

Num. 1:1

On the first day of the second month, in the second year following the exodus from the land of Egypt, the LORD spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, saying:

Num. 1:50

You shall put the Levites in charge of the Tabernacle of the Pact, all its furnishings, and everything that pertains to it: they shall carry the Tabernacle and all its furnishings, and they shall tend it; and they shall camp around the Tabernacle. 51 When the Tabernacle is to set out, the Levites shall take it down, and when the Tabernacle is to be pitched, the Levites shall set it up; any outsider who encroaches shall be put to death.

Num. 1:53

The Levites, however, shall camp around the Tabernacle of the Pact, that wrath may not strike the Israelite community; the Levites shall stand guard around the Tabernacle of the Pact.

Num. 2:2

The Israelites shall camp each with his standard, under the banners of their ancestral house; they shall camp around the Tent of Meeting at a distance.

Num. 3:7 They shall perform duties for him and for the whole community before the Tent of Meeting, doing the work of the Tabernacle.

Milgrom to 3:7

for him . . . before the Tent of Meeting Guarding the Tabernacle proper and the courtyard altar is the responsibility of the priests exclusively (18:5); the Levite is forbidden access (18:3). Thus “before the Tent of Meeting,” that is, the Tabernacle, must be understood literally: before but not within.

Ex. 39:32

Thus was completed all the work of the Tabernacle of the Tent of Meeting. The Israelites did so; just as the LORD had commanded Moses, so they did.

Ex. 40:2

On the first day of the first month you shall set up the Tabernacle of the Tent of Meeting.

Ex. 40:6

You shall place the altar of burnt offering before the entrance of the Tabernacle of the Tent of Meeting.

Ex. 40:29

At the entrance of the Tabernacle of the Tent of Meeting [מִשְׁכַּן אֹהֶל מוֹעֵד] he placed the altar of burnt offering. On it he offered up the burnt offering and the meal offering—as the LORD had commanded Moses.

Anchor Bible Dictionary

TENT OF MEETING See TABERNACLE.

Ex. 38:8 He made the laver of copper and its stand of copper, from the mirrors of the women who performed tasks^a at the entrance of the Tent of Meeting.

[^a *Meaning of Heb. uncertain.*]

1Sam. 2:22 Now Eli was very old. When he heard all that his sons were doing to all Israel, and how they lay with the women who 'performed tasks' at the entrance of the Tent of Meeting, 23 he said to them, "Why do you do such things?" [i Meaning of Heb. uncertain.]

Ex. 33:7 Now Moses would take the Tent and pitch it outside the camp, at some distance from the camp. It was called the Tent of Meeting, and whoever sought the LORD would go out to the Tent of Meeting that was outside the camp.

Carol Meyers, "Lampstand" (ABD)

The existence of apparently contradictory information about the number of lamps can be related to the conflation of two sanctuary traditions, the **tent of meeting** and the tabernacle. The single-lamp passages contain references to the **tent of meeting**, whereas the seven lamp texts are in the context of tabernacle data.

1Chr. 6:17

They served at the Tabernacle of the Tent of Meeting with song until Solomon built the House of the LORD in Jerusalem; and they carried out their duties as prescribed for them.

Richard Elliott Friedman, "Tabernacle" (ABD)

The Tabernacle is not mentioned in the Pentateuchal sources J and D. Its role is significant in E, but it is mentioned only a few times. ... There are contradictions of fact between the E picture of the **tent of meeting** and that of P. In E the tent is moved outside of the camp following the golden calf incident (Exod 33:7–11), and it remains outside the camp, as indicated by the wording of the episode of Miriam's leprosy (Num 12:4). The E report of the tent's being moved, however, comes before the report of the Tabernacle's being made and erected in P (Exodus 40).

שָׁכַן: šaf'el from כוֹן,

- 1. a) to **settle** for a certain period of time
- 2. to **settle** for a longer period of time, or indefinitely, to **reside**; this meaning is given both by a) the sense of time that is signalled by the vb., and also by b) the situation that is described, or alternatively by the context in which the event occurs

מוֹעֵד (ca. 200 times), יַעַד

מוֹעֵד הַר מוֹעֵד mountain for the assembly of the gods

יּוֹם מוֹעֵד **agreed time, appointed time**

יַעַד:

qal: to designate

nif:—1. to arrive, meet at; —2. to gather together against; —3. to make an appointment

hif: —1. to make an appointment; —2. to summon

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