

JewishTimes

JUNE 8, 2012

# BEHAALOSECHA

from the book *Religion of Reason*

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*Lashon Hara*

*The Quail*

*The Manna*

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## “LET THE WORDS TALK TO YOU”

Maybe I heard that stated only once, but that’s all I needed. It was decades ago when a wise Rabbi said this during one of his many lectures. His words left a lasting impression.

He was referring to the correct method for deriving the intent of any Torah verse, as well as any Torah section. “Let the words talk to you” as opposed to superimposing our own notions. We may have true ideas, but Torah study is “study,” where we are receivers: we seek to unveil the underlying meaning and not suggest anything unwarranted. We must learn to become highly sensitized to the deliberate nuances of a verse and the unique design of each of the Torah’s clues. God had Moses write each verse in such a way that if we are properly trained, we will notice astonishing questions that lead to their very answers.

“What *must* you say?” was another valuable piece of advice the Rabbi offered. With these words, the Rabbi’s intent was to make us aware that one could possibly attribute many meanings to a verse. But that doesn’t mean our interpretation is the true intent. By ensuring we do not say anything else than what is absolutely warranted by the written words and phrases, we remain true to God’s message, and do not convolute it with our projections unintended by the verses.

The Rabbi desired to uncover God’s intended truths. He understood that God encoded the Torah with a method of study, and that method is the only key to unlocking the purposefully obscured and profound ideas. He understood how to bring a Torah section to life with remarkable insights that floored you...and fit the words perfectly. It was that amazement at how he taught that caused myself and hundreds of others to stand in awe of the Creator and His remarkable Torah.

Applying his lessons, I took up the area of leprosy and Lashon Hara with a friend. In his Mishneh Torah (Laws of Tumah and Tzaraas 16:10) Maimonides refers to two Torah sections. Deuteronomy 24:8.9 reads as follows:

*Be on guard regarding the affliction of leprosy to be exceedingly careful to do as all the Levite priests teach you as I have commanded; you shall guard to do. Remember that which God did to Miriam on the way when you left Egypt.*

We must review that earlier account of Miriam’s affliction of leprosy. But we must be clear: Maimonides openly states that Miriam did not speak Lashon Hara about Moses, as he classifies only ‘derogatory’ speech as Lashon Hara (*Dayos 7:3*).

Maimonides says the following (*Tumah and Tzaraas 16:10*):

*Ponder well what happened to Miriam who spoke about her brother [Moses]; and she was older than him, and she raised him on her lap, and she risked her life to save him from the sea, and she did not speak of him derogatorily. Rather, her error was that she equated him [Moses] to all other Prophets, and he was not particular on all these matters as it says “And the man Moses was exceedingly more humble than any man on the face of the Earth.” And even so, Miriam was afflicted immediately with leprosy. Certainly, regarding foolish wicked people who continually speak great, wondrous things.*

Maimonides teaches that Miriam did not speak Lashon Hara, although she erred and received leprosy. He informs us that from Miriam one may derive an a fortiori argument (from the lesser to the stronger) i.e., one will certainly receive leprosy if one does in fact intend to degrade another person with speech. We thereby learn that leprosy is not only given for Lashon Hara, but for other forms of mistakes made with speech, as is the case regarding Miriam. Let us now study that sin of Miriam.

Numbers 12:1-10:

*And Miriam and Aaron spoke about Moses regarding the matter of the black woman that he married; for he married a black woman. And they said, “Is it only with Moses that God speaks, does God not also speak with us?” and God heard. And the man Moses was exceedingly more humble than any man on the face of the Earth. And God said suddenly to Moses and to Aaron and to Miriam: “The three of you come out to the tent of Meeting, and the three of them came out. And God was revealed in a pillar of cloud and it stood [at] the opening of the tent and He called Aaron and Miriam and the two of them came out. And He said, ‘Listen please to My words: if there will be Prophets of God: in a vision to him I will make Myself known; in a dream I will speak to him. Not so is it with My servant Moses; in all My house he is trusted. Face to face I speak with him and in vision and not with riddles; and the form of God he beholds...and why were you not fearful to speak against My servant, against Moses?’ And there burned God’s anger with them and He left. And the cloud removed from upon the tent and behold Miriam was leprous like snow, and Aaron turned to Miriam and she was leprous.*

Maimonides’ words are that Miriam erred by equating Moses to all other Prophets. Meaning, we will follow the commentary that says Moses separated from his wife as God commanded after Revelation at Sinai. For through Sinai, Moses rose to a higher level and marriage was no longer befitting this level.

*Is it only with Moses that God speaks,  
does God not also speak with us?  
And God heard.*

Miriam responds that she and Aaron did not separate from their spouses as did Moses, although they too received God's prophecies. She equated herself and Aaron, to Moses, an error that Maimonides says is the core issue. But we must ask why Miriam had to "discuss" her opinion. What forces one – with any opinion – to advance the "thought" to a "discussion?" The only change is that a discussion includes another person. Perhaps here, Miriam was too preoccupied with "social" framework: meaning, she assessed her relationship with Moses. But man should be focused on his or her relationship with God, not with other people.

*And God heard.*

Of course God heard... God hears everything. We must question the necessity to mention this here, and not in other cases where people sinned through speech. One answer: Miriam was not engaged in relating to God when she discussed Moses with Aaron. Therefore, God wrote in His Torah that He did in fact hear, indicating that this is where she should have been focused. Had Miriam acted properly, she would not have concerned herself with her status relative to Moses. She would not be "comparing." By teaching us that He did hear, we learn that Miriam was talking in a manner 'not in pursuit of God.' God is subtly teaching us that Miriam's sin was in the directing of her attention more towards man, than towards God. By contrast, "and God heard" highlights her focus on man.

*And the man Moses was exceedingly  
more humble than any man on the face  
of the Earth.*

Since Moses was so humble, he would not take such discussions to heart and concern himself with the relative statuses of people. It means nothing to the perfected man wheth-

er he "measures up" to others. He is not a competitor and his values have nothing to do with social acceptance or status. Rather, the perfected man is a philosopher, so only truth, and God's approval concern him. This verse explains at least two things: 1) why Moses didn't respond, and 2) it contrasts Moses' perfection to Miriam's imperfection, making Miriam's error more acute.

*And God said suddenly to Moses and  
to Aaron and to Miriam: 'The three of  
you come out to the tent of Meeting', and  
the three of them came out. And God  
was revealed in a pillar of cloud and it  
stood [at] the opening of the tent and He  
called Aaron and Miriam and the two  
of them came out.*

Again we read of an unusual case: God said "suddenly." Why was a 'sudden' prophecy essential? The Rabbis explain that unlike Moses, other Prophets required preparation so as to receive prophecy. But in this one exception, God allowed Miriam and Aaron to receive a prophecy without preparation, "suddenly." Miriam equated her Prophetic level to that of Moses. It was therefore necessary that she experience another type of prophecy; one in which she understands firsthand that she erred in grouping all Prophets under one type.

To support this point, I would ask why God does not address them after all three came out. Why does He again call only Miriam and Aaron, and only then He addresses them after that second calling?

This is to teach that the first calling (of all three) was not for the 'content' of the prophecy, for nothing was spoken. Rather, the absence of any message during the first calling taught Miriam and Aaron that the prophecy was meant to allow them to experience a Prophetic 'style' different than what they knew... a "sudden" prophecy. Thus, nothing was communicated during that first calling. For it was not intended for any communication, but rather, for their firsthand experience. Experiencing a different level of prophecy, Miriam and Aaron could

now grasp they were wrong... they were now open to what comes next: God's rebuke.

*And He said, "Listen please to My  
words."*

God again uses an unusual introduction. But in fact, in every Torah portion, there is something unusual, or rather, "new." For every portion must teach something we cannot know from any other portion. Torah is not redundant. And when we are successful at identifying that unique lesson in each given area, we have sensed the distinction of this area... and we have "learned."

Now, why does God open with these introductory words? Consider that Miriam's error was in equating her Prophetic level with that of her brother Moses. One error has already been addressed: she has been shown that other levels of prophecy exist, aside from what she had experienced. She learned of a "sudden" prophecy, something she never experienced before. But prophecy is not only a unique phenomenon and experience with various levels. Prophecy also communicates "content." In this too there are levels. This is the next lesson God offers Miriam and Aaron...

God opens with the request "Listen," which means that without pondering the content – without "listening" – simple audibility is insufficient. God asks Miriam and Aaron to "listen," to contemplate the meaning of His forthcoming words. God intimates to them that here is another area that you differ from Moses. And God elaborates on this...

*If there will be Prophets of God: in a vision  
to him I will make Myself known;  
in a dream I will speak to him. Not so is  
it with My servant Moses;  
in all My house he is trusted. Face to  
face I speak with him and in vision and  
not with riddles.*

God teaches Miriam and Aaron that Moses need not ponder God's word, for Moses sees the truth openly

“face to face.” There are no riddles, since Moses is a higher intellect. In contrast, Miriam and Aaron must decipher Prophetic content, for they are not on Moses’ level. They need to “listen” to God’s words. The second lesson is now clear.

*And the form of God be beholds.*

God teaches another fundamental. When Moses receives a prophecy, it offers him a new reflection of God’s ways. It would appear that with other Prophets, such is not the case. Other Prophets must first decipher the prophecy, which initially may not offer knowledge regarding God, but abstract illustration...perhaps impressing upon Miriam that Moses perceives matters she has not.

*And why were you not fearful to speak against My servant, against Moses?*

God just described how Moses was involved in accurately comprehending the most lofty matters. He reached the highest level of perfection and was the “zenith of the human species” as the Rabbis state. This being so, Miriam and Aaron must have had a false idea concerning human existence. This was their crime. Instead of appreciating the true role of man, which would be expressed as learning from Moses, they missed this point momentarily and discussed their relative, Prophetic statuses as compared to Moses. Such a discussion completely misses the mark. They viewed Moses as a peer, in social framework, as opposed to their teacher. Miriam and Aaron should have never viewed Moses in any light other than his true worth: a perfected human – from whom to learn and not judge.

Their error was grave: it was regarding a Torah fundamental. As my friend pointed out, Maimonides 13 Principles includes Moses’ unique, Prophetic classification as the greatest Prophet ever. The primary reason this is a fundamental is that it precludes all others from claiming great-

er authority than Moses’ Torah. For if someone would claim to be greater than Moses, then the Torah – given by Moses – could be obsolete. Torah depends on prophecy, another of Maimonides’ 13 Principles. For Torah is synonymous with “communication from God.”

Moses reached the highest spiritual level any man can reach. Having made such an error about man’s role, Miriam and Aaron received a punishment equated with death, teaching that such an error removes us from the objective of life.

The many lectures I attended by that wise Rabbi displayed a Torah system that requires patience until one finally “hears the words talk.” And when they do, it is amazing. Torah also trains us to say “only what must be said”: we learn to be receivers – not projecting anything we feel onto the verses. Torah ultimately excites us with an anticipation for each new area we explore in our pursuit of God’s endless wisdom. ■

## THE QUAIL

In Numbers, 11:4, we read that the mixed multitude that attached themselves to the Jewish Exodus, committed a sin when they lusted. They cried out, “*who will feed us meat?*” Even the Jews joined them. They cried, “*we remember the fish we ate in Egypt for free,*” and they recalled other delicacies. In passage 6 they state, “*And now our souls are dried, all we see is the manna.*” Interesting are the following, detailed, positive qualities of the manna. Rashi states this description are God’s words, contrasting the previous complaint of the people. The account continues with a description of Moses hearing the people “*crying by the household.*” Rashi states they were crying for the matters of “households,” referring to the newly received sexual prohibitions of family members. There are many facets

to this story. I will focus on how God addresses their cry for meat.

In verse 11:13, Moses says:

*Where shall I get meat to give to this entire people that cry upon me, saying, give us meat that we may eat?*

God responds:

*(18) Ready yourselves tomorrow, and you will eat meat, because you cry in the ears of God saying, ‘who will feed us meat, because it was better for us in Egypt’, God will give you meat and you will eat. (19) Not one day will you eat, nor two days, nor five days, nor ten days, nor twenty days. (20) Until thirty days, until it comes out of your noses, and it be a vile thing, on account that you despised God Who was in your midst and you cried before Him saying ‘why have we come out of Egypt.’ (21) Moses responds: ‘600,000 by foot that I am amidst, and You say ‘I will give meat to them and they will eat 30 days?’. (22) If the sheep and cattle be slaughtered, would there be found sufficient? If all the fish of the sea be gathered, would there be sufficient?’*

What an amazing response Moses uttered! God says, “God will give you meat and you will eat until thirty days,” and Moses questions this? Didn’t Moses see God’s miracles first hand? In light of God’s abilities displayed by the Ten Plagues, what can possibly be questionable to Moses regarding God’s promise to provide meat for thirty days? God’s response to Moses emphasizes this point, “Is God’s hand short? You will see if this occurs.” This rare type of response requires understanding. Let us list the questions:

- 1) What did the Jews mean by “Who” will feed us meat?
- 2) What was their complaint? Why mock the manna if it was good?

3) Why respond to their request and feed them quail, as they seem to be in the wrong?

4) What is meant that they ate fish “free?” Rashi says (11:5) “even straw was not given to them free, how then fish?”

5) What is the purpose of “Until the quail exits your noses?” Who is making it come out of their nostrils?

6) Rashi (11:10) on “crying by the household” states “they cried concerning the sexual prohibitions on family members.” How does this relate to our story?

7) On “K’misson’nim” Rashi (11:2) states “they were seeking a pretense to escape from following God.” The question is why did they need to escape, and why at this time?

8) What is Moses’ argument about the cattle and fish being insufficient?

9) What is God’s response to Moses, “Hayad Hashem tiksar,” “Is God’s hand short?”

As a first step in answering these questions, I will note that many times we remain ignorant of truth due to our own, incorrect assumptions. We must be sensitive, not to overlook, assume, or project. We must focus on the Torah’s words, which are an exact science. The Torah’s words lead us to the questions, and those very same words also answer those very issues. This idea is derived from these verses stated by King Solomon:

*If you dig for it like silver, and search it out like a buried treasure, then you will understand the fear of God, and the knowledge of God will you find. Because God gives wisdom, from His mouth come knowledge and understanding. (Proverbs, 2:4-6).*

What is meant by the two statements in this passage, “Because God gives wisdom, from His mouth come knowledge and understanding?” It teaches a fine point – two reasons Torah will yield great insights into truths:

1) “God gives wisdom” meaning, the Source of our studies is God – an

infinitely wise Creator. This is one reason why we must dig for knowledge with such vigor. Our outlook must be, “there is tremendous knowledge to behold.” A sense of adventure must overcome us as we part from daily affairs and step into the endless sea of enlightening thought and ideas. This excitement must present itself each day we embark upon new studies.

2) The second idea: not only is the Source of wisdom remarkable, but the actual structure of each passage is a great study in itself. This is what is meant by “from His mouth...” meaning God’s articulated words and verses are of utmost precision. Only a refined sensitivity will drive a Torah student to examine the Torah with such exactitude, thereby uncovering deeper ideas. Let us return to the topic.

What did the Jews say? “Who” will feed us meat. Why was this joined together with the ridicule of the manna? The first idea we notice is the Jews’ degradation of God. They saw all the miracles and still said, “Who will give is meat?” A later verse alerts us that they addressed God with the statement of “Who.” 11:20 reads, “(God said) on account that you despised God Who was in your midst and you cried before Him saying ‘why have we come out of Egypt?’” Here, God identifies their crime as an act of degradation. But why were they despising Him now? They recalled the “free” fish eaten in Egypt, which Rashi denies was factual. Rashi is teaching us that they meant free in another sense, meaning free from mitzvos. A picture starts to emerge. We begin to witness not only an attack on God, but on the Torah system.

The core issue is the Jews’ aversion to the Torah. Now, a new, binding, and prohibitive demand on their formerly “free” lifestyle, albeit as slaves. They remembered (imagined) the fish they ate “free.” Yes, “free” of commandments. The Jews rebelled against the Giver of this Torah, but they could not do so directly, as they only said, “Who” would give us meat.

Therefore, God clearly identifies for the Jews, that it was God who they despised.

Why did they attack the manna? The answer is “displacement.” When someone cannot vent his emotion towards the real object, he attacks an associated replacement. Such was the case of the ridiculing the manna. The Jews disliked the Torah system, but they witnessed Revelation at Sinai, and they could not deny reality: the Torah is true, God is real. Therefore, they selected that which represented God’s system, the manna, which He provided miraculously. They attacked manna, instead of the commands, as they could not deny the reality of Torah. They said, “we want meat,” meaning, we don’t want this manna. In truth, they had no problem with the manna. The verses teach us how great it was. (Perhaps this is why the Torah interrupts the story with verses 11:7-9 describing how good the manna really was.) What the Jews meant to say is “we don’t want the Torah.” This is what Rashi again alludes to when he explains, “crying by the household.” Rashi stated they were “crying about the matters of the household,” they wished to once again have relations with those now prohibited by Torah law. Rashi (11:2) states, “they were seeking a pretense to escape from following God.”

Let’s also be mindful of a strange statement. Moses said that if all the sheep, cattle, and fish were supplied to the Jews, it wouldn’t be sufficient. This is impossible! There were only 2-3 million Jews, and the entire oceanic population most assuredly would feed them forever! How can Moses say this? Examine God’s resolve: God says He will comply with the Jews’ request, and provide quail for 30 days, until it exits their nostrils. Why comply? The Jews’ were in error. God said so, “you despised God Who was in your midst.” What reason can there be for compliance with an ill request? Imagine you are faced with such a scenario, would you comply with a poor or sinful request? What grounds would there be for compliance? (Keep in mind, compliance means you re-

ally prefer another recourse.)

What are the possibilities? Either there are, or there aren't alternatives. If there are none, one may comply because he has no other recourse, or cannot think of one right now. However, these explanations cannot apply to God. If there are alternatives, compliance is not needed. But there is one reason compliance may be engaged: not so much to give the person his request, but perhaps for an ulterior motive...

God in no way intended that the quail could satisfy the Jews' desire for meat. Moses also understood that the issue was not a problem with food. In his wisdom, Moses knew they were rebelling against God. This is what caused Moses to respond to God's promise of quail as he did. Moses did not doubt that God could provide any amount of food. What Moses meant was, "food is not the answer." Moses knew the seas contained enough, if food is the issue. But the waters cannot be sufficient if the problem is a rebellion against God. Moses asked of God, "food is not the issue, so why give them quail?"

What God was doing, was complying, but for an ulterior purpose. That is, that the Jews should see for themselves that their complaint for meat is a displaced attack on God. The only way for them to realize this is getting them past their lust for meat. Only after they realize their attachment to meat is an unnatural one, will they be able to stop, reflect, and recognize their problem is truly with God, and the Torah they wish to abandon. This is why God says the quail will exit their nostrils. Not that God is the cause of this, but that their own unnatural desire for meat would propel them into an eating frenzy, until they cause the food to exit their nostrils. As they ate their true underlying emotion would not be satisfied. The removal of their new, Torah obligations is what they really wanted. They would continue eating under the false pretense that meat is the issue. This was God's plan. To move them

past their blinding emotion that meat is their real problem. Sforno actually says this: (11:23) "*Is God's hand incapable of finding a method for them to despise all foods? They will eat the meat with their own free will, even after the enjoyment is gone, until it exists their nostrils, and they will despise it without any control on their free will at all, and thereby they will repent with a repentance of love.*" God saw that the only way to show the Jews their true mistake was to first show them that their assumed complaint was baseless.

Moses said to God, "*600,000 by foot that I am amidst, and You say 'I will give meat to them and they will eat 30 days?' If the sheep and cattle be slaughtered, would there be found sufficient? If all the fish of the sea be gathered, would there be sufficient?'*" God responds, "*Is the hand of God short?'*" What was Moses' mistake, which demanded this response? It would seem that Moses was not of the opinion that the method of addressing the Jews' error was to satisfy the displaced emotion. Moses felt that the method must be to address the true, underlying emotion – their wish to abandon the commandments. Why didn't God choose this approach? We may suggest that an open attack on the true emotion would end in the Jews' further denial.

What was Moses' equation? Did he not see that there are times when a direct assault on an emotion will not prove fruitful? Did Moses think this case was different than others, that an open attack on the very emotion to abandon God would be fatal? This point requires further study. ■

## FORTY YEARS AND THE MANNA

In order to understand God's objective in creating and providing the manna, we must review the events immediately prior. The Jews traveled to Israel, as God promised its inheritance. No doubt was presented to them regarding their ability to conquer the land. While treading Israel's

borders, the people desired to send spies to evaluate the land. God and Moses did not command this. Moses consented to this, he desired that they see there is nothing to hide. Moses hoped the Jews would abandon their wish to spy out the land upon seeing Moses' full compliance to all their requests (Rashi). However, the Jews insisted on spying out the land. After their return forty days later, ten of the twelve spies incited a riot. They terrified the people with a defeatist attitude; they felt the inhabitants were invincible, thereby denying God's word. Along with their heretic opinions and projections, they decided not to take on the conquest.

Due to the Jew's own fears instigated by the spies, they rebelled against God. This rebellion clearly demonstrated their disbelief in God's age old promise to Abraham that they would receive the land. The Jews were then sentenced to roam the desert for forty years until the last of the rebellious people perished.

If the Jews simply did not deserve Israel, why didn't God allow them to reach another land until the sinners died out? What was the reason God desired that the Jews roam the desert for forty years?

I believe the answer is that the crime of the Jews was very base: they trusted their own abilities, and nothing else. Not even God. What is amazing is that after witnessing tremendous miracles in Egypt and at the Reed Sea, the Jews still harbored disbelief in God. They felt God wanted to "kill them in the desert." This confirms Maimonides' words that miracles leave doubt in one's heart. The Jews didn't believe Moses because of miracles. The reason being, miracles lose their significance with increased frequency. God desired to address the Jews' disbelief. The method God utilized shows the level of intricacy and depth in God's system of justice.

God forced the Jews into a situation (in the desert) where they were solely dependent upon Him for their very existence. He desired to train them in the ways of believing His word.

God chose to raise the Jews above a simplistic existence. He wished to address their problem by raising them from a reality of self sufficiency (where God plays little or no role) to the true reality where God's existence is primary in all equations – a reality where God's word is 'more real' than the physical reality the Jews currently trusted in exclusively. God accomplished this in a number of ways.

*God sustained the appearance of the miraculous manna*

The aspect of a miraculous food removed 'understanding' from the Jews, regarding the manna's properties. Had God fed them vegetation or animal products there would be a feeling of familiarity and reliance on the natural procurement of these foods. This would afford security and detract from God's goal of forcing the nation to rely on Him alone. Therefore He created a "miracle food" which, by its very name "manna" (meaning "what is it") the Jews could not sense any security. It is also something with which "their fathers were unfamiliar." (Deut. 8:3) This alien feeling about the manna contributed to their own feelings of insecurity, a prerequisite for developing a security in God. We learn from the words in Deuteronomy that people are comfortable with that, which their forefathers spoke of. The manna did not provide this comfort.

*God limited the manna's "shelf life" to one day*

This was done to remove any security in the manna itself. Therefore, the essence of the manna must include a temporary shelf life. No emotional security could be attached to it. God decreed the manna would rot on the following day.

*God caused it to melt each day as the sun warmed it*

Seeing the manna lying on the ground all day would provide the feeling of security; "it is here all the

time." This is another area in which the Jews would have sought security. Therefore, God caused it to vanish after its daily gathering. Security in the physical was their weakness, which until this point caused them to sin. Their need for physical security would have to be redirected to security in God alone.

*God doubled the manna's volume once it was in their homes Friday evening*

On Friday, the Jews were commanded to gather enough for that day. Although the manna did not fall on Shabbos, they would have sustenance through the Shabbos. When they did as they were commanded, gathering a days measure on Fridays, they found that the manna miraculously doubled in size, to sustain them on Shabbos in addition to Friday. (*Exod. 16:5 Rashi*) Their complete confidence would be in God's word. The manna fell each of the six weekdays with just enough for each day, as God promised. Left over manna would become wormy and rot, to combat self-sufficiency. Not so on Shabbos. Manna left over from Friday through Shabbos remained fresh. The purpose of this was to force the Jews to believe more in God's word than in physical reality and their own security. All the miracles of the manna described above were to engender faith in the word of God. This integral concept of faith in God's word applies today. We demonstrate this idea by our abstinence in all work on the Shabbos. By doing so, we demonstrate conviction that abstention from work on one day does not threaten our existence and livelihood. God will take care of us, however He does so, even though we may not understand how.

In Deuteronomy 8:3, we read:

*He (God) afflicted you and hungered you and fed you the manna, which you didn't know and your fathers didn't know, to show you that not on bread alone does man live, but by all*

*that comes from God's mouth does man live.*

The word "alone" teaches us that man should live primarily in accordance with natural law. The purpose of the manna was to show that man's reality – the way for "man to live" – is in the reality of God's word, "but by all that comes from God's mouth does man live." It is clear from this verse that man's existence in the wilderness for forty years was meant to direct his dependency on God alone. The Rashbam also states this when he says, "... you had no "bread in your basket" but your lives were dependent upon Heaven each day."

We see that God's multifaceted manna-plan was required to first strip the Jews of their securities placed in the physical and in their own might, and to primarily permeate the Jews with belief in God. The manna was used to address those areas where man seeks security. Living in the desert for forty years gave the Jews an opportunity to abandon their flawed emotion of self-trust. This was a great blessing. Their initial corrupt desire to follow only that which was intelligible was replaced with trust in God: His word, and His system of Divine Providence. ■