

A Very, Very Good Land

What is the defect that is found in the leaders that scout out the Land? How does the response of Joshua and Caleb that the land is “very, very good” counteract the lying posture of the other scouts? Does it raise up the greatness of the Land or the lowliness of the land? What is the spiritual lesson of “very, very” in regard to who we are in the Land?

1. So Moses, by the LORD’s command, sent them out from the wilderness of Paran, all the **(great) men being tribal heads** of the Israelites (Numbers 13:2)
2. And Joshua son of Nun and Caleb son of Jephunneh, of those who had scouted the land, rent their clothes and exhorted the whole Israelite community: “The land that we traversed and scouted is a **very, very (meod, meod)** good land (Numbers 14:7)
3. And God saw all that He had made, and found it **very good**. And there was evening and there was morning, the sixth day. (Genesis 1:31)
4. Rabbi Levitas a man of Yavneh said: Be of **very, very (meod, meod)** humble spirit, for the end of man is the worm (Pirkei Avot 4:4).
5. The LORD said to Abram, “Go forth from your native land and from your father’s house to the land **that I will show you** (Genesis 12:1).
6. “The land that I will show you” – The land where I will reveal Myself to you in Divine visions as it is written later: “Avram crossed over the land to the place called Shechem and at Elon Moreh God revealed Himself to Avram and He said: “To your children I will give this land” (Genesis) -- Seforno, 19th century
7. Rav H̄isda says, and some say that Mar Ukva says: Concerning any person who has arrogance within him, the Holy One, Blessed be He, said: He and I cannot dwell together in the world, as it is stated: “He who slanders his neighbor in secret, him will I destroy; he who is haughty of eye and proud of heart, him will I not suffer [*oto lo ukhal*]” (Psalms 101:5–6). These verses should be understood as follows: Do not read the verse as: “*Oto lo ukhal*”; rather, read it as: *Itto lo ukhal*, meaning, with him, I cannot bear to dwell. (Talmud Sota 5a)

9. The Torah doubles the language of “very” (meod) to teach that humility is an excellent personality trait that goes beyond and the Land is very, very good especially for one who cultivates humility and lowliness in him or herself (Netivot Shalom, 20th century).