

Exodus 27 Commentary

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Summary Chart of The Book of Exodus									
DELIVERANCE FROM OPPRESSION						PREPARATION FOR WORSHIP			
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Egypt 430 Years (15% of Exodus)				Wilderness 2 Months (30% of Exodus)		Mt Sinai 10 Months (55% of Exodus)			
From									To
Groaning									Glory!

[Jensen's Survey of the Old Testament](#) - online

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[Click another Exodus from Egypt](#)

[Click for Events during the Sojourn at Kadesh-Barnea](#)

GENESIS	EXODUS
human effort and failure	divine power and triumph
word of promise	work of fulfillment
a people chosen	a people called
God's electing mercy	God's electing manner
revelation of nationality	realization of nationality

SUMMARY OF THE PENTATEUCH
(from Believer's Study Bible)

Exodus 27:1 "And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits.

NET Exodus 27:1 "You are to make the altar of acacia wood, seven feet six inches long, and seven feet six inches wide; the altar is to be square, and its height is to be four feet six inches.

NLT Exodus 27:1 "Using acacia wood, construct a square altar 7-1/2 feet wide, 7-1/2 feet long, and 4-1/2 feet high.

ESV Exodus 27:1 "You shall make the altar of acacia wood, five cubits long and five cubits broad. The altar shall be square, and its height shall be three cubits.

NIV Exodus 27:1 "Build an altar of acacia wood, three cubits high; it is to be square, five cubits long and five cubits wide.

KJV Exodus 27:1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

LXE Exodus 27:1 And thou shalt make an altar of incorruptible wood, of five cubits in the length, and five cubits in the breadth; the altar shall be square, and the height of it shall be of three cubits.

ASV Exodus 27:1 And thou shalt make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

CSB Exodus 27:1 "You are to construct the altar of acacia wood. The altar must be square, 7 1/2 feet long, and 7 1/2 feet wide; it must be 4 1/2 feet high.

NKJ Exodus 27:1 "You shall make an altar of acacia wood, five cubits long and five cubits wide-- the altar shall be square-- and its height shall be three cubits.

NRS Exodus 27:1 You shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and it shall be three cubits high.

YLT Exodus 27:1 'And thou hast made the altar of shittim wood, five cubits the length, and five cubits the breadth -- the altar is square -- and three cubits its height.

- **altar of:** Ex 20:24-26 Ex 24:4 Ex 38:1-7 Ex 40:10,29 2Sa 24:18 2Ch 4:1 Eze 43:13-17 Heb 13:10
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

To help guide you through the study of this detailed chapter here is an outline (adapted from David Guzik)

Exodus 27—The Court of the Tabernacle

A. The altar of burnt offering [Exodus 27:1–8]

1. The basic structure of the bronze altar (Exodus 27:1–2)
2. Accessories for the altar (Exodus 27:3–8)

B. The courtyard and the gate [Exodus 27:9–21]

1. The hangings for the perimeter of the courtyard (Exodus 27:9–15)
2. The gate to the courtyard (Exodus 27:16)
3. Other details regarding the courtyard (Exodus 27:17–19)
4. The oil for the lamps on the lampstand (Exodus 27:20–21)

THE COURTYARD

THE BRONZE ALTAR

David Thompson - In a variety of ways throughout the O.T., God taught His people that the only way they could have a relationship with Him was through a substitution sacrifice that He deemed as acceptable. This started clear back in the book of Genesis. Right from the beginning God taught Adam and Eve that if any sinful person was to have a relationship with Him, something must die as a substitute so that the people could live. This all pointed of course to Jesus Christ. This all prefigured Him and what He would do in order to save us. When God designed the sanctuary, it was critical that His people realize this point right up front. So He specifically demanded that there be an altar so that animal sacrifices could be made. This altar would be located just yards away from the very Presence of God and it was impossible to get into the presence of God by bypassing this altar. Now what this altar actually turns out to be is a very large outdoor grill. The animal needed to be killed in the presence of God and then it needed to be cooked in the presence of God and in order for that to happen, there needed to be a big outdoor grill, which is called the "Bronze Altar." (Ex 38:30, 39:39) Anytime any person was in this sanctuary complex, they had to see this altar. Anytime a priest went into the sanctuary, he had to walk right by this altar. This altar teaches that you cannot possibly get into the presence of God without the purity that is needed in a sacrifice that has been offered. If one is going into the presence of God, sin must be addressed and it must be forgiven. ([Sermon](#))

And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits - In The picture above depicts the altar on the right side (toward the East) of the courtyard and it is a square structure 7.5 ft by 7.5 ft and 4.5 ft tall, considerably bigger than the mercy seat (3' 9" long and 2' 3" wide -see Ex 25:17NET). This **altar** is difference from the descriptions of the altars in Exodus 20:24-26 and Ex 24:4. This altar is called the bronze altar, the brazen altar or the altar of burnt offering (cf Ex 38:1, Lev 4:7, 10, 18+). The placement of the brazen **altar** is given in Exodus 40:6 "You shall set the **altar of burnt offering** in front of the doorway of the tabernacle of the tent of meeting." The altar was a perfect square, in contrast to pagan altars discovered that are round and an Assyrian altarin Nineveh that was triangular. When Solomon built the temple, the altar was a perfect square (2 Chr 4:1)

Alan Cole - "This was the only altar of sacrifice in Israel's sanctuary in early days: blood would be smeared on its 'horns' in ceremonial atonement, and on it 'holocausts' or 'whole burnt offerings' would be laid. Libations were poured at its side, and blood dashed over it." (TOTC-Ex)

THOUGHT - The writer of Hebrews says that now in the New Covenant in Jesus' blood "We have an **altar**

from which those who serve the tabernacle have no right to eat." (Hebrews 13:10+) That altar, where the "whole burnt offering" (the holocaust) was offered is the old rugged Cross, where the Lamb of God hung and died and took "away the sins of the world." (John 1:29+) Believe and receive eternal forgiveness by His blood sacrifice in your behalf. And once we are positionally IN Christ, how we are called to go to the same "altar" Paul declaring "'I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me." (Gal 2:20+) and "But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." (Gal 6:14+).

NET Note - The article ("the") on this word identifies this as **the altar**, meaning the main high altar on which the sacrifices would be made.

David Guzik - For years, the sides of this altar were smooth and shiny bronze. But Numbers 16 describes the rebellion of Korah, who challenged the leadership of Moses: You take too much upon yourselves, for all the congregation is holy ... Why then do you exalt yourselves above the congregation of the LORD? (Numbers 16:3). In confirming the leadership of Moses, God judged Korah and his followers, and caused the ground to split and swallow up all the rebels of Korah. The LORD then commanded the priests to take the bronze incense-censers held by Korah and his followers, to hammer them flat, and to cover the altar of burnt offering with them, to be a memorial to the children of Israel (Numbers 16:40). ii. From then on, every time someone came to the altar of burnt offering, they noticed the rough, hammered finish of the bronze—and were reminded of Korah's rebellion and God's judgment against him and those who followed him.

Thompson on the size of the altar compared to the mercy seat - the altar is twice as long as the mercy seat and over three times as wide as the mercy seat. Why is this? Because this shows us that it is the shed blood of the sacrifice that is paramount to the grace and mercy of God. In other words, the big entrance into the grace and mercy of God and entrance to the Word of God is this sacrifice. Miss this and you miss it all. The whole idea behind this altar is there must be a sacrifice in order to gain entrance into the riches of God. ([Sermon](#))

Thompson - acacia wood is a very tough wood..., a hardwood that is extreme...overlaid with bronze. Obviously the overlay of bronze would protect the wood from catching fire and protect it from being burned up. Now in view of the amount of sacrifices, we may assume that this bronze had a charred look to it. The heat of the fire would certainly create a charred look to this altar. There would be nothing beautiful about it like inside the tent in the presence of God. But without this place of sacrifice, you do not get into the presence of God. There is nothing pretty to look at when looking at any place of sacrifice. There is nothing pretty about a Roman cross. It is made of non glamorous looking wood that is all polished and nice. But without this old rugged cross you cannot and will not be saved. ([Sermon](#))

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Source: Logos Bible Software

Altar (04196)([mizbeah](#) from **zabach** = to slaughter for sacrifice or for food) is a masculine noun that is frequent in the OT (338x) and describes the place of sacrifice where offerings were made to a deity. The first use in Ge 8:20 describes the altar built by Noah as his first act after he survived the flood. Abraham is associated with an altar in Ge 12:7,8; 13:4, 18; Ge 22:9. Not surprisingly the majority of OT occurrences are in Leviticus (88x in 72v and Exodus is not far behind - 61x in 53v). The first offering by Cain and Abel does not mention a specific altar (Ge 4:3).

"In the developed temple ritual, the same word is used for both the altar of holocausts and the altar of incense. Thus, an altar is a place where sacrifice is offered, even if it is not an event involving slaughter." ([Thomas W Davis](#))

The [Septuagint \(Lxx\)](#) often translates **mizbeah** with the word [thusiasterion](#) ("a place of sacrifice") which is derived from [thusia](#) meaning that which is offered as the sacrifice.

OT altars had several meanings beyond their most common association with blood sacrifice, including as a monument set up in the presence of God (cp Ge 12:8, 26:25), as a place of refuge (Ex 21:14), and as a table for a deity (Ezek 41:22, Mal 1:7). Pagan altars were to be destroyed (Ex 34:13).

Some altars were named - JACOB'S altar at Shechem = EL THE GOD OF ISRAEL (Ge 33:20), MOSES' at Rephidim = THE LORD IS MY BANNER (Ex 17:15) Gideon's in Ophrah =THE LORD IS PEACE (Judges 6:24). Some OT altars are illegitimate - sacred pillars (Ex 34:12, etc), high places (2Ki 23:15).

Vine - At first, Israel's altars were to be made of earth—i.e., they were fashioned of material that was strictly the work of God's hands. If the Jews were to hew stone for altars in the wilderness, they would have been

compelled to use war weapons to do the work. (Notice that in [Exod. 20:25](#) the word for “tool” is chereb, “sword.”) At Sinai, God directed Israel to fashion altars of valuable woods and metals. **This taught them that true worship required man’s best and that it was to conform exactly to God’s directives; God, not man, initiated and controlled worship.**

Related Resources:

- Torrey Topical Textbook [Altars Altar of Burnt-Offering, the Altar of Incense](#)
- American Tract Society [Altar](#)
- Bridgeway Bible Dictionary [Altar](#)
- Baker Evangelical Dictionary [Horns of Altar](#) [Altar](#)
- Charles Buck Dictionary [Altar](#)
- Easton's Bible Dictionary [Altar](#)
- Fausset Bible Dictionary [Altar](#)
- Holman Bible Dictionary [Altar](#) [Incense Altar](#)
- Hastings' Dictionary of the Bible [Incense, Altar of](#) [Altar](#)
- Hastings' Dictionary of the NT [Altar](#) [Altar](#)
- King James Dictionary [Altar](#)
- Smith Bible Dictionary [Altar](#)
- Vines' Expository Dictionary [Altar](#)
- Wilson's Bible Types [Altar](#)
- Webster Dictionary [Altar](#)
- Watson's Theological Dictionary [Altar](#)
- International Standard Bible Encyclopedia [Altar](#) [Horns of the Altar](#)
- Kitto Biblical Cyclopedia [Altar](#) [Altars forms of](#)
- The Jewish Encyclopedia [Altar](#)

Exodus 27:2 "You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.

NET Exodus 27:2 You are to make its four horns on its four corners; its horns will be part of it, and you are to overlay it with bronze.

NLT Exodus 27:2 Make horns for each of its four corners so that the horns and altar are all one piece. Overlay the altar with bronze.

ESV Exodus 27:2 And you shall make horns for it on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.

NIV Exodus 27:2 Make a horn at each of the four corners, so that the horns and the altar are of one piece, and overlay the altar with bronze.

KJV Exodus 27:2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

LXE Exodus 27:2 And thou shalt make the horns on the four corners; the horns shall be of the same piece, and thou shalt overlay them with brass.

ASV Exodus 27:2 And thou shalt make the horns of it upon the four corners thereof; the horns thereof shall be of one piece with it: and thou shalt overlay it with brass.

CSB Exodus 27:2 Make horns for it on its four corners; the horns are to be of one piece. Overlay it with bronze.

NKJ Exodus 27:2 "You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze.

NRS Exodus 27:2 You shall make horns for it on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.

YLT Exodus 27:2 And thou hast made its horns on its four corners, its horns are of the same, and thou hast overlaid it with brass.

- **horns** Ex 29:12 Lev 4:7,18,25 8:15 16:18 1Ki 1:50 2:28 Ps 118:27 Heb 6:18
- **overlay it with bronze** : Nu 16:38,39 1Ki 8:64
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

Altar of Burnt Offering - Brazen Altar
With Four Horns

FOUR HORNS ON THE BRONZE ALTAR

You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze- In other words the horns were built into the structure of the altar and could not be removed. [See above](#) for depiction of the four horns.

THOUGHT - You had to go through the bronze altar to get to the place of gold, although of course in the OT only the priests had this privilege. Today every believer can approach the "gold" so to speak (Heb 4:16, etal). This thought gives new significance to the common phrase "Go for the gold!" Indeed, "let us go for God" Who is much better than gold. Play [More Precious Than Silver More Costly Than Gold](#) and have a time of worship dear believer-priest!

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

Thompson - We may conclude from Psalm 118:27 that one of the purposes of these horns was so that one could tie off the animals about to be sacrificed. We know that the blood of bulls and goats and lambs and rams could never take away sin; it could only cover sin. But we also know that every one of these sacrifices prefigured Jesus Christ. Each sacrificial animal represented Jesus Christ. So as heart-wrenching as it is to think of seeing your animal dying, think about seeing Jesus Christ dying for us. Exodus 29:12 blood was put on the horns, so there must be some type of redemptive symbolism in this. Now the only authorized place where God will accept a blood sacrifice is a place that existed 2000 years ago. The only spot God will accept is the cross of Jesus Christ and the only blood that God will accept is the blood shed by His Son. ([Sermon](#))

Barnes on **horns** - On them the blood of the sin-offering was smeared Exodus 29:12; Leviticus 4:7; Leviticus 8:15; Leviticus 9:9; Leviticus 16:18. To take hold of them appears to have been regarded as an emphatic mode of laying claim to the supposed right of sanctuary (Exodus 21:14 note; 1 Kings 1:50).

CSB Study Bible - Discoveries by archaeologists indicate that horns were typical of stone altars. The incense altar would also have horns (30:1–2), which may have been symbols of strength. Psalm 118:27 mentions using ropes to tie a sacrifice to the altar's horns. Blood was put on the horns of both the altar of burnt offering and the incense altar (Ex 29:12; 30:10; Lev 4:7, 18, 25, 30, 34; 8:15; 9:9; Lev 16:18). A person seeking refuge in hope of avoiding death would grasp the horns on the altar for burnt offerings (1Kg 1:50–51; 2:28).

Exodus 27:3 "You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze.

NET Exodus 27:3 You are to make its pots for the ashes, its shovels, its tossing bowls, its meat hooks, and its fire pans— you are to make all its utensils of bronze.

NLT Exodus 27:3 Make ash buckets, shovels, basins, meat forks, and firepans, all of bronze.

ESV Exodus 27:3 You shall make pots for it to receive its ashes, and shovels and basins and forks and fire pans. You shall make all its utensils of bronze.

NIV Exodus 27:3 Make all its utensils of bronze—its pots to remove the ashes, and its shovels, sprinkling bowls, meat forks and firepans.

KJV Exodus 27:3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

LXE Exodus 27:3 And thou shalt make a rim for the altar; and its covering and its cups, and its flesh-hooks, and its fire-pan, and all its vessels shalt thou make of brass.

ASV Exodus 27:3 And thou shalt make its pots to take away its ashes, and its shovels, and its basins, and its flesh-hooks, and its firepans: all the vessels thereof thou shalt make of brass.

CSB Exodus 27:3 Make its pots for removing ashes, and its shovels, basins, meat forks, and firepans; make all its utensils of bronze.

NKJ Exodus 27:3 "Also you shall make its pans to receive its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze.

NRS Exodus 27:3 You shall make pots for it to receive its ashes, and shovels and basins and forks and firepans; you shall make all its utensils of bronze.

YLT Exodus 27:3 And thou hast made its pots to remove its ashes, and its shovels, and its bowls, and its forks, and its fire-pans, even all its vessels thou dost make of brass.

- **shovels:** Lev 16:12 1Ki 7:40,45 2Ch 4:11 Jer 52:18
- basins: Ex 24:6
- fleshhooks: Ex 38:3 Nu 4:14 1Sa 2:13,14 1Ch 28:17 2Ch 4:16
- firepans: 1Ki 7:45 2Ki 25:15 Jer 52:19,20
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

Thompson - Ash pots would receive and store ashes; fire pans would hold and transport live coals for the fire; shovels would remove ashes and reconfigure the hot coals. The bowls or basins contained various liquid and would catch draining blood. The forks would handle the meat. If some piece of the sacrifice fell or needed to be moved, the forks would do it. ([Sermon](#))

Note that all of these utensils are plural indicating they needed more than just one utensil of each kind

You shall make its pails for removing its ashes- Pans **NET Note** on ashes "The word is literally "its fat," but sometimes it describes "fatty ashes" (TEV "the greasy ashes"). The fat would run down and mix with the ashes, and this had to be collected and removed."

And its shovels - Hebrew = [ya](#) - 9v - Exod. 27:3; Exod. 38:3; Num. 4:14; 1 Ki. 7:40; 1 Ki. 7:45; 2 Ki. 25:14; 2 Chr. 4:11; 2 Chr. 4:16; Jer. 52:18

And its basins - Kaiser says ""To catch the blood of the animals slain beside the altar to be sprinkled on the altar's base."" NET = "its tossing bowls" It was a "larger bowl used in tossing the blood at the side of the altar." (NET)

And its forks - NET = "its meat hooks." These are called **flesh hooks** in Ex 38:3. KJV has "fleshhooks." A flesh hook was "A large fork used for handling large pieces of meat, especially at the sacrificial altar. Those in the tabernacle were of brass (Exodus 27:3 ;Ex 27:3; Ex 38:3), those in the Temple of bronze (2 Chr 4:16) or gold (1 Chr 28:17). ([Holman Bible Dictionary](#)) Strong's = 1) **three-pronged fork for extracting the priest's portion** (see 1 Sa 2:13) 1a) a sacrificial implement

Fork (flesh-hook) ([mizlagah](#)) - Exod. 27:3; Exod. 38:3; Num. 4:14; 1 Chr. 28:17; 2 Chr. 4:16

Related Resources:

- Easton's Bible Dictionary [Flesh-Hook](#)
- Hastings' Dictionary of the Bible [Flesh-Hook](#)
- International Standard Bible Encyclopedia [Flesh-Hook](#)
- McClintock and Strong's Bible Encyclopedia [Flesh-Hook](#)

And its firepans - "A utensil made of bronze (Ex 27:3) or gold (1 Ki 7:50 , KJV, "censers") used to carry live coals from the altar of burnt offering (Exodus 27:3 ; Exodus 38:3), as censers for burning incense (Numbers 16:6 ,Numbers 16:6,16:17), and as trays for collecting the burnt wicks from the tabernacle lamps (Exodus 25:38 ; Exodus 37:23 ; the "snuffdishes" of the KJV)." ([Holman Bible Dictionary](#))

Kaiser on firepans - "For carrying fire from the altar of incense inside the Holy Place (Leviticus 10:1; 16:12; 1 Kings 7:50)." (EBC-Ex)

Firepans - [machtah](#) - 19v - censer(3), censers(4), firepan(3), firepans(9), trays(3). Exod. 25:38; Exod. 27:3;

Exod. 37:23; Exod. 38:3; Lev. 10:1; Lev. 16:12; Num. 4:9; Num. 4:14; Num. 16:6; Num. 16:17; Num. 16:18; Num. 16:37; Num. 16:38; Num. 16:39; Num. 16:46; 1 Ki. 7:50; 2 Ki. 25:15; 2 Chr. 4:22; Jer. 52:19. Strong's = 1) fire-holder, censer, firepan, snuff dish, tray 1a) snuff-dish 1b) fire-pans 1c) censer

Related Resources:

- International Standard Bible Encyclopedia [Firepan](#)
- McClintock and Strong's Bible Encyclopedia [Firepan](#)
- Easton's Bible Dictionary [Firepan](#)
- Hastings' Dictionary of the Bible [Firepan](#)

You shall make all its utensils of bronze - The same metal as the altar.

Exodus 27:4 "You shall make for it a grating of network of bronze, and on the net you shall make four bronze rings at its four corners.

NET Exodus 27:4 You are to make a grating for it, a network of bronze, and you are to make on the network four bronze rings on its four corners.

NLT Exodus 27:4 Make a bronze grating for it, and attach four bronze rings at its four corners.

ESV Exodus 27:4 You shall also make for it a grating, a network of bronze, and on the net you shall make four bronze rings at its four corners.

NIV Exodus 27:4 Make a grating for it, a bronze network, and make a bronze ring at each of the four corners of the network.

KJV Exodus 27:4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

LXE Exodus 27:4 And thou shalt make for it a brazen grate with net-work; and thou shalt make for the grate four brazen rings under the four sides.

ASV Exodus 27:4 And thou shalt make for it a grating of network of brass: and upon the net shalt thou make four brazen rings in the four corners thereof.

CSB Exodus 27:4 Construct a grate for it of bronze mesh, and make four bronze rings on the mesh at its four corners.

NKJ Exodus 27:4 "You shall make a grate for it, a network of bronze; and on the network you shall make four bronze rings at its four corners.

NRS Exodus 27:4 You shall also make for it a grating, a network of bronze; and on the net you shall make four bronze rings at its four corners.

YLT Exodus 27:4 'And thou hast made for it a grate of net-work of brass, and hast made on the net four rings of brass on its four extremities,

- **grating of network:** Ex 35:16 38:4,5
- **four bronze rings at its four corners:** Ex 25:12
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

BRONZE GRATE ON TOP OF ALTAR

Thompson - It was to contain a network, like a grill network, with four bronze rings on each corner. Those rings would slide over the horns and hold the grate on the grill. The altar was to have a net on which there were four rings at four corners. ([Sermon](#))

You shall make for it a grating of network of bronze- Exodus 38:4 adds "He made for the altar a grating of bronze network beneath, under its ledge, reaching halfway up."

Grating (04346)(mikbar) is "a metal work which forms "a grate" or "a network." The word refers to a grate,

made of bronze and placed under the rim of the altar, midway from the bottom, upon which burnt offerings could be laid (Exo. 27:4; 35:16). The grate also had four rings, one on each corner, for poles to fit through, so that the Levites could carry the equipment (Exo. 38:4-7; 39:39). Such an arrangement of the grate also allowed a circulation of air for the fire in the altar." (Gilbrant) NET Note adds "The noun מִכְבָּר (mikhbar) means "a grating"; it is related to the word that means a "sieve." This formed a vertical support for the ledge, resting on the ground and supporting its outer edge."

Mikbar - 6x in 6v - Exod. 27:4; Exod. 35:16; Exod. 38:4; Exod. 38:5; Exod. 38:30; Exod. 39:39

and on the net you shall make four bronze rings at its four corners- Exodus 38:5 adds "He cast four rings on the four ends of the bronze grating as holders for the poles."

Exodus 27:5 "you shall put it beneath, under the ledge of the altar, so that the net will reach halfway up the altar.

NET Exodus 27:5 You are to put it under the ledge of the altar below, so that the network will come halfway up the altar.

NLT Exodus 27:5 Install the grating halfway down the side of the altar, under the ledge.

ESV Exodus 27:5 And you shall set it under the ledge of the altar so that the net extends halfway down the altar.

NIV Exodus 27:5 Put it under the ledge of the altar so that it is halfway up the altar.

KJV Exodus 27:5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

LXE Exodus 27:5 And thou shalt put them below under the grate of the altar, and the grate shall extend to the middle of the altar.

ASV Exodus 27:5 And thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar.

CSB Exodus 27:5 Set it below, under the altar's ledge, so that the mesh comes halfway up the altar.

NKJ Exodus 27:5 "You shall put it under the rim of the altar beneath, that the network may be midway up the altar.

NRS Exodus 27:5 You shall set it under the ledge of the altar so that the net shall extend halfway down the altar.

YLT Exodus 27:5 and hast put it under the compass of the altar beneath, and the net hath been unto the middle of the altar.

- **ledge of the altar:** Ex 38:4
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

you shall put it beneath, under the ledge of the altar, so that the net will reach halfway up the altar- NLT - Install the grating halfway down the side of the altar, under the ledge.

Thompson - Apparently there was a bronze net down inside the altar, probably about halfway down. So we have a net halfway down inside the altar and a grate sitting near the top of the altar. The bronze net would hold the coals for the fire and the grate would cook the animal. So the net was under the ledge of the altar about halfway down and the grate was on top at the ledge level. So the ashes would sink through the grating and fall into the fire pans that were there to collect the ashes. ([Sermon](#))

Exodus 27:6 "You shall make poles for the altar, poles of acacia wood, and overlay them with bronze.

NET Exodus 27:6 You are to make poles for the altar, poles of acacia wood, and you are to overlay them with bronze.

NLT Exodus 27:6 For carrying the altar, make poles from acacia wood, and overlay them with bronze.

ESV Exodus 27:6 And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze.

NIV Exodus 27:6 Make poles of acacia wood for the altar and overlay them with bronze.

KJV Exodus 27:6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

LXE Exodus 27:6 And thou shalt make for the altar staves of incorruptible wood, and thou shalt overlay them with brass.

ASV Exodus 27:6 And thou shalt make staves for the altar, staves of acacia wood, and overlay them with brass.

CSB Exodus 27:6 Then make poles for the altar, poles of acacia wood, and overlay them with bronze.

NKJ Exodus 27:6 "And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze.

NRS Exodus 27:6 You shall make poles for the altar, poles of acacia wood, and overlay them with bronze;

YLT Exodus 27:6 'And thou hast made staves for the altar, staves of shittim wood, and hast overlaid them with brass.

- **poles for the altar:** Ex 35:13-15 30:4 Nu 4:44
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

POLES FOR THE BRONZE ALTAR

You shall make poles for the altar, poles of acacia wood, and overlay them with bronze

Thompson - The poles were to be made of acacia wood and overlaid with bronze. Now when the ashes reached a certain level, you would need to clean them out and in order to do that, there needed to be a way to lift the altar so things could be cleaned out. These poles would enable that to happen. ([Sermon](#))

Exodus 27:7 "Its poles shall be inserted into the rings, so that the poles shall be on the two sides of the altar when it is carried.

NET Exodus 27:7 The poles are to be put into the rings so that the poles will be on two sides of the altar when carrying it.

NLT Exodus 27:7 Insert the poles through the rings on the two sides of the altar.

ESV Exodus 27:7 And the poles shall be put through the rings, so that the poles are on the two sides of the altar when it is carried.

NIV Exodus 27:7 The poles are to be inserted into the rings so they will be on two sides of the altar when it is carried.

KJV Exodus 27:7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

LXE Exodus 27:7 And thou shalt put the staves into the rings; and let the staves be on the sides of the altar to carry it.

ASV Exodus 27:7 And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in bearing it.

CSB Exodus 27:7 The poles are to be inserted into the rings so that the poles are on two sides of the altar when it is carried.

NKJ Exodus 27:7 "The poles shall be put in the rings, and the poles shall be on the two sides of the altar to bear it.

NRS Exodus 27:7 the poles shall be put through the rings, so that the poles shall be on the two sides of the

altar when it is carried.

YLT Exodus 27:7 And the staves have been brought into the rings, and the staves have been on the two sides of the altar in bearing it.

- **carried:** Ex 25:28 30:4 Nu 4:13,14
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

Its poles shall be inserted into the rings, so that the poles shall be on the two sides of the altar when it is carried "Here the meaning must be that the poles are not left in the rings, but only put into the rings when they carried it." (NET Note)

Exodus 27:8 "You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make it.

NET Exodus 27:8 You are to make the altar hollow, out of boards. Just as it was shown you on the mountain, so they must make it.

NLT Exodus 27:8 The altar must be hollow, made from planks. Build it just as you were shown on the mountain.

ESV Exodus 27:8 You shall make it hollow, with boards. As it has been shown you on the mountain, so shall it be made.

NIV Exodus 27:8 Make the altar hollow, out of boards. It is to be made just as you were shown on the mountain.

KJV Exodus 27:8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

LXE Exodus 27:8 Thou shalt make it hollow with boards: according to what was shewed thee in the mount, so thou shalt make it.

ASV Exodus 27:8 Hollow with planks shalt thou make it: as it hath been showed thee in the mount, so shall they make it.

CSB Exodus 27:8 Construct the altar with boards so that it is hollow. They are to make it just as it was shown to you on the mountain.

NKJ Exodus 27:8 "You shall make it hollow with boards; as it was shown you on the mountain, so shall they make it.

NRS Exodus 27:8 You shall make it hollow, with boards. They shall be made just as you were shown on the mountain.

YLT Exodus 27:8 Hollow with boards thou dost make it, as it hath been shewed thee in the mount, so do they make it.

- **as it was shown,** Ex 25:9,40 26:30-37 1Ch 28:11,19 Mt 15:9 Col 2:20-23 Heb 8:5
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make it God repeatedly emphasizes that all construction must be by His pattern. See Ex 25:9+, Ex 25:30+, et al.

John Hannah - The exact location of this altar is not given but it was "at [just inside] the entrance to the tabernacle" (Ex 40:29). This altar illustrates the fact that one can approach God only through sacrifice; only by sacrifice is sin atoned for. On this altar—the first object a worshiper saw in the tabernacle courtyard—sacrifices for sin were continually being made. The ultimate Sacrifice was Jesus Christ (Heb. 10:1–18). (BKC)

NET Note - Nothing is said about the **top of the altar**. Some commentators suggest, in view of the previous instruction for making an altar out of earth and stone, that when this one was to be used it would be filled up with dirt clods and the animal burnt on the top of that. If the animal was burnt inside it, the wood would quickly burn. A number of recent scholars think this was simply an imagined plan to make a portable altar after the pattern of Solomon's—but that is an unsatisfactory suggestion. This construction must simply represent a portable frame for the altar in the courtyard, an improvement over the field altar. **The purpose and function of the altar**

are not in question. Here worshipers would make their sacrifices to God in order to find forgiveness and atonement, and in order to celebrate in worship with him. No one could worship God apart from this; no one could approach God apart from this. So too the truths that this altar communicated form the basis and center of all Christian worship. One could word an applicable lesson this way: Believers must ensure that the foundation and center of their worship is the altar, i.e., the sacrificial atonement.

Thompson - Now archeology has actually uncovered these kinds of altars. Although the specific altar of the tabernacle has not been discovered, others designed like it have been discovered. In 1974 a horned altar was found in Tel Dan. In Arad, not only was another altar found that had horns, but it is exactly five cubits square. Another altar was found at Beersheba. So what all of this says is that Israel knew about this altar and knew about the importance of a sacrifice as a means of getting into the presence of God. According to Amos, when the Babylonians came into Bethel, they cut the horns off the altar and probably destroyed it (Amos 3:14). Now in Exodus 29:37 we learn that when the complete atoning sacrifice had been made on this altar (7 days—7 is the number of completion), whoever or whatever “touched” the altar shall be holy. This imagery tells us this—you will never get into heaven until you have touched the altar. You will never have a chance of entering into the presence of God until by faith you have been to the Old Rugged Cross. ([Sermon](#))

Question: [What was the brazen altar?](#)

Answer: During Israel's forty years of wandering in the wilderness, God commanded the people to build a moveable structure—the wilderness tabernacle—as a place of worship where He would come and dwell among them. The brazen altar, or “brass” altar, was a bronze structure upon which the burnt offerings of animal sacrifices were presented to the Lord.

The brazen altar was a portable construct and the largest of the tabernacle's seven pieces of furniture. Placed in the outer court of the wilderness tabernacle (Exodus 40:6), the brazen altar was the most prominent and imposing object in the court, and no worshiper could avoid seeing it upon entering.

The brazen altar was also called “the altar of burnt offerings” (Exodus 30:28), “the altar of God” (Psalm 43:4), and “the altar of the Lord” (Malachi 2:13). Built from acacia wood and overlaid with bronze, it measured 7.5 feet square by 4.5 feet high. At each of the altar's four corners was a horn-like projection, made of one piece with the altar. All of the utensils of the altar were made of bronze as well. The instructions God gave for the brazen altar also included a grating or network of bronze probably placed within the hollow center of the altar to hold the wood and sacrifice as it was being burnt. Two poles used for carrying the altar were overlaid with bronze and inserted into bronze rings at the altar's corners (Exodus 27:1–8).

Once the brazen altar was consecrated, whatever touched it became holy (Exodus 29:37). The Israelites made daily sacrifices to God on the brazen altar (Exodus 29:38). As the first priests began their service at the tabernacle, fire from the presence of the Lord consumed the sacrifice (Leviticus 9:24). According to Leviticus 6:13, the fire of the altar was to be kept burning at all times. The horns of the altar were to be covered with blood at the consecration of the priests (Exodus 29:1, 10–12; Leviticus 8:14–15; 9:9) and on the Day of Atonement (Leviticus 16:18).

All of the elements of the wilderness tabernacle pointed to God's plan of salvation through Jesus Christ, the coming Messiah. By instituting each ritual of worship, God was teaching His people the fundamental principles of salvation. The brazen altar—where Israel's priests offered substitutionary animal sacrifices for the sins of the people—vividly illustrated the basics of atonement for sin.

Only by blood sacrifice was sin atoned. The brazen altar, ever ablaze and covered in blood, always stood open to accept the guilt of any Hebrew person who wished to come near to God. There the guilty sinner would offer another life, an innocent one, in his stead.

The brazen altar was situated prominently in the courtyard of the tabernacle. It was, in fact, the first thing one encountered upon entering the courtyard. The picture is clear: we cannot approach the holy presence of the Lord unless we first come to the place of sacrifice where atonement is made for our sin. The altar's placement revealed that coming to God or receiving the benefits of His presence requires dealing with the problem of our sin first. Later, Jesus would say, “No one comes to the Father except through me” (John 14:6; cf. 10:9). This ancient altar spoke unmistakably of Calvary, underscoring the meaning of Christ's death on the cross, which was the ultimate substitutionary sacrifice for sin (Hebrews 10:1–18). Access to God is ours only when we come to Him through the perfect, atoning sacrifice of the shed blood of Jesus Christ.

Bronze is often associated with judgment in the Bible (see Numbers 21:9; Isaiah 60:17; Revelation 1:15). Bronze is harder than gold and silver and better able to resist heat and fire. In Deuteronomy 33:25 and Jeremiah 1:18, bronze is a symbol of the ability to endure. The bronze altar was a shadow of the reality found in Jesus Christ, who took our judgment and who alone possessed the power to endure the fire of God's holiness. Only Christ could withstand the cross and not be consumed by the flames of God's wrath and divine judgment.

The altar, as the place of atonement, reminded worshipers of their sin and need of cleansing from sin's guilt. It signaled forward to

the coming of Christ, in whom the entire ritual of sacrifice would reach its consummation.

The holiness and righteousness of God were displayed on the brazen altar. It was the place where sin was judged and its penalty paid. The brazen altar opened the way to approach God and find His mercy. Everything that touched the brazen altar was made holy. Jesus Christ is our brazen altar: "He personally carried our sins in his body on the cross so that we can be dead to sin and live for what is right" (1 Peter 2:24, NLT). (Source: GotQuestions.org)

Exodus 27:9 "You shall make the court of the tabernacle. On the south side there shall be hangings for the court of fine twisted linen one hundred cubits long for one side;

NET Exodus 27:9 "You are to make the courtyard of the tabernacle. For the south side there are to be hangings for the courtyard of fine twisted linen, one hundred fifty feet long for one side,

NLT Exodus 27:9 "Then make the courtyard for the Tabernacle, enclosed with curtains made of finely woven linen. On the south side, make the curtains 150 feet long.

ESV Exodus 27:9 "You shall make the court of the tabernacle. On the south side the court shall have hangings of fine twined linen a hundred cubits long for one side.

NIV Exodus 27:9 "Make a courtyard for the tabernacle. The south side shall be a hundred cubits long and is to have curtains of finely twisted linen,

KJV Exodus 27:9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

LXE Exodus 27:9 And thou shalt make a court for the tabernacle, curtains of the court of fine linen spun on the south side, the length of a hundred cubits for one side.

ASV Exodus 27:9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen a hundred cubits long for one side:

CSB Exodus 27:9 "You are to make the courtyard for the tabernacle. Make the hangings on the south of the courtyard out of finely spun linen, 150 feet long on that side.

NKJ Exodus 27:9 "You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, one hundred cubits long for one side.

NRS Exodus 27:9 You shall make the court of the tabernacle. On the south side the court shall have hangings of fine twisted linen one hundred cubits long for that side;

YLT Exodus 27:9 'And thou hast made the court of the tabernacle: for the south side southward, hangings for the court of twined linen, a hundred by the cubit is the length for the one side,

- **the court:** Ex 38:9-20 40:8 1Ki 6:36 8:64 2Ch 33:5 Ps 84:10 92:13 100:4 Ps 116:19 Eze 40:14,20,23,28,32,44 42:3,19,20 46:20-24
- **hangings for:** Ex 26:31-37 36:17 39:40
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

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THE CONSTRUCTION OF THE COURT OF THE TABERNACLE

Thompson - Now this tabernacle sanctuary is very different from a church in many ways. One of the most significant ways is that if we are discussing the physical place of worship, in this O.T. sanctuary you worshipped God at the sanctuary but not in the sanctuary. In our services, we open the door and turn on the lights for everyone to enter into the sanctuary, this was not so in the Old Testament. Only the O.T. priests were permitted inside the sanctuary; but the rest of the people came to this sanctuary for worship and their worship was conducted outside the tent in a courtyard. So to have a place where the rest of the people could worship God, there needed to be a special sacred courtyard where people could gather and in this text, we learn a great deal about it. As with the structure of the other things, God is very precise in the structure of this as well. This courtyard will need to be big enough to accommodate hundreds of worshippers at one time. Since worshippers are required to come to this place and actually eat a portion

of their sacrificial meals in the presence of God (Deut. 12:18), it needed to be large enough for that to happen. But it also had to be small enough to be able to transport it to various places. ([Sermon](#))

You shall make the court of the tabernacle. On the south side there shall be hangings for the court of fine twisted linen one hundred cubits long for one side - NET = "For the south side there are to be hangings for the courtyard of fine twisted linen, 150 feet long for one side,"

Walter Kaiser on the walls of the court - "Its purposes were fourfold: (1) it was a barrier in that it prevented unlawful approach; (2) it was a protection, keeping out all wild animals; (3) it was a positive line of demarcation between the world and the holy presence of God; and (4) with its single gate, it was a way of approach to God." (Kaiser)

Believer's Study Bible (Ex 26:9-18) - The tabernacle was set apart from the camp by a wall of curtains 7-1/2 feet high, symbolizing God's moral and essential separateness from man. Nevertheless, God has opened the way into His presence through Christ.

Exodus 27:10 and its pillars shall be twenty, with their twenty sockets of bronze; the hooks of the pillars and their bands shall be of silver.

NET Exodus 27:10 with twenty posts and their twenty bronze bases, with the hooks of the posts and their bands of silver.

NLT Exodus 27:10 They will be held up by twenty posts set securely in twenty bronze bases. Hang the curtains with silver hooks and rings.

ESV Exodus 27:10 Its twenty pillars and their twenty bases shall be of bronze, but the hooks of the pillars and their fillets shall be of silver.

NIV Exodus 27:10 with twenty posts and twenty bronze bases and with silver hooks and bands on the posts.

KJV Exodus 27:10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

LXE Exodus 27:10 And their pillars twenty, and twenty brazen sockets for them, and their rings and their clasps of silver.

ASV Exodus 27:10 and the pillars thereof shall be twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets shall be of silver.

CSB Exodus 27:10 There are to be 20 posts and 20 bronze bases. The hooks and bands of the posts must be silver.

NKJ Exodus 27:10 "And its twenty pillars and their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver.

NRS Exodus 27:10 its twenty pillars and their twenty bases shall be of bronze, but the hooks of the pillars and their bands shall be of silver.

YLT Exodus 27:10 and its twenty pillars and their twenty sockets are of brass, the pegs of the pillars and their fillets are of silver;

- **twenty sockets of bronze:** Ex 26:19-21
- **the hooks of the pillars** Ex 36:38 Jer 52:21
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

and its pillars shall be twenty, with their twenty sockets of bronze; the hooks of the pillars and their bands shall be of silver

Thompson - To have 20 pillars on one side would mean they would be spaced out with a pillar every 7 ½ feet. 20 times 7.5 feet is 150 feet. It is interesting that when putting up fencing it is still a good idea to use 7 ½ feet centers in building a fence. The pillars were to have twenty sockets of bronze and twenty hooks and bands were to be made of silver. It is unclear as to how and where the curtains were actually fastened to the frame. It is possible that the rings were attached to the curtains or hanging loops could be attached to the curtains or some type of button hole was sown. ([Sermon](#))

Exodus 27:11 "Likewise for the north side in length there shall be hangings one hundred cubits long, and its twenty pillars with their twenty sockets of bronze; the hooks of the pillars and their bands shall be of silver.

NET Exodus 27:11 Likewise for its length on the north side, there are to be hangings for one hundred fifty feet, with twenty posts and their twenty bronze bases, with silver hooks and bands on the posts.

NLT Exodus 27:11 Make the curtains the same on the north side-- 150 feet of curtains held up by twenty posts set securely in bronze bases. Hang the curtains with silver hooks and rings.

ESV Exodus 27:11 And likewise for its length on the north side there shall be hangings a hundred cubits long, its pillars twenty and their bases twenty, of bronze, but the hooks of the pillars and their fillets shall be of silver.

NIV Exodus 27:11 The north side shall also be a hundred cubits long and is to have curtains, with twenty posts and twenty bronze bases and with silver hooks and bands on the posts.

KJV Exodus 27:11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

LXE Exodus 27:11 Thus shall there be to the side toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass, and the rings and the clasps of the pillars, and their sockets overlaid with silver.

ASV Exodus 27:11 And likewise for the north side in length there shall be hangings a hundred cubits long, and the pillars thereof twenty, and their sockets twenty, of brass; the hooks of the pillars, and their fillets, of silver.

CSB Exodus 27:11 Then make the hangings on the north side 150 feet long. There are to be 20 posts and 20 bronze bases. The hooks and bands of the posts must be silver.

NKJ Exodus 27:11 "Likewise along the length of the north side there shall be hangings one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver.

NRS Exodus 27:11 Likewise for its length on the north side there shall be hangings one hundred cubits long, their pillars twenty and their bases twenty, of bronze, but the hooks of the pillars and their bands shall be of silver.

YLT Exodus 27:11 and so for the north side in length, hangings of a hundred cubits in length, and its twenty pillars and their twenty sockets are of brass, the pegs of the pillars and their fillets are of silver.

- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

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

Thompson - The north side length of the courtyard is to be identical to the south side of the courtyard. So there was to be this fine twisted linen that would be exactly 150 feet long with 20 pillar posts which go into 20 sockets of silver with hooks of silver for hanging the curtain. ([Sermon](#))

Exodus 27:12 "For the width of the court on the west side shall be hangings of fifty cubits with their ten pillars and their ten sockets.

NET Exodus 27:12 The width of the court on the west side is to be seventy-five feet with hangings, with their ten posts and their ten bases.

NLT Exodus 27:12 The curtains on the west end of the courtyard will be 75 feet long, supported by ten posts set into ten bases.

ESV Exodus 27:12 And for the breadth of the court on the west side there shall be hangings for fifty cubits, with ten pillars and ten bases.

NIV Exodus 27:12 "The west end of the courtyard shall be fifty cubits wide and have curtains, with ten posts and ten bases.

KJV Exodus 27:12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

LXE Exodus 27:12 And in the breadth of the tabernacle toward the west curtains of fifty cubits, their pillars ten and their sockets ten.

ASV Exodus 27:12 And for the breadth of the court on the west side shall be hangings of fifty cubits; their pillars ten, and their sockets ten.

CSB Exodus 27:12 Make the hangings of the courtyard on the west side 75 feet long, including their 10 posts and 10 bases.

NKJ Exodus 27:12 "And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets.

NRS Exodus 27:12 For the width of the court on the west side there shall be fifty cubits of hangings, with ten pillars and ten bases.

YLT Exodus 27:12 'And for the breadth of the court at the west side are hangings of fifty cubits, their pillars ten, and their sockets ten.

- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

For the width of the court on the west side shall be hangings of fifty cubits with their ten pillars and their ten sockets -

Thompson - So the width of the west side is exactly one half of the length. There are exactly one half the number of pillars and sockets as for the length. Again the spacing is the same because 10 pillars spread out over 75 feet means that there is a pillar/post every 7.5 feet. ([Sermon](#))

Exodus 27:13 "The width of the court on the east side shall be fifty cubits.

NET Exodus 27:13 The width of the court on the east side, toward the sunrise, is to be seventy-five feet.

NLT Exodus 27:13 The east end of the courtyard, the front, will also be 75 feet long.

ESV Exodus 27:13 The breadth of the court on the front to the east shall be fifty cubits.

NIV Exodus 27:13 On the east end, toward the sunrise, the courtyard shall also be fifty cubits wide.

KJV Exodus 27:13 And the breadth of the court on the east side eastward shall be fifty cubits.

LXE Exodus 27:13 And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten, and their sockets ten.

ASV Exodus 27:13 And the breadth of the court on the east side eastward shall be fifty cubits.

CSB Exodus 27:13 Make the hangings of the courtyard on the east side toward the sunrise 75 feet.

NKJ Exodus 27:13 "The width of the court on the east side shall be fifty cubits.

NRS Exodus 27:13 The width of the court on the front to the east shall be fifty cubits.

YLT Exodus 27:13 And for the breadth of the court at the east side, eastward, are fifty cubits.

- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

The width of the court on the east side shall be fifty cubits- "For some cultures in the ancient Near East, the orientation of a deity's dwelling was very important. The tabernacle and temple were both oriented eastward." (Faith life SB)

Thompson - The east side width of the courtyard shall also be 50 cubits or 75 feet wide. The east side is identical to the west side. So what we end up with is a rectangular courtyard— 150 feet long and 75 feet wide. ([Sermon](#))

Exodus 27:14 "The hangings for the one side of the gate shall be fifteen cubits with their three pillars and their three

NET Exodus 27:14 The hangings on one side of the gate are to be twenty-two and a half feet long, with their three posts and their three bases.

NLT Exodus 27:14 The courtyard entrance will be on the east end, flanked by two curtains. The curtain on the right side will be 22-1/2 feet long, supported by three posts set into three bases.

ESV Exodus 27:14 The hangings for the one side of the gate shall be fifteen cubits, with their three pillars and three bases.

NIV Exodus 27:14 Curtains fifteen cubits long are to be on one side of the entrance, with three posts and three bases,

KJV Exodus 27:14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

LXE Exodus 27:14 And the height of the curtains shall be of fifteen cubits for the one side of the gate; their pillars three, and their sockets three.

ASV Exodus 27:14 The hangings for the one side of the gate shall be fifteen cubits; their pillars three, and their sockets three.

CSB Exodus 27:14 Make the hangings on one side of the gate 22 1/2 feet, including their three posts and their three bases.

NKJ Exodus 27:14 "The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets.

NRS Exodus 27:14 There shall be fifteen cubits of hangings on the one side, with three pillars and three bases.

YLT Exodus 27:14 And the hangings at the side are fifteen cubits, their pillars three, and their sockets three.

- hangings of one side: Ex 27:9 26:36
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

The hangings for the one side of the gate shall be fifteen cubits (22.5 ft LONG) with their three pillars and their three sockets.

Thompson - Because the east side was the gate side, it needed to be constructed a little differently. The east side gate was to have three pillars and three sockets .The supporting pillars are spaced out identical to the lengthways pillars. God designed this so that there was a pillar post every 7.5 feet. ([Sermon](#))

Exodus 27:15 "And for the other side shall be hangings of fifteen cubits with their three pillars and their three sockets.

NET Exodus 27:15 On the second side there are to be hangings twenty-two and a half feet long, with their three posts and their three bases.

NLT Exodus 27:15 The curtain on the left side will also be 22-1/2 feet long, supported by three posts set into three bases.

ESV Exodus 27:15 On the other side the hangings shall be fifteen cubits, with their three pillars and three bases.

NIV Exodus 27:15 and curtains fifteen cubits long are to be on the other side, with three posts and three bases.

KJV Exodus 27:15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

LXE Exodus 27:15 And for the second side the height of the curtains shall be of fifteen cubits; their pillars three, and their sockets three.

ASV Exodus 27:15 And for the other side shall be hangings of fifteen cubits; their pillars three, and their sockets three.

CSB Exodus 27:15 And make the hangings on the other side 22 1/2 feet, including their three posts and their three bases.

NKJ Exodus 27:15 "And on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets.

NRS Exodus 27:15 There shall be fifteen cubits of hangings on the other side, with three pillars and three bases.

YLT Exodus 27:15 And at the second side are hangings fifteen cubits, their pillars three, and their sockets three.

- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

And for the other side shall be hangings of fifteen cubits with their three pillars and their three sockets.

Thompson - The other side of the east gate was to be identical in measurement. What we have here are two curtains that come from each corner toward the center and they stretch 22 ½ feet each (22.5 times 2 = 45 feet) leaving a gap of about 30 feet. ([Sermon](#))

Exodus 27:16 "For the gate of the court there shall be a screen of twenty cubits, of blue and purple and scarlet material and fine twisted linen, the work of a weaver, with their four pillars and their four sockets.

NET Exodus 27:16 For the gate of the courtyard there is to be a curtain of thirty feet, of blue, purple, and scarlet yarn and fine twined linen, the work of an embroiderer, with four posts and their four bases.

NLT Exodus 27:16 "For the entrance to the courtyard, make a curtain that is 30 feet long. Make it from finely woven linen, and decorate it with beautiful embroidery in blue, purple, and scarlet thread. Support it with four posts, each securely set in its own base.

ESV Exodus 27:16 For the gate of the court there shall be a screen twenty cubits long, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework. It shall have four pillars and with them four bases.

NIV Exodus 27:16 "For the entrance to the courtyard, provide a curtain twenty cubits long, of blue, purple and scarlet yarn and finely twisted linen--the work of an embroiderer--with four posts and four bases.

KJV Exodus 27:16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

LXE Exodus 27:16 And a veil for the door of the court, the height of it of twenty cubits of blue linen, and of purple, and spun scarlet, and of fine linen spun with the art of the embroiderer; their pillars four, and their sockets four.

ASV Exodus 27:16 And for the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; their pillars four, and their sockets four.

CSB Exodus 27:16 The gate of the courtyard is to have a thirty-foot screen embroidered with blue, purple, and scarlet yarn, and finely spun linen. It is to have four posts including their four bases.

NKJ Exodus 27:16 "For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets.

NRS Exodus 27:16 For the gate of the court there shall be a screen twenty cubits long, of blue, purple, and crimson yarns, and of fine twisted linen, embroidered with needlework; it shall have four pillars and with them four bases.

YLT Exodus 27:16 'And for the gate of the court a covering of twenty cubits, blue, and purple, and scarlet, and twined linen, work of an embroiderer; their pillars four, their sockets four.

- **of blue:** Ex 26:31,36
- **the work of a weaver:** Ex 28:39 36:37 39:29 Jud 5:30 Ps 45:14
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

For the gate of the court there shall be a screen of twenty cubits, of blue and purple and scarlet material and fine twisted linen, the work of a weaver, with their four pillars and their four sockets - So like the veil into the Holy Place there were no cherubim and it was the work of a weaver.

THOUGHT - In the OT Tabernacle there was only one way to meet with God and that was by entering this one door into the courtyard. The parallel is given by our Lord Jesus Who declared "Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. 9 "I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture." (Jn 10:1, 9) Later Jesus reiterated this truth declaring "I am the way, and the truth, and the life; (ABSOLUTELY) no one comes to the Father but through Me." (Jn 14:6) The question dear reader is simple - Have you entered into the presence of the Father by genuine belief in His Son's fully atoning sacrifice? If not, there is no better moment than NOW!

Thompson - Now this screen was the entrance curtain. It was to be made of blue, purple and scarlet material and it was to contain four pillars with their four sockets. This was the special entrance screen. So this special entrance curtain/screen was 30 feet wide and it was made like the inner curtains except for the cherubim. ([Sermon](#))

Exodus 27:17 "All the pillars around the court shall be furnished with silver bands with their hooks of silver and their sockets of bronze.

NET Exodus 27:17 All the posts around the courtyard are to have silver bands; their hooks are to be silver, and their bases bronze.

NLT Exodus 27:17 All the posts around the courtyard must have silver rings and hooks and bronze bases.

ESV Exodus 27:17 All the pillars around the court shall be filleted with silver. Their hooks shall be of silver, and their bases of bronze.

NIV Exodus 27:17 All the posts around the courtyard are to have silver bands and hooks, and bronze bases.

KJV Exodus 27:17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

LXE Exodus 27:17 All the pillars of the court round about overlaid with silver, and their chapters silver and their brass sockets.

ASV Exodus 27:17 All the pillars of the court round about shall be filleted with silver; their hooks of silver, and their sockets of brass.

CSB Exodus 27:17 "All the posts around the courtyard are to be banded with silver and have silver hooks and bronze bases.

NKJ Exodus 27:17 "All the pillars around the court shall have bands of silver; their hooks shall be of silver and their sockets of bronze.

NRS Exodus 27:17 All the pillars around the court shall be banded with silver; their hooks shall be of silver, and their bases of bronze.

YLT Exodus 27:17 All the pillars of the court round about are filleted with silver, their pegs are silver, and their sockets brass.

- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

All the pillars around the court shall be furnished with silver bands with their hooks of silver and their sockets of bronze

Thompson - All of the pillars around the court are to be banded together with silver bands with silver hooks and bronze sockets . The rods and hooks would hold up the linen hangings([Sermon](#))

Guzik - Silver (a metal illustrating redemption) was the foundation for the tent of meeting. It was also the top—the most visible part—of the pillars surrounding the courtyard. But the courtyard fence hung on a foundation of refined bronze, a metal associated with judgment because it is forged in the fire. One could say that the tabernacle court was based on, founded upon the judgment Jesus took in our place. We can say by application that God also invites us to come into His courts to praise Him.

- Blessed is the man You choose, and cause to approach You, that he may dwell in Your **courts**. We shall be satisfied with the goodness of Your house, of Your holy temple. (Psalm 65:4)
- My soul longs, yes, even faints for the **courts** of the LORD; my heart and my flesh cry out for the living God. (Psalm 84:2)
- For a day in Your **courts** is better than a thousand. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness. (Psalm 84:10)
- Those who are planted in the house of the LORD shall flourish in the **courts** of our God. (Psalm 92:13)
- Give to the LORD the glory due His name; bring an offering, and come into His **courts**. (Psalm 96:8)
- Enter into His gates with thanksgiving, and into His **courts** with praise. Be thankful to Him, and bless His name. (Psalm 100:4)
- I will offer to You the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows to the LORD now in the presence of all His people, in the **courts** of the Lord's house, in the midst of you, O Jerusalem. Praise the LORD! (Psalm 116:17–19)
- Praise the LORD! Praise the name of the LORD; praise Him, O you servants of the LORD! You who stand in the house of the LORD, in the **courts** of the house of our God. (Psalm 135:1–2)

Exodus 27:18 "The length of the court shall be one hundred cubits, and the width fifty throughout, and the height five cubits of fine twisted linen, and their sockets of bronze.

NET Exodus 27:18 The length of the courtyard is to be one hundred fifty feet and the width seventy-five feet, and the height of the fine twisted linen hangings is to be seven and a half feet, with their bronze bases.

NLT Exodus 27:18 So the entire courtyard will be 150 feet long and 75 feet wide, with curtain walls 7-1/2 feet high, made from finely woven linen. The bases for the posts will be made of bronze.

ESV Exodus 27:18 The length of the court shall be a hundred cubits, the breadth fifty, and the height five cubits, with hangings of fine twined linen and bases of bronze.

NIV Exodus 27:18 The courtyard shall be a hundred cubits long and fifty cubits wide, with curtains of finely twisted linen five cubits high, and with bronze bases.

KJV Exodus 27:18 The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

LXE Exodus 27:18 And the length of the court shall be a hundred cubits on each side, and the breadth fifty on each side, and the height five cubits of fine linen spun, and their sockets of brass.

ASV Exodus 27:18 The length of the court shall be a hundred cubits, and the breadth fifty every where, and the height five cubits, of fine twined linen, and their sockets of brass.

CSB Exodus 27:18 The length of the courtyard is to be 150 feet, the width 75 feet at each end, and the height 7 1/2 feet, all of it made of finely spun linen. The bases of the posts must be bronze.

NKJ Exodus 27:18 "The length of the court shall be one hundred cubits, the width fifty throughout, and the height five cubits, made of fine woven linen, and its sockets of bronze.

NRS Exodus 27:18 The length of the court shall be one hundred cubits, the width fifty, and the height five cubits, with hangings of fine twisted linen and bases of bronze.

YLT Exodus 27:18 'The length of the court is a hundred by the cubit, and the breadth fifty by fifty, and the height five cubits, of twined linen, and their sockets are brass,

- **length of the court:** Ex 27:9-12
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

The length of the court shall be one hundred cubits, and the width fifty throughout, and the height five cubits of fine twisted linen, and their sockets of bronze - The court is 150 ft long and 75 ft side with a height of 7.5 ft (one could not see over this curtain!) "This was high enough to prevent casual onlookers from peeping in; yet it was only half the height of the tabernacle

itself so that the tabernacle could be seen." (Hannah) The only way to meet with God was to enter through the one door.

Exodus 27:19 "All the utensils of the tabernacle used in all its service, and all its pegs, and all the pegs of the court, shall be of bronze.

NET Exodus 27:19 All the utensils of the tabernacle used in all its service, all its tent pegs, and all the tent pegs of the courtyard are to be made of bronze.

NLT Exodus 27:19 "All the articles used in the rituals of the Tabernacle, including all the tent pegs used to support the Tabernacle and the courtyard curtains, must be made of bronze.

ESV Exodus 27:19 All the utensils of the tabernacle for every use, and all its pegs and all the pegs of the court, shall be of bronze.

NIV Exodus 27:19 All the other articles used in the service of the tabernacle, whatever their function, including all the tent pegs for it and those for the courtyard, are to be of bronze.

KJV Exodus 27:19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

LXE Exodus 27:19 And all the furniture and all the instruments and the pins of the court shall be of brass.

ASV Exodus 27:19 All the instruments of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

CSB Exodus 27:19 All the tools of the tabernacle for every use and all its tent pegs as well as all the tent pegs of the courtyard are to be made of bronze.

NKJ Exodus 27:19 "All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, shall be of bronze.

NRS Exodus 27:19 All the utensils of the tabernacle for every use, and all its pegs and all the pegs of the court, shall be of bronze.

YLT Exodus 27:19 even all the vessels of the tabernacle, in all its service, and all its pins, and all the pins of the court, are brass.

- **all the pegs** Ex 27:3 35:18 38:20,31 39:40 Nu 3:37 4:32 Ezra 9:8 Ec 12:11 Isa 22:23-25 33:20 Zec 10:4
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

All the utensils of the tabernacle used in all its service, and all its pegs, and all the pegs of the court, shall be of bronze-

NLT = "All the articles used in the rituals of the Tabernacle, including all the tent pegs used to support the Tabernacle and the courtyard curtains, must be made of bronze."

NET Note - The tabernacle is an important aspect of OT theology. The writer's pattern so far has been: ark, table, lamp, and then their container (the tabernacle); then the altar and its container (the courtyard). The courtyard is the place of worship where the people could gather—they entered God's courts. Though the courtyard may not seem of much interest to current readers, it did interest the Israelites. Here the sacrifices were made, the choirs sang, the believers offered their praises, they had their sins forgiven, they came to pray, they appeared on the holy days, and they heard from God. It was sacred because God met them there; they left the "world" (figuratively speaking) and came into the very presence of God.

Thompson - Obviously ropes and tent pegs were needed to form guy lines to hold up this courtyard tent frame and all of these things were to be made of bronze. This is interesting to think about because this was the Bronze Age, when many things were made with bronze. Things would not be made with iron until about 1200 B.C. and this is taking place approximately 200 years before that time. ([Sermon](#))

Exodus 27:20 "You shall charge the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually.

NET Exodus 27:20 "You are to command the Israelites that they bring to you pure oil of pressed olives for the

light, so that the lamps will burn regularly.

NLT Exodus 27:20 "Command the people of Israel to bring you pure oil of pressed olives for the light, to keep the lamps burning continually.

ESV Exodus 27:20 "You shall command the people of Israel that they bring to you pure beaten olive oil for the light, that a lamp may regularly be set up to burn.

NIV Exodus 27:20 "Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning.

KJV Exodus 27:20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

LXE Exodus 27:20 And do thou charge the children of Israel, and let them take for thee refined pure olive-oil beaten to burn for light, that a lamp may burn continually

ASV Exodus 27:20 And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

CSB Exodus 27:20 "You are to command the Israelites to bring you pure oil from crushed olives for the light, in order to keep the lamp burning continually.

NKJ Exodus 27:20 "And you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the lamp to burn continually.

NRS Exodus 27:20 You shall further command the Israelites to bring you pure oil of beaten olives for the light, so that a lamp may be set up to burn regularly.

YLT Exodus 27:20 'And thou -- thou dost command the sons of Israel, and they bring unto thee pure beaten olive oil for the light, to cause the lamp to go up continually;

- **clear oil of beaten olives** . Ex 39:37 Lev 24:2-4 Jud 9:9 Ps 23:5 Zec 4:11-14 Rev 11:4
- **for the light:** Ex 25:31-37
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

LAMP TO BURN CONTINUALLY

You shall charge the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually - Olive oil that is beaten and easily expressed from the olives, after being bruised in a mortar is much purer than that oil obtained after the olives are put under the press.

NET Note on **you shall charge** - The form is the imperfect tense with the vav showing a sequence with the first verb: "you will command ... that they take." The verb "take, receive" is used here as before for receiving an offering and bringing it to the sanctuary.

Thompson - The oil is to be clear olive oil and it is to be contributed by the sons of Israel. God wanted His place of worship to have light burning all the time for the simple reason that as God He never goes to sleep. Now what is interesting about this is the chronology. We do not specifically know why the instructions concerning the oil for the lamp are not given until now. Logically speaking, one would think you would give the instructions about the oil after you gave the instruction to build the lampstand (Ex. 25:31-40). But no such instructions are given there. We do not get oil instructions until here. If we simply observe the chronology, we see that the oil instructions are given after the entrance gate instructions. Why would that be? The simplest answer would be because you do not get any light from God until you have gone through the gate of entrance into a relationship with God. In other words, you do not get to see anything until you go through the gate of entrance. But the moment you walk through that gate of entrance, a whole new world of the light of God opens up for you. ([Sermon](#))

Criswell - According to the rabbinical teachings recorded in the Mishnah, the oil produced for the lamp was of the highest quality. It was clear and colorless, and produced a bright, pure light with little smoke.

Josephus says, that the whole of the seven lamps burned all night; and that in the morning four were extinguished, and three burned the whole of the day.

F B Meyer - The saintly McCheyne used to say, when urging his brother ministers to diligent preparation for the pulpit: 'Beaten oil for the sanctuary.' And he strove to never present to his people truth which had not been beaten out by careful devout meditation."

G Campbell Morgan - "Oil is uniformly the symbol of the Holy Spirit of God. Here, then, is the true value and meaning of this sacred oil. The elect light-bearers of the world are only able to fulfill their function by the Holy Spirit."

Exodus 27:21 "In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the LORD; it shall be a perpetual statute throughout their generations for the sons of Israel

NET Exodus 27:21 In the tent of meeting outside the curtain that is before the testimony, Aaron and his sons are to arrange it from evening to morning before the LORD. This is to be a lasting ordinance among the Israelites for generations to come.

NLT Exodus 27:21 The lampstand will stand in the Tabernacle, in front of the inner curtain that shields the Ark of the Covenant. Aaron and his sons must keep the lamps burning in the LORD's presence all night. This is a permanent law for the people of Israel, and it must be observed from generation to generation.

ESV Exodus 27:21 In the tent of meeting, outside the veil that is before the testimony, Aaron and his sons shall tend it from evening to morning before the LORD. It shall be a statute forever to be observed throughout their generations by the people of Israel.

NIV Exodus 27:21 In the Tent of Meeting, outside the curtain that is in front of the Testimony, Aaron and his sons are to keep the lamps burning before the LORD from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come.

KJV Exodus 27:21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

LXE Exodus 27:21 in the tabernacle of the testimony, without the veil that is before the ark of the covenant, shall Aaron and his sons burn it from evening until morning, before the Lord: it is a perpetual ordinance throughout your generations of the children of Israel.

ASV Exodus 27:21 In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before Jehovah: it shall be a statue for ever throughout their generations on the behalf of the children of Israel.

CSB Exodus 27:21 In the tent of meeting outside the veil that is in front of the testimony, Aaron and his sons are to tend the lamp from evening until morning before the LORD. This is to be a permanent statute for the Israelites throughout their generations.

NKJ Exodus 27:21 "In the tabernacle of meeting, outside the veil which is before the Testimony, Aaron and his sons shall tend it from evening until morning before the LORD. It shall be a statute forever to their generations on behalf of the children of Israel.

NRS Exodus 27:21 In the tent of meeting, outside the curtain that is before the covenant, Aaron and his sons shall tend it from evening to morning before the LORD. It shall be a perpetual ordinance to be observed throughout their generations by the Israelites.

YLT Exodus 27:21 in the tent of meeting, at the outside of the vail, which is over the testimony, doth Aaron -- his sons also -- arrange it from evening till morning before Jehovah -- a statute age-during to their generations, from the sons of Israel.

- **tent of meeting:** Ex 29:10,44 Lev 3:8 Nu 8:9
- **the veil:** Ex 26:31-33 40:3
- **testimony:** Ex 16:34 25:16,21
- **Aaron:** Ex 30:8 1Sa 3:3 2Ch 13:11 Mal 2:7 Mt 4:16 Lu 12:35 Joh 5:35 2Co 4:6 2Pe 1:19 Rev 2:1
- **evening:** Ge 1:5,8 Lev 24:3 Ps 134:1
- **statute throughout their generations:** Ex 28:43 29:9,28 Lev 3:17 16:34 24:9 Nu 18:23 19:21 1Sa 30:25
- [Exodus 27 Resources](#) - Multiple Sermons and Commentaries

RESPONSIBILITY OF

THE PRIESTS

In the tent of meeting outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the LORD; it shall be a perpetual statute throughout their generations for the sons of Israel - "The lamps were to be removed in the morning so that the wicks could be trimmed and the oil replenished (Ex 30:7) and then lit every evening to burn through the night. This is the first of several sections of priestly duties. The point is a simple one here: those who lead the worship use the offerings of the people to ensure that access to God is illumined regularly. The NT will make much of the symbolism of light." (NET)

Guzik - God never wanted the lamps to lose their fire. Only by a continual supply of oil and trimming of the wicks could keep them burning. We can only continue to be on fire for God if we are continually supplied with the oil of the Holy Spirit, and are "trimmed" by God to bear more light. In dark days there is all the more reason to be filled with the Holy Spirit and to be "trimmed wicks" for the LORD. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:6+) For once you were darkness, but now you are light in the Lord. Walk as children of light (Ephesians 5:8+).

Thompson - These priests had a very sacred responsibility. Part of their responsibility was to make certain that there was enough oil in the lamp at all time to keep it burning. This was to be a perpetual responsibility. They needed to make sure there was enough oil and wick for continually lighting. Now there is no question that oil is a symbol of the Holy Spirit (Zech. 4:2-6). In this N.T. age, when a person believes on Jesus Christ, he/she receives the Spirit of God and that Spirit has the job of burning day and night. We are to be people who shine forth the light of God to this very dark and sinful world. Since we are now all priests unto God, we need to realize that in order to shine forth God's light we need to make certain we are continually yielding to the Spirit of God. We need to continually study God's Word and pray to make certain that we are a continual light that shines forth the glory of God. ([Sermon](#))

Tent of Meeting - This is the first use of this phrase in Scripture and it identified the place the people could meet with God.

Tent of Meeting - 146x in 140v - Exod. 27:21; Exod. 28:43; Exod. 29:4; Exod. 29:10; Exod. 29:11; Exod. 29:30; Exod. 29:32; Exod. 29:42; Exod. 29:44; Exod. 30:16; Exod. 30:18; Exod. 30:20; Exod. 30:26; Exod. 30:36; Exod. 31:7; Exod. 33:7; Exod. 35:21; Exod. 38:8; Exod. 38:30; Exod. 39:32; Exod. 39:40; Exod. 40:2; Exod. 40:6; Exod. 40:7; Exod. 40:12; Exod. 40:22; Exod. 40:24; Exod. 40:26; Exod. 40:29; Exod. 40:30; Exod. 40:32; Exod. 40:34; Exod. 40:35; Lev. 1:1; Lev. 1:3; Lev. 1:5; Lev. 3:2; Lev. 3:8; Lev. 3:13; Lev. 4:4; Lev. 4:5; Lev. 4:7; Lev. 4:14; Lev. 4:16; Lev. 4:18; Lev. 6:16; Lev. 6:26; Lev. 6:30; Lev. 8:3; Lev. 8:4; Lev. 8:31; Lev. 8:33; Lev. 8:35; Lev. 9:5; Lev. 9:23; Lev. 10:7; Lev. 10:9; Lev. 12:6; Lev. 14:11; Lev. 14:23; Lev. 15:14; Lev. 15:29; Lev. 16:7; Lev. 16:16; Lev. 16:17; Lev. 16:20; Lev. 16:23; Lev. 16:33; Lev. 17:4; Lev. 17:5; Lev. 17:6; Lev. 17:9; Lev. 19:21; Lev. 24:3; Num. 1:1; Num. 2:2; Num. 2:17; Num. 3:7; Num. 3:8; Num. 3:25; Num. 3:38; Num. 4:3; Num. 4:4; Num. 4:15; Num. 4:23; Num. 4:25; Num. 4:28; Num. 4:30; Num. 4:31; Num. 4:33; Num. 4:35; Num. 4:37; Num. 4:39; Num. 4:41; Num. 4:43; Num. 4:47; Num. 6:10; Num. 6:13; Num. 6:18; Num. 7:5; Num. 7:89; Num. 8:9; Num. 8:15; Num. 8:19; Num. 8:22; Num. 8:24; Num. 8:26; Num. 10:3; Num. 11:16; Num. 12:4; Num. 14:10; Num. 16:18; Num. 16:19; Num. 16:42; Num. 16:43; Num. 16:50; Num. 17:4; Num. 18:4; Num. 18:6; Num. 18:21; Num. 18:22; Num. 18:23; Num. 18:31; Num. 19:4; Num. 20:6; Num. 25:6; Num. 27:2; Num. 31:54; Deut. 31:14; Jos. 18:1; Jos. 19:51; 1 Sam. 2:22; 1 Ki. 8:4; 1 Chr. 6:32; 1 Chr. 9:21; 1 Chr. 23:32; 2 Chr. 1:3; 2 Chr. 1:6; 2 Chr. 1:13; 2 Chr. 5:5

Question: [What was the tent of meeting?](#)

Answer: The phrase **tent of meeting** is used in the Old Testament, specifically in Exodus, Leviticus, and Numbers, as the name of a place where God would meet with His people, Israel. Usually, the "**tent of meeting**" was used as another name for the **Tabernacle of Moses**. However, before the **tabernacle** was constructed, God met with Moses in a temporary **tent of meeting**: "Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the '**tent of meeting**.' Anyone inquiring of the Lord would go to the **tent of meeting** outside the camp. . . . As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses" (Exodus 33:7, 9). The fact that Moses set up the **tent of meeting outside of the camp** underscored that the people had broken fellowship with God at Sinai when they had made the golden calf (see Exodus 33:3). After the tabernacle was built, Moses no longer needed his temporary tent, and the term **tent of meeting** began to be applied to the **tabernacle**.

In the Law that God gave Moses, God provided specific instructions to build a place of worship (Exodus 25—27). This "tent of meeting" or tabernacle could be taken up and moved each time they changed locations while wandering in the wilderness. The word tabernacle is an English rendition of the Hebrew word *miskan*, or "dwelling place." The tabernacle was a temporary dwelling place for the Ark of the Covenant and the other holy items that the Israelites were instructed to use in the worship of and sacrifice to

Yahweh.

Interestingly, the word tent or tabernacle is also used in the New Testament to draw profound spiritual conclusions about salvation. Both Paul and the writer of Hebrews make a distinction between a heavenly tent and an earthly tent, between what was “built by human hands” and what is “not part of this creation” (2 Corinthians 5:1; Hebrews 9:11). Hebrews 9:1–10 describes the earthly tabernacle, or “tent of meeting,” as a place into which the priests would go to offer sacrifices for the sins of the people. Then, in verse 11, Christ is shown to be a better “high priest” who entered once through the “greater and more perfect tent,” referring to His body, to offer a sacrifice that would satisfy the wrath of God completely, for all time. This refers to His blood shed on the cross. The point of the passage is to show how, if the blood of animals could temporarily cleanse worshipers of the guilt of sin, the perfect blood of Christ, the Lamb of God, would cleanse His followers perfectly—that is, eternally—of their sins.

In Hebrews 10:14⁺, the writer says that Jesus has “**perfected forever those who are being** (ED: [present tense](#) in divine passive = continually being = A PROCESS) **sanctified**.” This verse expresses a spiritual paradox. By entering the “tent of meeting,” which was His own body, and offering up His own blood, Christ “perfected forever” those who have faith in Him. And the result of belief in Christ is sanctification, a continual upward spiral of holiness and closeness to God, as the Holy Spirit performs His work within Christ’s followers. In this way, we are eternally “perfect” because of the preciousness of Christ’s blood applied to our lives (ED: OUR ETERNAL POSITION IN CHRIST = “POSITIONAL SANCTIFICATION” - DESCRIBED IN Hebrews 10:12⁺ WHERE SANCTIFIED IS [perfect tense](#) = PAST COMPLETED ACTION, ONGOING EFFECT), yet at the same time we are “being sanctified” (divine passive) by the Holy Spirit Who indwells us and changes us into the image of Christ (Ephesians 2:8–9⁺; Romans 8:29⁺; ED: cf 2 Cor 3:18⁺).

Paul also mentions the “**tent of meeting**” or the **tabernacle**, comparing it to the earthly human body:

“For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this **tent** we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee” (2 Corinthians 5:1–5⁺).

When Paul says, “**The tent that is our earthly home**,” he is referring to our earthly body, our temporary dwelling place. Just as the Israelites moved the tent of meeting from place to place waiting for entrance to the Promised Land, believers in Christ are wanderers on the earth—people who are not “at home” in the world and who “**seek a city that is to come**” (Hebrews 13:14). Paul says that those who belong to God will be “further clothed” with immortality upon their deaths and that their earthly tent (their body) will be replaced with a “heavenly dwelling.” God does the work of preparing us for that day of glorification by the process of sanctification by the Spirit, and that work happening within us is a “guarantee” that our inheritance and our heavenly dwelling are real. “In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory” (Ephesians 1:13–15⁺). (Source: Gotquestions.org)