, and by the door of the tabernacle must stand the altar for burnt-sacrifice, on which he offered the victims and sacrificial gifts which the Lord had prescribed. Vv. 26–27 in the Knox Bible.
Translation for Translators	He/I hung the curtain at the entrance to the Sacred Tent. At the entrance to the Sacred Tent, he/I set the altar for offering sacrifices that were to be burned completely. Then he/I offered on it the meat that was to be burned completely and the grain offering, exactly as Yahweh had commanded him/me.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then he put up the curtain at the entrance to the tabernacle. He placed the altar of burnt offering near the entrance to the tabernacle, the Tent of Meeting, and offered on it the burnt offering and the grain offering, just as the LORD had commanded him.
Revised Ferrar-Fenton Bible	Then he put the skreen to the door of the Tabernacle, and set the altar of burnt-offering at the door of the tent of the Hall of Assembly, and offered upon it the burnt offering, and the gift;—as the EVER-LIVING commanded Moses.
International Standard V	He set up the screen for the doorway of the tent. He put the altar for burnt offerings at the doorway of the tent of the Tent of Meeting, and offered the burnt offering and the grain offering on it, just as the Lord had commanded him. [Lit. Moses]
Urim-Thummim Version	He set up the curtain at the entrance of the Tabernacle. He put the Altar of whole Burnt- Offering by the entrance of the Tabernacle in the Tent at the Appointed Place and offered on it the whole Burnt-Offering and the Meat-Offering as YHWH commanded Moses.

Wikipedia Bible Project And he placed the screen for the opening, on the dwelling; and the offering altar there, at the opening of the tent of events. And he raised upon it the raised offering and the meal offering, As Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And he put the veil at the door of the tabernacle.
And he put the altar of burnt offering by the door of the tabernacle of the tent of appointed meeting, and offered up upon it the burnt offering, and the food offering, what Jehovah commanded Moses.

New Jerusalem Bible He then put the screen at the entrance to the Dwelling.
He put the altar of burnt offerings at the entrance to the Dwelling, to the Tent of Meeting, and on it offered the burnt offering and cereal offering, as Yahweh had ordered Moses.

NRSV (Anglicized Cath. Ed.) He also put in place the screen for the entrance of the tabernacle. He set the altar of burnt-offering at the entrance of the tabernacle of the tent of meeting, and offered on it the burnt-offering and the grain-offering as the LORD had commanded Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible **(LY: vij)** He set up the screen at the entrance to the tabernacle. The altar for burnt offerings he placed at the entrance to the tabernacle, the tent of meeting, and offered on it the burnt offering and the grain offering, as *ADONAI* had ordered Moshe.

Hebraic Roots Bible And he set up the screen of the door to the tabernacle. And he put the altar of burnt offering at the door of the tent of the tabernacle of the congregation. And he offered up on it the burnt offering and the food offering, as *YAHWEH* commanded Moses.

Kaplan Translation [161. The Drape and Altar]
He placed the drape over the Tabernacle's entrance. He [then] placed the sacrificial altar in front of the entrance of the Communion Tent Tabernacle, and he sacrificed the burnt offering and meal offering* on it. [It was all done] as God had commanded Moses.
40:29 **burnt offering and meal offering.** See 29:40.

The Scriptures–2009 And he set up the covering to the door of the Dwelling Place. And he put the slaughter-place of ascending offering before the door of the Dwelling Place of the Tent of Appointment, and offered upon it the ascending offering and the grain offering, as יהוה had commanded Mosheh.

Tree of Life Version He hung the curtain over the entrance of the Tabernacle. Then he set the altar of burnt offering at the entrance of the Tabernacle, the Tent of Meeting, and offered upon it the burnt offering and the grain offering, just as Adonai had commanded Moses.

Weird English, ©ld English, Anachronistic English Translations:

Alpha & Omega Bible **AND HE PUT THE ALTAR OF THE BURNT-OFFERINGS BY THE DOORS OF THE TABERNACLE. (V. 25)**

Awful Scroll Bible He was to put the screen at the opening of the dwelling place. He was to set the altar of whole burnt offering, at the opening of the dwelling place, even the tent of the appointed place. He was to take up the whole burnt offering and the tribute offering; as Sustains To Become is to have laid Moses charge.

Concordant Literal Version Then he placed the portiere of the portal to the tabernacle.
The altar of ascent offering he placed by the portal of the tabernacle of the tent of appointment, and he brought up on it the ascent offering and the approach present just as Yahweh had instructed Moses.

Darby Translation	And he hung up the curtain of the entrance to the tabernacle. And he put the altar of burnt-offering at the entrance to the tabernacle of the tent of meeting, and offered on it the burnt-offering and the oblation; as Jehovah had commanded Moses.
exeGesés companion Bible	And he sets up the covering at the opening of the tabernacle: and he puts the sacrifice altar of holocaust by the opening of the tabernacle of the tent of the congregation; and holocausts the holocaust and the offering thereon; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And he set up the Masach HaPetach LaMishkan (Curtain of the Entrance of the Tabernacle). And he put the Mizbe'ach HaOlah at the Petach Mishkan Ohel Mo'ed, and offered upon it the olah (burnt offering) and the minchah; as Hashem commanded Moshe.
Rotherham's <i>Emphasized B.</i>	And he put up the screen of the entrance pertaining to the habitation; and <the altar of ascending-sacrifice> put he at the entrance of the habitation of the tent of meeting,—and he caused to ascend thereupon, the ascending-sacrifice, and the meal-offering,— As Yahweh commanded Moses.

Expanded/Embellished Bibles:

The Expanded Bible	Then he hung the ·curtain [screen] at the entrance to the ·Holy Tent [^L Tabernacle]. He put the altar for burnt offerings [Lev. 1] at the entrance to the ·Holy Tent [Tabernacle], the Meeting Tent, and offered a whole burnt offering and ·grain [^L gift; tribute; Lev. 3] offerings on it, just as the Lord commanded him.
Kretzmann's Commentary	And he set up the hanging at the door of the Tabernacle, suspending it from the pillars at the eastern entrance. And he put the altar of burnt offering by the door of the Tabernacle of the Tent of the Congregation, and offered upon it the burnt offering and the meat-offering, as the Lord commanded Moses. Both the burning of incense and the bringing of sacrifices at this time were extraordinary acts of Moses, and did not belong to the ordinary worship of the people, as it was done after the consecration of the Sanctuary.
The Voice	He hung the screen at the entrance of the congregation tent. He put the altar for burnt offering in front of the entrance to the sanctuary of the congregation tent, inside the courtyard. He offered burnt offerings and grain offerings on it <i>exactly</i> as the Eternal One had instructed him.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>He placed the screen for the entrance of the Mishkan. The altar of the burnt offering he placed in front of the entrance of the Mishkan of the Tent of Meeting, and he offered up the burnt offering and the meal offering upon it as the Lord had commanded Moses.</p> <p>and he offered up the burnt offering and the meal offering upon it: Even on the eighth day of the investitures—which was the day of the setting up of the Mishkan—Moses officiated and offered up the communal sacrifices, with the exception of those that Aaron was commanded [to offer up] on that day, as it is said: “Approach the altar” (Lev. 9:7).</p> <p>the burnt offering: The daily burnt offering.</p> <p>and the meal offering: [This refers to] the meal offering of the libations of the daily burnt offering, as it is said: “And one-tenth of fine flour, thoroughly mixed with... oil” (Exod. 29:40).</p>
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The Geneva Bible
NET Bible®

Literal, almost word-for-word, renderings:

- Bond Slave Version And he set up the hanging at the door of the tabernacle. And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.
- Brenner’s Mechanical Trans. ...and he placed the canopy of the opening to the dwelling, and the altar of the rising sacrifice he placed at the opening of the dwelling of the appointed place, and he made the rising sacrifice and the donation go up upon him, <just as> "YHWH ^{He Is} directed "Mosheh ^{Plucked out}, ...
- Charles Thomson OT Then he placed the altar of homage offerings at the doors of the tabernacle and reared up the court around the tabernacle and the altar. And when Moses had finished all these works. [Vv. 29 & 33—the verses in between are not found in the Greek text.]
- Context Group Version And he put the screen of the door to the tabernacle. And he set the altar of ascension [offering] at the door of the tabernacle of the tent of meeting, and offered on it the ascension [offering] and the tribute [offering]; as YHWH commanded Moses.
- Legacy Standard Bible Then he placed the screen at the doorway of the tabernacle. He placed the altar of burnt offering *before* the doorway of the tabernacle of the tent of meeting, and he offered on it the burnt offering and the meal offering, just as Yahweh had commanded Moses.
- Literal Standard Version And he sets the covering [at] the opening of the Dwelling Place, and he has set the altar of the burnt-offering [at] the opening of the Dwelling Place of the Tent of Meeting, and causes the burnt-offering to go up on it, and the present, as YHWH has commanded Moses.
- Modern Literal Version 2020 And he put the screen of the door to the tabernacle.
And he set the altar of burnt-offering at the door of the tabernacle of the tent of meeting and offered upon it the burnt-offering and the food-offering, as Jehovah commanded Moses.
- Young’s Updated LT And he sets the covering of the opening to the tabernacle, and the altar of the burnt-offering he has set at the opening of the tabernacle of the tent of meeting, and causes the burnt-offering to go up upon it, and the present, as Jehovah has commanded Moses.

The gist of this passage: The tarp covering is placed at the opening of the Tabernacle; and the altar of burnt offering is placed outside of the Tabernacle.

28-29

Exodus 40:28			
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
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962

Exodus 40:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
mâçâk ^e (מָצָאֵךְ) [pronounced <i>maw-SAWK^E</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth]	masculine singular noun with the definite article	Strong's #6607 BDB #835
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: Moses [lit., *he*] placed the veil [at] the door to the Tabernacle.

The opening or entrance into the Tabernacle was covered by Moses with the veil. People could not just walk in and out of it, like we do a church. Even though this was not a closed or locked door; this was not *the Church of the Open Door*.

There is one entrance into the tabernacle itself. I just realized that for some time now I have been translating the word mâçâk^e (מָצָאֵךְ) [pronounced *maw-SAWK^E*] by the word *screen*. What I think of is a *screen door* when I use that term, and that is obviously not correct. A better translation would have been *partition, veil, curtain, textile partition, cloth partition*. (I have changed this except for Exodus 26 & 28)

Exodus 40:28 Moses [lit., *he*] placed the veil [at] the door to the Tabernacle. (Kukis mostly literal translation)

Exodus 40:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

Exodus 40:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sîym (שׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal perfect	Strong's #7760 BDB #962
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular construct	Strong's #4908 BDB #1015
'ohel (אֹהֶל) [pronounced OH-hel]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-ÇADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: He placed the altar of the burnt offering [at] the door of the Tabernacle, [outside] the Tent of Assembly.

Outside of the Tabernacle Moses places the altar of burnt offering. Although it is not specific here, the altar is not right outside of the entrance, but it sits a distance away (say, 10' or 20' or more).

Exodus 40:29b			
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
'âlâh (אָלָה) [pronounced ġaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5927 BDB #748
'al (אֶל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
'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

Exodus 40:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿôlâh (עֹלָה) [pronounced <i>ô-law</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
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
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585

Translation: He caused a burnt offering and a tribute offering to ascend [from] upon it,...

The offering of some kind of animal along with a bloodless offering were placed on the altar and burned.

With everything having been set up, these offerings were probably done almost immediately. This would have been the inaugural offering.

Exodus 40:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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 40:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

We find this same exact phrase in v. 19c, 21c, 23b, 25b and 27b.

Translation: ...just as Y^ehowah commanded him [lit., Moses].

For the 6th time, we find that Moses is doing exactly what God told him to do.

Exodus 40:29 He placed the altar of the burnt offering [at] the door of the Tabernacle, [outside] the Tent of Assembly. He caused a burnt offering and a tribute offering to ascend [from] upon it, just as Y^ehowah commanded him [lit., Moses]. (Kukis mostly literal translation)

This is the article of furniture which the Hebrews actual saw: the brazen altar (although it may have been made from copper; I just like the sound of the brazen altar). They saw sacrifice after sacrifice of spotless, perfect animals on this altar for their sins. This is how God communicated the gospel to them, without allowing the demons to know what His plan was for the incarnation. God imparted this information to the **human spirit** of the person who was positive toward God at God-consciousness. How much exactly does the unbeliever understand about the gospel in the Old Testament and how much is retained after believing is unknown to us.

The mechanics are that the Holy Spirit acts, temporarily, as the human spirit, allowing enough spiritual truth to come into their souls that they could respond by either believing in the saving power of the revealed member of the Godhead, Y^ehowah; or by rejecting their Savior. In this way, millions upon millions of people were saved right under the nose of Satan and he did not fully understand what was happening until God judged His Son on the cross for our sins. Sometime during that judgement process or afterward when it was explained by the Apostle Paul, it sunk in.

Exodus 40:28–29 Moses [lit., he] placed the veil [at] the door to the Tabernacle. He placed the altar of the burnt offering [at] the door of the Tabernacle, [outside] the Tent of Assembly. He caused a burnt offering and a tribute offering to ascend [from] upon it, just as Y^ehowah commanded him [lit., Moses]. (Kukis mostly literal translation)

Exodus 40:28–29 Moses placed a veil at the opening to the Tabernacle. Outside of that opening, he placed the altar for burnt offerings. Then he caused a burnt offering and a tribute offering to be offered from it, exactly as Jehovah has commanded him to do. (Kukis paraphrase)

And so he places the laver between a tent of assembly and between the altar. And so he gives waters there to wash [in]. And washed from him Moses and Aaron and his sons their hands and their feet. In their entering unto a tent of assembly and to their drawing near the altar they wash, as which commanded Y^ehowah Moses.

Exodus
40:30–32

Then Moses [lit., he] placed the laver between the Tent of Assembly and the [copper] altar. He put the water [in] there for cleansing. From it, Moses, Aaron and his sons washed their hands and their feet. When they entered into the Tent of Assembly and when they drew near to the altar, they washed [their hands and feet], just as Y^ehowah commanded Moses.

Then Moses set up the laver between the entrance of the Tent and the copper altar. He put water into the laver for a cleansing to take place. Using the laver, Moses, Aaron and Aaron's sons washed their hands and feet. In fact, when they were about to go into the Tent of Assembly or go near to the altar, they first washed their hands and feet, exactly as Jehovah commanded Moses to do.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he places the laver between a tent of assembly and between the altar. And so he gives waters there to wash [in]. And washed from him Moses and Aaron and his sons their hands and their feet. In their entering unto a tent of assembly and to their drawing near the altar they wash, as which commanded Y ^e howah Moses.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	And he set the laver between the tabernacle of the testimony and the altar, filling it with water. And Moses and Aaron, and his sons, washed their hands and feet, When they went into the tabernacle of the covenant, and went to the altar, as the Lord had commanded Moses. (Vv. 28–30)
Aramaic ESV of Peshitta	He set the basin between the Tabernacle and the altar, and put water therein, with which to wash. Mosha, Aaron, and his sons washed their hands and their feet there. When they went into the Tabernacle, and when they came near to the altar, they washed, as Mar-Yah commanded Mosha.
Lamsa's Peshitta (Syriac)	And he set the basin between the Time Tent and the altar and poured water there for washing. And Moshe and Ahron and his sons were washing their hands and their feet from it: When entering the Tabernacle of Time, and when they came to the altar, they washed as LORD JEHOVAH had commanded Moshe.
Samaritan Pentateuch	And he set the laver between the tent of the congregation and the altar, and put water there, to wash [withal]. And Moses and Aaron and his sons washed their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. (Vv. 31–33)
Updated Brenton (Greek)	No text.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And between the altar and the Tent of meeting he put the vessel with water in it for washing. In it the hands and feet of Moses and Aaron and his sons were washed, Whenever they went into the Tent of meeting, and when they came near the altar, as the Lord had given orders to Moses.
Easy English	Moses put the large bowl for water between the Tent of Meeting and the altar. He put water in it for the priests to wash themselves. Moses and Aaron and Aaron's sons used the water to wash their hands and their feet. They washed themselves every time that they went into the Tent of Meeting. They also washed themselves before they went to offer sacrifices at the altar. They did what the Lord had commanded Moses to do.
Easy-to-Read Version–2008	Then Moses put the bowl between the Meeting Tent and the altar. He put water in the bowl for washing. Moses, Aaron, and Aaron's sons used this bowl to wash their hands and feet. They washed themselves every time they entered the Meeting Tent. They also washed themselves every time they went near the altar. They did these things just as the LORD commanded Moses.
God's Word™	He put the basin between the tent of meeting and the altar and put water in it for washing. Moses, Aaron, and his sons used this water to wash their hands and feet.

Good News Bible (TEV)	They would wash whenever they went into the tent of meeting or whenever they approached the altar. Moses followed the LORD'S instructions. He put the washbasin between the Tent and the altar and filled it with water. Moses, Aaron, and his sons washed their hands and their feet there whenever they went into the Tent or to the altar, just as the LORD had commanded.
<i>The Message</i>	He placed the Washbasin between the Tent of Meeting and the Altar, and filled it with water for washing. Moses and Aaron and his sons washed their hands and feet there. When they entered the Tent of Meeting and when they served at the Altar, they washed, just as GOD had commanded Moses.

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

Casual English Bible	He put the wash basin between the tent and the altar. And he filled the basin with water. Moses and Aaron along with Aaron's sons washed their hands and feet there. Whenever they got ready to approach the altar or to go inside the tent worship center, they washed. That's what the LORD told Moses they should do.
Contemporary English V.	The large bronze bowl was placed between the altar and the entrance to the tent. It was filled with water, then Moses and Aaron, together with Aaron's sons, washed their hands and feet. In fact, they washed each time before entering the tent or offering sacrifices at the altar. These things were done exactly as the LORD had commanded Moses.
The Living Bible	Next he placed the washbasin between the tent and the altar and filled it with water so that the priests could use it for washing. Moses and Aaron and Aaron's sons washed their hands and feet there. Whenever they walked past the altar to enter the Tabernacle, they stopped and washed, just as the Lord had commanded Moses.
New Berkeley Version New Life Version	. He put the washing pot between the tent of meeting and the altar, with water in it for washing. Moses and Aaron and his sons washed their hands and feet there. They washed when they came into the tent of meeting and when they came near the altar, just as the Lord had told Moses.
Unfolding Bible Simplified	They set the washbasin between the sacred tent and the bronze altar, and they filled the washbasin with water. Every time Moses, Aaron, or Aaron's sons went into the sacred tent or went up to the altar, they washed their hands and feet, exactly as Yahweh had commanded them through Moses to do. [I don't know why, but there is no v. 32 in the UST.]

Partially literal and partially paraphrased translations:

American English Bible	And he placed the bathing tub between the Tent of Proofs and between the Altar, and he put water in it for Moses, Aaron, and his sons to wash their hands and feet when entering the Tent of Proofs (or whenever they went to serve at the Altar), just as the Lord had commanded. [missing from Septuagint source]
Beck's American Translation New Advent (Knox) Bible	. He put the basin, too, between the tabernacle and the altar, filling it with water, so that Moses and Aaron and Aaron's sons could wash their hands and feet whenever they would enter the tabernacle that bore record of the covenant, or approach the altar, as the Lord had commanded him. Vv. 28–30 in the Knox Bible.
Translation for Translators	He/I set the washbasin between the Sacred Tent and the <i>bronze</i> altar, and he/I filled the washbasin with water. Every time Moses/I and Aaron and his sons went into the Sacred Tent or went to the altar, they/we washed their/our hands and feet <i>ritually</i> , exactly as Yahweh had commanded Moses/me.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Then he placed the bath between the Hall of Assembly and the altar, and put water in it to wash with, and Moses washed himself his feet and hands there, with Aaron and his sons, before going into the Hall of Assembly, and approaching the altar, they washed themselves;—as the EVER-LIVING commanded Moses.
International Standard V	He put the basin between the Tent of Meeting and the altar, and put water in it for washing. Moses, Aaron, and his sons washed their hands and feet from it. When they entered the Tent of Meeting and approached the altar, they washed, just as the Lord had commanded him. [Lit. <i>Moses</i>]
Lexham English Bible	And he placed the basin between the tent of assembly and the altar, and he put there water for washing. And Moses and Aaron and his sons washed their hands and their feet from it. At their going into the tent of assembly and at their approaching the altar, they washed, as Yahweh had commanded Moses.
Unfolding Bible Literal Text	He placed the basin between the tent of meeting and the altar, and he put water in it for washing. Moses, Aaron, and his sons washed their hands and their feet from the basin whenever they would go into the tent of meeting and whenever they would go up to the altar. They washed themselves, as Yahweh had commanded Moses.
Urim-Thummim Version	He placed the bowl between the Tent at the Appointed Place and the Altar, and put water in it to wash with. Moses and Aaron and his sons washed their hands and their feet with the bowl of water. When they went into the Tent at the Appointed Place, and when they came close to the Altar, they washed as YHWH commanded Moses.
Wikipedia Bible Project	And he placed the basin between the tent of events and the altar, and he placed water there, for washing. And in it they washed, Moses and Aaron and his sons, their hands and their feet, In coming to the tent of events, and it approaching the altar, they would wash, as Yahweh commanded of Moses.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he put the washbowl between the tent of appointed meeting, and the altar, and gave there water to wash with. And Moses, and Aaron, and his sons washed their hands and their feet out of it; When they went into the tent of appointed meeting, and when they came near to the altar they washed, what Jehovah commanded Moses.
New American Bible (2011)	^h He placed the basin between the tent of meeting and the altar, and put water in it for washing. Moses and Aaron and his sons used to wash their hands and feet there, for they washed themselves whenever they went into the tent of meeting or approached the altar, as the LORD had commanded Moses. h. [40:30–32] Ex 30:18–21.
New Jerusalem Bible	He put the basin between the Tent of Meeting and the altar and put water in it for the ablutions, where Moses, Aaron and his sons washed their hands and feet, whenever they entered the Tent of Meeting or approached the altar they washed, as Yahweh had ordered Moses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He set the basin between the tent of meeting and the altar and put water in it for washing, so that Moshe and Aharon and his sons could wash their hands and feet there — so that they could wash when entering the tent of meeting and when approaching the altar, as <i>ADONAI</i> had ordered Moshe.
Hebraic Roots Bible	And he put the laver between the tabernacle of the congregation and the altar. And he gave there water for washing. And from it Moses and Aaron and his sons washed their hands and their feet. As they came into the tabernacle of the

	congregation, and as they drew near to the altar, they would wash, as YAHWEH commanded Moses.
Israeli Authorized Version	And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moshe and Aharon and his sons washed their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, they washed; as YY Commanded Moshe.
Kaplan Translation	[162. Placing the Washstand] He set the washstand between the Communion Tent and the altar, and he filled it* with water for washing. Moses,* Aaron, and [Aaron's] sons, washed their hands and feet from it. They would wash [in this manner] whenever they came to the Communion Tent or offered sacrifice on the altar. [It was all done] as God had commanded Moses. 40:30 filled it. Literally, "placed water there." 40:31 Moses. He, too, was functioning as a priest at that time (Rashi).
The Scriptures—2009	And he put the basin between the Tent of Appointment and the slaughter-place, and put water therein for washing. And Mosheh, and Aharon, and his sons washed their hands and their feet with water from it, as they went into the Tent of Appointment, and as they came near the slaughter-place. They would wash, as הוהי had commanded Mosheh.
Tree of Life Version	Next he set up the basin between the Tent of Meeting and the altar and put water in it for washing, so that Moses, Aaron and his sons could wash their hands and their feet there. When they went into the Tent of Meeting and when they came near to the altar, they washed, just as Adonai had commanded Moses.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible Awful Scroll Bible	These verses are not in the Greek text, and therefore, not in the AOB. He was to set the laver between the tent of the appointed place, also the altar, and he was to put water in it for to wash. Moses, Aaron and his sons, are to have washed their hands and feet in it, as they are to come in the tent of the appointed place, even as they are to draw near the altar they were to wash; as is Sustains To Become to have given charge to Moses.
Concordant Literal Version exeGesés companion Bible	. And he sets the laver between the tent of the congregation and between the sacrifice altar and gives water there, to baptize. And Mosheh and Aharon and his sons baptize their hands and their feet therein: when they go into the tent of the congregation and when they approach the sacrifice altar, they baptize; as Yah Veh misvahed Mosheh.
Orthodox Jewish Bible	And he set the Kiyor between the Ohel Mo'ed and the Mizbe'ach, and put mayim there, to wash withal. And Moshe and Aharon and his banim washed their hands and their feet thereat; When they went into the Ohel Mo'ed, and when they came near unto the Mizbe'ach, they washed; as Hashem commanded Moshe.
Rotherham's <i>Emphasized B.</i>	And he put the laver, between the tent of meeting, and the altar,—and put therein water, for bathing; and Moses, and Aaron, and his sons, thenceforth bathed thereat,—their hands and their feet; <when they were entering into the tent of meeting, and when they were drawing near unto the altar> then used they to bathe,— As Yahweh commanded Moses.

Expanded/Embellished Bibles:

The Expanded Bible	Moses put the bowl [30:17–21] between the Meeting Tent and the altar for burnt offerings, and he put water in it for washing. Moses, Aaron, and Aaron's sons used this water to wash their hands and feet [^C cleansing rituals]. They washed themselves every time they entered the Meeting Tent and every time they went near the altar for burnt offerings, just as the Lord commanded Moses.
Kretzmann's Commentary	And he set the laver between the Tent of the Congregation and the altar, and put water there to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat; when they went into the Tent of the Congregation, and when they came near unto the altar, they washed, as the Lord commanded Moses. This signified that the Lord wanted not only clean hands, but clean hearts as well, in all those that were and are engaged in His worship.
The Voice	He put the basin between the sanctuary and the altar <i>for burnt offerings</i> and filled it with water so Moses, Aaron, and Aaron's sons could wash their hands and feet <i>and cleanse themselves</i> . When they went into the congregation tent and when they came near the altar, they washed themselves exactly as the Eternal One had instructed Moses.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>He placed the washstand between the Tent of Meeting and the altar, and there he put water for washing, and Moses, Aaron, and his sons would wash their hands and their feet from it.</p> <p>and Moses, Aaron, and his sons would wash: On the eighth day, they were all equal in respect to the kehunah. Its [Aramaic] translation is הִיגַם וְנִשְׁדָּקוּי; and shall wash from it, for on that day Moses washed with them.</p> <p>When they entered the Tent of Meeting and when they approached the altar they would wash as the Lord had commanded Moses.</p> <p>and when they approached: Heb. מִתְבַּרְקֵבוּ, like מְבַרְקֵבוּ, when they will approach (sic).</p>
The Geneva Bible NET Bible®	<p>. Then he put the large basin between the tent of meeting and the altar and put water in it¹⁷ for washing. Moses and Aaron and his sons would wash their hands and their feet from it. Whenever they entered¹⁸ the tent of meeting, and whenever they approached¹⁹ the altar, they would wash,²⁰ just as the Lord had commanded Moses.</p> <p>¹⁷tn Heb "there." ¹⁸tn The construction is the infinitive construct with the temporal preposition and the suffixed subjective genitive. This temporal clause indicates that the verb in the preceding verse was frequentative. ¹⁹tn This is another infinitive construct in a temporal clause. ²⁰tn In this explanatory verse the verb is a customary imperfect.</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	... and he placed the cauldron between the tent of the appointed place and the altar, and he (placed) the water to bathe unto there, and they will bathe from him , "Mosheh" ^{Plucked out} and "Aharon" ^{Light bringer} and his sons, their hands and their feet, in their coming to the tent of the appointed place, and in their coming near to the altar, they will bathe, <just as> "YHWH" ^{He is} directed "Mosheh" ^{Plucked out} , ...
Context Group Version	And he set the basin between the tent of meeting and the altar, and put water in it, with which to wash. And Moses and Aaron and his sons washed their hands and

Literal Standard Version	their feet thereat; when they went into the tent of meeting, and when they came near to the altar, they washed; as YHWH commanded Moses. And he puts the laver between the Tent of Meeting and the altar, and puts water [in] there for washing, and Moses and Aaron and his sons have washed their hands and their feet at the same; in their going into the Tent of Meeting, and in their drawing near to the altar, they wash, as YHWH has commanded Moses.
Modern Literal Version 2020	And he set the large-basin between the tent of meeting and the altar and put water in it, with which to wash. And Moses and Aaron and his sons washed their hands and their feet there. They washed when they went into the tent of meeting and when they came near to the altar, as Jehovah commanded Moses.
New King James Version	He set the laver between the tabernacle of meeting and the altar, and put water there for washing; and Moses, Aaron, and his sons would wash their hands and their feet <i>with water</i> from it. Whenever they went into the tabernacle of meeting, and when they came near the altar, they washed, as the Lord had commanded Moses.
Young's Updated LT	And he puts the laver between the tent of meeting and the altar, and puts water there for washing, and Moses and Aaron and his sons have washed their hands and their feet at the same; in their going in unto the tent of meeting, and in their drawing near unto the altar, they wash, as Jehovah has commanded Moses.

The gist of this passage: Moses sees that the bronze laver is set up between the altar and the Tabernacle. 30-32

Exodus 40:30a

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
sîym (שׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׂום) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'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
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i>]	<i>a [large, but not very deep] pan; pot, sink, laver, basin</i>	masculine singular noun with the definite article	Strong's #3595 BDB #468
bêyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
'ohel (אֹהֶל) [pronounced <i>OH-hel</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-ÇADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Exodus 40:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Most of this is v. 7a.

Translation: Then Moses [lit., *he*] placed the laver between the Tent of Assembly and the [copper] altar.

Outside of the Tent, between the entrance and the altar, Moses places the laver (or basin).

Exodus 40:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [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
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027

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

mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	Qal infinitive construct	Strong's #7364 BDB #934

Translation: He put the water [in] there for cleansing.

Moses saw to it that water was put into the laver for the ceremonial cleansing.

Cleansing is a big part of the **spiritual life** for the Hebrew people, and we will study many aspects of this in the book of Leviticus. However, the general idea is, we as people are unclean; and God has found a way to make us clean in His sight. We are made clean in God's sight by believing in Jesus Christ (the Revealed God of the Old Testament). Then we have temporal cleansing. When we get out of fellowship due to sin, we name that sin

to God and our fellowship with God is restored. This is symbolized by the bronze laver, which the Levites used to wash their hands and feet (their hands describe their service and the feet describe their daily walk).

Exodus 40:30 **Then Moses [lit., he] placed the laver between the Tent of Assembly and the [copper] altar. He put the water [in] there for cleansing.** (Kukis mostly literal translation)

Notice the order here: (1) the brazen altar comes first because salvation is the only issue to the unbeliever; (2) then comes the laver for the periodic washing away of our sins that we commits after salvation; and, then, (3) when we are temporally (not temporarily) clean, then we have fellowship with God. Everything fits right into place and this is why God had the tabernacle, its court and all of the furniture arranged so specifically.

We may also understand the things inside of the Tabernacle to be what God does for us while we are alive on this earth. We don't see everything that God does on our behalf; or we may not recognize and appreciate all that He does for us—and so those things are inside of the Tabernacle, out of the sight of Israel.

Do you see just how odd this all is? Inside of the Tabernacle are beautiful pieces of furniture which is well-maintained. Why not have them open to the public in some way (even by lifting up the flap of the entryway). But that is not what God did; that was not His plan. The exact means of salvation—Jesus paying for our sins on the cross—is kept hidden. Jesus understood the prophecies and He also understood the 1st and 2nd advents prior to His public ministry. Jesus knew—and it is unclear whether this came from the Scriptures and His place and time, or whether He understood these things as a prophet—and Jesus taught these things to His disciples.

Exodus 40:31

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
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person plural, Qal perfect	Strong's #7364 BDB #934
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
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
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or 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
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Exodus 40:31

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’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
yâdôwth (יָדוֹת) [pronounced <i>yawd-OHTH</i>]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (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
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 plural suffix	Strong's #7272 BDB #919

Translation: From it, Moses, Aaron and his sons washed their hands and their feet.

From the laver, Moses, Aaron and Aaron's sons would wash their hands and feet.

Exodus 40:31 From it, Moses, Aaron and his sons washed their hands and their feet. (Kukis mostly literal translation)

The first people to be cleansed were the priests who represented man to God because these were earthly priests, a representation of the good things to come. See Exodus 30:19–20 as a parallel passage.

Exodus 40:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôw ³ (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #935 BDB #97
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
’el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
’ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13

Exodus 40:32a

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

Translation: [When they entered into the Tent of Assembly...](#)

The beginning of v. 32 tells us when they washed. If they were about to enter into the Tent of Assembly—any one of them—they would first wash. This makes them ritually clean for spiritual service. It is true of believers today in the Church Age; we cannot be of service to God unless we are temporally clean (by means of rebound).

Exodus 40:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong #7126 BDB #897

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY- ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
râchats (רָחַץ) [pronounced raw- BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person plural, Qal imperfect; pausal form	Strong's #7364 BDB #934

Translation: [...and when they drew near to the altar, they washed \[their hands and feet\],...](#)

Whenever they moved towards the altar, they would first wash.

This ceremonial cleansing represents functioning with clean hands to carry out holy service. This required that they first believe in the Revealed God and then, at that point in time, to specify their sins to God, so that they enjoyed fellowship with God.

Exodus 40:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsāvāh (צִוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
The phrase <i>just as commanded Y^ehowah</i> is found eight times in this chapter.			
'ēth (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
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
We find this same exact phrase in v. 19c, 21c, 23b, 25b, 27b and 29c.			

Translation: ...just as Y^ehowah commanded Moses.

All of this was done to God's specifications, as He spoke to Moses. This phrase here is found 8x in this chapter.

Exodus 40:32 *When they entered into the Tent of Assembly and when they drew near to the altar, they washed [their hands and feet], just as Y^ehowah commanded Moses.* (Kukis mostly literal translation)

The sons of Aaron had to do everything in connection with tabernacle worship exactly as God had directed. He was teaching salvation to the Hebrews at that time and would teach salvation through the services at the tabernacle (and, later, the temple) for the next 1450+ years.

Exodus 40:30–32 *Then Moses [lit., he] placed the laver between the Tent of Assembly and the [copper] altar. He put the water [in] there for cleansing. From it, Moses, Aaron and his sons washed their hands and their feet.*

When they entered into the Tent of Assembly and when they drew near to the altar, they washed [their hands and feet], just as Y^ehowah commanded Moses. (Kukis mostly literal translation)



Priest at the Bronze Laver (a graphic); from [grace and truth](#); accessed February 13, 2024. Some of the graphics have simply the large laver on a stand; others have additional water at the bottom for washing of the feet. The Bible mentions the washing of hands and feet; but I do not them referencing a second source of water at the bottom. Other graphics featured pitchers for taking the water out and washing with that water (it strikes me that the basic would become dirty pretty fast).

The details are interesting, but not necessary to understand perfectly. We are to understand the function and then the meaning behind the function of the Altar of Burnt Offering and the Laver.

Exodus 40:30–32 Then Moses set up the laver between the entrance of the Tent and the copper altar. He put water into the laver for a cleansing to take place. Using the laver, Moses,

Aaron and Aaron's sons washed their hands and feet. In fact, when they were about to go into the Tent of Assembly or go near to the altar, they first washed their hands and feet, exactly as Jehovah commanded Moses to do. (Kukis paraphrase)

And so he raises up the courtyard around to the Tabernacle and to the altar; and so he gives a veil of a gate of the courtyard. And so completes Moses the work.

Exodus
40:33

Then he raised up the courtyard around the Tabernacle and [around] the altar; and he placed the veil at the entrance to the courtyard. And so Moses completed his work [lit., *the work*].

Moses erected the courtyard walls around the Tabernacle and altar; and he set up the veil at the entrance to the courtyard. At this point, Moses had completed all the work that God gave him to do.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he raises up the courtyard around to the Tabernacle and to the altar; and so he gives a veil of a gate of the courtyard. And so completes Moses the work.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	He set up also the court round about the tabernacle and the altar, drawing the hanging in the entry thereof. (V. 31a; b will be affixed to the next passage)
Aramaic ESV of Peshitta	He raised up the court around the Tabernacle and the altar, and set up the screen of the gate of the court. So Mosha finished the work.
Lamsa's Peshitta (Syriac)	And he set up the courtyard as a circle for the Tabernacle and for the altar and he put the curtain in the gate of the courtyard and Moshe finished the work.
Samaritan Pentateuch	And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished all the work. (V. 34)
Updated Brenton (Greek)	And he set up the court round about the tabernacle and the altar; and Moses accomplished all the works.

Significant differences:

Limited Vocabulary Translations:

Easy English	Moses also made the yard around the tabernacle and round the altar. He hung the curtain at the entrance of the yard. In that way, Moses finished the work.
Easy-to-Read Version–2008	Then Moses set up the curtains around the courtyard of the Holy Tent. He put the altar in the courtyard. Then he put the curtain at the entrance to the courtyard. So he finished all the work.
God's Word™ Good News Bible (TEV)	Moses set up the enclosure around the Tent and the altar and hung the curtain at the entrance of the enclosure. So he finished all the work.
The Message	Finally, he erected the Courtyard all around The Dwelling and the Altar, and put up the screen for the Courtyard entrance. Moses finished the work.

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

Casual English Bible	Moses assembled the courtyard walls, which were made of curtains, and which surrounded the tent worship center. He also hung the curtain at the entrance into the courtyard. That finished the job. Moses had set up the tent worship center.
Contemporary English V. The Living Bible	Finally, Moses had the curtain hung around the courtyard. Then he erected the enclosure surrounding the tent and the altar, and set up the curtain-door at the entrance of the enclosure. So at last Moses finished the work.
New Berkeley Version New Life Version	He made the open space all around the meeting tent and the altar. And he hung the curtain for the gate of the open space. So Moses finished the work.
New Living Translation	Then he hung the curtains forming the courtyard around the Tabernacle and the altar. And he set up the curtain at the entrance of the courtyard. So at last Moses finished the work.
Unfolding Bible Simplified	Moses's workmen hung up the curtains that surrounded the courtyard and the altar, and they hung the curtain at the entrance to the courtyard. In this way Moses caused the people to complete all that work.

Partially literal and partially paraphrased translations:

American English Bible	He also put the Altar for the burnt offerings next to the Tent entrance, 30 – – – 31 – – – 32 – – – 33 and he set up the courtyard all around the Tent and the Altar. Yes, Moses did all these things. Vv. 29 and 33 in the AEB.
Beck's American Translation Common English Bible	He set up the courtyard around the dwelling and the altar, and he hung up the screen at the courtyard's gate.
New Advent (Knox) Bible	He also set up the court round the tabernacle and the altar, and hung the screen at the entrance to it. This is v. 31 in the Knox Bible.
Translation for Translators	Following Moses'/my instructions, they hung the curtains that surrounded the courtyard and the altar, and they hung the curtain at the entrance to the courtyard. So Moses/I finished that work.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then Moses set up the courtyard around the tabernacle and the altar, and he hung the curtain for the entrance of the courtyard. So Moses finished the work.
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Christian Standard Bible	Next Moses set up the surrounding courtyard for the tabernacle and the altar and hung a screen for the gate of the courtyard. So Moses finished the work.
Revised Ferrar-Fenton Bible	They also erected the court around the Tabernacle, and the altar and fixed the screen at the gate of the court. Then Moses ceased from his labours.
Unfolding Bible Literal Text	Moses set up the courtyard around the tabernacle and the altar. He set up the curtain at the courtyard entrance. In this way, Moses finished the work.
Urim-Thummim Version	He raised up the court enclosure around the Tabernacle and Altar, and set up the curtain of the court entrance. So Moses completed the work.
Wikipedia Bible Project	And he erected the courtyard around the dwelling and the altar, and he placed the screen of the courtyard's gate. And Moses completed the tasks.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he raised up the court all around the tabernacle and the altar, and gave the veil of the court gate. And Moses finished the work.
The Catholic Bible	Finally, Moses erected the courtyard around the tabernacle and the altar and put up the screen to the entrance of the courtyard. Thus Moses finished the work.
New Jerusalem Bible	He then set up the court round the Dwelling and the altar and set up the screen at the gate-way to the court. Thus Moses completed the work.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And he raised up the court all around the tabernacle and the altar. And he gave the screen of the opening of the court. And Moses finished the work.
Israeli Authorized Version	And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moshe finished the work.
Kaplan Translation	[163. Setting up the Enclosure] He set up the enclosure surrounding the tabernacle and altar, and he placed the drape over the enclosure's entrance. With this, Moses completed all the work.
The Scriptures—2009	And he raised up the courtyard all around the Dwelling Place and the slaughter-place, and placed the covering of the courtyard gate. And Mosheh completed the work.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	He was to erect the court on around the dwelling place and the altar, and was to place the screen on the court's gate. Moses was to complete his mission
Concordant Literal Version	Then he set up the court round about the tabernacle and the altar and put up the portiere of the court gate. When Moses had finished all the work...
Darby Translation	And he set up the court round about the tabernacle and the altar, and hung up the curtain of the gate of the court. And so Moses finished the work.
exeGesés companion Bible	And he raises the court around the tabernacle and the sacrifice altar and sets up the covering of the court portal: thus Mosheh finishes the work.
Orthodox Jewish Bible	And he erected the khatzer (courtyard) all around the Mishkan and the Mizbe'ach, and set up the Masach Sha'ar HaKhatzer. So Moshe finished the work.

Expanded/Embellished Bibles:

The Expanded Bible	Then Moses set up the courtyard around the ·Holy Tent [Tabernacle] and the altar, and he put up the ·curtain [screen] at the entry to the courtyard. So Moses finished the work.
Kretzmann's Commentary	.

The Voice

Moses then raised *the posts and panels that enclosed* the courtyard around the congregation tent and altar. He put up the screen at the court entrance. Moses completed the work.

The congregation tent faces the rising sun in the east. Its orientation along with the bronze and gold objects all around create a brilliant sight every morning.

Bible Translations with Many Footnotes:

The Complete Tanach

He set up the courtyard all around the Mishkan and the altar, and he put up the screen at the entrance to the courtyard; and Moses completed the work.

NET Bible®

Rotherham's *Emphasized B.*

And he reared the court round about to the habitation and to the altar, and put up the screen of the gate of the court,—and Moses finished the^b work.^c

^b Some cod. (w. Sam., Sep. and Vul.): “all the”—G.n.

^c Or: “structure.”

Literal, almost word-for-word, renderings:

Bond Slave Version

And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

Brenner's Mechanical Trans.

...and he made the yard all around rise to the dwelling, and to the altar he (placed) the canopy of the gate of the yard, and "**Mosheh** ^{Plucked out^m} finished the business,...

Legacy Standard Bible

He erected the court all around the [o]tabernacle and the altar, and he put up the screen for the gateway of the court. Thus Moses finished the work.

Literal Standard Version

And he raises up the court all around the Dwelling Place, and around the altar, and places the covering of the gate of the court; and Moses completes the work.

Modern Literal Version 2020

And he raised up the court all around the tabernacle and the altar and set up the screen of the gate of the court. So Moses finished the work.

Webster's Bible Translation

And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

Young's Updated LT

And he raises up the court round about the tabernacle, and about the altar, and places the covering of the gate of the court; and Moses completes the work.

The gist of this passage:

Moses finishes the assembly of the courtyard tarps and puts the tarp of royal colors for the entrance.

Exodus 40:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]	3 rd person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
'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

Exodus 40:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
çâbîyb (בִּיבֹב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: Then he raised up the courtyard around the Tabernacle and [around] the altar;...

Raising up the courtyard means that Moses oversaw the standing up of the walls that enclose the courtyard. Inside of these walls was the courtyard and the copper altar.

This also suggests to me that these verses are not in a strict chronological order. Earlier, we read about the sacrifices made upon the copper altar; but here, the walls around the courtyard are just going up. It is my guess that the walls went up first, and then the sacrifice.

Exodus 40:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [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 40:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâçâk ^e (מַצָּק) [pronounced <i>maw-SAWK^E</i>]	<i>a covering; a screen; a veil; a hanging</i>	masculine singular construct	Strong's #4539 BDB #697
sha'ar (שַׁעַר) [pronounced <i>SHAH-ğahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	masculine singular noun with the definite article	Strong's #2691 & #2699 BDB #346

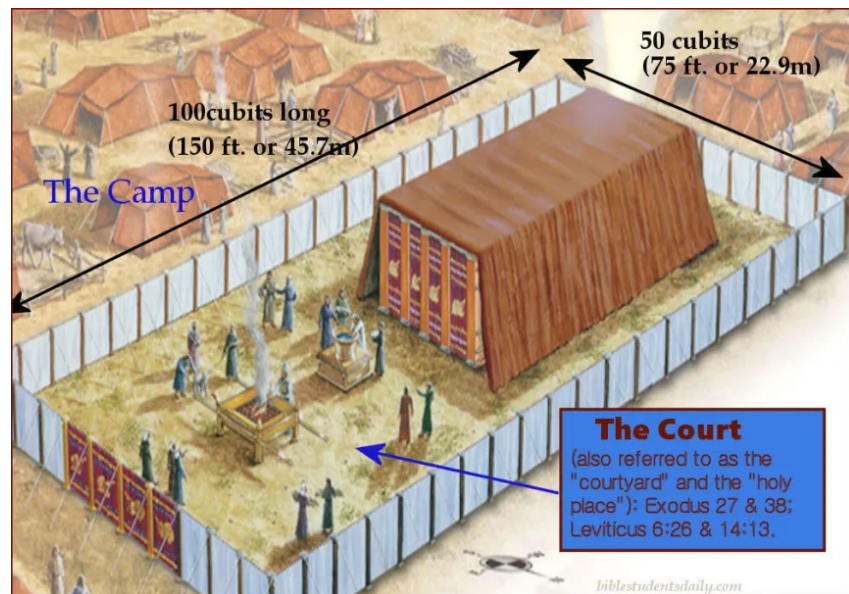
Translation: ...and he placed the veil at the entrance to the courtyard.

The entrance was not simply left open. There was a veil placed there; everyone who came into the courtyard had to go through this veil; everyone had to come in the same entrance. All of the tarps were a simple white except for the entrance, which was a tarp of royal colors. That symbolizes Jesus Christ (the tarp is the type; Jesus is the **antitype**). The royal colors used speak to the Lord's royalty.

Entering into the courtyard represents positive volition at **God consciousness**. The person then had to go to the copper altar in order to be saved (that is, they had to believe in the Revealed God).

The Tabernacle and Courtyard (a graphic); from **Bible Students Daily**; accessed February 13, 2024. The royal entry into the Tabernacle courtyard stands out with its beautiful royal colors.

On the outside of the Tabernacle with have the Altar of Burnt Offering and the Bronze Laver. Those are the only two things that the general public is able to see (except, of course, the exterior of the Tabernacle). The people only understood what was inside the Tabernacle by the reading of the Scriptures.



Exodus 40:33c

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
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i>]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 rd person masculine singular, Piel imperfect	Strong's #3615 BDB #477

Exodus 40:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
'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
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work	feminine singular noun with the definite article	Strong's #4399 BDB #521

Translation: And so Moses completed his work [lit., the work].

At this point, Moses had completed the work that God had for him to do, with regards to the initial setting up of the Tabernacle.

New European Version Commentary: *Jesus had this in mind when just before His death He said that He had finished the work God had given Him to do (Jn. 17:4); and He died saying "It is finished" (Jn. 19:30). He felt His work had been to build a dwelling place for God- not in a literal tabernacle, but in the hearts of willing men and women whose weakness and sin He had enabled to be overcome through His sacrifice.*¹⁶

Exodus 40:33 Then he raised up the courtyard around the Tabernacle and [around] the altar; and he placed the veil at the entrance to the courtyard. And so Moses completed his work [lit., the work]. (Kukis mostly literal translation)

This was a milestone accomplishment. Millions of Hebrews would come into the court of the tabernacle, observe the services and the sacrifices, and receive eternal salvation when they place their faith in the Revealed God. Whatever God the Holy Spirit revealed to them about Jesus Christ (not His name of course, but in relationship to the Tabernacle and the sacrifices offered and the Law), when the Jew believes that, they are saved. When they believed in the Revealed God, they are saved (as per Genesis 15:6).

Exodus 40:33 Moses erected the courtyard walls around the Tabernacle and altar; and he set up the veil at the entrance to the courtyard. At this point, Moses had completed all the work that God gave him to do. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

God's Glory Fills the Tabernacle

See also Exodus 13:21–22 Num. 9:15–23

At this point, something truly marvelous takes place.

¹⁶ From <https://www.n-e-v.info/ot/ex40.html> accessed February 15, 2024.

And so covers the cloud a tent of assembly; and a glory of Y^ehowah filled the Tabernacle. And was not able Moses to enter unto a tent of assembly for tabernacled upon him the cloud. And a glory of Y^ehowah filled the Tabernacle.

Exodus
40:34–35

A cloud covered the Tent of Assembly and the glory of Y^ehowah filled the Tabernacle. Moses was unable to enter into the Tent of Assembly for the cloud had settled upon it. The glory of Y^ehowah filled up the Tabernacle.

A thick cloud—a manifestation of God—covered over the Tent of Assembly; and the glory of Jehovah filled up the Tabernacle. Moses was unable to go into the Tent of Assembly because the cloud had settled over it. The glory of Jehovah filled up the Tabernacle, making it impossible for Moses to go into.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so covers the cloud a tent of assembly; and a glory of Y ^e howah filled the Tabernacle. And was not able Moses to enter unto a tent of assembly for tabernacled upon him the cloud. And a glory of Y ^e howah filled the Tabernacle.
Dead Sea Scrolls	.
Douay-Rheims 1899 (Amer.)	The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it. Neither could Moses go into the tabernacle of the covenant, the cloud covering all things, and the majesty of the Lord shining, for the cloud had covered all. (Vv. 32–33)
Aramaic ESV of Peshitta	Then the cloud covered the Tabernacle, and the glory of Mar-Yah filled the Tabernacle. Mosha was not able to enter into the Tabernacle, because the cloud stayed on it, and Mar-Yah's glory filled the Tabernacle.
Lamsa's Peshitta (Syriac)	And a cloud covered the Time Tabernacle and the glory of LORD JEHOVAH filled the Tabernacle. And Moshe was not able to enter the Time Tabernacle because the cloud settled upon it and the glory of LORD JEHOVAH filled the Tabernacle.
Samaritan Pentateuch	Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. (Vv. 35–36)
Updated Brenton (Greek)	And the cloud covered the tabernacle of witness, and the tabernacle was filled with the glory of the Lord. And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then the cloud came down covering the Tent of meeting, and the House was full of the glory of the Lord; So that Moses was not able to go into the Tent of meeting, because the cloud was resting on it, and the House was full of the glory of the Lord.
Easy English	The glory of the Lord Then the cloud covered the Tent of Meeting. The glory of the Lord filled the tabernacle. Moses could not go into the Tent of Meeting because of the cloud and the bright glory of the Lord.
Easy-to-Read Version—2008	Then the cloud covered the Meeting Tent and the Glory of the LORD filled the Holy Tent. Moses could not go into the Meeting Tent because the cloud had settled on it, and the Glory of the LORD had filled the Holy Tent.

<i>God's Word™</i>	Then the column of smoke covered the tent of meeting, and the glory of the LORD filled the tent. Moses couldn't go into the tent of meeting, because the smoke settled on it and the glory of the LORD filled the tent.
Good News Bible (TEV)	Then the cloud covered the Tent and the dazzling light of the LORD's presence filled it. Because of this, Moses could not go into the Tent.
<i>The Message</i>	The Cloud covered the Tent of Meeting, and the Glory of God filled The Dwelling. Moses couldn't enter the Tent of Meeting because the Cloud was upon it, and the Glory of God filled The Dwelling.
New Simplified Bible	The column of smoke then covered the tent of meeting. The glory of Jehovah filled the tent. Moses could not go into the tent of meeting because the smoke settled on it and the glory of Jehovah filled the tent.

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

Casual English Bible	<p>God arrives in a cloud</p> <p>A cloud [7]appeared above the tent worship center. Inside, the glorious presence [8] of the LORD filled the tent. Moses couldn't go into the tent because the cloud had nested onto it and the presence of the LORD had filled it. [9]</p> <p>⁷40:34 The Hebrew word, anan, can mean "cloud," "smoke," or "mist." It's associated with God's presence; it appears when God arrives. When the people of Israel were on the move, they followed what is most often translated as a pillar of cloud. But that "cloud," too, can also mean smoke, whether natural or supernatural. Since this is a pillar of fire at night, it might seem logical to presume it's a pillar of smoke and fire during the day.</p> <p>⁸40:34 The Hebrew word for "glorious presence" is kabod, often translated as "glory." It refers to God. It's a word that can also mean: splendor, honor, dignity, wealth.</p> <p>⁹40:35 It's unclear if Moses was afraid to enter the tent or if he felt that God needed a moment in this new place or if he felt that with God filling the tent, there wasn't even standing room available. We could keep guessing. But Leviticus is next.</p>
Contemporary English V.	Suddenly the sacred tent was covered by a thick cloud and filled with the glory of the LORD. And so, Moses could not enter the tent.
The Living Bible	Then the cloud covered the Tabernacle and the glory of the Lord filled it. Moses was not able to enter because the cloud was standing there, and the glory of the Lord filled the Tabernacle.
New Berkeley Version	.
New Life Version	<p>The Cloud over the Meeting Tent</p> <p>Then the cloud covered the meeting tent. The shining-greatness of the Lord filled the holy tent. V. 35 will be placed with the next passage for context.</p>
New Living Translation	<p>The LORD's Glory Fills the Tabernacle</p> <p>Then the cloud covered the Tabernacle, and the glory of the Lord filled the Tabernacle. Moses could no longer enter the Tabernacle because the cloud had settled down over it, and the glory of the Lord filled the Tabernacle.</p>
Unfolding Bible Simplified	Then the tall cloud covered the sacred tent, and Yahweh's power and brilliant light filled the sacred tent. Because the light was very bright, Moses was not able to enter the sacred tent.

Partially literal and partially paraphrased translations:

American English Bible	<p>Thereafter, a cloud covered the Tent of Proofs and it was filled with the glory of Jehovah.</p> <p>So then, even Moses wasn't able to enter the Tent of Proofs because of the cloud that covered it and the glory of Jehovah that was inside of the Tent.</p>
Beck's American Translation	.

Common English Bible	God's presence fills the dwelling! When Moses had finished all the work, the cloud covered the meeting tent and the Lord's glorious presence filled the dwelling. Moses couldn't enter the meeting tent because the cloud had settled on it, and the Lord's glorious presence filled the dwelling. A portion of v. 33 is included for context.
New Advent (Knox) Bible	When all was done, a cloud covered the tabernacle, and it was filled with the brightness of the Lord's presence; nor could Moses enter the tabernacle that bore record of the covenant, so thick the cloud that spread all about it, so radiant was the Lord's majesty; all was wrapped in cloud. Vv. 31b–33 in the Knox Bible.
Translation for Translators	Yahweh's brilliant light filled the Sacred Tent Then the tall bright cloud covered the Sacred Tent, and Yahweh's «glory/brilliant light» filled the Sacred Tent. Because that light was very bright, Moses/I was not able to enter the Sacred Tent.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Lord's Glory The cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. Moses was unable to enter the tent of meeting because the cloud rested on it, and the glory of the Lord filled the tabernacle.
Revised Ferrar-Fenton Bible	Then the cloud covered the Hall of Assembly, and the splendour of the EVER-LIVING filled the tabernacle, and Moses was not able to go into the Hall of Assembly for the cloud rested upon it, and the splendour of the EVER-LIVING filled the tent.
International Standard V	<i>The Glory of the Lord Fills the Completed Tent</i> The cloud covered the Tent of Meeting, and the glory of the Lord filled the tent. Moses was not able to enter the Tent of Meeting because the cloud had settled on it, and the glory of the Lord filled the tent.
Lexham English Bible	And the cloud covered the tent of assembly, and the glory of Yahweh filled the tabernacle. And Moses was unable to go into the tent of assembly because the cloud settled on it and the glory of Yahweh filled the tabernacle.
Urim-Thummim Version	Then a cloud-mass concealed the Tent at the Appointed Place and the glory of YHWH consecrated the Tabernacle. Moses was not able to enter into the Tent at the Appointed Place because the cloud-mass placed itself there and the glory of YHWH filled the Tabernacle.
Wikipedia Bible Project	And the cloud covered the tent of events, and Yahweh's honor filled the dwelling. And Moses could not come to the tent of events, because the cloud dwelt upon it, and Yahweh's honor filled the dwelling.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh takes possession of the sanctuary <ul style="list-style-type: none"> Then the cloud covered the Tent of Meeting and the Glory of Yahweh filled the Holy Tent. Moses could not enter the Tent of Meeting because of the cloud that rested on it and because of the Glory of Yahweh that filled the Holy Tent. 24:15; 1K 8:10; Is 6:4; Ezk 43:1 Rev 15:8 40.34 The cloud is a sign of God's presence. Centuries later, when the Temple is inaugurated, the cloud will also fill it (1 K 8:10). The cloud will cover Jesus in his
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Transfiguration and will hide him in his Ascension. The cloud accompanies the People in the desert. God is with them in a veiled but real way.¹⁷

The Heritage Bible	And a cloud covered the tent of appointed meeting, and the heavy glory of Jehovah filled the tabernacle.
New American Bible (2011)	And Moses was not able to enter into the tent of appointed meeting, because the cloud dwelt there, and the heavy glory of Jehovah filled the tabernacle. God's Presence in the Tabernacle. Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. Moses could not enter the tent of meeting, because the cloud settled down upon it and the glory of the LORD filled the tabernacle. i. [40:34–38] Nm 9:15–22.
The Catholic Bible	The Glory of God Fills the Tabernacle. Then a cloud covered the tent and the glory of the Lord filled the tabernacle.[a] Moses could not enter the meeting tent, for the cloud had settled upon it and the glory of the Lord filled the tabernacle. [a] Exodus 40:34 The Lord takes possession of the tent in the wilderness as he will later of Solomon's temple (1 Ki 8:10-11).
New Jerusalem Bible	The cloud then covered the Tent of Meeting and the glory of Yahweh filled the Dwelling. Moses could not enter the Tent of Meeting, since the cloud stayed over it and the glory of Yahweh filled the Dwelling.
Revised English Bible–1989	He set up the court all round the Tabernacle and the altar, and put the screen at the entrance of the court. Moses completed the work, and the cloud covered the Tent of Meeting, and the glory of the LORD filled the Tabernacle. Moses was unable to enter the Tent of Meeting, because the cloud had settled on it and the glory of the LORD filled the Tabernacle. V. 33 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(Maftir) Then the cloud covered the tent of meeting, and the glory of <i>ADONAI</i> filled the tabernacle. Moshe was unable to enter the tent of meeting, because the cloud remained on it, and the glory of <i>ADONAI</i> filled the tabernacle.
Hebraic Roots Bible	And the cloud covered the tabernacle of the congregation; and the glory of YAHWEH filled the tabernacle. And Moses was not able to come into the tabernacle of the congregation because the cloud dwelt on it. And the glory of YAHWEH filled the tabernacle.
Israeli Authorized Version	Then a cloud covered the tent of the congregation, and the glory of YY filled the tabernacle. And Moshe was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of YY filled the tabernacle.
The Scriptures–2009	And the cloud covered the Tent of Appointment, and the esteem of הוה filled the Dwelling Place. And Mosheh was not able to come into the Tent of Appointment, because the cloud dwelt on it, and the esteem of הוה filled the Dwelling Place.
Tree of Life Version	Then the cloud covered the Tent of Meeting, and the glory of Adonai filled the Tabernacle. Moses was unable to enter into the Tent of Meeting, because the cloud resided there and the glory of Adonai filled the Tabernacle.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE CLOUD COVERED THE TABERNACLE OF WITNESS, AND THE TABERNACLE WAS FILLED WITH THE GLORY OF JESUS. AND MOSES WAS NOT ABLE TO ENTER INTO THE TABERNACLE OF TESTIMONY, BECAUSE THE CLOUD OVERSHADOWED IT, AND THE TABERNACLE WAS FILLED WITH THE GLORY OF JESUS. (Vv. 27–28)
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¹⁷ In the New Testament, I often placed these notes in the Addendum, because they can be quite lengthy. This is the only note for this chapter and it is only a short paragraph, so I place it here.

Awful Scroll Bible	The cloud mass was to cover the tent of the appointed place, and the splendor of Sustains To Become is to have filled the dwelling place. Was Moses able to come in the tent of the appointed place? - The cloud mass is to have dwelt on it, and the splendor of Sustains To Become is to have filled the dwelling place.
Concordant Literal Version	When Moses had finished all the work and the cloud covered the tent of appointment, then the glory of Yahweh filled the tabernacle, so that Moses was unable to enter into the tent of appointment, for the cloud tabernacled on it, and the glory of Yahweh filled the tabernacle. A portion of v. 33 is included for context.
exeGesés companion Bible	<u>THE HONOR OF YAH VEh FILLS THE TABERNACLE</u> And a cloud covers the tent of the congregation and the honor of Yah Veh fills the tabernacle: and Mosheh is not able to enter the tent of the congregation, because the cloud tabernacles thereon and the honor of Yah Veh fills the tabernacle.
Orthodox Jewish Bible	Then the Anan covered the Ohel Mo'ed, and the Kavod Hashem filled the Mishkan. And Moshe was not able to enter into the Ohel Mo'ed, because the [Shekinah] cloud abode thereon, and the Kavod Hashem filled the Mishkan.
Rotherham's <i>Emphasized B.</i>	Then did the cloud cover the tent of meeting,— and the glory of Yahweh filled the habitation; and Moses was not able to enter into the tent of meeting, because the cloud had made its habitation thereupon,—and the glory of Yahweh filled the habitation.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Glory of the Lord Then the cloud [the Shekinah, God's visible, dwelling presence] covered the Tent of Meeting, and the glory <i>and</i> brilliance of the Lord filled the tabernacle. Moses was not able to enter the Tent of Meeting because the cloud remained on it, and the glory <i>and</i> brilliance of the Lord filled the tabernacle.
The Expanded Bible	The Cloud over the Holy Tent Then the cloud covered the Meeting Tent [^c representing God's presence], and the glory of the Lord filled the Holy Tent [^c representing his manifest presence]. Moses could not enter the Meeting Tent, because the cloud had settled on it, and the glory of the Lord filled the ·Holy Tent [Tabernacle].
Kretzmann's Commentary	Verses 34-38 The Cloud of God's Glory Then a cloud covered the Tent of the Congregation, and the glory of the Lord filled the Tabernacle, shut off from the gaze of sinful men by the screen of cloud. So Jehovah Himself consecrated the Sanctuary by this manifestation of His glory in the sacred cloud, even before it was consecrated by the priesthood. And Moses was not able to enter into the Tent of the Congregation, not even he, the friend of Jehovah, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle. This shows that the people had now again received the full pardon of the Lord, since He once more dwelt in their midst with His gracious presence.
The Voice	<i>At that moment</i> , a cloud blanketed the congregation tent, and the glory of the Eternal filled the sanctuary. 35 Moses could not even go into the congregation tent because the cloud had enveloped it, and the glory of the Eternal filled the sanctuary.

Bible Translations with Many Footnotes:

The Complete Tanach And the cloud covered the Tent of Meeting, and the glory of the Lord filled the Mishkan. Moses could not enter the Tent of Meeting because the cloud rested upon it and the glory of the Lord filled the Mishkan.

Moses could not enter the Tent of Meeting: But one [other] passage says: “And when Moses would enter the Tent of Meeting” (Num. 7:89), [which is an apparent contradiction]. The third passage [verse 35] came and reconciled them: “because the cloud rested upon it.” You may henceforth say that as long as the cloud was upon it, he could not enter, [but when] the cloud withdrew, he would enter and [God] would speak with him. -[from Torath Kohanim, Shalosh Esrei Middoth, Thirteen methods, Section 8]

The Geneva Bible Kaplan Translation .
 [164. The Cloud]
 The cloud covered the Communion Tent, and God’s glory* filled the Tabernacle. Moses could not come into the Communion Tent, since the cloud had rested on it, and God’s glory filled the Tabernacle.
 40:34 **God’s glory.** Either a feeling of holiness (cf. Ramban) or an actual physical glow (Moreh Nevukhim 1 144). In any case, God’s presence was evident in the Tabernacle {Moreh Nevukhim 1:19}.

NET Bible® .

Literal, almost word-for-word, renderings:

A Faithful Version And the cloud covered the tabernacle of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tabernacle of the congregation because the cloud stayed on it, and the glory of the LORD filled the tabernacle.

Brenner’s Mechanical Trans. ...and the cloud covered over the tent of the appointed place, and the armament of "YHWH ^{He Is}" filled the dwelling, and "Mosheh ^{Plucked out}" was not able to come to the tent of the appointed place, given that the cloud dwelled upon him, and the armament of "YHWH ^{He Is}" [had] filled the dwelling,...

Legacy Standard Bible **The Glory of Yahweh**
 Then the cloud covered the tent of meeting, and the glory of Yahweh filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud had dwelt on it, and the glory of Yahweh filled the tabernacle.

New European Version **God’s Glory Fills the Tabernacle**
 Then the cloud covered the Tent of Meeting, and the glory of Yahweh filled the tabernacle. Moses wasn’t able to enter into the Tent of Meeting, because the cloud stayed on it, and Yahweh’s glory filled the tabernacle.

Niobi Study Bible **The Cloud and the Glory**
 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

Young’s Updated LT And the cloud covers the tent of meeting, and the honour of Jehovah has filled the tabernacle; and Moses has not been able to go in unto the tent of meeting, for the cloud has tabernacled on it, and the honour of Jehovah has filled the tabernacle.

The gist of this passage: The Lord takes possession of the Tabernacle, filling it with His glory.
 34-35

Exodus 40:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

Exodus 40:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâçâh (כִּסָּה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel imperfect	Strong's #3680 BDB #491
'ânân (עָנַן) [pronounced gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
'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
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מִוְעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: A cloud covered the Tent of Assembly...

Once everything had been assembled, and, apparently before anyone could go into the courtyard for a final inspection, a cloud covered over the Tent of Assembly. I would assume that this also took in the courtyard as well.

The cloud represented God and God's guidance, as the cloud had been guiding Israel during the daytime on their journey in the desert-wilderness. Although this region received much more rain than it does today, it appears to be slowly losing the rain; and, therefore, cloud cover.

Exodus 40:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, honor [with an emphasis upon power, wealth and/or abundance]</i>	masculine singular adjective; construct form	Strong's #3519 BDB #458
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 rd person masculine singular, Qal perfect	Strong's #4390 BDB #569

Exodus 40:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (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
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

Translation: ...and the glory of Y^ehowah filled the Tabernacle.

This thick cloud filling up the Tabernacle is the glory of God. It is a great manifestation of God.

One lone translation spoke of a bright light here, but the *glory of God* is not necessarily a bright light.

Exodus 40:34 **A cloud covered the Tent of Assembly and the glory of Y^ehowah filled the Tabernacle.** (Kukis mostly literal translation)

This is divine approval and to let the sons of Israel know that Y^ehowah, the God of the Universe, would dwell in their midst, in the camp of Israel, in a temporary dwelling place, just as Jesus Christ would dwell in the camp of Israel, in a temporary dwelling place; i.e., His human body. **For in Him [Jesus Christ], all the fulness of Deity dwells in bodily form** (Col. 2:9).

Up until that point, God had guided the Hebrews as a cloud by day and a pillar of fire by night. The cloud represents His close association with the Hebrews and His guidance of the Hebrews. Five hundred years later, Solomon will build a temple, a permanent dwelling place for the glory of God, and God's glory also filled it (2Chronicles 5:13–14). Four hundred years after that, the Hebrews will enter into a period of such great degeneracy, that God's glory will depart from the temple during the time of Zedekiah, who is the last king of Judah (Ezekiel 11:22–23). God's glory will not again return to Israel until the **millennium** when His glory will fill the millennial temple (Ezekiel 43:1–9). In the tribulation we will have this: **And the temple was filled with the smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished** (Revelation 15:9). Then the glory of the millennial temple will be greater than the glory of the original temple or tabernacle (Hag. 2:9). Refer to the **Glory of the Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)); previously alluded to in Exodus 16:7).

The NIV study Bible: *With the glory of the Lord entering the tabernacle, the great series of events that began with the birth of Moses and his rescue from the Nile, foreshadowing the deliverance of Israel from Egypt, comes to a grand climax. From now on, the Israelites march through the desert, and through history, with the Lord tenting among them and leading them to the land of fulfilled promises.* I quoted that portion in its entirety because it succinctly draws all of Exodus to a conclusion and because it uses to marvelous phrases, *the Lord tenting among them* and *the land of fulfilled promises*. Both of these are very expressive and accurate.

There is a New Testament parallel; the filling of the tabernacle by the glory of God is analogous to the church being **filled with the Holy Spirit**. **For through Him [Jesus Christ], we have both our access in one Spirit to the Father.** So then, you are no longer strangers and aliens, but you are fellow-citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself, being the corner stone, in whom the whole building being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God by means of the Spirit (Ephesians 2:18–22). The

glory of God indwelling the tabernacle was a two-fold shadow, speaking first of our Lord tenting among us in the flesh, and, secondly, as analogous to the filling of the spirit that we would experience in our own temples, our bodies.

Exodus 40:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכַל) [also yâkôwl (יָכַל)] [pronounced <i>yaw-COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal perfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: Moses was unable to enter into the Tent of Assembly...

Moses, and no one else, was able to enter into the Tent. The thick cloud made it impossible.

Exactly how Moses determined this, I could not say. This could have been so thick that no one could see the courtyard, the Tabernacle or the entrance into the courtyard. Or, it is possible that there was a dark foreboding, making Moses not want to go into the courtyard. The former seems most likely to me.

Exodus 40:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 rd person masculine singular, Qal perfect	Strong's #7931 BDB #1014
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
'ânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: ...for the cloud had settled upon it.

The cloud completely enveloped the courtyard and the Tabernacle. This was God giving His seal of approval to this lengthy project, completed during the first month of the second year since they left Egypt.

Based upon what we have studied, it seems reasonable that this was all done on this first day.

Was there a sacrifice on the Altar of the Burnt Offering? It seems likely. Everything is set up. Why wouldn't Moses then offer up several sacrifices (or Aaron).

Exodus 40:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâbôwd (כְּבוֹד) [pronounced <i>kaw^b-VODE</i>]	<i>glory, honor [with an emphasis upon power, wealth and/or abundance]</i>	masculine singular adjective; construct form	Strong's #3519 BDB #458
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 rd person masculine singular, Qal perfect	Strong's #4390 BDB #569
'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

Exodus 40:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mîsh^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015

This same phrase is found in v. 34.

Translation: The glory of Y^ehowah filled up the Tabernacle.

We repeat this phrase from v. 34, and the glory of God filled up the Tabernacle.

Exodus 40:35 Moses was unable to enter into the Tent of Assembly for the cloud had settled upon it. The glory of Y^ehowah filled up the Tabernacle. (Kukis mostly literal translation)

Moses, the most **sanctified**, the most **spiritually mature** of all of the camp of Israel, could not enter into the tabernacle at this point in time because even he could not come into the close of contact with the glory of Y^ehowah. The word translated *settled* is *shâkan* (שָׁכַן) [pronounced *shaw-KAHN*] it means *dwell, settle, abide*. A more permanent dwelling is implied by this word.

However, what kept Moses out of the Tabernacle was the Cloud of the Lord's Presence. That made it impossible for Moses to enter in.

Now, the average Hebrew would not even think about entering into the Tabernacle. It was not designed to be entered into like a modern-day church building. However, Moses was an exception to this. For him, it was normal to enter into the Tabernacle anytime that he wanted to speak with God. This is implied in v. 35, where it says that **Moses was unable to enter into the** Tabernacle. Why would this be written if Moses simply did not go into the Tabernacle at all?

Specific people went into the Tabernacle at specific times to take care of specific things. The priest and perhaps some of the Levites went into the Tabernacle for specific tasks. The Lamps needed to be lit (suggesting that they needed to be put out at some point) and the bread of the Table had to be replaced. So, someone had to go into the Tabernacle and do these things. Once a year, the high priest went into the Holy of Holies and poured blood on the Mercy Seat. However, apart from these tasks, people did not go into the Tabernacle. The Tabernacle was not an Old Testament church; it was not a public building. People saw it from the outside when they went there for the ceremonies, but they would never go inside or even peak behind the curtain door. But Moses did. He walked right into the Tabernacle anytime that he wanted to speak with God.

If you were not among the specific chosen few who went into the Tabernacle to see to a few tasks each day, you would never think to enter into the Tabernacle; and certainly not the Holy of Holies. That just was not done. But just like no average Hebrew would even think about going into the Tabernacle, Moses would never consider that he was excluded from entering into the Tabernacle, unless God specifically did this, as we have here in Exodus 40:35.

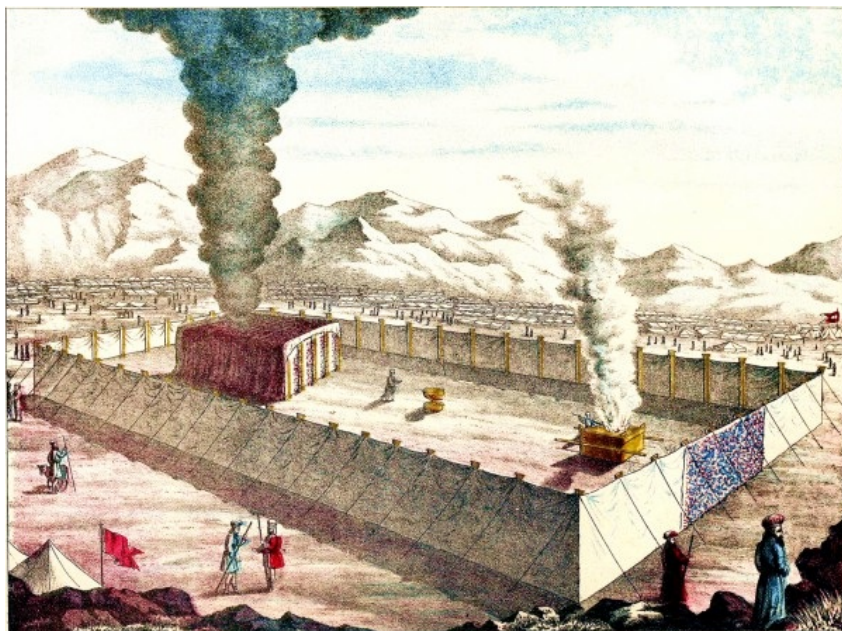
I am trying to get across the idea that for Moses to walk into the Tabernacle—that was just routine 6. That was normal. It was a normal for him to enter into the Tabernacle whenever he wanted to, just as it was equally normal for 99.999999% of Israel not to go into the Tabernacle.

Numbers 7:89 And when Moses went into the tent of meeting to speak with the LORD, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim; and it spoke to him. (ESV)

This, to the best of my knowledge, did not happen again until David came along. He built sort of a secondary Tent of Meeting where the Ark of the Covenant was kept (you will recall that David brought the Ark of the Covenant into nation Israel). Well, the Tabernacle was not in Jerusalem. So there were two high priests and there was a secondary Tent in Jerusalem, and David went into that Tent much the same way the Moses entered into the Tabernacle of God during his life.

Allow me again to quote Revelation 21:23–25: And the city has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its lamp [is] the Lamb. And the nations will walk by its light, and the kings of the earth will bring their glory into it. And in the daytime (for there will be no night there) its gates will never be closed.

Exodus 40:34–35 A cloud covered the Tent of Assembly and the glory of Y^ehowah filled the Tabernacle. Moses was unable to enter into the Tent of Assembly for the cloud had settled upon it. The glory of Y^ehowah filled up the Tabernacle. (Kukis mostly literal translation)



The Glory of the Lord Fills the Tabernacle (a graphic); from [Messianic Bible](#); accessed February 13, 2024.

Exodus 40:34–35 A thick cloud—a manifestation of God—covered over the Tent of Assembly; and the glory of Jehovah filled up the Tabernacle. Moses was unable to go into the Tent of Assembly because the cloud had settled over it. The glory of Jehovah filled up the Tabernacle, making it impossible for Moses to go into. (Kukis paraphrase)

And in a going up of the cloud from over the Tabernacle, moves out sons of Israel in all of their journeys. And if not goes up the cloud, and do not move out until a day of his going up. For a cloud of Y^ehowah [is] upon the Tabernacle by day; and a fire is nightly in him in eyes of every house of Israel in all their journeys.

Exodus
40:36–38

When the cloud from over the Tabernacle goes up, the sons of Israel move forward in all of their journeys. If the cloud does not go up then they do not move forward until the day of its going up. For a cloud of Y^ehowah [is] on the Tabernacle by day and a fire is in it each night, in the sight of every house of Israel throughout all their journeys [through the desert-wilderness].

When the cloud from over the Tabernacle was lifted up, the sons of Israel would move forward—they only moved ahead if this happened throughout all their journeys. If the cloud did not go up, then the sons of Israel did not move ahead. There was a cloud of Jehovah over the Tabernacle by day and a fire in it each night—and every house of Israel was able to see this during their journeys throughout the desert-wilderness.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And in a going up of the cloud from over the Tabernacle, moves out sons of Israel in all of their journeys. And if not goes up the cloud, and do not move out until a day of his going up. For a cloud of Y ^e howah [is] upon the Tabernacle by day; and a fire is nightly in him in eyes of every house of Israel in all their journeys.
Dead Sea Scrolls Douay-Rheims 1899 (Amer.)	If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops: If it hung over, they remained in the same place. For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions. (Vv. 34–36)
Aramaic ESV of Peshitta	When the cloud was taken up from over the Tabernacle, the B'nai Yisrael went onward, throughout all their journeys; but if the cloud was not taken up, then they did not travel until the day that it was taken up. For the cloud of Mar-Yah was on the Tabernacle by day, and there was fire in the cloud by night, in the sight of all the house of Yisrael, throughout all their journeys.
Lamsa's Peshitta (Syriac)	And when the cloud was lifted up from over the Tabernacle, the children of Israel packed up in all their journeys: But if the cloud was not taken up, they did not pack up until the day that it was taken up. Because the cloud of the LORD JEHOVAH was upon the Tabernacle by day and fire was with it by night to the eyes of all of the house of Israel in all their journeys.
Samaritan Pentateuch	And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. (Vv. 37–38 in the Samaritan Pentateuch, but corresponding to vv. 36–37 in the Hebrew text)
Updated Brenton (Greek)	And when the cloud went up from the tabernacle, the children of Israel prepared to depart with their baggage. And if the cloud went not up, they did not prepare to depart, till the day when the cloud went up. For a cloud was on the tabernacle by day, and fire was on it by night before all Israel, in all their journeys.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And whenever the cloud was taken up from the House, the children of Israel went forward on their journey: But while the cloud was there, they made no move till it was taken up. For the cloud of the Lord was resting on the House by day, and at night there was fire in the cloud, before the eyes of all the people of Israel, and so it was through all their journeys.
Easy English	The Israelites followed the cloud during all their journeys. Every time that the cloud rose up from the tabernacle, they would continue on their journey. But if the cloud remained on the tabernacle, the Israelites did not travel. They stayed where they were until the day when the cloud rose up. So the cloud stayed over the tabernacle during the day, to show that the Lord was with them. During the night, there was fire in the cloud. All the Israelites could see the cloud during all their journeys.

Easy-to-Read Version–2008	When the cloud rose from the Holy Tent, the Israelites would begin to travel. But when the cloud stayed on the Holy Tent, the people did not try to move. They stayed in that place until the cloud rose. So the cloud of the LORD was over the Holy Tent during the day, and at night there was a fire in the cloud. So all the Israelites could see the cloud while they traveled.
<i>God's Word™</i>	In all their travels, whenever the column of smoke moved from the tent, the Israelites would break camp. But if the column didn't move, they wouldn't break camp. So the LORD'S column stayed over the tent during the day, and there was fire in the smoke at night. In this way all the Israelites could see the column throughout their travels.
Good News Bible (TEV)	The Israelites moved their camp to another place only when the cloud lifted from the Tent. As long as the cloud stayed there, they did not move their camp. During all their wanderings they could see the cloud of the LORD's presence over the Tent during the day and a fire burning above it during the night.
<i>The Message</i>	Whenever the Cloud lifted from The Dwelling, the People of Israel set out on their travels, but if the Cloud did not lift, they wouldn't set out until it did lift. The Cloud of God was over The Dwelling during the day and the fire was in it at night, visible to all the Israelites in all their travels.
NIRV	The Israelites continued their travels. Whenever the cloud lifted from above the holy tent, they started out. But if the cloud didn't lift, they did not start out. They stayed until the day it lifted. So the cloud of the Lord was above the holy tent during the day. Fire was in the cloud at night. All the Israelites could see the cloud during all their travels.

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

Casual English Bible	Whenever the cloud lifted, the people of Israel broke camp and continued their journey. When the cloud stayed where it was, over the pitched tent, the people stayed there with it, in the camp. Throughout Israel's journey, whenever the people set up camp, the cloud of the LORD hovered above the tent. At night, there was a fiery glow inside the cloud. [10] The people of Israel saw it. ¹⁰ 40:38 This cloud of smoke and fire sounds a like part of the same occurrence described in Exodus 13:21, "The LORD traveled in front of them, in a rising column of smoke by day and a column of fire at night, which lit their way. That allowed them to travel day or night."
Contemporary English V.	Whenever the cloud moved from the tent, the people would break camp and follow; then they would set up camp and stay there, until it moved again. No matter where the people traveled, the LORD was with them. Each day his cloud was over the tent, and each night a fire could be seen in the cloud.
The Living Bible New Berkeley Version New Life Version	. . Moses was not able to go into the meeting tent because the cloud had rested upon it and the shining-greatness of the Lord filled the holy tent. When the cloud was lifted from the meeting tent, the people of Israel would go on their way through all their traveling days. But when the cloud was not lifted, they did not move on until the day when it was lifted. For the cloud of the Lord rested on the meeting tent during the day. And fire was in the cloud during the night. It was seen by all the people of Israel as they traveled. V. 35 is included for context.
New Living Translation	Now whenever the cloud lifted from the Tabernacle, the people of Israel would set out on their journey, following it. But if the cloud did not rise, they remained where they were until it lifted. The cloud of the Lord hovered over the Tabernacle during the day, and at night fire glowed inside the cloud so the whole family of Israel could see it. This continued throughout all their journeys.

Unfolding Bible Simplified From that day, whenever the people of Israel wanted to move to another place, they went only when the cloud rose from above the sacred tent and moved on. If the cloud did not rise, they stayed where they were and waited for the cloud to rise and move. Wherever they traveled, the cloud that showed Yahweh's presence was above the sacred tent during the day, and a bright fire was over it at night. All the people of Israel could see it at any time, for as long as they were traveling to the land that God had promised to give them.

Partially literal and partially paraphrased translations:

American English Bible And after that, whenever the cloud would rise above the Tent, the children of IsraEl packed their bags and [got ready to leave]. But if the cloud stayed in place, they didn't get ready to leave until the day that the cloud arose again. For the cloud covered the Tent during the day, and fire covered it during the night; and all IsraEl could [see this] as they traveled.

Beck's American Translation .

Common English Bible Whenever the cloud rose from the dwelling, the Israelites would set out on their journeys. But if the cloud didn't rise, then they didn't set out until the day it rose. The Lord's cloud stayed over the dwelling during the day, with lightning in it at night, clearly visible to the whole household of Israel at every stage of their journey.

New Advent (Knox) Bible Whenever the cloud lifted from the tabernacle, the Israelites would muster and set out on the march, and while it hung there, they halted. The divine cloud by day, the divine fire by night, still brooded over the tabernacle for all Israel to see it, wherever they halted on their journey. Vv. 34–36 in the Knox Bible.

Translation for Translators From that day, whenever the Israeli people wanted to move to another place, they went only when the bright cloud rose from above the Sacred Tent. If the cloud did not rise, they stayed where they were and did not go on until the cloud rose. Wherever they traveled, the bright cloud that *indicated* Yahweh's *presence* was above the Sacred Tent during the day, and a *bright* fire was inside the cloud at night, with the result that all the Israeli people [MTY] could see it *at any time*.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Whenever the cloud was lifted from above the tabernacle, the Israelites would set out through all the stages of their journey. If the cloud was not lifted, they would not set out until the day it was taken up. For the cloud of the LORD was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the house of Israel through all their journeys.

Christian Standard Bible The Israelites set out whenever the cloud was taken up from the tabernacle throughout all the stages of their journey. If the cloud was not taken up, they did not set out until the day it was taken up. For the cloud of the Lord was over the tabernacle by day, and there was a fire inside the cloud by night, visible to the entire house of Israel throughout all the stages of their journey.

Revised Ferrar-Fenton Bible Afterwards when the cloud arose from off the Tabernacle, the children of Israel marched in all their marches; and if the cloud did not arise, then they did not march until the day when it arose;— for the cloud of the EVER-LIVING was upon the Tabernacle by day, and there was a fire by night. It was in the sight of the house of Israel in all their marches.

International Standard V Whenever the cloud was lifted up from the tent, the Israelis would set out on their journey, but if the cloud was not lifted up, they would not set out until [Lit. until the time when] it was lifted up. For the cloud of the Lord was over the tent by day, and the fire was in it by night, in the sight of all the house of Israel in all their journeys.

Lexham English Bible	And when the cloud was lifted from the tabernacle, the Israelites [Literally “sons/children of Israel”] set out on all their journeys. But if the cloud was not lifted, they did not set out until the day of its being lifted. For the cloud of Yahweh was on the tabernacle by day, and fire was on it by night before the eyes of all the house of Israel throughout all their journeys.
Unfolding Bible Literal Text	Whenever the cloud was taken up from over the tabernacle, the people of Israel would set out on their journey. But if the cloud did not rise up from the tabernacle, then the people would not travel. They would stay until the day that it was lifted up. For Yahweh's cloud was over the tabernacle by day, and his fire was over it by night, in plain view of all the people of Israel throughout their journey.
Urim-Thummim Version	And when the cloud-mass ascended from over the Tabernacle the children of Israel pulled up and broke camp. But if the cloud-mass did not ascend then they did not journey until the day that it ascended up. For the cloud-mass of YHWH was on the Tabernacle by day and supernatural fire was on it at night, in the sight of all the House of Israel, whenever they pulled up the pegs and broke camp in their pilgrimage.
Wikipedia Bible Project	And the cloud's lifted from the dwelling, the sons of Israel drove off in all their journeys. And were the cloud not to lift, then they would not drive off, until the day it would lift. Because Yahweh's cloud was upon the dwelling, daily, and fire would be there nights, in sight of all the sons of Israel, in all their journeys.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At every stage of their journey, whenever the cloud rose from the Holy Tent the people of Israel would continue their march. If the cloud did not rise, they waited and would not move their camp until it did. For the cloud rested on the Holy Tent by day, and a fire shone within the cloud by night for all the House of Israel to see. And so it was for every stage of their journey. 13:21; Num 9:15; Ps 78:14
The Heritage Bible	And when the cloud was taken up from over the tabernacle, the children of Israel pulled up in all their departures; And if the cloud was not taken up, then they did not pull up until the day it was taken up, Because the cloud of Jehovah was upon the tabernacle by day, and fire was on it by night in the eyes of all the house of Israel throughout all their departures.
New American Bible (2011)	Whenever the cloud rose from the tabernacle, the Israelites would set out on their journey. But if the cloud did not lift, they would not go forward; only when it lifted did they go forward. The cloud of the LORD was over the tabernacle by day, and fire in the cloud at night, in the sight of the whole house of Israel in all the stages of their journey.
The Catholic Bible	The Guiding Cloud. Throughout their journeys, whenever the cloud would be taken up and leave the tabernacle, the children of Israel would break camp. If the cloud did not go up, they did not leave until it had gone up. Throughout their journeys the cloud of the Lord remained in the tabernacle during the day, and during the night there was a fire in it, visible to all the households of Israel.
New Jerusalem Bible	At every stage of their journey, whenever the cloud rose from the Dwelling, the Israelites would resume their march. If the cloud did not rise, they would not resume their march until the day it did rise. For Yahweh's cloud stayed over the Dwelling during the daytime and there was fire inside the cloud at night, for the whole House of Israel to see, at every stage of their journey.
NRSV (Anglicized Cath. Ed.)	Whenever the cloud was taken up from the tabernacle, the Israelites would set out on each stage of their journey; but if the cloud was not taken up, then they did not set out until the day that it was taken up. For the cloud of the Lord was on the

tabernacle by day, and fire was in the cloud [Heb *if*] by night, before the eyes of all the house of Israel at each stage of their journey.

Revised English Bible—1989 At every stage of their journey, when the cloud lifted from the Tabernacle, the Israelites used to break camp; but if the cloud did not lift from the Tabernacle, they used not to break camp until such time as it did lift.

For the cloud of the LORD was over the Tabernacle by day, and there was fire in the cloud by night, and all the Israelites could see it at every stage of their journey.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Whenever the cloud was taken up from over the tabernacle, the people of Isra'el continued with all their travels. But if the cloud was not taken up, then they did not travel onward until the day when it was taken up. For the cloud of *ADONAI* was above the tabernacle during the day, and fire was in [the cloud] at night, so that all the house of Isra'el could see it throughout all their travels.

Haftarah P'kudei: M'lakhim Alef (1 Kings) 7:51–8:21 (A); 7:40–50 (S)

B'rit Hadashah suggested reading for Parashah P'kudei: Revelation 15:5–8

Hazak, hazak, v'nit'chazek!

Be strong, be strong, and let us be strengthened!

Hebraic Roots Bible nd as the cloud went up from the tabernacle, the sons of Israel pulled up stakes in all their travels. And if the cloud did not go up, then they did not pull up stakes until the day it went up. For the cloud of YAHWEH was on the tabernacle by day, and fire was on it by night, before the eyes of all the house of Israel in all their pulling up of stakes.

Israeli Authorized Version And when the cloud was taken up from over the tabernacle, the children of Yisrael went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

For the cloud of YY was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Yisrael, throughout all their journeys.

Kaplan Translation [Later], when the cloud would rise up from the Tabernacle, it [would be a signal] for the Israelites to move on, [and this was true] in all their travels. Whenever the cloud did not rise, they would not move on, [waiting] until the day it did. God's cloud would then remain on the Tabernacle by day, and fire was in it by night* This was visible to the entire family of Israel, in all their travels.

40:38 **God's cloud** . . . See 13:22; Numbers 9:15-23.

The Scriptures—2009 And when the cloud was taken up from above the Dwelling Place, the children of Yisra'el went onward in all their journeys. But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of יהוה was on the Dwelling Place by day, and fire was on it by night, before the eyes of all the house of Yisra'el, in all their journeys.

Tree of Life Version Now whenever the cloud was taken up from over the Tabernacle, Bnei-Yisrael went onward, throughout all their journeys. But if the cloud was not taken up, then they did not move out until the day that it was. For the cloud of Adonai was on the Tabernacle by day and a fire was there by night, in the sight of all the house of Israel throughout all their journeys.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible AND WHEN THE CLOUD WENT UP FROM THE TABERNACLE, THE CHILDREN OF ISRAEL PREPARED TO DEPART WITH THEIR BAGGAGE. AND IF THE CLOUD WENT NOT UP, THEY DID NOT PREPARE TO DEPART, TILL THE DAY WHEN THE CLOUD WENT UP. FOR A CLOUD WAS ON THE TABERNACLE BY DAY, AND FIRE WAS ON IT BY NIGHT BEFORE ALL ISRAEL, IN ALL THEIR JOURNEYS. (Vv. 29–31)

Awful Scroll Bible	As the cloud mass is to ascend from the dwelling place, the sons of Isra-el were to pull up a pulling up. Was the cloud mass to ascend? - were they to pull up? - On the day it is to ascend. The cloud mass of Sustains To Become is on the dwelling place by day, and fire by night, before the eyes of the house of Isra-el, in their pulls up.
Concordant Literal Version	Whenever the cloud ascended above the tabernacle the sons of Israel journeyed in all their journeying. Yet if the cloud was not taken up, then they would not journey until the day it was taken up;" for the cloud of Yahweh was over the tabernacle by day, and fire, it came to be in it by night for the eyes of all the house of Israel in all their journeyings.
exeGesés companion Bible	And when the cloud ascends from over the tabernacle, the sons of Yisra El pull stakes in all their journeys: and if the cloud ascends not, then they pull stakes not until the day it ascends. For the cloud of Yah Veh is on the tabernacle by day and fire is on it by night - in the eyes of all the house of Yisra El throughout all their journeys.
Orthodox Jewish Bible	And when the Anan was taken up from over the Mishkan, the Bnei Yisroel went onward in all their journeys; But if the Anan were not taken up, then they journeyed not till the day that it was taken up. For the Anan Hashem was upon the Mishkan by day, and Eish was on it by night, in the sight of all the Bais Yisroel, throughout all their journeys. [T.N. The Theme of gracious, unmerited Deliverance and Salvation for an Am Kesheh Oref (Obstinate Stiffnecked People) has been presented in the Second Book of Moses.]

Expanded/Embellished Bibles:

The Expanded Bible	When the cloud rose from the ·Holy Tent [Tabernacle], the Israelites would begin to travel, but as long as the cloud ·stayed on the Holy Tent [^L did not rise], they did not travel. They stayed in that place until the cloud rose. So the cloud of the Lord was over the ·Holy Tent [Tabernacle] during the day, and there was a fire in the cloud at night. So all the ·Israelites [^L house of Israel] could see the cloud while they traveled.
Kretzmann's Commentary	And when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. The people broke camp and moved onward only with the moving of the cloud. For the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight, before the eyes, of all the house of Israel, throughout all their journeys. Thus did the presence of the covenant God accompany them in all their journeyings, and the Tabernacle served to hold before the congregation the object of its calling and the certain fulfillment of the promises to the patriarchs.
The Voice	Through all their wanderings <i>in the desert</i> , whenever the cloud lifted up from the congregation tent, the Israelites would <i>break camp and</i> set out. But when the cloud covered <i>the tent</i> , they <i>remained where they were</i> and did not set out until once again the cloud lifted. Through all their wanderings, the cloud of the Eternal stood over the congregation tent during the day and at night fire was lit for all the community of Israel to see.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>When the cloud rose up from over the Mishkan, the children of Israel set out in all their journeys. But if the cloud did not rise up, they did not set out until the day that it rose. For the cloud of the Lord was upon the Mishkan by day, and there was fire within it at night, before the eyes of the entire house of Israel in all their journeys.</p>
	<p>before the eyes of the entire house of Israel in all their journeys: On every journey (נסע) that they were traveling, the cloud would rest in that place where they encamped. The place of their encampment is also called a journey (נסע). Likewise, “And he went to his stations (למנוחותיו)” (Gen. 13:3) [i.e., to the stops along his journey], and likewise, “These are the journeys (נסעו)” (Num. 33:1). Since from the place of their encampment they resumed their journeys, they are all called “journeys” (נסעות).</p>
The Geneva Bible NET Bible®	<p>But when the cloud was lifted up²¹ from the tabernacle, the Israelites would set out²² on all their journeys; but if the cloud was not lifted up, then they would not journey further until the day it was lifted up.²³ For the cloud of the Lord was on the tabernacle by day, but fire would be²⁴ on it at night, in plain view²⁵ of all the house of Israel, throughout all their journeys.</p> <p>^{21tn} The construction uses the Niphal infinitive construct to form the temporal clause.</p> <p>^{22tn} The imperfect tense in this context describes a customary action.</p> <p>^{23tn} The clause uses the Niphal infinitive construct in the temporal clause: “until the day of its being taken up.”</p> <p>^{24tn} Here is another imperfect tense of the customary nuance.</p> <p>^{25tn} Heb “to the eyes of all”; KJV, ASV, NASB “in the sight of all”; NRSV “before the eyes of all.”</p>
Rotherham’s <i>Emphasized B.</i>	<p>And <whenever the cloud ascended from off the habitation> then did the sons of Israel set,—forward in all their journeyings;^d but <if the cloud did not ascend> then did they not set forward,—until the day when it did ascend. For the cloud of Yahweh was upon the habitation by day, and a fire came to be by night therein,—in the sight of all the house of Israel in all their journeyings.^e</p> <p>^d MI: “in all their settings forward.” Lit.: “breakings up.”</p> <p>^e That is “in” the cloud, so making it visible by night. Cp. generally Num. ix. 15–23.</p>
Literal, almost word-for-word, renderings:	
Brenner’s Mechanical Trans.	<p>...and in the going up of the cloud from upon the dwelling, the sons of "Yisra'el" ^{He turns El asiden} will journey in all their breaking camps, and if the cloud will not go up, (then) they will not journey until the day of his going up, given that the cloud of "YHWH" ^{He is} is upon the dwelling in the daytime, and fire will exist in him in the night to the eyes of all the house of "Yisra'el" ^{He turns El asiden} in all their breaking camps, ...</p>
Charles Thomson OT	<p>Now when the cloud ascended from the tabernacle, the Israelites prepared to march with their baggage. But if the cloud did not ascend they did not prepare to march till the day when the cloud ascended. For there was a cloud on the tabernacle by day and in the night there was a fire on it in the sight of all Israel throughout all their journeyings.</p>
Context Group Version	<p>And when the cloud was taken up from over the tabernacle, the sons of Israel went onward, throughout all their journeys: but if the cloud wasn't taken up, then they didn't journey until the day that it was taken up. For the cloud of YHWH was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel, throughout all their journeys.</p>
Literal Standard Version	<p>And in the going up of the cloud from off the Dwelling Place the sons of Israel journey in all their journeys; and if the cloud does not go up then they do not journey, until the day of its going up. For the cloud of YHWH [is] on the Dwelling</p>

New King James Version	Place by day, and fire is in it by night, before the eyes of all the house of Israel in all their journeys. Whenever the cloud was taken up from above the tabernacle, the children of Israel would go onward [<i>journey</i>] in all their journeys. But if the cloud was not taken up, then they did not journey till the day that it was taken up. For the cloud of the Lord was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys.
Young's Updated LT	And in the going up of the cloud from off the tabernacle the sons of Israel journey in all their journeys; and if the cloud go not up then they journey not, until the day of its going up: for the cloud of Jehovah is on the tabernacle by day, and fire is in it by night, before the eyes of all the house of Israel in all their journeys.

The gist of this passage: The cloud over the Tabernacle told the people when it was time to move out, whether that cloud was made of water vapor or of fire.

35-38

Exodus 40:36

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
‘âlâh (אָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]</i>	Niphal infinitive construct	Strong's #5927 BDB #748
‘ânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Gen. 49:25.			
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
nâçac (נָצַח) [pronounced <i>naw-SAHÇ</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652

Exodus 40:36

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
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	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular construct	Strong's #3605 BDB #481
need some meanings here			
maçça' (מַחְצָא) [pronounced <i>mahs-SAH</i>]	<i>a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4550 BDB #652
You may recognize the similar term <i>Mecca</i> .			

Translation: When the cloud from over the Tabernacle goes up, the sons of Israel move forward in all of their journeys.

We have a verb and its noun cognate used here, so I have translated this verse to reveal that. The cloud of Y^ehowah had led them thus far out of Egypt and their movements from thereon in were guided by this cloud. When the cloud no longer dwelt upon the tabernacle, it was time to move to a place where it would dwell. Obviously, Moses and the people were not lost, per se, in the desert; God kept them in that desert, testing them, hoping for approval and obedience (I am obviously using an **anthropopathism** here).

The people of Israel kept their eyes on the Tabernacle. If they saw the cloud ascend from over the Tabernacle, then the people got ready to move out (they would follow the cloud).

Exodus 40:36 When the cloud from over the Tabernacle goes up, the sons of Israel move forward in all of their journeys. (Kukis mostly literal translation)

Exodus 40:37a

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

Exodus 40:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâlâh (עָלָה) [pronounced gaw-LAWH]	<i>to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5927 BDB #748
ʿânân (עָנַן) [pronounced gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: *If the cloud does not go up...*

In this passage, we have no idea how often this occurs, but there would be an extended period of time when the cloud did not go up. Would that be a few days, a week or a few months? We do not know, although there is the travelogue chapter 33 in Numbers which may give us some clues.

Exodus 40:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâçâ' (נָצַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652
ʿad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
ʿâlâh (עָלָה) [pronounced gaw-LAWH]	<i>to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]</i>	Niphal infinitive construct with the 3 rd person masculine singular suffix	Strong's #5927 BDB #748

Translation: ...then they do not move forward until the day of its going up.

If the cloud simply remained over the Tabernacle, then the people stayed right there. They did not move out until the cloud lifted.

Exodus 40:37 *If the cloud does not go up then they do not move forward until the day of its going up.* (Kukis mostly literal translation)

The Hebrews learned a simple system of guidance. When God opens the doors, when God leads the way, then you follow. If God does not guide you in a specific direction, then you do not go in that direction.

New European Version Commentary: *They didn't know their itinerary ahead of time, each day and night they would've wondered whether they'd be called to move on or not. Their lives in this sense had no stability. If the Red Sea crossing represents our baptisms (1 Cor. 10:1,2) then this speaks of our lives afterwards being under God's leadership and guidance, we in that sense cannot map out how we would wish our journey to be.*¹⁸

Exodus 40:38a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʿânân (ענן) [pronounced gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular construct	Strong's #6051 BDB #777
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿal (על) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
mîsh ^e kân (משכן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the definite article	Strong's #4908 BDB #1015
yômâm (יומי) [pronounced yoh-MAWM]	substantive: <i>day, daily, daytime;</i> adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401

Translation: For a cloud of Y^ehowah [is] on the Tabernacle by day...

V. 38 describes what generally happened. Over the Tabernacle in the day, there would be a cloud over the Tabernacle.

We know that earlier, Moses could not come into the Tabernacle area because of the cloud. At this point, it is unclear to me how often the cloud was lifted. I would assume that, in order to keep the various feast days (to be discussed in the book of Leviticus), the cloud would either not prevent them from moving out or the cloud would be lifted straight up. In some way, the people of Israel needed to be able to observe the holy days.

¹⁸ From <https://www.n-e-v.info/ot/ex40.html> accessed February 15, 2024.

I think what this verse focuses on is, the movement of the people of Israel; and not so much on the actual worship of the Hebrew people of their God. That will be a very big topic in Leviticus.

Exodus 40:38b			
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
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lay ^e lâh (לַיְלִיל) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
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 singular suffix	Strong's# none BDB #88

Translation: ...and a fire is in it each night,...

Interestingly enough, at night, it appeared as if there was a fire within the Tabernacle. You may recall that Moses observed the burning bush, which was burning, but it did not burn up.

Exodus 40:38c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'îynêy (עֵינָי) [pronounced <i>gee-NAY</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
Together, the bêyth preposition and the construct form 'îynêy (עֵינָי) [pronounced <i>gee-NAY</i>], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of, in the view of; as ___ sees things to be, in the sight of</i> .			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

Exodus 40:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yis ^e rā'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
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	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular construct	Strong's #3605 BDB #481
need some meanings here			
maçça' (מַצְעָא) [pronounced <i>mahs-SAH</i>]	<i>a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4550 BDB #652
You may recognize the similar term <i>Mecca</i> .			

Translation: ...in the sight of every house of Israel throughout all their journeys [through the desert-wilderness].

For each night, it would be impossible that every person in Israel (or every house) would see this. However, in the process of the movements of the people of Israel, every house was able to observe these things, at various points in time. Not all at the same time, but from time to time.

Exodus 40:38 For a cloud of Y^ehowah [is] on the Tabernacle by day and a fire is in it each night, in the sight of every house of Israel throughout all their journeys [through the desert-wilderness]. (Kukis mostly literal translation)

It is likely that Moses either wrote this last sentence (or the last phrase) near the end of his life; that Joshua added that phrase *throughout all their journeys*, or that, after another year or two in the desert, Moses wrote this. Moses certainly did not expect that the time that he wrote this that they would spend an additional 39 years in the desert.

The term, the *house of Israel*, implies an extended family.

Exodus 40:36–38 When the cloud from over the Tabernacle goes up, the sons of Israel move forward in all of their journeys. If the cloud does not go up then they do not move forward until the day of its going up. For a cloud of Y^ehowah [is] on the Tabernacle by day and a fire is in it each night, in the sight of every house of Israel throughout all their journeys [through the desert-wilderness]. (Kukis mostly literal translation)

This paragraph describes divine guidance for this two generations of Israelites.

Exodus 40:36–38 When the cloud from over the Tabernacle was lifted up, the sons of Israel would move forward—they only moved ahead if this happened throughout all their journeys. If the cloud did not go up, then the sons of Israel did not move ahead. There was a cloud of Jehovah over the Tabernacle by day and a fire in it each night—and every house of Israel was able to see this during their journeys throughout the desert-wilderness. (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 40 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 40

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 40

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

How the Articles of Furniture Are Arranged (a graphic); from [the Word Detective](#); accessed January 20, 2020.

The Ark of the Covenant is in the Holy of Holies behind the heavy curtain. Inside of the Tabernacle, lined up, are the Menorah, the Incense Altar and the Table of Showbread. Outside of the Tabernacle is the Brazen Laver and the Brazen Altar. You will note that they form a cross, even though not all of the items could be seen.



The fact that all of this was hidden from sight indicates that a full understanding of the cross and what Messiah would do was not known to the Israelites. However, when it took place, they should have thought back to this and so many other things in their Scriptures.

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 40

Just Do It Already!

- 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.
- One final note about the end of Exodus. Then we're done, we promise.
- God had said before that he wasn't going with the Israelites into Canaan. Remember? In 33:3, he said he was done with them: "I will not go up among you, or I would consume you on the way, for you are a stiff-necked people."
- But by the time we get to the end of Chapter 40, the spirit of God is hanging out in the Tabernacle. Explanations? It could be just an angel. Or God could have meant that he would go with the Israelites to Canaan but not into it.
- When it comes down to it, the Biblical presence of God is its own thing entirely, and no one seems to be able to figure it out.

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

[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 40

Moses A Second Time On The Mount - On His Return His Face Shined - The Rearing Of The Tabernacle - Its Consecration By The Seen Presence Of Jehovah Exodus 34-50

Everything was now ready for the construction of the Tabernacle and of all requisite for its services. We can understand how, especially in view of the work before them, the Sabbath rest should now be once more enjoined. (Exodus 35:2, 3) Then a proclamation was made for voluntary contributions of all that was needful, to which the people responded with such "willing offerings" (35:29), that soon not only "sufficient" but "too much" "for all the work" was gathered. (Exodus 36:5-7) The amount of gold and silver actually used is expressly mentioned in Exodus 38:24-26. The sum total of the gold amounts in present value to at least 131,595l., and that of the silver to about 75,444l., or both together to 207,039l., And it must be borne in mind, that this sum does not indicate the whole amount offered by Israel - only that actually employed. In regard to the silver, either less of it was offered or none at all may have been required, since the 75,444l. in silver represent the exact amount of the "ransom money" (Exodus 30:12) which every Israelite had to pay on their being first numbered (38:26). Nor was it only gold, silver, and other material which the people brought. All "wise-hearted" men and women "whose heart the Lord stirred up" - that is, all who understood such work, and whose zeal was kindled by love for God's sanctuary - busied themselves, according to their ability, under the direction of Bezaleel, the grandson of Hur, and Aholiab, of the tribe of Dan. But what chiefly impresses us in the sacred narrative is the evidence of spiritual devotion, which appeared alike in the gifts and in the labor of the people.

"And Moses did look upon all the work, and, behold, they had done it as Jehovah had commanded, even so had they done it: and Moses blessed them." (Exodus 39:43)

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

All was now quite in readiness means, ordinances, and appointed channels of blessing, and all was in waiting. One thing only was needed; but upon that the meaning and the efficacy of everything else depended. But God was faithful to His promise. As in believing expectancy Israel looked up, "the cloud covered the tent of the congregation, and the glory of Jehovah filled the Tabernacle." Outside, visible to all, rested "upon the tent" that Cloud and Pillar, in which Jehovah had hitherto guided them, and would continue so to do. For, as the cloud by day and the appearance of fire by night tarried over the Tabernacle, the children of Israel "abode in their tents," "and journeyed not." But "when it was taken up," then Israel's camp was speedily broken up, and, journeying, they followed their Divine Leader (comp. Numbers 9:15-23). A constant, visible, and guiding Presence of Jehovah this among His professing people, resting above the outer tent that covered the Tabernacle. But within that Tabernacle itself there was yet another and unapproachable Presence. For "the glory of Jehovah filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the Tabernacle." (Exodus 40:34, 35) Presently it withdrew within the Most Holy Place, into which none could enter but the high-priest once a year, and that on the day and for the purpose of atonement, and where it rested between the cherubim of glory, above the

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mercy-seat, that covered the ark with the testimony. For "the way into the holiest of all was not yet made manifest." "But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 9:8, 11, 12)

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-13.html> accessed June 27, 2020.

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Addendum

Do a short study of Hebrews 9 here.

Scripture

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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 does not follow the Bible verse-by-verse, so we have to match his work as well as possible.

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

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GOD AND WHICH SEEMED TO BE A TEMPLE.

1. HEREUPON the Israelites rejoiced at what they had seen and heard of their conductor, and were not wanting in diligence according to their ability; for they brought silver, and gold, and brass, and of the best sorts of wood, and such as would not at all decay by putrefaction; camels' hair also, and sheep-skins, some of them dyed of a blue color, and some of a scarlet; some brought the flower for the purple color, and others for white, with wool dyed by the flowers aforementioned; and fine linen and precious stones, which those that use costly ornaments set in ouches of gold; they brought also a great quantity of spices; for of these materials did Moses build the tabernacle, which did not at all differ from a movable and ambulatory temple. Now when these things were brought together with great diligence, (for every one was ambitious to further the work even beyond their ability,) he set architects over the works, and this by the command of God; and indeed the very same which the people themselves would have chosen, had the election been allowed to them. Now their names are set down in writing in the sacred books; and they were these: Besaleel, the son of Uri, of the tribe of Judah, the grandson of Miriam, the sister of their conductor and Aholiab, file son of Ahisamach, of the tribe of Dan. Now the people went on with what they had undertaken with so great alacrity, that Moses was obliged to restrain them, by making proclamation, that what had been brought was sufficient, as the artificers had informed him; so they fell to work upon the building of the tabernacle. Moses also informed them, according to the direction of God, both what the measures were to be, and its largeness; and how many vessels it ought to contain for the use of the sacrifices. The women also were ambitious to do their parts, about the garments of the priests, and about other things that would be wanted in this work, both for ornament and for the divine service itself.

2. Now when all things were prepared, the gold, and the silver, and the brass, and what was woven, Moses, when he had appointed beforehand that there should be a festival, and that sacrifices should be offered according to every one's ability, reared up the tabernacle⁽¹²⁾ and when he had measured the open court, fifty cubits broad and a hundred long, he set up brazen pillars, five cubits high, twenty on each of the longer sides, and ten pillars for the breadth behind; every one of the pillars also had a ring. Their chapiters were of silver, but their bases were of brass: they resembled the sharp ends of spears, and were of brass, fixed into the ground. Cords were also put through the rings, and were tied at their farther ends to brass nails of a cubit long, which, at every pillar, were driven into the floor, and would keep the tabernacle from being shaken by the violence of winds; but a curtain of fine soft linen went round all the pillars, and hung down in a flowing and loose manner from their chapiters, and enclosed the whole space, and seemed not at all unlike to a wall about it. And this was the structure of three of the sides of this enclosure; but as for the fourth side, which was fifty cubits in extent, and was the front of the whole, twenty cubits of it were for the opening of the gates, wherein stood two pillars on each side, after the resemblance of open gates. These were made wholly of silver, and polished, and that all over, excepting the bases, which were of brass. Now on each side of the gates there stood three pillars, which were inserted into the concave bases of the gates, and were suited to them; and round them was drawn a curtain of fine linen; but to the gates themselves, which were twenty cubits in extent, and five in height, the curtain was composed of purple, and scarlet, and blue, and fine linen, and embroidered with many and divers sorts of figures, excepting the figures of animals. Within these gates was the brazen laver for purification, having a basin beneath of the like matter, whence the priests might wash their hands and sprinkle their feet; and this was the ornamental construction of the enclosure about the court of the tabernacle, which was exposed to the open air.

3. As to the tabernacle itself, Moses placed it in the middle of that court, with its front to the east, that, when the sun arose, it might send its first rays upon it. Its length, when it was set up, was thirty cubits, and its breadth was twelve [ten] cubits. The one of its walls was on the south, and the other was exposed to the north, and on the back part of it remained the west. It was necessary that its height should be equal to its breadth [ten cubits]. There were also pillars made of wood, twenty on each side; they were wrought into a quadrangular figure, in breadth a cubit and a half, but the thickness was four fingers: they had thin plates of gold affixed to them on both sides, inwardly and outwardly: they had each of them two tenons belonging to them, inserted into their bases, and these were of silver, in each of which bases there was a socket to receive the tenon; but the pillars on the west wall were six. Now all these tenons and sockets accurately fitted one another, insomuch that the

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joints were invisible, and both seemed to be one entire and united wall. It was also covered with gold, both within and without. The number of pillars was equal on the opposite sides, and there were on each part twenty, and every one of them had the third part of a span in thickness; so that the number of thirty cubits were fully made up between them; but as to the wall behind, where the six pillars made up together only nine cubits, they made two other pillars, and cut them out of one cubit, which they placed in the corners, and made them equally fine with the other. Now every one of the pillars had rings of gold affixed to their fronts outward, as if they had taken root in the pillars, and stood one row over against another round about, through which were inserted bars gilt over with gold, each of them five cubits long, and these bound together the pillars, the head of one bar running into another, after the nature of one tenon inserted into another; but for the wall behind, there was but one row of bars that went through all the pillars, into which row ran the ends of the bars on each side of the longer walls; the male with its female being so fastened in their joints, that they held the whole firmly together; and for this reason was all this joined so fast together, that the tabernacle might not be shaken, either by the winds, or by any other means, but that it might preserve itself quiet and immovable continually.

4. As for the inside, Moses parted its length into three partitions. At the distance of ten cubits from the most secret end, Moses placed four pillars, the workmanship of which was the very same with that of the rest; and they stood upon the like bases with them, each a small matter distant from his fellow. Now the room within those pillars was the most holy place; but the rest of the room was the tabernacle, which was open for the priests. However, this proportion of the measures of the tabernacle proved to be an imitation of the system of the world; for that third part thereof which was within the four pillars, to which the priests were not admitted, is, as it were, a heaven peculiar to God. But the space of the twenty cubits, is, as it were, sea and land, on which men live, and so this part is peculiar to the priests only. But at the front, where the entrance was made, they placed pillars of gold, that stood on bases of brass, in number seven; but then they spread over the tabernacle veils of fine linen and purple, and blue, and scarlet colors, embroidered. The first veil was ten cubits every way, and this they spread over the pillars which parted the temple, and kept the most holy place concealed within; and this veil was that which made this part not visible to any. Now the whole temple was called The Holy Place: but that part which was within the four pillars, and to which none were admitted, was called The Holy of Holies. This veil was very ornamental, and embroidered with all sorts of flowers which the earth produces; and there were interwoven into it all sorts of variety that might be an ornament, excepting the forms of animals. Another veil there was which covered the five pillars that were at the entrance. It was like the former in its magnitude, and texture, and color; and at the corner of every pillar a ring retained it from the top downwards half the depth of the pillars, the other half affording an entrance for the priests, who crept under it. Over this there was a veil of linen, of the same largeness with the former: it was to be drawn this way or that way by cords, the rings of which, fixed to the texture of the veil, and to the cords also, were subservient to the drawing and undrawing of the veil, and to the fastening it at the corner, that then it might be no hinderance to the view of the sanctuary, especially on solemn days; but that on other days, and especially when the weather was inclined to snow, it might be expanded, and afford a covering to the veil of divers colors. Whence that custom of ours is derived, of having a fine linen veil, after the temple has been built, to be drawn over the entrances. But the ten other curtains were four cubits in breadth, and twenty-eight in length; and had golden clasps, in order to join the one curtain to the other, which was done so exactly that they seemed to be one entire curtain. These were spread over the temple, and covered all the top and parts of the walls, on the sides and behind, so far as within one cubit of the ground. There were other curtains of the same breadth with these, but one more in number, and longer, for they were thirty cubits long; but these were woven of hair, with the like subtilty as those of wool were made, and were extended loosely down to the ground, appearing like a triangular front and elevation at the gates, the eleventh curtain being used for this very purpose. There were also other curtains made of skins above these, which afforded covering and protection to those that were woven both in hot weather and when it rained. And great was the surprise of those who viewed these curtains at a distance, for they seemed not at all to differ from the color of the sky. But those that were made of hair and of skins, reached down in the same manner as did the veil at the gates, and kept off the heat of the sun, and what injury the rains might do. And after this manner was the tabernacle reared.

5. There was also an ark made, sacred to God, of wood that was naturally strong, and could not be corrupted.

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

6. But in the holy place he placed a table, like those at Delphi. Its length was two cubits, and its breadth one cubit, and its height three spans. It had feet also, the lower half of which were complete feet, resembling those which the Dorians put to their bedsteads; but the upper parts towards the table were wrought into a square form. The table had a hollow towards every side, having a ledge of four fingers' depth, that went round about like a spiral, both on the upper and lower part of the body of the work. Upon every one of the feet was there also inserted a ring, not far from the cover, through which went bars of wood beneath, but gilded, to be taken out upon occasion, there being a cavity where it was joined to the rings; for they were not entire rings; but before they came quite round they ended in acute points, the one of which was inserted into the prominent part of the table, and the other into the foot; and by these it was carried when they journeyed: Upon this table, which was placed on the north side of the temple, not far from the most holy place, were laid twelve unleavened loaves of bread, six upon each heap, one above another: they were made of two tenth-deals of the purest flour, which tenth-deal [an omer] is a measure of the Hebrews, containing seven Athenian cotyloe; and above those loaves were put two vials full of frankincense. Now after seven days other loaves were brought in their stead, on the day which is by us called the Sabbath; for we call the seventh day the Sabbath. But for the occasion of this intention of placing loaves here, we will speak to it in another place.

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

8. Now between this candlestick and the table, which, as we said, were within the sanctuary, was the altar of incense, made of wood indeed, but of the same wood of which the foregoing vessels were made, such as was not liable to corruption; it was entirely crusted over with a golden plate. Its breadth on each side was a cubit, but the altitude double. Upon it was a grate of gold, that was extant above the altar, which had a golden crown encompassing it round about, whereto belonged rings and bars, by which the priests carried it when they journeyed. Before this tabernacle there was reared a brazen altar, but it was within made of wood, five cubits by measure on each side, but its height was but three, in like manner adorned with brass plates as bright as gold. It had also a brazen hearth of network; for the ground underneath received the fire from the hearth, because it had no basis to receive it. Hard by this altar lay the basins, and the vials, and the censers, and the caldrons, made of gold; but the other vessels, made for the use of the sacrifices, were all of brass. And such was the construction of the tabernacle; and these were the vessels thereto belonging.

⁽¹²⁾ Of this tabernacle of Moses, with its several parts and furniture, see my description at large, chap. 6. 7. 8. 9. 10. 11. 12. hereto belonging.

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OF THE PRIESTHOOD OF AARON.

1. WHEN what has been described was brought to a conclusion, gifts not being yet presented, God appeared to Moses, and enjoined him to bestow the high priesthood upon Aaron his brother, as upon him that best of them all deserved to obtain that honor, on account of his virtue. And when he had gathered the multitude together, he gave them an account of Aaron's virtue, and of his good-will to them, and of the dangers he had undergone for their sakes. Upon which, when they had given testimony to him in all respects, and showed their readiness to receive him, Moses said to them, "O you Israelites, this work is already brought to a conclusion, in a manner most acceptable to God, and according to our abilities. And now since you see that he is received into this tabernacle, we shall first of all stand in need of one that may officiate for us, and may minister to the sacrifices, and to the prayers that are to be put up for us. And indeed had the inquiry after such a person been left to me, I should have thought myself worthy of this honor, both because all men are naturally fond of themselves, and because I am conscious to myself that I have taken a great deal of pains for your deliverance; but now God himself has determined that Aaron is worthy of this honor, and has chosen him for his priest, as knowing him to be the most righteous person among you. So that he is to put on the vestments which are consecrated to God; he is to have the care of the altars, and to make provision for the sacrifices; and he it is that must put up prayers for you to God, who will readily hear them, not only because he is himself solicitous for your nation, but also because he will receive them as offered by one that he hath himself chosen to this office. ⁽¹⁷⁾ The Hebrews were pleased with what was said, and they gave their approbation to him whom God had ordained; for Aaron was of them all the most deserving of this honor, on account of his own stock and gift of prophecy, and his brother's virtue. He had at that time four sons, Nadab, Abihu, Eleazar, and Ithamar.

2. Now Moses commanded them to make use of all the utensils which were more than were necessary to the structure of the tabernacle, for covering the tabernacle itself, the candlestick, and altar of incense, and the other vessels, that they might not be at all hurt when they journeyed, either by the rain, or by the rising of the dust. And when he had gathered the multitude together again, he ordained that they should offer half a shekel for every man, as an oblation to God; which shekel is a piece among the Hebrews, and is equal to four Athenian drachmae. ⁽¹⁸⁾ Whereupon they readily obeyed what Moses had commanded; and the number of the offerers was six hundred and five thousand five hundred and fifty. Now this money that was brought by the men that were free, was given by such as were about twenty years old, but under fifty; and what was collected was spent in the uses of the tabernacle.

3. Moses now purified the tabernacle and the priests; which purification was performed after the following manner: - He commanded them to take five hundred shekels of choice myrrh, an equal quantity of cassia, and half the foregoing weight of cinnamon and calamus (this last is a sort of sweet spice); to beat them small, and wet them with an hin of oil of olives (an hin is our own country measure, and contains two Athenian choas, or congiuses); then mix them together, and boil them, and prepare them after the art of the apothecary, and make them into a very sweet ointment; and afterward to take it to anoint and to purify the priests themselves, and all the tabernacle, as also the sacrifices. There were also many, and those of various kinds, of sweet spices, that belonged to the tabernacle, and such as were of very great price, and were brought to the golden altar of incense; the nature of which I do not now describe, lest it should be troublesome to my readers; but incense ⁽¹⁹⁾ was to be offered twice a-day, both before sun-rising and at sun-setting. They were also to keep oil already purified for the lamps; three of which were to give light all day long, ⁽²⁰⁾ upon the sacred candlestick, before God, and the rest were to be lighted at the evening.

4. Now all was finished. Besaleel and Aholiab appeared to be the most skillful of the workmen; for they invented finer works than what others had done before them, and were of great abilities to gain notions of what they were formerly ignorant of; and of these, Besaleel was judged to be the best. Now the whole time they were about this work was the interval of seven months; and after this it was that was ended the first year since their departure out of Egypt. But at the beginning of the second year, on the month Xanthicus, as the Macedonians call it, but on the month Nisan, as the Hebrews call it, on the new moon, they consecrated the tabernacle, and all its vessels, which I have already described.

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5. Now God showed himself pleased with the work of the Hebrews, and did not permit their labors to be in vain; nor did he disdain to make use of what they had made, but he came and sojourned with them, and pitched his tabernacle in the holy house. And in the following manner did he come to it: - The sky was clear, but there was a mist over the tabernacle only, encompassing it, but not with such a very deep and thick cloud as is seen in the winter season, nor yet in so thin a one as men might be able to discern any thing through it, but from it there dropped a sweet dew, and such a one as showed the presence of God to those that desired and believed it.

6. Now when Moses had bestowed such honorary presents on the workmen, as it was fit they should receive, who had wrought so well, he offered sacrifices in the open court of the tabernacle, as God commanded him; a bull, a ram, and a kid of the goats, for a sin-offering. Now I shall speak of what we do in our sacred offices in my discourse about sacrifices; and therein shall inform men in what cases Moses bid us offer a whole burnt-offering, and in what cases the law permits us to partake of them as of food. And when Moses had sprinkled Aaron's vestments, himself, and his sons, with the blood of the beasts that were slain, and had purified them with spring waters and ointment, they became God's priests. After this manner did he consecrate them and their garments for seven days together. The same he did to the tabernacle, and the vessels thereto belonging, both with oil first incensed, as I said, and with the blood of bulls and of rams, slain day by day one, according to its kind. But on the eighth day he appointed a feast for the people, and commanded them to offer sacrifice according to their ability. Accordingly they contended one with another, and were ambitious to exceed each other in the sacrifices which they brought, and so fulfilled Moses's injunctions. But as the sacrifices lay upon the altar, a sudden fire was kindled from among them of its own accord, and appeared to the sight like fire from a flash of lightning, and consumed whatsoever was upon the altar.

7. Hereupon an affliction befell Aaron, considered as a man and a father, but was undergone by him with true fortitude; for he had indeed a firmness of soul in such accidents, and he thought this calamity came upon him according to God's will: for whereas he had four sons, as I said before, the two elder of them, Nadab and Abihu, did not bring those sacrifices which Moses bade them bring, but which they used to offer formerly, and were burnt to death. Now when the fire rushed upon them, and began to burn them, nobody could quench it. Accordingly they died in this manner. And Moses bid their father and their brethren to take up their bodies, to carry them out of the camp, and to bury them magnificently. Now the multitude lamented them, and were deeply affected at this their death, which so unexpectedly befell them. But Moses entreated their brethren and their father not to be troubled for them, and to prefer the honor of God before their grief about them; for Aaron had already put on his sacred garments.

8. But Moses refused all that honor which he saw the multitude ready to bestow upon him, and attended to nothing else but the service of God. He went no more up to Mount Sinai; but he went into the tabernacle, and brought back answers from God for what he prayed for. His habit was also that of a private man, and in all other circumstances he behaved himself like one of the common people, and was desirous to appear without distinguishing himself from the multitude, but would have it known that he did nothing else but take care of them. He also set down in writing the form of their government, and those laws by obedience whereto they would lead their lives so as to please God, and so as to have no quarrels one among another. However, the laws he ordained were such as God suggested to him; so I shall now discourse concerning that form of government, and those laws.

9. I will now treat of what I before omitted, the garment of the high priest: for he [Moses] left no room for the evil practices of [false] prophets; but if some of that sort should attempt to abuse the Divine authority, he left it to God to be present at his sacrifices when he pleased, and when he pleased to be absent.⁽²¹⁾ And he was willing this should be known, not to the Hebrews only, but to those foreigners also who were there. For as to those stones,⁽²²⁾ which we told you before, the high priest bare on his shoulders, which were sardonyxes, (and I think it needless to describe their nature, they being known to every body,) the one of them shined out when God was present at their sacrifices; I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence, and being seen even by those that were most remote; which splendor yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in

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philosophy, as to despise Divine revelation. Yet will I mention what is still more wonderful than this: for God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks, who had a veneration for our laws, because they could not possibly contradict this, called that breastplate the Oracle. Now this breastplate, and this sardonyx, left off shining two hundred years before I composed this book, God having been displeased at the transgressions of his laws. Of which things we shall further discourse on a fitter opportunity; but I will now go on with my proposed narration.

10. The tabernacle being now consecrated, and a regular order being settled for the priests, the multitude judged that God now dwelt among them, and betook themselves to sacrifices and praises to God as being now delivered from all expectation of evils and as entertaining a hopeful prospect of better times hereafter. They offered also gifts to God some as common to the whole nation, and others as peculiar to themselves, and these tribe by tribe; for the heads of the tribes combined together, two by two, and brought a waggon and a yoke of oxen. These amounted to six, and they carried the tabernacle when they journeyed. Besides which, each head of a tribe brought a bowl, and a charger, and a spoon, of ten darics, full of incense. Now the charger and the bowl were of silver, and together they weighed two hundred shekels, but the bowl cost no more than seventy shekels; and these were full of fine flour mingled with oil, such as they used on the altar about the sacrifices. They brought also a young bullock, and a ram, with a lamb of a year old, for a whole burnt-offering, as also a goat for the forgiveness of sins. Every one of the heads of the tribes brought also other sacrifices, called peace-offerings, for every day two bulls, and five rams, with lambs of a year old, and kids of the goats. These heads of tribes were twelve days in sacrificing, one sacrificing every day. Now Moses went no longer up to Mount Sinai, but went into the tabernacle, and learned of God what they were to do, and what laws should be made; which laws were preferable to what have been devised by human understanding, and proved to be firmly observed for all time to come, as being believed to be the gift of God, insomuch that the Hebrews did not transgress any of those laws, either as tempted in times of peace by luxury, or in times of war by distress of affairs. But I say no more here concerning them, because I have resolved to compose another work concerning our laws.

⁽¹⁷⁾ It is well worth our observation, that the two principal qualifications required in this section for the constitution of the first high priest, (viz. that he should have an excellent character for virtuous and good actions; as also that he should have the approbation of the people,) are here noted by Josephus, even where the nomination belonged to God himself; which are the very same qualifications which the Christian religion requires in the choice of Christian bishops, priests, and deacons; as the Apostolical Constitutions inform us, B. II. ch. 3.

⁽¹⁸⁾ This weight and value of the Jewish shekel, in the days of Josephus, equal to about 2s. 10d. sterling, is, by the learned Jews, owned to be one-fifth larger than were their old shekels; which determination agrees perfectly with the remaining shekels that have Samaritan inscriptions, coined generally by Simon the Maccabee, about 230 years before Josephus published his Antiquities, which never weigh more than 2s. 4d., and commonly but 2s. 4d. See Reland De Nummis Samaritanorum, p. 138.

⁽¹⁹⁾ The incense was here offered, according to Josephus's opinion, before sun-rising, and at sun-setting; but in the days of Pompey, according to the same Josephus, the sacrifices were offered in the morning, and at the ninth hour. Antiq. B. XIV. ch. 4. sect. 3.

⁽²⁰⁾ Hence we may correct the opinions of the modern Rabbins, who say that only one of the seven lamps burned in the day-time; whereas our Josephus, an eyewitness, says there were three.

⁽²¹⁾ Of this strange expression, that Moses "left it to God to be present at his sacrifices when he pleased, and when he pleased to be absent," see the note on B. II. against Apion, sect. 16.

⁽²²⁾ These answers by the oracle of Urim and Thummim, which words signify, light and perfection, or, as the Septuagint render them, revelation and truth, and denote nothing further, that I see, but the shining stones themselves, which were used, in this method of illumination, in revealing the will of God, after a perfect and true manner, to his people Israel: I say, these answers were not made by the shining of the precious stones, after an awkward manner, in the high priest's

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breastplate, as the modern Rabbins vainly suppose; for certainly the shining of the stones might precede or accompany the oracle, without itself delivering that oracle, see Antiq. B. VI. ch. 6. sect. 4; but rather by an audible voice from the mercy-seat between the cherubims. See Prideaux's Connect. at the year 534. This oracle had been silent, as Josephus here informs us, two hundred years before he wrote his Antiquities, or ever since the days of the last good high priest of the family of the Maccabees, John Hyrcanus. Now it is here very well worth our observation, that the oracle before us was that by which God appeared to be present with, and gave directions to, his people Israel as their King, all the while they submitted to him in that capacity; and did not set over them such independent kings as governed according to their own wills and political maxims, instead of Divine directions. Accordingly we meet with this oracle (besides angelic and prophetic admonitions) all along from the days of Moses and Joshua to the anointing of Saul, the first of the succession of the kings, Numbers 27:21; Joshua 6:6, etc.; 19:50; Judges 1:1; 18:4-6, 30, 31; 20:18, 23, 26-28; 21:1, etc.; 1 Samuel 1:17, 18; 3. per tot.; 4. per tot.; nay, till Saul's rejection of the Divine commands in the war with Amalek, when he took upon him to act as he thought fit, 1 Samuel 14:3, 18, 19, 36, 37, then this oracle left Saul entirely, (which indeed he had seldom consulted before, 1 Samuel 14:35; 1 Chronicles 10:14; 13:3; Antiq. B. 7 ch. 4 sect. 2.) and accompanied David, who was anointed to succeed him, and who consulted God by it frequently, and complied with its directions constantly (1 Samuel 14:37, 41; 15:26; 22:13, 15; 23:9, 10; 30:7, 8, 18; 2 Samuel 2:1; 5:19, 23; 21:1; 23:14; 1 Chronicles 14:10, 14; Antiq. B. IV ch. 12 sect. 5). Saul, indeed, long after his rejection by God, and when God had given him up to destruction for his disobedience, did once afterwards endeavor to consult God when it was too late; but God would not then answer him, neither by dreams, nor by Urim, nor by prophets, 1 Samuel 28:6. Nor did any of David's successors, the kings of Judah, that we know of, consult God by this oracle, till the very Babylonish captivity itself, when those kings were at an end; they taking upon them, I suppose, too much of despotic power and royalty, and too little owing the God of Israel for the supreme King of Israel, though a few of them consulted the prophets sometimes, and were answered by them. At the return of the two tribes, without the return of the kingly government, the restoration of this oracle was expected, Nehemiah 7:63; 1 Esd. 5:40; 1 Macc. 4:46; 14:41. And indeed it may seem to have been restored for some time after the Babylonish captivity, at least in the days of that excellent high priest, John Hyrcanus, whom Josephus esteemed as a king, a priest, and a prophet; and who, he says, foretold several things that came to pass accordingly; but about the time of his death, he here implies, that this oracle quite ceased, and not before. The following high priests now putting diadems on their heads, and ruling according to their own will, and by their own authority, like the other kings of the pagan countries about them; so that while the God of Israel was allowed to be the supreme King of Israel, and his directions to be their authentic guides, God gave them such directions as their supreme King and Governor, and they were properly under a theocracy, by this oracle of Urim, but no longer (see Dr. Bernard's notes here); though I confess I cannot but esteem the high priest Jaddus's divine dream, Antiq. B. XI. ch. 8. sect. 4, and the high priest Caiaphas's most remarkable prophecy, John 11:47-52, as two small remains or specimens of this ancient oracle, which properly belonged to the Jewish high priests: nor perhaps ought we entirely to forget that eminent prophetic dream of our Josephus himself, (one next to a high priest, as of the family of the Asamoneans or Maccabees,) as to the succession of Vespasian and Titus to the Roman empire, and that in the days of Nero, and before either Galba, Otho, or Vitellius were thought of to succeed him. Of the War, B. III. ch. 8. sect. 9. This, I think, may well be looked on as the very last instance of any thing like the prophetic Urim among the Jewish nation, and just preceded their fatal desolation: but how it could possibly come to pass that such great men as Sir John Marsham and Dr. Spenser, should imagine that this oracle of Urim and Thummim with other practices as old or older than the **law of Moses**, should have been ordained in imitation of somewhat like them among the Egyptians, which we never hear of till the days of Diodorus Siculus, Aelian, and Maimonides, or little earlier than the Christian era at the highest, is almost unaccountable; while the main business of the law of Moses was evidently to preserve the Israelites from the idolatrous and superstitious practices of the neighboring pagan nations; and while it is so undeniable, that the evidence for the great antiquity of Moses's law is incomparably beyond that for the like or greater antiquity of such customs in Egypt or other nations, which indeed is generally none at all, it is most absurd to derive any of Moses's laws from the imitation of those heathen practices, Such hypotheses demonstrate to us how far inclination can prevail over evidence, in even some of the most learned part of mankind.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed . 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 40

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God gives Moses specific instructions about assembling the Tabernacle

Y^ehowah spoke to Moses, saying, “In the day of the first month, in the first [day] of [that] month, you will erect the Tabernacle, the Tent of Assembly. You will place in there the Ark of Testimony and you will screen off the Ark [from the rest of the Tent using] a veil.

Jehovah then spoke to Moses, saying, “On the first day of the first month, beginning year two, you will set up the Tabernacle, which is the Tent of Assembly and its courtyard. You will place the Ark of Testimony inside, but you will screen it off from the rest of the Tent using a veil.

You will bring the table [of showbread] in and you will set it up. You will bring the lampstand in and you will light [lit., *cause to ascend*] its lamps.

You will take the table of showbread inside and set it up as I have told you; and you will bring the lampstand in and light it.

You will place the golden altar for incense in front of the Ark of Testimony; and you will place a veil at the entrance for the Tabernacle.

You will put the golden incense altar opposite the Ark of Testimony; and you will put a veil at the entrance of the Tabernacle.

You will place the altar of the burnt offering before the entrance of the Tabernacle, the Tent of Assembly.

Outside, opposite the entrance of the Tabernacle, you will place the altar for burnt offerings.

Between the Tent of Assembly and the altar you will place the [copper] basin, and you will put water in it [lit., *there*].

Between the Tent of Assembly and the altar, you will set up the copper laver and fill it with water.

You will set up the courtyard [walls] all around [the Tabernacle] and you will place a covering [at] the gate [to] the courtyard [area].

You will set up the courtyard walls all about the Tabernacle; and you will hang the covering of royal colors at the entry into the courtyard area.

You will take the anointing oil and you will anoint the Tabernacle and all that [is] in it. [By this,] you have consecrated it and all of its furnishings; and it is [now] set apart [to Me for service].

You will take the anointing oil and use it to anoint the Tabernacle and all that you have placed inside of it. By this, you will have consecrated the Tabernacle and all of its furnishings, so that it is now set apart to Me for holy service.

You will also anoint the altar of burnt offerings and all of its artifacts. [By this,] you have sanctified the altar and it [lit., *the altar*] is most holy [lit., *holy holy*]. You will anoint the basin and its pedestal and [by this] you have consecrated it [setting it apart for service to Me].

You will also anoint the altar of burnt offering, which is placed outside in the courtyard, along with all of its utensils. By this, you will have sanctified that altar, making it most holy. You will also anoint the basin and its pedestal, thus consecrating it for service to Me.

You will bring Aaron and his sons near to the entrance of the Tent of Assembly. You will wash them with water and put the holy garments upon Aaron. Then you will anoint him and regard him as set apart (to Me). [By this,] he will act as a priest to Me.

You will then bring Aaron and his sons near to the entrance to the Tent of Assembly. You will wash them with water and place the holy garments on Aaron. Then you will anoint him and regard him as set apart to Me. In doing all of this, He will then be able to act as a priest to Me.

Also you will bring his sons near [to you] and you will clothe them [with the priestly] tunics. You will anoint them as you have anointed their father, and they will serve as priests to Me. Their anointing is to be to an everlasting priesthood throughout all future generations.

Also, you will bring Aaron’s sons near to you and you will clothe each one with the white priestly tunic. You will anoint them just as you anointed their father and they will serve as My priests. The anointing of Aaron’s sons will represent an everlasting priesthood which continues through every generation.

A Complete Translation of Exodus 40

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Moses oversee the assembling of the Tabernacle and the placement of the holy furniture

So Moses did. According to all that Y^ehowah commanded him [to do], so he did.

Moses did all that God commanded him to do.

It is in the first month, in the second year, in the first of the month, the Tabernacle was raised up. Moses caused [his people] to set up the Tabernacle.

And so the Tabernacle was erected on the first day of the first month in the second year. Moses caused his people to set up the Tabernacle.

He put its bases [in their places], and set up its boards and put up its bars and then set up its pillars. He spread out the tent over the Tabernacle; and he placed the covering of the tent over [it], exactly as Y^ehowah commanded Moses.

His people put the bases where they belong, they set up the boards and the bars in their proper places, and set up the pillars for the Tabernacle. The tarps were spread out over the Tabernacle, and they put the covering of the tent over everything, exactly the way the Jehovah commanded Moses.

Moses [lit., *he*] took and he placed the testimony into the Ark. He put the poles along side the Ark and he put the Mercy Seat on the Ark, over [it]. He then brought the Ark into the Tabernacle. He set up the veil of hanging and screened [off] the Ark of Testimony, just as Y^ehowah commanded him [lit., *Moses*].

Moses got the Ten Commandments which had been carved into stone and placed them into the Ark. He put the poles for carrying the Ark through their rings and placed the Mercy Seat over the Ark. He then brought the Ark into the Tabernacle, setting up the hanging veil so that it screened off the Ark from the rest of the Tent—exactly as Jehovah had commanded him.

He placed the table in the Tent of Assembly along the north side of the Tabernacle, outside of the veil. He also arranged the bread before Y^ehowah, just as Y^ehowah had commanded Moses.

He set up the table of showbread inside of the Tent of Assembly along the north side of the Tabernacle, just outside the veil. He also arranged the bread before Jehovah on that table, exactly as Jehovah had commanded Moses.

He placed the lampstand inside the tent of assembly along the south side of the Tabernacle opposite the table. He also lighted [lit., *made ascend*] the lamps before Y^ehowah, just as Y^ehowah had commanded Moses.

Moses placed the lampstand inside the Tent of Assembly along the south side of the Tabernacle opposite the table. He lighted the lamps before Jehovah, exactly as Jehovah had commanded him.

Moses [lit., *he*] placed the golden altar into the Tent of Assembly before the veil. He cause fragrant incense to burn on it, just as Y^ehowah commanded him [lit., *Moses*].

Moses placed the golden altar inside the Tent of assembly right in front of the veil. He caused fragrant incense to be burned upon it, exactly as Jehovah had directed him.

Moses [lit., *he*] placed the veil [at] the door to the Tabernacle. He placed the altar of the burnt offering [at] the door of the Tabernacle, [outside] the Tent of Assembly. He caused a burnt offering and a tribute offering to ascend [from] upon it, just as Y^ehowah commanded him [lit., *Moses*].

Moses placed a veil at the opening to the Tabernacle. Outside of that opening, he placed the altar for burnt offerings. Then he caused a burnt offering and a tribute offering to be offered from it, exactly as Jehovah has commanded him to do.

A Complete Translation of Exodus 40

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then Moses [lit., <i>he</i>] placed the laver between the Tent of Assembly and the [copper] altar. He put the water [in] there for cleansing. From it, Moses, Aaron and his sons washed their hands and their feet. When they entered into the Tent of Assembly and when they drew near to the altar, they washed [their hands and feet], just as Y ^e howah commanded Moses.	Then Moses set up the laver between the entrance of the Tent and the copper altar. He put water into the laver for a cleansing to take place. Using the laver, Moses, Aaron and Aaron's sons washed their hands and feet. In fact, when they were about to go into the Tent of Assembly or go near to the altar, they first washed their hands and feet, exactly as Jehovah commanded Moses to do.
Then he raised up the courtyard around the Tabernacle and [around] the altar; and he placed the veil at the entrance to the courtyard. And so Moses completed his work [lit., <i>the work</i>].	Moses erected the courtyard walls around the Tabernacle and altar; and he set up the veil at the entrance to the courtyard. At this point, Moses had completed all the work that God gave him to do.
God's glory fills the Tabernacle and later guides the sons of Israel	
A cloud covered the Tent of Assembly and the glory of Y ^e howah filled the Tabernacle. Moses was unable to enter into the Tent of Assembly for the cloud had settled upon it. The glory of Y ^e howah filled up the Tabernacle.	A thick cloud—a manifestation of God—covered over the Tent of Assembly; and the glory of Jehovah filled up the Tabernacle. Moses was unable to go into the Tent of Assembly because the cloud had settled over it. The glory of Jehovah filled up the Tabernacle, making it impossible for Moses to go into.
When the cloud from over the Tabernacle goes up, the sons of Israel move forward in all of their journeys. If the cloud does not go up then they do not move forward until the day of its going up.	When the cloud from over the Tabernacle was lifted up, the sons of Israel would move forward—they only moved ahead if this happened throughout all their journeys. If the cloud did not go up, then the sons of Israel did not move ahead.
For a cloud of Y ^e howah [is] on the Tabernacle by day and a fire is in it each night, in the sight of every house of Israel throughout all their journeys [through the desert-wilderness].	There was a cloud of Jehovah over the Tabernacle by day and a fire in it each night—and every house of Israel was able to see this during their journeys throughout the desert-wilderness.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Exodus 40

Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 (Search "Exodus")
Jeremy Thomas	https://fbgbible.org/?s=exodus
Syndein	http://syndein.com/exodus.html
Keil and Delitzsch Commentary on Exodus	https://www.gracenotes.info/exodus/exodus.pdf
Todd Kennedy overview of Exodus	http://www.spokanebiblechurch.com/books/exodus

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this chapter on any available lesson.

