

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)**

Did you see what I saw?

“And the L-RD spoke unto Moshe saying’ Send thou men, that they may search the Land of Ca’naan, which I give unto the Children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.....

And Moshe sent them to spy out the Land of Ca’naan, and said unto them, get you up this way southward, and go up into the mountains: And see the Land, what it is; and the people that dwell therein, whether they be strong or weak, few or many. And what the Land is that they dwell in,

whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds. And what the Land is, whether it be fat or lean, whether there be wood therein, or not.....

So they went up, and searched the Land from the wilderness of Zin unto Re'hob,.....And they returned from searching of the Land after forty days.....and said: *“We came unto the Land thou sentest us, and surely it flowed with milk and honey; and this the fruit of it. Nevertheless the people be strong that dwell in the Land, and the cities are walled, and very great: and Moreover we saw the children of A'nak (giants) there.....And Ca'leb stilled the people before Moshe, and said, **let us go up at once, and possess it; for we are well able to overcome it.** But the men that went up with him said, **“We be not able to go up against the people; for they are stronger than we.”** And they brought up an evil report of the Land which they had searched unto the Children of Israel, saying: *“The Land, through which we have gone to search it, is a Land that eateth up the inhabitants thereof; and all the people that we saw of great stature.....And all the congregation lifted up their voice, and cried; and the people wept that night.”* (Numbers 13:1-2, 17-20, 21, 25, 27-28, 30-32, 14:1)*

“THE SKY IS FALLING, THE SKY IS FALLING!!!!!” they shouted. Well not quite, but when the ten spies who went up to examine the Land of Israel brought back tells of horrific stories of mighty enemies they threw a confident nation into sheer terror. It is almost inconceivable that a nation that saw a sea split and Egypt humbled would shirk to utter terror because of reports of giants and fortified cities in their new country. The *'Midrash'* (exposition of scripture) details the episode. Upon returning to the Jewish camp the ten spies dispersed among their own families and began to bemoan their fate. *“Woe is to us”* they cried. *“Our daughters will be taken captive, our sons murdered, and our possessions looted!”* Neighbor to neighbor, the tales spread, and within hours, the entire nation was in a rebellious uproar, ignoring the positive reports that Ca'leb and Joshua brought back. They even besieged Moshe, demanding to return to Egypt.

The Word of G-d details Israel's reaction to the tails of gloom. Yet, it seem that it was not the tails of fortified cities or the sight of the giants themselves that caused Israel to weep. The way the story is related, the actual weeping and rebellion occurred only after an interesting detail. The spies described the giant men whom they encountered and the way they felt during the experience. *“And there we saw the sons of giant; we felt **in our own eyes** like grasshoppers next to them.”* (Numbers 13:33) Immediately, the next verse tells us the entire assembly raised up their voices and wept that night, saying, *“if we had only died in the land of Egypt or in the*

wilderness!” (Numbers 14:1-3) It seems that the final words of the spies, “*we felt in our own eyes like grasshoppers next to them,*” set up this tragic reaction.

Rabbi Zvi Kamentzky tells a story that might help us understand why the people wept that night.

“Yankel, one of Warsaw’s poorer fold, received a first-class train ticket from a wealthy cousin to visit him in Lodz. Yankel arrived at the station clutching his ticket tightly. He had never taken a train before and had no idea where to go or what to do. He spotted some well-dressed individuals and just knew he was not sitting with them. Then in the far corner of the waiting room he noticed a group of poor people with packs on their shoulders, their eyes shifting back and forth. Yankel meandered towards them, figuring that his place was with them. The first class passengers began to board but the poor people still waited. All of a sudden, the whistle blew and the train began to move. The poor people quickly jumped aboard the baggage car, Yankel following in pursuit. He slithered into the dark car and lay with them underneath a pile of suitcases, still clutching his ticket in fear. He endured the bumps and heat of the baggage car and figured that such was his fate until the door of the baggage compartment flew open and a burly conductor flanked by two policemen entered. They began moving suitcases and bags until they spotted poor Yankel and some of his newfound friends cowering in a corner. The large conductor loomed over them and asked with a sneer in his voice, “can I see your tickets?” Yankel looked up from his coat to see the officers staring at him. He emerged from the group, shaking, and presented the sweat-infused ticket that he had been clutching ever so tightly during the entire ordeal. The conductor looked at it carefully and then began to laugh. “Young man,” he barked, “you have a first-class ticket! What are you doing here lying with these dregs in the baggage compartment? /when you have a first-class ticket you ought to act like a first-class passenger!” (Article by: Rabbi Mordechai Kamenetzky)

The point of this story is to show lack of faith in G-d and lack of understanding of who we are in G-d. Self evaluation should be based on how G-d sees us, not how others see us.

The Sages have divided the *Torah (First Five Books of The Bible)* into weekly portions, consisting of no more than six chapters per portion called: ‘*Parashot Torah HaShavuah*’ or the Weekly Torah Portions. They gave names to each portion of scriptures according to the main subject of the text.

Our study of the spies in Numbers chapter thirteen, is part of the portion

named, “*Shelach*” which means: “Send you”. This portion begins with, Numbers 13:1, with the spies being sent to search out the Land and ends with, Numbers 15:41, putting fringes called, *Tzitzit*, on the corners of our garments.

It is significant that this weekly portion begins and ends with the concepts of *seeing* and *remembering*. Ten of the spies went into the Land looking dangers that would justify their own preconceptions. Ca’leb and Joshua *saw* the Land and found in it justification for G-d’s assurance that the Land was very good, while their comrades *saw* only confirmation of their fears.

Didn’t all twelve spies *see* the same thing? How was it that while all of them *saw* the same things, they all came away with different reports.

It is from this teaching that the Sages have the understanding of the little word ‘*but*’. The Sages teach whenever a statement ends with ‘*but*’, that whatever is said next reveals what is really in the heart. For example, the ten spies that brought back the evil report said: ‘*We know that G-d promised us this Land that flows with milk and honey, ‘**But**’, there are giants in the Land and they have fortified cities and we are like grasshoppers*’!!! They were supposed to *see* the Land and *remember* the promises of G-d, but instead they *saw* the dangers and chose to forget about the promises of G-d, and gave in to the temptations of the god of this earth.

On the other hand, Ca’leb and Joshua said: “*I know thee are giants in the Land, and they have fortified cities, ‘**But**’, G-d said that we could have this Land that flows with milk and honey*”. They *saw* the Land and *remembered* the promises of G-d, and did not bow down to the god of this earth and his temptations.

This portion of scriptures end with placing fringes on our garments, (Numbers 15:37-47). “*And the L-RD spake unto Moshe, saying, Speak unto the children of Israel, and bid them that they make the fringes (Tzitziot) in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue: and it shall be unto you for a fringe, that ye may **LOOK (SEE)** upon it, and **REMEMBER** all the commandments of the L-RD, and do them; and that ye seek not after **your own heart and own eyes**, after which ye use to go a whoring: That ye may **remember**, and do all my commandments, and be holy unto you G-d. I am the L-Rd you G-d, which brought you out of the land of Egypt, to be your G-d: I am the L-RD you G-d.*

Again we see the concept of *seeing* and *remembering*. In this passage, G-d said to *look* upon the fringes and to *remember* all the commandments and do them. Why? So that you do not let your own *eyes and heart* make

your decisions for you. The ten spies with the evil report let their *eyes and their hearts* make their decisions for them and caused the children of Israel to wander in the wilderness for forty years. Ca'leb and Joshua *saw* through the eyes of faith and *remembered* the promises of G-d, and after the forty years of wondering they entered the Promised Land. Ca'leb and Joshua *saw* through the eyes of faith and *remembered* the promises of G-d, and after the forty years of wondering they entered the promise Land. No wonder the apostle Paul wrote to the church at Corinth: "*For we walk by faith not by sight.*" (2 Corinthians 5:7)

This portion of scripture called, "*Shelach*" (*Send you*), has the same root as the word "*Shilach*", which means, "*Sent*". We find this word in the Apostolic Scriptures in John 9:7. The Gospel according to John uses the Greek word "*Siloam*" or "*Sent*", referring to the pool of water used for immersion.

We are told in John 9, as Yeshua (Jesus) was passing by, He saw a man which was blind from birth. Yeshua spat on the ground, and made clay of the *spittle*, and He anointed the eyes of the blind man with the clay, and said unto him, "*Go, wash in the pool of "Siloam", (Which is by interpretation, Sent)* He went his way therefore, and washed, and came *seeing*.

Spittle was used as a folk-remedy for eye trouble, In addition, the spittle of a firstborn son of his father was considered by some to possess a medicinal quality. "*The healing quality of a son's spittle is submitted as evidence for his right of firstborn son of a father, but not the firstborn of a mother*" (Talmud, Bava Batra 126b)

Even in this tradition Yeshua was saying to all the people that not only was He the firstborn of His father, but in John 9:35-37, He tells them that G-d is His father.

The blind man believed Him but the religious leaders did not. Just as Ca'leb and Joshua gave a good report, the blind man believed Yeshua (The Word of G-d) and obeyed, and his blinded eyes were opened. On the other hand, the religious leaders like the ten spies, didn't believe, and their eyes were blinded: "*And Yeshua said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, "Are we blind also?" Yeshua said unto them, If ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth*" (Jn. 9:39-41)

Didn't they all *see* the same thing? Didn't all of them *see* the same miracle? And didn't all of them hear and *remember* His teaching and testimony. They all were looking at the living Word of G-d, Yeshua, and by

their response, their hearts were revealed. James 1:22-26 tell us that our response to the Word of G-d is like **looking** into a mirror, revealing to us what's really in our hearts.

Many times in our daily walk withy Jesus (Yeshua), we see things we don't always understand; Maybe He asks us to do things we've never done before, or maybe we **see** other doing things we've never seen before. Before we jump and make a judgment, let us search our own hearts and **see** if our hearts are conformed to the Word of G-d. Let's not be like Yankel the poor man with a first-class ticket, who by grace was given a great gift, but didn't **remember** to look (**see**) at his ticket and know that this first-class ticket gave him the right to be a firs-class passenger to enjoy all the benefits that go with it. Let us all **see** Yeshua own savior and **remember** what a great price He paid for our first-class ticket to a home with Him in Glory. When we **see** Him coming in the clouds of Glory, we can ask each other: **“Man Oh Man Did You See What I Saw?”**

Oh, by the way, if you were to see a non-Jewish man wearing fringes on his clothes, be nice to him and try not to judge him, because he just might have **seen** something you've not **saw!**

SHALOM,

