

# Man Hu News

מָן הוּא שְׁמוּעָה

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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)**

## **Two mountains, Two Leaders, One Cloud, One Voice**

*“The L-RD your G-d will raise up for you a Prophet like me from among  
your brothers. You must listen ton him.....If anyone does not listen to my  
words that the Prophet speaks in my name, I myself will call him to  
account.” (Deut. 18:15-19)*

In Deuteronomy 18, Moshe’s (Moses) spoke of two kinds of prophets,

implying that there would be many prophets in Israel. These verses provide the proper instructions for conducting prophecy. First a prophet must speak all that G-d commands him to speak. (Deut.18:17-20) Second if he predicts anything in the Name of the L-RD, it must come to pass. (Deut. 18:21-22) However, our text seems to speak of a single prophet. Moshe said: *'The L-RD your G-d will raise up a prophet, like me, him shall you hear: (Deut. 18:15)*

Who is this prophet that Moshe is talking about? Muslims claim that 'Mohammed' is this prophet that G-d raised up 'like' Moshe. Was Mohammed like Moshe? Moshe was Jewish, Mohammed was not. Moshe preformed miracles, Mohammed did not. Moshe spoke to G-d face to face. Mohammed received his revelation direct from the Angel Gabriel while on the ground having convulsions according to their own sources. It is easy to see that Mohammed was not 'like' Moshe; therefore he could not have been *"That Prophet."*

Other commentators believe that Joshua and other prophets fulfilled the scriptural reference to The Prophet. However, Rabbi Levi Ben Gershan identified the Prophet as 'Messiah'. He said: *"A Prophet from the midst of thee."* In fact, the Messiah is such a Prophet. It is stated in the 'Midrash' (exposition of scripture) of the verse, *"Behold my servant shall prosper."* (Isaiah 52:12) *"Moshe, by the miracles he wrought, brought a single nation to the worship of G-d. However, the Messiah will bring all people to the worship of G-d."* (RALBAG)

In Richard Longenecker's studies of the ancient Jewish expectations of the Messiah he noted this: *"The view that the Prophet and/or coming Messiah would have Mosaic characteristics seemed to have been firmly embedded in Jewish expectations during the First Centuries B.C. and A.D., linking Deuteronomy chapter 18 with the Prophet, the Messiah, and Moshe."* The Dead Sea Scrolls found in Qumran indicate that in certain circles, at least, the appearance of a Prophet 'like unto' Moshe was an important feature in Messianic expectations. (Ibid. pg. 33)

As far back as the late Second Temple period, this passage was understood as having Messianic overtones. We can see this in how the religious leaders were questioning John the Baptist (*Yochanan HaMatvil*) in John 1:25. They were asking him if he was *'That Prophet'* (*First Fruits of Zion*) John told the religious leaders that he was not *'That Prophet'*, the Messiah. John answered them, saying, *"I baptize with water: but there standeth one among you, whom ye know not, He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."* (Jn. 1:26-27)

Moshe predicted that a special prophet would rise up who would be just like he was. We agree with John, that this was, of course, Yeshua (Jesus) the Messiah: the second Moshe. It is a fascinating study to compare Yeshua's life with Moshe's. They are parallel in many ways. Their greatest similarity was their teaching. Some, for example, have referred to the Sermon on the Mount as Yeshua's Midrash on the 'Torah'. (*First five Books of the Bible*) In fact, one of the names that the early Church (*Messianic Community*) had for Yeshua was 'The Second Moshe'. (*Richard Longenecker, The Christology of Early Christianity, pg. 33*) There seems to be no question that not only is Deuteronomy 18 predicting a special Prophet who is also the Messiah, but that both the New Covenant (*B'rit Chadashah*) and other literature written by the early Jewish believers considered Yeshua to be the fulfillment of that prediction. (*FFOZ*)

The scripture says that Yeshua the Messiah would be like Moshe. In comparing their lives we see that **both** of them were born while Israel was in bondage to Gentile Nations. During the time of Moshe, Israel was in bondage to Egypt. During the time of Yeshua Israel was in bondage to the Romans. **Both** escaped death at birth. Pharaoh ordered the death of all male newborn babies. (*Ex. 2:3*) Herod ordered the death of all newborn babies in Bethlehem. (*Mt. 2:14-15*) **Both** lived in safety in Egypt for a time. (*Ex, 2:10—Mt. 2:14-15*) **Both** were called out of Egypt. **Both** were deliverers sent by G-d. **Both** were nearly stoned by the people. (*Ex. 17:1-4 - Luke 4:14-30*) **Both** did miracles. Moshe turned the water into blood, Yeshua turned water into wine. The Sages of Israel say that wine is the *blood* of grapes.

As we can see, Yeshua fulfills the prophecy of Deuteronomy 18, where Moshe said: "A Prophet like unto me will the L-rd raise up". The next part of the prophecy said that the Prophet would rise from among their brothers. According to this passage, that Prophet (Messiah) would arise from out Israel among his Jewish brethren. Yeshua also fulfilled this prophecy, not Mohammed. Yeshua was called the Lion of the tribe of Judah from the house of David. The Bible tells us that Jacob blessed his twelve sons. Of the twelve, Judah was chosen to be the line through which Messiah would come: "Judah is a lion's whelp...the scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes, and unto Him shall the gathering of the peoples be" (*Gen. 49:8-10*). The Yalkut, an anthology of laws and customs, relates the word Shiloh as a contradiction of "shailadonai," words which appear in the Book of Isaiah meaning "gift to the L-rd." It achieves the same result and interprets the term Shiloh because all the nations are destined to bring gifts to Israel and to King Messiah, as it

is written, *“In that day shall the present be brought to the L-rd of host.”* (Yalkut 160).

In the Book of the Revelation, Yeshua is referred to as *“The Lion of the Tribe of Judah.”* (Rev. 5:5) Judah was the fourth son of the Patriarch Jacob, also known as Israel. (Gen. 33:28) According to scripture the Messiah is also of the lineage of King David. We must try to understand the importance of the Davidic line. If Messiah is not a descendant from David, He is not Messiah at all. G-d entered into an eternal covenant with King David, promising him that his house and his throne will endure forever (2 Samuel 7:16). Therefore, all the true and rightful Kings over Israel must be descendants from the House of David. In the days of Yeshua, there had not been a Davidic King on the throne of Israel for hundreds of years. In verse 11 of his genealogy, Matthew reminds us that the Judean monarchy ended with the Babylonian captivity. The line of David continued, but his descendants no longer possessed the throne of Israel.

The prophet Isaiah compared the royal dynasty of David to a tree stump. Once a mighty tree possessing the throne and the crown of Israel, Isaiah foresaw that it would be shorn to nothing but a stump, a sad memorial of the glory that had once been. Yet, the prophet promised that one day a new branch would be grow from the old stump of the Davidic line dynasty. A new King from the house of David would arise (FFOZ).

*“A shoot will come up faro the stump of Jesse; from his roots a Branch will bear fruit”* (Isaiah 11:1).

As we can see Yeshua clearly came from the house of Israel, fulfilling the prophecy of Moshe *“That the Prophet (Messiah) would arise from among thy brethren Israel.”* Therefore, Mohammed could not be that prophet, because he came from the lineage of Ishmael.

In this teaching we have seen many comparisons between the life of Moshe and the life of Yeshua. Although there are many other comparisons between the two, we will only look at one more.

In our last Issue of *Man Hu News*, *“Here comes the bride”*, Moshe had gathered the Bride, Israel, at the foot of Mount Sinai for a wedding. We’ll begin there. When Moshe went up on the mountain, the cloud covered it, and the glory of the L-rd settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the L-rd called to Moshe from within the cloud... Then Moshe entered the cloud as he went on up the mountain (Ex.24:15-18). And the children of Israel saw the face of Moshe, that the skin of Moshe’s face shown,(Ex. 34:35).

For six days the cloud covered Mount Sinai. The sages teach that the cloud was actually G-d’s presence. The day of the Revelation was an

awesome display of thunder, lightning, smoke, shofar blast, and fire. G-d's presence descended upon Mount Sinai. The stage was set for the most momentous moment in history. It was from this cloud that G-d's voice could be heard giving his instructions (*Torah*) to his people. Moshe ascended into the thick cloud that covered the summit of the mountain, and from it the voice of G-d spoke to Moshe after he had ascended part of its slope (Ramban). Moshe remained on the mountain 40 days and 40 nights, after which he descended and the skin of his face shown. According to Rashi the radiance resulted from the divine hand with which G-d had sheltered Moshe when he showed him a glimpse of His glory (*Ex. 33:22*). It was after this 40 day period that The L-RD spake unto Moshe "face to face", as a man speaketh unto his friend (*Ex. 33:11*). The Hebrew language is fond of idioms and metaphors. The phrase: "face to face," is a term used to describe the love relationship between a husband and his wife. The climax for this whole passage is when Moshe's countenance kept on reflecting the glory of G-d because of the deep intimacy and communion Moshe and the L-RD shared with each other during this time. It has been said that over time a husband and wife begin to resemble each other in appearance! Perhaps that is what is taking place here.

G-d made Moshe able to see as much of the glory of the L-RD as a person is capable of seeing. Surely Moshe would have understood John perfectly when he wrote concerning the Holy Messiah: "And we beheld his glory, the glory of the only begotten Son of G-d, full of grace and truth (*Jn. 1:14*) (quote from FFOZ). John says the Logos (Word) became flesh and dwelt among us, he uses the Greek word "skeno." The choice of the Greek word reveals a Hebraic concept behind the expression. The Greek "skeno" means the same as the Hebrew word "shakan" or "to dwell."

The image of G-d pitching a tent among mankind and dwelling with them refers back to the Book of Exodus where He said to Moshe: "Have them make a Sanctuary for me, and I will dwell (shakan) among them." (*Ex. 25:11*) John is saying that Yeshua is that dwelling place and the same Glory that was upon Him is the same Glory that rested upon the *Tabernacle*. John is also referring to Mount Sinai, where for six days the Glory of the L-RD was upon the mountain.

Matthew's Gospel tells us that John is one of three disciples that Yeshua took aside and gave a firsthand look at the Glory that was upon another mountain. Matthew says: "After six days Yeshua took with Him Peter, James, and John.....and led them up a high mountain by themselves. There He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Just then appeared before them Moshe and Elijah

talking with Yeshua. Peter said to Yeshua, “L-RD, it is good for us to be here. If you wish, I will put up three tabernacles, one for you, one for Moshe, and one for Elijah.”

While he was still speaking a bright cloud enveloped them, and a voice from the cloud said, “This is my beloved Son, whom I love, with Him I am well pleased. Listen to Him.” (Jn. 17:1-5) This event is referred to as the “Transfiguration.” It is filled with Hebraic imagery. Let us look at a few. The passage begins with: “After six days.” Six days after what? Matthew does not specify, but we assume he means six days after the conversations of Matthew 16 in which Yeshua admitted to being the Messiah but also shocked His disciples by revealing His plans to die in Jerusalem. Or was Matthew using the term “after six days” as a device to allude to the passage in our study, Exodus 24, where Moshe ascends into the cloud on Mount Sinai. Here we see two mountains *Mount Sinai* and *Mount Hermon (Mount Transfiguration)*. We see two leaders or “Go’el” (*Kinsman Redeemers*) ascending on these two mountains. Moshe leading the Children of Israel out of bondage of sin. The scriptures tell us that the *Glory (Kavod)* of the L-RD radiated from these leaders. The Glory of the L-RD is often paired with and even described as light. (*Isaiah 60:1*) At the birth of Yeshua, the Glory “shone all around,” (*Luke 2:9*) after spending 40 days and nights in the cloud on the mountain, His face reflected the Glory of the L-RD. Matthew tells us “Yeshua’s face shone like the sun and His clothes became white as the light,” (*Mt. 17:2*)

According to Jewish legend, before Adam and Eve sinned, nakedness was concealed by their garments of lights and glory. Yeshua, as the last Adam, (*1 Corinthians 15:45*), returns to His prototype. Consider the following two quotes: “Adams heel outshone the globe of the sun, how much more the brightness of his face,” (*Lev. Rabbah 20:2*) “Adam’s garments blazed like a torch,” (*Genesis Rabbah 20:12*). We see in Rabbinic Literature that shining garments of glory are common themes. According to Matthew the disciples saw two other figures talking to Yeshua, Moshe and Elijah. Moshe and Elijah share common experiences on Mount Sinai with the voice of G-d. Both climbed Mount Sinai, both heard G-d speak on the mountaintop, and now both are seen on Mount Transfiguration speaking to Yeshua. While the disciples were speaking, a bright cloud covered the mountain and from the cloud, G-d said, “This is my beloved Son in whom I am well pleased, List to Him.” It is an unmistakable reference to Deuteronomy 18 in which Moshe promises, “G-d will raise up for you a Prophet like me from among your own brothers. You must Listen to Him.” The *Bat Kol (Heavenly Voice)* of G-d proclaimed, “this is that Prophet,” the

Messiah, who was to come.

As we conclude this teaching, we can see that there were “**Two Mountains**”, “**Two Leaders**”, “**One Cloud**”, “**One Voice**”, but only “**ONE MESSIAH**.” We can also agree with Peter when he said: “*Atta Hu HaMashiach Ben HaElohim,*” “*You are He, the Messiah, the Son of G-d,*” **Yeshua is “That Prophet.”**

**SHALOM,**

