

This paper will look into the Hebrew words used in Torah explaining the “Tent of Meeting”, (as it is commonly translated into English), and see if there is a better, more precise rendering for the words. It is my contention that Messiah Yeshua can be seen in the text when we read what is there in Hebrew. My prayer is that this understanding will lead you into a closer relationship with your God by considering him worthy to be known, and studying what his Torah says from a fresh perspective.

The Tent of the Appointed Time

Below are excerpts from Torah which have the word “meet” translated from Hebrew. The purpose of this is to show that the words translated “Tent of Meeting” leave something missing that is relevant to our faith in Yeshua H’Meshiach. There are different Hebrew words used for the English “meet” as shown below.

Note: the numbers behind each word are for Strong’s reference. Hebrew writing copied from E-sword on line Bible.

Genesis 18:2:

וישא 5375 עיניו 5869 וירא 7200 והנה 2009 שלשה 7969 אנשים 376 נצבים 5324
עליו 5921 וירא 7200 וירץ 7323 לקראתם 7125 מפתח 6607 האהל 168 וישתחו 7812
ארצה: 776

And he lifted up his eyes and saw, and behold, three men standing near him. And when he saw them, he ran to **meet** them from the tent door, and bowed himself to the earth...



Here the word לקראתם is used. Placing the Hebrew letter “lamed” (in blue) before a word expresses the English word “to”. Placing the Hebrew letters “tav” and “mem sofit” (in green) at the end of a word expresses the English word “them”. Thus one word in Hebrew is translated “to meet them” in English.

Exodus 18:7

ויצא 3318 משה 4872 לקראת 7125 חתנו 2859 וישתחו 7812 וישק 5401 לו 7592 וישאלו
איש 376 לרעהו 7453 לשלום 7965 ויבאו 935 האהלה: 168

And Moshe went out to **meet** his father-in-law, and prostrated himself and kissed him. Then, after inquiring about each other's welfare, they entered the tent.

Here the same Hebrew root is used for "meet".

Exodus 4:27

ויאמר 559 יהוה 3068 אל 413 אהרן 175 לך 1980 לקראת 7125 משה 4872 המדברה 4057
וילך 1980 ויפגשו 6298 בהר 2022 האלהים 430 וישק: 5401

"Yahweh said to Aharon, "Go into the desert to **meet** Moshe." He went, **met** him at the mountain of Elohim and kissed him."

In this verse, the first "meet" is from the same root as above. The second use, in the past tense in English (met), is from a different word. This is the same term as if a business meeting were to be held.

Now, here is an interesting thought. The word **קרא** is the same spelling as the word Moshe used to describe Elohim calling the light 'day' and the darkness 'night'. We know the story in Exodus chapter 4: of Moshe wanting to back out of the calling Yahweh Elohim had for his life, so let's translate this verse as follows:

"Yahweh said to Aharon, 'Go into the desert to call out Moshe.' He went, met him at the mountain of Elohim and kissed him."

Moshe had to be called out, not only by his God, but also by his brother. He was set apart as a deliverer of Israel from the bondage of slavery, a foreshadowing of our Messiah, Yeshua.

Another Hebrew word is translated as "meet" in English, and is found in:

II Chronicles 15:2

ויצא 3318 לפני 6440 אסא 609 ויאמר 559 לו שמעוני 8085 אסא 609 וכל 3605 יהודה 3063
ובנימן 1144 יהוה 3068 עמכם 5973 בהיותכם 1961 עמו 5973 ואם 518 תדרשו 1875
ימצא 4672 לכם ואם 518 תעזבו 5800 יעזב 5800 אתכם: 853

He went out to **meet** Asa and said to him, “Listen to me Asa, and all Y’hudah and Binyamin! Yahweh is with you, as long as you are with him; if you seek him you will find him; but if you abandon him he will abandon you!”

Here the words rendered “to meet Asa” (לפני אסא) literally means “to face Asa”, and is better translated:

“He went out and came face-to-face with Asa and said to him...” What the prophet had to say was important, and instead of just “meeting” him, and speaking in a general manner, the prophet came face-to-face, looking into his eyes, and speaking the words of Yahweh Elohim in a precise manner, the words speaking to Asa’s soul, not just in one ear and out the other. This type of meeting is up close and personal, the kind that invades personal space and demands full attention.

Exodus 30:36

ושחקת 7833 ממנה 4480 הדק 1854 ונתתה 5414 ממנה 4480 לפני 6440 הערת 5715 באהל 168
מועד 4150 אשר 834 אועד 3259 לך שמה 8033 קדש 6944 קדשים 6944 תהיה: 1961

You are to grind up some of it very finely and put it in front of the testimony in the Tent of Meeting where I will meet with you; you are to treat it as the essence of holiness of Yahweh.

Here the word מועד is used for the first “meeting”, but I find it to be a poor choice for this dwelling place.

Also, the word אועד is used for the second “meet”. This second Hebrew word translated “meet” would be correctly translated “engaged to be married to you”. I prefer the rendering below:

“You are to grind up some of it very finely and put it in front of the testimony in the Tent of the Appointed Time where I will be engaged in marriage with you, you are to treat it as the essence of holiness of Yahweh.”

Let’s now look at other places where מועד is used.

Genesis 1:14

ויאמר 559 אלהים 430 יהי 1961 מארת 3974 ברקיע 7549 השמים 8064 להבדיל 914 בין 996
היום 3117 ובין 996 הלילה 3915 והיו 1961 לאתת 226 ולמועדים 4150 ולימים 3117
ושנים: 8141

And Elohim said, Let there be lights in the heavens, to divide between the day and the night; and let them be for signs, for appointed times and for marking days and years.

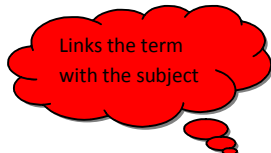


Here is the breakdown of the word **ולמועד**. Placing a ‘vav’ at the beginning means “and”, placing a ‘lamed’ at the beginning means “to”, and placing the Hebrew letters ‘yud + mem sofit’ at the end of a word makes it masculine plural.

Leviticus 23:2

דבר 1696 אל 413 בני 1121 ישראל 3478 ואמרת 559 אלהם 413 מועדי 4150 יהוה 3068
אשר 834 תקראו 7121 אתם 853 מקראי 4744 קדש 6944 אלה 428 הם 1992 מועדי: 4150

Speak to the sons of Israel and tell them, “These are the **Appointed Times** of Yahweh which you are to proclaim as holy callings; they are his **appointments**.”



The Hebrew word **מועד** is the word used for Yahweh’s Appointed Times, his Holy Days. Placing the ‘yud’ at the end of a word can link the word to the subject, which in this case is Yahweh.

Also see Genesis 18:14, when Yahweh says he will return “at the appointed time” and Avraham will have a son.

היפלא 6381 מיהוה 3068 דבר 1697 למועד 4150 אשוב 7725 אליך 413 כעת 6256 היה 2416
ולשרה 8283 בן: 1121

The Bread of the Faces

Exodus 35:13

את 853 השלחן 7979 ואת 853 בריו 905 ואת 853 כל 3605 כליו 3627 ואת 853 לחם 3899
הפנים: 6440

This verse is translated “the table and its poles, and all its utensils, and the showbread;” but again, as with the above translations of the word ‘meet’, there is a deeper meaning here than this rendering gives. A better translation, I feel, would be as follows:

“the table and its poles, and all the utensils and the Bread of the Faces;”

This may sound odd at first, but let’s build a case for this using other scripture.

Genesis 1:2

והארץ 776 היתה 1961 תהו 8414 ובהו 922 וחשך 2822 על 5921 פני 6440 תהום 8415
ורוח 7307 אלהים 430 מרחפת 7363 על 5921 פני 6440 המים: 4325

And the earth was astonishingly empty of life, and darkness was on the **face** of the deep, and the Spirit of God was hovering over the **face** of the waters.

We have already showed the word translated ‘meet’ in II Chronicles 15:2, (לפני), to mean ‘to face’.



The Hebrew word used to describe ‘faces’ in ‘Bread of the Faces’ is broken down as follows: הפנים.

As shown before, by adding certain letters to a word, either before or after, you dress it up for clarity.

The Word פני is definitely used here for ‘face’. Messiah Yeshua stated, “I am the True Bread that came down from heaven.” Moshe was told that he was to be careful to make this Tent of the Appointed Time exactly as the model he was shown on the mountain. Moshe was to build a model, a temporary model, of the eternal. Therefore there is something beautiful, something meaningful, to all believers of every tribe, nation and tongue, who call upon the name of Yeshua. This is not something just for the Jews and certainly not for everyone except the Jews – this is something for all believers to understand and rejoice in.

Let's see if scripture shows why this True Bread would have more than one face.

- Genesis 32:30

ויקרא 7121 יעקב 3290 שם 8034 המקום 4725 פניאל 6439 כי 3588 ראיתי 7200 אלהים 430
פנים 6440 אל 413 פנים 6440 ותנצל 5337 נפשי: 5315

This verse is commonly translated:

‘And Jacob called the name of the place Peniel--For I have seen God face to face, and my life has been preserved.’

But notice the words in blue above. They are the masculine plural form of face, so the words should be translated ‘faces’.

- In Genesis chapter 14, Malki-Tzedek appears before Avraham. Malki-Tzedek means “My King of Righteousness” or “My Righteous King”, which we as believers understand to be none other than Yeshua.
- In Genesis chapter 18, Yahweh appears before Avraham. He shows up in the form of three men.
- In Joshua 5:13, Joshua encounters Yeshua as the ‘Prince of Yahweh’s Army’ outside the walls of Jericho.

ויאמר 559 לא 3808 כי 3588 אני 589 שר 8269 צבא 6635 יהוה, 3068 עתה, 6258 באתי 935
ויפל 5307 יהושע 3091 אל 413 פניו 6440 ארצה, 776 וישתחו 7812 ויאמר 559 לו מה, 4100
אדני 136 מדבר 1696 אל 413 עבדו: 5650

- In Judges Chapter 6, Gideon sees ‘Adonai Yahweh’ face to face.
- In Judges Chapter 13, Samson’s father Manoah says they have seen Elohim.
- In Luke, chapter 24, people who walked with Yeshua before he rose from the dead did not recognize him after he rose from the dead.
- In the Gospel of John, chapter 21, his very disciples did not recognize him. Mary, at the tomb, did not recognize him. How in the world could people who walked with him for 3 years not recognize him after a matter of days? It is because he is the Bread of the Faces. He has many faces he has taken over the centuries.

He is also the face of God. That is why in the Old Testament it says things like, “We have seen Elohim...” Yeshua said, “If you have seen me, you have seen the Father.”

He is “The Bread of the Faces”.

What does this all point to?

Hebrew is read right to left.

Looking at how the Holy Place was set up, reading right to left, we get the following sentence.

The Bread of the Faces is offered up as an offering (the table of incense) to Elohim on the Tree of Life. This is the Place (tent) of the Appointed Time when and where Yahweh became engaged to us.

The curtain that separated the outer court from the Holy Place was torn in two. This is because the Appointed Time came, and as the writer of Hebrews stated, there remained a Shabbat rest for the people of Elohim. For if Y’hoshua had given them rest, David would not have written, “Today, if you hear his voice, do not harden your hearts as they did in the desert.”

It is because of the fact that Yeshua offered himself up on the tree for us. He endured the sting of death for you and me so that he could redeem us. We were sold as slaves because of Adam’s sin, under the Law of Sin and Death. And without the shedding of blood, there is no forgiveness of sin. He paid the price for us, valuing us much higher than we valued him, and offered his hand in marriage. If you believe in Messiah Yeshua, you accepted that hand. You took an oath to take his name for your own. Do not take that name lightly. Regard it as especially holy, kodesh kodeshim, the very essence of the holiness of your God, Yahweh Elohim.