

# Man Hu News

מָן הוּא שְׁמוּעָה

CHESHVAN 6, 5763

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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 מָן הוּא ). And Moses said unto them,  
This is the bread which the L-rd hath given you to eat.**

**Manna (Man) 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. (Jn 6:51)**

## **Mirror, mirror on the wall, who's the fairest of them all**

*In the story of Snow White we hear the evil stepmother say "Mirror, mirror on the wall, who's the fairest of them all?" She believed that she was the most beautiful woman in the land and wanted her magic mirror to tell her so. But the mirror could not lie. "There is one fairer and more beautiful than you - it is Snow White".*

*We spend time each day looking into a mirror. Some spend a lot longer time in front of the mirror than others, combing their hair until it is sitting just right; putting on make-up, checking for blemishes, shaving, and so on. Others take a quick look, pat down any unruly hair and walk on.*

*The mirror always tells the truth. If you have sprouted a few more grey hairs - it won't be shy about telling you. If you have bags under your eyes - it will come right out and show them to you in their full glory. If you put on weight - it won't beat around the bush*

by telling you how great you look. It comes right out with it and shows you in glorious details the extra bulges.

We look into the mirror first thing in the morning, and it doesn't spare our feelings. It doesn't gloss over our defects and tell us we're better looking than we really are. In fact, the closer you get to the mirror, the more it reveals what we are really like.

So why do we have mirrors in our bathrooms? Is it only to abuse ourselves?- As unpleasant as it may be to confront our own faces first thing in the morning, we know that if we don't take a look at ourselves and make some major adjustments, the rest of the world is going to see that morning face! So we figure it's better to "face" the truth, and make the changes that are necessary to become presentable. Matter of fact we depend on the mirror to tell us the truth, (taken from: Vince Gerhardy)

One person may look into the mirror and decides to comb his hair to the right side, while another may look into the same mirror and choose to comb his hair to the left. One woman may think that her make-up looks better dark, and another might like hers much lighter. When we buy new clothes we look into a mirror to see how they fits. One person likes the tight fit, while another likes the loose fit.

In reality the mirror reveals more than our physical appearance. It reveals to us the very intent and desires of our hearts. But, it is through the physical things that the unseen things of the heart can be seen. The mirror, which never changes, becomes the object that reflects the truth. Even the physical events in our lives can sometimes be used as a mirror. In the story of **Jacob (Ya'akov)**, he deceives his father **Isaac (Yitz'chak)**, who is nearly blind, into giving him the blessing of the firstborn instead of giving the blessing to his older brother **Esau (Esav)**. His father then sends him away to his uncle **Laban's (Lavan's)** house to find a wife from among his own people. **"Now Lavan had two daughters; the name of the older was Leah, and the name of the younger was Rachel. Leah had weak eyes, but Rachel was lovely in form, (and Jacob said)' Ill work for you seven years in return for your younger daughter Rachel."** (Gen. 29:16)

But Lavan was not content with getting seven years of labor out of Jacob; he wanted another seven years. He devised a scheme by which he could get it. He substituted Leah for Rachel. Just as Jacob (the second born) deceived his father Isaac by disguising himself as the first born, so too Jacob finds himself deceived by the same method. Lavan disguises his firstborn (Leah) as the second-born (Rachel). It is the same swap reversed. Jacob fell for his own trick. Is that really a coincidence^- No. It is **measure for measure**. (taken from: First Fruits of Zion Torah Club)

The physical events in Jacob's life served as a mirror to reveal the unseen things in his life. In our last newsletter we saw how G-d had brought the children of Israel to the border of the Promise Land. Moshe (Moses) sent spies into the land to search it out. Ten spies brought back an evil report, while two spies, Joshua and Caleb, brought back a good report But the children of Israel believed the ten spies' report and refused to go in and possess the land of promise, **"The L\*rd said to Moshe and Aaron: 'How long will this wicked community grumble against me? I have heard the complaints of these grumbling Israelites. So tell them, ' As surely as I live, declares the L-rd, I will do to you the very things I heard you say: In this desert your bodies will fall-every one of you twenty years old or more who was counted in the census and who has grumbled against me. Not one of you will enter the land I swore with uplifted hand to make your home, except Caleb son of Jephunneh and Joshua son of Nun. As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. But you - your bodies will fall in this desert. Your**

**children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the desert. For forty years - one year for each of the forty days you explored the land - you will suffer for your sins and know what it is like to have me against you. 'I, the L-rd, have spoken, and I will surely do these things to this whole wicked community, which has banded together against me. They will meet their end in this desert; here they will die.'** (Numbers 14:26-35)

Just as grazing sheep are led from place to place and rarely remain in any one area for very long, so will Israel wander in the wilderness from place to place until their forty years are over (Ibn Ezra). The term has a positive side as well, for a shepherd does not desert his flock. C-d implied that despite its wandering, the nation would not be left without His concern and protection.

During these forty years of wandering in the wilderness, the children of C-d suffered many dangers and hardships in their everyday lives. They complained about the manna, about the water, complained about the leadership, Moshe and Aaron. But, it was through these events in their lives that hearts were being revealed. Deuteronomy 8:2 says: **'Remember how the L-RD your G-d led you all the way in the desert these forty years, to humble you and to test you in order to know what was in your heart, whether or not you would keep His commands. He humbled you, causing you to hunger and feeding you with manna, which neither you nor your fathers had known, to teach you that man does not live, on bread alone but every word that comes from the mouth of the L-RD/ They verbally attacked Moshe and the L-RD complaining, "Why did you bring us to die in this wilderness with no food or water and our souls are disgusted with the fare of manna} G-d sent 'fiery serpents against the people and they bit the people. A large multitude of Israel died (Num. 21:5-6). And Moshe, despite the trials and tribulation he had endured, had only one thing on his mind. Many people would have just given up. But Moshe had strength, courage, and love for the children of Israel. He pled to the L-RD on behalf of his nation. "Stop the snakes".**

The L-RD tells Moshe to make a snake and put it on a stick, and whoever was bitten shall gaze at the snake and would be cured. And so it was. Moshe made the snake. Those who were bitten looked at the snake and were healed. The Mishnah's in Rosh HaShanah ask!- "Does a snake actually cure!-" Of course not! It explains that it was not the snake that healed but rather that the snake was just a symbol for the nation to gaze towards heaven and repent.

Why did G-d choose a serpent when the serpent itself was symbolic of the serpent in the Garden of Eden that brought sin and death into the world. Wasn't it these evil serpents that were causing all the problems anyway?- The answer is NO! The serpents were only the end result of some unseen problems within their hearts. When they looked upon the brazen serpent, they were reminded of two things. First: the wages of their lack of faith (SIN), was death. Secondly: by their faith (Obeying G-d and looking upon the serpent), they were given the gift of life. (Romans 6:23) G-d was using the serpent and this event in the wilderness as a **mirror** to reveal the hidden things of the heart. When they looked upon the serpent they saw what sin does to their life, and also that by G-d's grace He had saved their lives **"No one has ever gone into heaven except the one who came from heaven- the Son of Man. Just as Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life (John 3:13-15)".**

There is a double meaning implied in this saying. The meaning most obvious to Christian readers already familiar with the Gospel and the passion at its center is that Yeshua (Jesus) here referred to His crucifixion. Just as the serpent was lifted on the **"pole"** brought healing and salvation, so too, Yeshua lifted on the cross does the same.

There is little doubt that this is the primary meaning that the Gospel writer has in mind, but there is yet another meaning behind the allusion to Moshe's serpent. Though the second meaning of Yeshua's allusion to the serpent on the "**pole**" is less obvious to us, to Nicodemus it would have been more familiar with some of the **midrashic** and legendary explanations of the story.

When G-d tells Moshe to "Make a serpent and put it upon a **pole**" the Hebrew word translated as "**pole**" is also the same word sometimes translated as "**miracle**" (**Nes**). The sages of the midrash wanted to know the particular "**miracle**" Moshe was to set the serpent upon. By reading "Nes" as "**miracle**" instead of "**pole**", they explained that Moshe set the serpent on a miracle by tossing it into the air where it stayed hovering above the ground so that all Israel could look upon it.

**"So Moshe made a bronze serpent and put it up on a miracle (Nes)." That means he cast it into the air and it stayed there. (Numbers Rabbah 19.23 quoting Numbers 21:9)**

In John 3, Yeshua is explaining to Nicodemus that the Son of Man must be "lifted up." He has already stated, "No one has ever gone into Heaven," meaning that no one has ascended to the heights of Heaven except the Son of Man who descended from those heights. But this Son of Man must ascend back to that place of glory. How will this ascension be accomplished!- Just as Moshe tossed the serpent into the air and there it remained for all to look unto for salvation, so too the Son of Man will ascend and remain "lifted up" for the salvation of all who will look to Him. Just as in the **Mishnah's** explanation of the serpent, those who look to Him will have 'turned their thoughts above and subjected their hearts to their Father in Heaven, '(Rosh HaShanah 3:8), and receive eternal life.

Just as the children of Israel looked upon the serpent in the wilderness, seeing the results of their sins, and also saw G-d's remedy for sins, we can see Yeshua hanging on the tree beaten, bruised, and whipped as a result of our sins. But, by looking to Him hanging between the heavens and the earth, we can look into the very heart of our G-d and our Savior and see His grace and remedy for sin. May He be glorified forever, amen. Again G-d has provided us a **Mirror** to look into, (taken from: FFOZ TC)

In the letter from James, G-d's Word is compared to a mirror. It always speaks the truth. It tells us clearly who G-d is, what He expects from us, and what He does for us. Like the mirror, G-d's Word is merciless when it comes to telling the truth. It reflects back to us the blemishes in our lives, ugliness of sin and its effect on our relationships with others, and how out of shape we are in doing what G-d wants us to do. James says: "**Do not merely listen to the Word, and so deceive yourselves. Do what it says. Anyone who listens to the Word but does not do what it says is like a man who looks at his face in a 'mirror' and, after looking at himself, goes away and immediately forgets what he looks like (James 1:22-24).**"

Let's put it this way. What would be the point of looking in the 'mirror', seeing that I had my breakfast all around my mouth, and then just walking away. None whatsoever. The looking was a waste of time. You would expect me to take out hanky and wipe my face clean. James says that when we read the Word (Torah) and don't apply it to our lives, it's just like seeing food stuck on our face and leaving it there. The reading and looking were pointless exercises because we didn't act on what we have seen and read.

*Just like the serpent in the wilderness and Yeshua lifted up on the tree, the Word of G-d (Torah) shows us the results of sin in our lives by reflecting the truth of who we really are. But when we act upon the Word James says that it's like looking into the perfect Torah of liberty..... "not forgetting what he has heard, but doing it-he will be blessed in what he does." Let us not be a forgetful hearer but a doer of the Word (Torah).*

*Mirror, mirror on the wall who is the fairest of them all It's not **You**, it's not **me**, that's right' it's **Yeshua!!!!***







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