

~TENT (397)

.. Figurative Uses

- A collapsible shelter made of cloth or skin and supported by poles. Tents were one of the earliest types of man-made dwellings.
- In time Adah gave birth to Jabal. He proved to be the founder of those who dwell in **tents** and have livestock. ([Genesis 4:20](#))
- And he began drinking of the wine and became intoxicated, and so he uncovered himself in the midst of his **tent**. ([Genesis 9:21](#))
- And were commonly used by nomadic peoples in the Middle East.
- Let God grant ample space to Japheth, and let him reside in the **tents** of Shem. Let Canaan become a slave to him also. ([Genesis 9:27](#))
- The **tents** of Edom and the Ishmaelites, Moab and the Hagrites. ([Psalms 83:6](#))
- Some details of the design and use of **tents** are available from the Bible. This is supplemented by knowledge of **tents** used by Arabs in more recent years, since it seems that these do not differ substantially from those of the Biblical period. Many scholars believe that the earliest **tents** were of animal skins.
- And Yehowah God proceeded to make long garments of skin for Adam and for his wife and to clothe them. ([Genesis 3:21](#))
- And you must make a covering for the **tent** of ram skins dyed red and a covering of sealskins up on top. ([Exodus 26:14](#))
- Among modern-day Bedouin, **tents** made of blackish goat-hair cloth are customary.
- And he went on to make **tent** cloths of goats hair for the tent upon the tabernacle. Eleven tent cloths were what he made. ([Exodus 36:14](#))
- A black girl I am, but comely, O you daughters of Jerusalem, like the **tents** of Kedar, yet like the **tent** cloths of Solomon. ([Song of](#)

Solomon 1:5)

- Strips of this material are sewn together, the overall size of the rectangular **tent** depending on the wealth of the owner and the number of occupants. The **tent** is supported by a number of poles about 1.5 to 2 meters (5 to 7 feet) long, the highest being near the middle, it is held fast against wind by cords fastened to tent pins.
- And Jael the wife of Heber proceeded to take a pin of the **tent** and to put the hammer into her hand. Then she went to him stealthily and drove the pin into his temples and beat it into the earth, while he was fast asleep and weary. So he died. (**Judges 4:21**)
- For privacy and protection from the wind, cloths are hung along the sides of the **tent**, but these can be raised or removed for ventilation.
- It appears that in Bible times larger **tents** were usually divided into at least two compartments by means of hanging tent cloths. The **tent of Sarah** mentioned at;
- After that Isaac brought her into the **tent of Sarah** his mother. Thus he took Rebekah and she became his wife, and he fell in love with her, and Isaac found comfort after the loss of his mother. (**Genesis 24:67**)
- May refer to her compartment or to a **tent** that she alone occupied, for some wealthy men had a number of **tents**, and women sometimes were assigned their own **tents**.
- Now Lot, who was going along with Abram, also owned sheep and cattle and **tents**. (**Genesis 13:5**)
- So Laban went on into the **tent** of Jacob and into the tent of Leah and into the tent of the two slave girls, but did not find them. Finally he went out of Leah's **tent** and went on into Rachel's **tent**. (**Genesis 31:33**)
- Probably mats were used on the ground inside the **tent**.
- **Tents** were a distinctive feature of nomadic life, contrasting with the houses of those having a more settled life. Thus, Abraham is

described as dwelling in **tents** while he was awaiting the city having real foundations.

- By faith he resided as an alien in the land of the promise as in a foreign land, and dwelt in **tents** with Isaac and Jacob, the heirs with him of the very same promise. (**Hebrews 11:9**)
- For he was awaiting the city having real foundations, the builder and maker of which city is God. (**Hebrews 11:10**)
- It seems that during their stay in Egypt, the Israelites mainly lived in houses, not **tents**.
- And they must take some of the blood and splash it upon the two doorposts and the upper part of the doorway belonging to the houses in which they will eat it. (**Exodus 12:7**)
- But upon leaving Egypt, they reverted to **tents**.
- This is the word that Yehowah has commanded, Pick up some of it, each one in proportion to his eating. You are to take an omer measure for each individual according to the number of the souls that each of you has in his **tent**. (**Exodus 16:16**)
- And used them throughout the 40 years in the wilderness.
- And the one cleansing himself must wash his garments and shave off all his hair and bathe in water and must be clean, and afterward he may come into the camp. And he must dwell outside his **tent** seven days. (**Leviticus 14:8**)
- And the one cleansing himself must wash his garments and shave off all his hair and bathe in water and must be clean, and afterward he may come into the camp. And he must dwell outside his **tent** seven days. (**Leviticus 14:8**)
- During this period two particular **tents** were especially important, the tabernacle and Moses **tent**.
- And they must make a sanctuary for me, as I must **tabernacle** in the midst of them. (**Exodus 25:8**)
- According to all that I am showing you as the pattern of the tabernacle and pattern of all its furnishings, that is the way you

are to make it. ([Exodus 25:9](#))

- And the **tabernacle** you are to make of ten **tent** cloths, of fine twisted linen and blue thread and wool dyed reddish purple and coccus scarlet material. With cherubs, the work of an embroiderer, you will make them. ([Exodus 26:1](#))
- As for Moses, he proceeded to take his **tent** away and he pitched it outside the camp, far away from the camp, and he called it a tent of meeting. And it occurred that everyone inquiring of Yehowah would go out to the tent of meeting, which was outside the camp. ([Exodus 33:7](#))

See Also TABERNACLE

See Also TENT OF MEETING

- Even after the Israelites conquered the Promised Land, **tents** were still used at times by shepherds or agricultural workers in the field.
- If you do not know for yourself, O you most beautiful one among women, go out yourself in the footprints of the flock and pasture your kids of the goats alongside the tabernacles of the shepherds. ([Song of Solomon 1:8](#))
- And Yehowah will certainly save the tents of Judah first, to the end that the beauty of the house of David and the beauty of the inhabitants of Jerusalem may not become too great over Judah. ([Zechariah 12:7](#))
- Likely refers to such ones, as they would be the first to be affected and in need of protection if an enemy nation came against the land to attack the city of Jerusalem. Also, **tents** were used by military commanders and armies when on distant expeditions.
- Then David took the head of the Philistine and brought it to Jerusalem, and his weapons he put in his **tent**. ([1 Samuel 17:54](#))
- Immediately they got up and went fleeing in the evening darkness and leaving their **tents** and their horses and their asses, the camp just as it was, and they kept fleeing for their soul.
- Immediately they got up and went fleeing in the evening darkness and leaving their **tents** and their horses and their asses,

the camp just as it was, and they kept fleeing for their soul. (**2 Kings 7:7**)

- And he will plant his palatial **tents** between the grand sea and the holy mountain of Decoration, and he will have to come all the way to his end, and there will be no helper for him. (**Daniel 11:45**)
- The long contact of the Israelites with **tents** undoubtedly gave rise to the poetic use of **tent** to refer to any habitation, even if it was a normal house.
- Then when Yehowah does pass through to plague the Egyptians and does see the blood upon the upper part of the doorway and upon the two doorposts, Yehowah will certainly pass over the entrance, and he will not allow the ruination to enter into your houses to plague you. (**Exodus 12:23**)
- Then Pharaoh got up at night, he and all his servants and all other Egyptians, and there began arising a great outcry among the Egyptians, because there was not a house where there was not one dead. (**Exodus 12:30**)
- And Saul proceeded to choose for himself three thousand men out of Israel, and two thousand came to be with Saul at Michmash and in the mountainous region of Bethel, and a thousand proved to be with Jonathan at Gibeah of Benjamin, and the rest of the people he sent away, each one to his **tent**. (**1 Samuel 13:2**)
- When all Israel got to see that the king had not listened to them, then the people replied to the king, saying; What share do we have in David? And there is no inheritance in the son of Jesse. To your gods, O Israel. Now see to your own house, O David! With that Israel began to go to their **tents**. (**1 Kings 12:16**)
- Finally he struck down all the firstborn in Egypt, the beginning of their generative power in the **tents** of Ham. (**Psalms 78:51**)

•• Figurative Uses

- This familiarity with **tents** is also reflected in the Bible's many figurative references to tents. Regarding the time he was approaching death, Hezekiah wrote;

- My own habitation has been pulled out and removed from me like the **tent** of shepherds. I have rolled up my life just like a loom worker; one proceeds to cut me off from the very threads of the warp. From daylight till night you keep handing me over. (**Isaiah 38:12**)
- As a **tent** occupying a spot could quickly be taken down and removed, the poles taken out and the pegs pulled up, so Hezekiah's place in the land of the living seemed transitory and easily removed. Eliphaz likened death to pulling out the tent cord, which would make a tent collapse.
- Has not their **tent** cord within them been pulled out? They die for lack of wisdom. (**Job 4:21**)
- Somewhat similarly, Paul used the metaphor of a **tent** when speaking of the human bodies of spirit-begotten Christians. A collapsible tent is a more fragile and temporary dwelling than a normal house.
- Though existing on earth in a mortal body of flesh, the Christians who have the spirit as a token of the heavenly life to come look forward to a **building from God**, a heavenly body that is everlasting, incorruptible.
- However, this I say; brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. (**1 Corinthians 15:50**)
- Look! I tell you a sacred secret. We shall not all fall asleep in death, but we shall all be changed. (**1 Corinthians 15:51**)
- In a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed. (**1 Corinthians 15:52**)
- For this which is corruptible must put on incorruption, and this which is mortal must put on immortality. (**1 Corinthians 15:53**)
- For we know that if our earthly house, this **tent**, should be dissolved, we are to have a building from God, a house not made with hands, everlasting in the heavens. (**2 Corinthians 5:1**)

- For in this dwelling house we do indeed groan, earnestly desiring to put on the one for us from heaven. (2 Corinthians 5:2)
- So that, having really put it on, we shall not be found naked. (2 Corinthians 5:3)
- In fact, we who are in this **tent** groan, being weighed down, because we want, not to put it off, but to put on the other, that what is mortal may be swallowed up by life. (2 Corinthians 5:4)
- Now he that produced us for this very thing is God, who gave us the token of what is to come, that is, the spirit. (2 Corinthians 5:5)
- But I consider it right, as long as I am in this tabernacle, to rouse you up by way of reminding you. (2 Peter 1:13)
- knowing as I do that the putting off of my tabernacle is soon to be, just as also our Lord Jesus Christ signified to me. (2 Peter 1:14)
- In portraying the destruction to come upon the Jews, Jeremiah used the figure of a **tent**.
- Crash upon crash is what has been called out, for the whole land has been despoiled. Suddenly my **tents** have been despoiled, in a moment my tent cloths. (Jeremiah 4:20)
- He likened the desolated nation to a woman whose **tent** was down, with its cords cut. Adding to the pathetic condition, her sons were in exile, so there was no one remaining who could help her with the work of raising and stretching the tent.
- My own **tent** has been despoiled, and my own tent cords have all been torn in two. My own sons have gone forth from me, and they are no more. There is no one stretching out my tent anymore or raising up my tent cloths. (Jeremiah 10:20)
- When the Babylonians destroyed Jerusalem, the city as a former collection of dwellings could be described as the **tent** of the daughter of Zion into which God had poured his rage.
- He has trodden his bow like an enemy. His right hand has taken its position like an adversary, and he kept killing all those

desirable to the eyes. Into the **tent** of the daughter of Zion he has poured out his rage, just like fire. (**Lamentations 2:4**)

- A **tent** also served in another figurative way in a number of instances. The tent of an individual was a place of rest and protection from the elements.
- Afterward Yehowah appeared to him among the big trees of Mamre, while he was sitting at the entrance of the **tent** about the heat of the day. (**Genesis 18:1**)
- In view of the customs regarding hospitality, visitors had reason to believe that they would be cared for and respected when welcomed into someones **tent**. Consequently, when
- That is why they are before the throne of God, and they are rendering him sacred service day and night in his temple, and the One seated on the throne will spread his **tent** over them. (**Revelation 7:15**)
- Says about the great crowd that God will spread his **tent** over them, it suggests protective care and security.
- For you have proved to be a refuge for me, a strong tower in the face of the enemy. (**Psalms 61:3**)
- I will be a guest in your **tent** for times indefinite. I will take refuge in the concealment of your wings. (**Psalms 61:4**)
- Isaiah speaks of the preparations that God's wife, Zion, is to make for the sons she will produce. She is told to make the place of your **tent** more spacious.
- Make the place of your **tent** more spacious. And let them stretch out the tent cloths of your grand tabernacle. Do not hold back. Lengthen out your tent cords, and make those tent pins of yours strong. (**Isaiah 54:2**)
- Thus, she enlarges the protective place for her children.
- And I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea is no more. (**Revelation 21:1**)

- I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (**Revelation 21:2**)
- With that I heard a loud voice from the throne say; Look! The **tent** of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. (**Revelation 21:3**)
- God projected John's vision into the Thousand Year Reign of Christ and said; Look! The **tent** of God is with mankind, and he will reside with them, or, **tent** with them.
- In a way foreshadowed by the **tent**, or **tabernacle**, in the wilderness, God will dwell, not personally, but **representatively** with mankind as he deals with them through **the Lamb of God**, who is also the great High Priest.
- And they must make a sanctuary for me, as I must tabernacle in the midst of them. (**Exodus 25:8**)
- And he added; You are not able to see my face, because no man may see me and yet live. (**Exodus 33:20**)
- The next day he beheld Jesus coming toward him, and he said; See, the Lamb of God that takes away the sin of the world! (**John 1:29**)
- Seeing, therefore, that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold onto our confessing of him. (**Hebrews 4:14**)