



Project: Sermon Resource for Shluchim  
 Distribution Date: June 5, 2007 / י"ט סיון תשס"ז  
 Parsha: Shlach / שלח

ב"ה

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1. When two people say the same story you get a different perspective from each.



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2. In torah we find a similar occurrence.

The first four of the five books of Moses are a written history of our journey from Egypt to Israel.

The fifth book was said by Moses who gives us a whole new perspective on many issues.

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3. This difference is evident in the story of the spies.

Written version: G-d tells Moses that if he wants he may send spies.

Moses does send spies.

When they return with frightening news G-d's becomes angry!



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4. Moses' version:

The whole spy idea wasn't G-d's or Moses'

The people requested it!

Knowing it was a bad idea Moses agreed to the request.

But he first prayed for Joshua.



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5. Q: How did Moses know it was a bad idea?

Sending spies makes sense.

Later Moses and Joshua will both send spies!

Why is it so bad when it comes from the Jews?



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6. A similar story:

The Jews ask Samuel to appoint a Jewish king.

Samuel is offended - G-d says, "It is Me that they scorn."

Samuel prays for rain to show the people they've sinned!

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7. Q: Why was Samuel so upset?  
 It is a mitzvah to appoint a Jewish king in Israel!



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8. The explanation is quite simple:  
 Jews have a king - G-D! They should settle for nothing less!  
 They asked Samuel for a king because they were sick of him - not because it's a mitzvah!



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9. The same applies to the spies.  
 After all of the miracles G-d performed they should have complete faith that G-d would bring them safely to the land of Canaan.



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10. When the Jews asked to send spies Moses saw that because their faith was not strong only evil would come of this request!  
 Therefore he prayed for Joshua.

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11. The written version doesn't mention this because it is technically OK.  
 The truth is that the whole idea was *treif* from the beginning.



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12. What is the lesson for us?  
 When a Jew wants to do a mitzvah his motives don't matter.  
 However, if the mitzvah might harm others, (rebuking) we must really search our motives to make sure there is no ulterior motive there!  
 Ask an objective, impartial party whether to do the mitzvah or not.



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