

Man Hu News

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And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna:(Man Hu). And Moses said unto the, This is the bread which the L-rd hath given you to eat. (KJV Exodus 16:14-15)

Manna means "a little piece" and HU means "him." They were actually receiving little pieces of Jesus for He said: I am the living bread which came down from heaven. (KJV Jn 6:51)

Back to the Future

"And let them make me a sanctuary that I may dwell among them. According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." (Ex. 25⁷8-9 KJV)

The redemption of Israel is one of the greatest stories in history. By a mighty arm G-d gave Israel its freedom from generations of bondage in Egypt. Overnight, the suffering slaves became a new nation. No more would they be under the Egyptian whip. No more would they be oppressed by Pharaoh and his army. The people of G-d who had never experienced freedom were now set free by the blood of the

Passover Lamb. Now that they were free, what would they do with this new found freedom? Where would they go, what would they do, how would they do it? Would they remain a nation or would they each go their own way wondering off into different directions in the wilderness? Would they all be their own person? What would happen to them?

The children of G-d needed instruction and direction for their lives. Fifty days later on Mount Sinai they got the answers to their questions.

Moshe (Moses) ascended the mountain to receive the Commandments from G-d. The Hebrew word for the Commandments is "*Torah*". Torah means: instructions, teaching or direction.

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By the grace of G-d, His people had been set free by the blood of the Lamb. Now it was time for His people to grow in His grace by receiving His Word (*Torah*), which instructs His people the correct way to walk and have prosperity in their lives.

While Moshe was on the Mount Sinai receiving the two tablets that contain the "Ten Words" or

Ten Commandments, G-d also revealed to him the heavenly sanctuary. Not only did G-d show him the sanctuary, He showed him all the furnishings, and the operation of it. After that revelation, G-d told Moshe to ask the children of Israel to build an earthly sanctuary according to the pattern of the one Moshe saw on the mount. Exodus 25:8 tells us that the sanctuary was for G-d Himself. It was to be the place for Him to dwell among His people. G-d asked the people to participate in creating a resting place for His "Shechinah Kavod" or His Presence.

The sanctuary was called, "Mishkan" (lit. dwelling place) or *Tabernacle*.

A major part of the Book of Exodus, which Ramban calls the "Book of Redemption", discusses the Tabernacle. He explains that the redemption from Egypt was not complete with the physical departure from the land of Israel's enslavement, nor was it complete even with the giving of the Ten Commandments, even though the revelation at Sinai was the goal of the exodus. The exodus had not achieved its purpose until what they had temporarily experienced on Mount Sinai had become a permanent part of their existence by means of the Tabernacle. Ramban shows in his commentary that the Tabernacle, as a whole and in its many parts, was symbolic of the experience at Mount Sinai. It was also from the *Ark of the Covenant* that G-d spoke to Moshe when giving him the *Torah* "Word of G-d". (Artscroll Chumash).

In this light, the Tabernacle was the central gathering place for the children of G-d. It was the focal point of Israel's community and life, with the children of G-d dwelling around its four sides (Numbers 2). On the east side were 186,000 people. On the north side were 157,000, on the west side were 108,100, and on the south side were 151,400 people. This did not include Moshe, Aaron, the Priest, and Levites (Kohathites, Gershonites, and Merarites), who numbered about 22,300 and were placed on all four sides of the Tabernacle.

As we can see, the Tabernacle was to be the center of all the lives of the children of G-d. It was to be a place to assemble together, a place to study the Word of G-d, "Torah", and a place to pray together. Therefore, the Tabernacle, being divided into three sections, was called: "Beit Knesset", House of Assembly, "Beit Midrash", House of study, "Beit Tefillah", House of Prayer. Down through history, where ever G-d's people chose to come together, they were to model their congregations after the pattern of the Tabernacle. Not only are the children of G-d to pattern their assemblies after the Tabernacle, but in reality, they are to pattern their congregations after the Heavenly courts of G-d.

When we as believers in Messiah Yeshua (Jesus the Christ), assemble ourselves together for the purpose of studying the Holy Word of G-d, and to pray together, the "Shechinah" presence of G-d will abide.

The sages comment in the "Talmud", (Oral Commentary), "If two sit together and interchange no word of Torah, they are a meeting of scorners, concerning whom it is said, "The godly man sitteth not in the seat of the scorner" (Ps. 1:1); but if two sit together and interchange words of Torah, the Shechinah Kavod (Glory of G-d) abides between them" (Everyman's Talmud, P. 127).

It was in this same thought that our savior Yeshua said: "For where two or three are gathered together in my name, there I am in the midst of them" (Mt. 18:20). Therefore, referring to Himself as the Glory and the Presence of G-d on earth. This statement also agreeing with the Gospel according to John: "And the Word was made flesh, and dwelt (Tabernacle) among us, and we beheld His Glory, (Shechinan Kavod) (Jn. 1:14).

I began this newsletter with a quote from Exodus 25:8: "Let them make me a sanctuary that I might dwell among them". We have in this scripture the opportunity to look inside G-d's heart and see the purpose of the Tabernacle. G-d loves His people so much that He wanted to dwell or Tabernacle with them. He wanted to make a way for His children to enter into His Presence.

But how could sinful people enter into the presence of a Holy, righteous G-d? Even their leader, Moshe, who had stood in the cloud on Mount Sinai, whose face shone with the Glory of the L-rd, could not enter into the Tabernacle when the cloud covered

it.(Ex. 40:33-35). If Moshe couldn't enter the Tabernacle, then who could.

The writer of the Book of Hebrews comments on this passage: *"The earthly Tabernacle was to serve as an example and shadow (tzelem) of the heavenly and eternal Tabernacle, for G-d admonished Moshe to make all things according to the pattern shewed to him in the mount"* (Heb. 8:5, Midrash).

Even though the earthly Tabernacle (House of G-d) was a reflection of the eternal one, it was still considered Holy and was to be respected. To study the earthly Tabernacle and participate in its functions, was in a sense, experiencing heaven on earth.

Aaron's sons, Nadab and Abihu, tried to enter into the Presence of G-d in the earthly Tabernacle, and was destroyed by fire. Who then can approach this Holy G-d and live? If no one could enter the earthly Tabernacle which is but a shadow, how much more difficult is it to enter the very Presence of G-d in the eternal dwelling place of G-d? To answer this question we must first ask: How did we lose access to it in the first place?

Remember in the Garden of Eden, HaAdam (Adam) and Chavah (Eve), had no need for a Tabernacle, Temple, sacrifice, atonement, Priest or intercessor. They enjoyed the Presence of G-d directly. His dwelling Presence was among them and talking with them, But, after they sinned, they were exiled from the garden. *"And the L-rd said: Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the Tree of life, and eat, and live forever.....So He drove out the man; and He placed at the east of the Garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life"* (Gen.3:22,24). The Cherubim were destructive angels who have the responsibility of preventing man from discovering and re-entering the garden. (Artscroll Chumash). They were to keep the way to the Tree of Life. The sages associate the Tree of Life with the Torah (Word of G-d). The liturgy proclaims that the Torah is the Tree of Life (*Etz Hayyim*) to all who holds fast to it and that it represents *"Eternal Life planted in our midst"*. The wooden rods around which the Torah parchment is rolled are called *"Atzei Hayyim"* (Trees of Life).

Moshe was instructed by G-d to construct a box overlaid with gold called the *"Ark of the Covenant"*. In

this box he was told to place the two tablets of the *Ten Commandments*, and attach the *Torah (Tree of Life)* to it and place the Ark of the Covenant in the Most Holy Place in the Tabernacle. The Ark was the place where the Presence of G-d would rest. A curtain or veil separated the Most Holy Place from the rest of the Tabernacle. G-d instructed Moshe to embroider Cherubim into the fabric of the veil. (Ex.26:31).

In this imagery we can see the Cherubim in the veil guarding the way to the *"Tree of Life" (Torah)* which is placed in the Most Holy Place in the Tabernacle. In this light, the Tabernacle is a picture of the Garden of Eden. Just as the Cherubim kept the way into the Garden of Eden, the embroidered Cherubim represented their guarding the way into the Most Holy Place in the Tabernacle where the *Torah (The Tree of Life)* is kept.

Even in the Temple that Solomon built, it was richly furnished with Edenic symbolism. The cedar walls displayed carvings of gourds, flowers, palm trees and Cherubim overlaid with gold. (2nd Kings 6:15-36). How do men draw near to this unapproachable G-d? The answer lies between these two angels (Cherubim).

Cherubim, is from the root word *"Karav"*, or *to be near*. The Cherubim are the nearest ones to the throne of G-d. To pass by the Cherubim is like coming to the very throne of G-d. To enter into the Presence of G-d we must first pass by the Cherubim and go through the veil. How can man do this without being destroyed? G-d has provided the way into His Presence through Yeshua the veil. Hebrews 10:19-20, tells us the veil symbolized the body of Yeshua G-d's Son. Just as the life was rent from His body, so too the veil was rent with the same result, that we might have access to the Most Holy Place and/or back to the Garden of Eden.

As Yeshua died, the veil of the Temple was rent into from the top to the bottom. (Mark 15:38). The tearing of the Temple veil is a favorite symbol of some Christian commentators. Herein, is the proof positive that the sacrifice of Yeshua replaced the *Torah* and destroys the Temple. Commentators speak of the tearing of the veil as Yeshua striking the Temple from the cross. This teaching is not consistent with Bible theology. Let me offer a deeper and more authentic meaning to the symbolism.

On the Temple veil was the image of the two Cherubim. They stood in front of the Most Holy Place like the two Cherubim that guard "*The Way*" (*HaDerek*) to the *Tree of Life and the Garden of Eden*. When the veil was rent into two pieces, a way between the Cherubim was created. This strong allusion back to Genesis 3:24 was so meaningful to the early believers that they titled their congregation "*The Way*".

The tearing of the Temple veil contains yet another important meaning. Daube (1956) points out an allusion to *2nd Kings 2:12*, where *Elisha* saw *Elijah* ascend, and immediately he "*took hold of his clothes and tore them in two pieces*".

It is a Torah custom to rend garments as a mourning rite. The sages teach us that there are several tragedies for which one was duty bound to rend his garments in two pieces which were not to be stitched back together. The death of one's father or mother, one's teacher, the burning of a Torah scroll (Word of G-d) and the destruction of the Temple. (Moed Katan 25b).

With the tearing of the Temple veil, it is safe to find an allusion to the rite practiced as a sign of deepest sorrow. (Daube).

The Temple veil is likened unto the garment of G-d Himself. In the *Targum Commentary*, the word used for the Temple veil is "*Pargodh*", a word which may

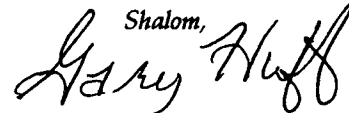
also be used to denote a tunic. (Ibid. pg. 25). As such, the Temple veil is like the tunic of G-d.

The Father rent His garments over the death of His Son.

After the death of Yeshua, He was placed in a tomb where never a man had been laid. But, He didn't stay there. On the third day He arose from the dead by the power of *The Holy Spirit (Ruach HaKodesh)*.

On the first day of the week, after the Sabbath, two women went to the tomb of Yeshua to anoint His body with spices, and found the stone door removed and the body of our Savior had resurrected. They saw only *Two Angels (Cherubim)*, at the tomb. The two angels on the left and the right side of the tomb remind us of the Temple veil before the Most Holy Place into which two *Cherubim* were embroidered. The Cherubim are angels. The Cherubim on the Temple veil, in turn, are meant to remind us of the Cherubim guarding the way to the *Tree of Life in the Garden of Eden*. Now we find two angels guarding the empty tomb, an image that brings us full circle back to Eden. We might understand the empty tomb as *The Way* to the Most Holy Place, *The Way* to Eden, *The Way* to the *Tree of Life, Yeshua HaMashiach (Jesus the Christ)*.

By His death and resurrection, *The Way* has been made *BACK TO THE FUTURE*, into His Presence. (Many quotes taken from *FIRST FRUITS OF ZION TORAH CLUB*)

Shalom,


Man Hu Ministries
Gary and Darlene Huff
219 Bucklick Drive
Whitesburg Ky.41858

Name
Street Address
City, State Postal Code