**Yehoshua and Kalev**

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1. [**Numbers 13:16**](https://www.sefaria.org/Numbers.13.16)

 (טז) אֵ֚לֶּה שְׁמ֣וֹת הָֽאֲנָשִׁ֔ים אֲשֶׁר־שָׁלַ֥ח מֹשֶׁ֖ה לָת֣וּר אֶת־הָאָ֑רֶץ וַיִּקְרָ֥א מֹשֶׁ֛ה לְהוֹשֵׁ֥עַ בִּן־נ֖וּן יְהוֹשֻֽׁעַ׃

 (16) Those were the names of the men whom Moses sent to scout the land; but Moses changed the name of Hosea son of Nun to Joshua.

1. [**Rashi on Numbers 13:16:1**](https://www.sefaria.org/Rashi_on_Numbers.13.16.1)

 (א)  **ויקרא משה להושע וגו'.** התפלל עליו י-ה יושיעך מעצת מרגלים (במ"ר. סוטה שם):

By giving him this name יהושע which is a compound of י-ה and הושע “G-d may save”, he in effect prayed for him: “May G-d save you from the evil counsel of the spies” (Sotah 34b).

1. This fits with the idea from Kohelet Rabbah that Yehoshua was only known by his previous 2 mistakes.
2. [**Numbers 13:22**](https://www.sefaria.org/Numbers.13.22)

 (כב) וַיַּעֲל֣וּ בַנֶּגֶב֮ וַיָּבֹ֣א עַד־חֶבְרוֹן֒ וְשָׁ֤ם אֲחִימַן֙ שֵׁשַׁ֣י וְתַלְמַ֔י יְלִידֵ֖י הָעֲנָ֑ק וְחֶבְר֗וֹן שֶׁ֤בַע שָׁנִים֙ נִבְנְתָ֔ה לִפְנֵ֖י צֹ֥עַן מִצְרָֽיִם׃

 (22) They went up into the Negeb and came to Hebron, where lived Ahiman, Sheshai, and Talmai, the Anakites.—Now Hebron was founded seven years before Zoan of Egypt.—

1. [**Rashi on Numbers 13:22:1**](https://www.sefaria.org/Rashi_on_Numbers.13.22.1)

 (א)  **ויבא עד חברון.** כלב לבדו הלך שם ונשתטח על קברי אבות שלא יהא ניסת לחבריו להיות בעצתם וכן הוא אומר (דברים א, לו) ולו אתן את הארץ אשר דרך בה וכתיב (שופטים א, כ) ויתנו לכלב את חברון (סוטה לד, ב):

Caleb alone went there and prostrated himself on the graves of the Patriarchs, offering prayer that he be helped not to give way to the enticement of his colleagues and join them in their counsel. You may see that it was Caleb who went there, for so indeed it states, (Deuteronomy 1:36) “[Save Caleb the son of Jephunnch, he shall see it] and unto him will I give the land upon which he hath trodden!” and it is written, (Judges 1:20) “And they gave Hebron unto Caleb” (Sotah 34b)

1. [**Tosefta Keritot 4:7**](https://www.sefaria.org/Tosefta_Keritot.4.7)

בכל מקום הקדים יהושע לכלב במקום אחד הוא אומר (במדבר יד) בלתי כלב בן יפונה הקנזי ויהושע בן נון מלמד ששניהן שקולין זה כזה.

Yehoshua is always mentioned before Kalev, except for one place, where is says "except for Kalev ben Yefuneh and Yehoshua bin Nun." This teaches they were equal.

1. [**Numbers 27:16-21**](https://www.sefaria.org/Numbers.27.16-21)

 (טז) יִפְקֹ֣ד ה' אֱלֹקֵ֥י הָרוּחֹ֖ת לְכָל־בָּשָׂ֑ר אִ֖ישׁ עַל־הָעֵדָֽה׃ (יז) אֲשֶׁר־יֵצֵ֣א לִפְנֵיהֶ֗ם וַאֲשֶׁ֤ר יָבֹא֙ לִפְנֵיהֶ֔ם וַאֲשֶׁ֥ר יוֹצִיאֵ֖ם וַאֲשֶׁ֣ר יְבִיאֵ֑ם וְלֹ֤א תִהְיֶה֙ עֲדַ֣ת ה' כַּצֹּ֕אן אֲשֶׁ֥ר אֵין־לָהֶ֖ם רֹעֶֽה׃ (יח) וַיֹּ֨אמֶר ה' אֶל־מֹשֶׁ֗ה קַח־לְךָ֙ אֶת־יְהוֹשֻׁ֣עַ בִּן־נ֔וּן אִ֖ישׁ אֲשֶׁר־ר֣וּחַ בּ֑וֹ וְסָמַכְתָּ֥ אֶת־יָדְךָ֖ עָלָֽיו׃ (יט) וְהַֽעֲמַדְתָּ֣ אֹת֗וֹ לִפְנֵי֙ אֶלְעָזָ֣ר הַכֹּהֵ֔ן וְלִפְנֵ֖י כָּל־הָעֵדָ֑ה וְצִוִּיתָ֥ה אֹת֖וֹ לְעֵינֵיהֶֽם׃ (כ) וְנָתַתָּ֥ה מֵהֽוֹדְךָ֖ עָלָ֑יו לְמַ֣עַן יִשְׁמְע֔וּ כָּל־עֲדַ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ (כא) וְלִפְנֵ֨י אֶלְעָזָ֤ר הַכֹּהֵן֙ יַעֲמֹ֔ד וְשָׁ֥אַל ל֛וֹ בְּמִשְׁפַּ֥ט הָאוּרִ֖ים לִפְנֵ֣י ה' עַל־פִּ֨יו יֵצְא֜וּ וְעַל־פִּ֣יו יָבֹ֗אוּ ה֛וּא וְכָל־בְּנֵי־יִשְׂרָאֵ֥ל אִתּ֖וֹ וְכָל־הָעֵדָֽה׃

 (16) “Let the LORD, Source of the breath of all flesh, appoint someone over the community (17) who shall go out before them and come in before them, and who shall take them out and bring them in, so that the LORD’s community may not be like sheep that have no shepherd.” (18) And the LORD answered Moses, “Single out Joshua son of Nun, an inspired man, and lay your hand upon him. (19) Have him stand before Eleazar the priest and before the whole community, and commission him in their sight. (20) Invest him with some of your authority, so that the whole Israelite community may obey. (21) But he shall present himself to Eleazar the priest, who shall on his behalf seek the decision of the Urim before the LORD. By such instruction they shall go out and by such instruction they shall come in, he and all the Israelites, the whole community.”

[**Numbers 14:24**](https://www.sefaria.org/Numbers.14.24)

 (כד) וְעַבְדִּ֣י כָלֵ֗ב עֵ֣קֶב הָֽיְתָ֞ה ר֤וּחַ אַחֶ֙רֶת֙ עִמּ֔וֹ וַיְמַלֵּ֖א אַחֲרָ֑י וַהֲבִֽיאֹתִ֗יו אֶל־הָאָ֙רֶץ֙ אֲשֶׁר־בָּ֣א שָׁ֔מָּה וְזַרְע֖וֹ יוֹרִשֶֽׁנָּה׃

 (24) But My servant Caleb, because he was imbued with a different spirit and remained loyal to Me—him will I bring into the land that he entered, and his offspring shall hold it as a possession.

1. [**Joshua 14:6-13**](https://www.sefaria.org/Joshua.14.6-13)

 (ו) וַיִּגְּשׁ֨וּ בְנֵֽי־יְהוּדָ֤ה אֶל־יְהוֹשֻׁ֙עַ֙ בַּגִּלְגָּ֔ל וַיֹּ֣אמֶר אֵלָ֔יו כָּלֵ֥ב בֶּן־יְפֻנֶּ֖ה הַקְּנִזִּ֑י אַתָּ֣ה יָדַ֡עְתָּ אֶֽת־הַדָּבָר֩ אֲשֶׁר־דִּבֶּ֨ר ה' אֶל־מֹשֶׁ֣ה אִישׁ־הָאֱלֹקִ֗ים עַ֧ל אֹדוֹתַ֛י וְעַ֥ל אֹדוֹתֶ֖יךָ בְּקָדֵ֥שׁ בַּרְנֵֽעַ׃ (ז) בֶּן־אַרְבָּעִ֨ים שָׁנָ֜ה אָנֹכִ֗י בִּ֠שְׁלֹחַ מֹשֶׁ֨ה עֶֽבֶד־ה' אֹתִ֛י מִקָּדֵ֥שׁ בַּרְנֵ֖עַ לְרַגֵּ֣ל אֶת־הָאָ֑רֶץ וָאָשֵׁ֤ב אֹתוֹ֙ דָּבָ֔ר כַּאֲשֶׁ֖ר עִם־לְבָבִֽי׃ (ח) וְאַחַי֙ אֲשֶׁ֣ר עָל֣וּ עִמִּ֔י הִמְסִ֖יו אֶת־לֵ֣ב הָעָ֑ם וְאָנֹכִ֣י מִלֵּ֔אתִי אַחֲרֵ֖י ה' אֱלֹהָֽי׃ (ט) וַיִּשָּׁבַ֣ע מֹשֶׁ֗ה בַּיּ֣וֹם הַהוּא֮ לֵאמֹר֒ אִם־לֹ֗א הָאָ֙רֶץ֙ אֲשֶׁ֨ר דָּרְכָ֤ה רַגְלְךָ֙ בָּ֔הּ לְךָ֨ תִֽהְיֶ֧ה לְנַחֲלָ֛ה וּלְבָנֶ֖יךָ עַד־עוֹלָ֑ם כִּ֣י מִלֵּ֔אתָ אַחֲרֵ֖י ה' אֱלֹהָֽי׃ (י) וְעַתָּ֗ה הִנֵּה֩ הֶחֱיָ֨ה ה' ׀ אוֹתִי֮ כַּאֲשֶׁ֣ר דִּבֵּר֒ זֶה֩ אַרְבָּעִ֨ים וְחָמֵ֜שׁ שָׁנָ֗ה מֵ֠אָז דִּבֶּ֨ר ה' אֶת־הַדָּבָ֤ר הַזֶּה֙ אֶל־מֹשֶׁ֔ה אֲשֶׁר־הָלַ֥ךְ יִשְׂרָאֵ֖ל בַּמִּדְבָּ֑ר וְעַתָּה֙ הִנֵּ֣ה אָנֹכִ֣י הַיּ֔וֹם בֶּן־חָמֵ֥שׁ וּשְׁמוֹנִ֖ים שָׁנָֽה׃ (יא) עוֹדֶ֨נִּי הַיּ֜וֹם חָזָ֗ק כַּֽאֲשֶׁר֙ בְּי֨וֹם שְׁלֹ֤חַ אוֹתִי֙ מֹשֶׁ֔ה כְּכֹ֥חִי אָ֖ז וּכְכֹ֣חִי עָ֑תָּה לַמִּלְחָמָ֖ה וְלָצֵ֥את וְלָבֽוֹא׃ (יב) וְעַתָּ֗ה תְּנָה־לִּי֙ אֶת־הָהָ֣ר הַזֶּ֔ה אֲשֶׁר־דִּבֶּ֥ר ה' בַּיּ֣וֹם הַה֑וּא כִּ֣י אַתָּֽה־שָׁמַעְתָּ֩ בַיּ֨וֹם הַה֜וּא כִּֽי־עֲנָקִ֣ים שָׁ֗ם וְעָרִים֙ גְּדֹל֣וֹת בְּצֻר֔וֹת אוּלַ֨י ה' אוֹתִי֙ וְה֣וֹרַשְׁתִּ֔ים כַּאֲשֶׁ֖ר דִּבֶּ֥ר יְהוָֽה׃ (יג) וַֽיְבָרְכֵ֖הוּ יְהוֹשֻׁ֑עַ וַיִּתֵּ֧ן אֶת־חֶבְר֛וֹן לְכָלֵ֥ב בֶּן־יְפֻנֶּ֖ה לְנַחֲלָֽה׃

 (6) The Judites approached Joshua at Gilgal, and Caleb son of Jephunneh the Kenizzite said to him: “You know what instructions the LORD gave at Kadesh-barnea to Moses, the man of G-d, concerning you and me. (7) I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I gave him a forthright report. (8) While my companions who went up with me took the heart out of the people, I was loyal to the LORD my G-d. (9) On that day, Moses promised on oath, ‘The land on which your foot trod shall be a portion for you and your descendants forever, because you were loyal to the LORD my G-d.’ (10) Now the LORD has preserved me, as He promised. It is forty-five years since the LORD made this promise to Moses, when Israel was journeying through the wilderness; and here I am today, eighty-five years old. (11) I am still as strong today as on the day that Moses sent me; my strength is the same now as it was then, for battle and for activity. (12) So assign to me this hill country as the LORD promised on that day. Though you too heard on that day that Anakites are there and great fortified cities, if only the LORD is with me, I will dispossess them, as the LORD promised.” (13) So Joshua blessed Caleb son of Jephunneh and assigned Hebron to him as his portion.

1. [**Deuteronomy 1:38**](https://www.sefaria.org/Deuteronomy.1.38)

 (לח) יְהוֹשֻׁ֤עַ בִּן נוּן֙ הָעֹמֵ֣ד לְפָנֶ֔יךָ ה֖וּא יָ֣בֹא שָׁ֑מָּה אֹת֣וֹ חַזֵּ֔ק כִּי־ה֖וּא יַנְחִלֶ֥נָּה אֶת־יִשְׂרָאֵֽל׃

 (38) Joshua son of Nun, who attends you, he shall enter it. Imbue him with strength, for he shall allot it to Israel.

1. [**Joshua 1:6**](https://www.sefaria.org/Joshua.1.6)

 (ו) חֲזַ֖ק וֶאֱמָ֑ץ כִּ֣י אַתָּ֗ה תַּנְחִיל֙ אֶת־הָעָ֣ם הַזֶּ֔ה אֶת־הָאָ֕רֶץ אֲשֶׁר־נִשְׁבַּ֥עְתִּי לַאֲבוֹתָ֖ם לָתֵ֥ת לָהֶֽם׃

 (6) “Be strong and resolute, for you shall apportion to this people the land that I swore to their fathers to assign to them.

1. [**Sifrei Bamidbar 140:1**](https://www.sefaria.org/Sifrei_Bamidbar.140.1)

 (א) ויאמר ה' אל משה קח לך את יהושע בן נון - את שבלבך. קח לך מה שבדוק לך, ועליך מפורש משלי כז נוצר תאנה יאכל פריה. איש אשר רוח בו - שיכול להלוך כנגד רוחות של כל אחד ואחד: וסמכת את ידך עליו - א"ל תן תורגמן ליהושע, להיות שואל ודורש ומורה הוראות בחייך. כשתפטר מן העולם, לא יהי ישראל אומרים בחיי רבו לא הורה, ועכשיו הוא מורה. מיד מעמידו מן הארץ, והושיבו אצלו על הספסל. רבי נתן אומר: כיון שהיה יהושע נכנס לארץ היה משתיק את התורגמן, עד שנכנס ויצא וישב במקומו:

 (1) (Bamidbar 27:18) "And the L-rd said to Moses: Take for yourself Joshua the son of Nun": ("for yourself") what is in your heart. Take for yourself him (Joshua), who you know to be worthy (of this high station), as per (Mishlei 27:18) "the watcher of the fig-tree will eat its fruit, and the keeper (Joshua) of his master (Moses) will be honored." (Bamidbar, Ibid.) "a man who has spirit in him": one who can accommodate himself to the spirit of each individual. "and place your hand upon him": He said to him: Give Joshua an interpreter to ask and to expound and to issue rulings in your lifetime, so that when you die Israel not say: In his master's lifetime he did not rule, and now he rules! — whereupon he raised him from the ground (the place of disciples) and sat him next to him on the (judge's) bench. R. Nathan says: When Joshua entered, he (Moses) would silence the interpreter until he had come in and sat in his place.

1. See two punishments. In the first round (14:22-24), only Kalev in mentioned.  In the second round, Yehoshua is included (ibid 28-38).
2. [**Deuteronomy 1:34-38**](https://www.sefaria.org/Deuteronomy.1.34-38)

 (לד) וַיִּשְׁמַ֥ע ה' אֶת־ק֣וֹל דִּבְרֵיכֶ֑ם וַיִּקְצֹ֖ף וַיִּשָּׁבַ֥ע לֵאמֹֽר׃ (לה) אִם־יִרְאֶ֥ה אִישׁ֙ בָּאֲנָשִׁ֣ים הָאֵ֔לֶּה הַדּ֥וֹר הָרָ֖ע הַזֶּ֑ה אֵ֚ת הָאָ֣רֶץ הַטּוֹבָ֔ה אֲשֶׁ֣ר נִשְׁבַּ֔עְתִּי לָתֵ֖ת לַאֲבֹתֵיכֶֽם׃ (לו) זֽוּלָתִ֞י כָּלֵ֤ב בֶּן־יְפֻנֶּה֙ ה֣וּא יִרְאֶ֔נָּה וְלֽוֹ־אֶתֵּ֧ן אֶת־הָאָ֛רֶץ אֲשֶׁ֥ר דָּֽרַךְ־בָּ֖הּ וּלְבָנָ֑יו יַ֕עַן אֲשֶׁ֥ר מִלֵּ֖א אַחֲרֵ֥י יְהוָֽה׃ (לז) גַּם־בִּי֙ הִתְאַנַּ֣ף ה' בִּגְלַלְכֶ֖ם לֵאמֹ֑ר גַּם־אַתָּ֖ה לֹא־תָבֹ֥א שָֽׁם׃ (לח) יְהוֹשֻׁ֤עַ בִּן נוּן֙ הָעֹמֵ֣ד לְפָנֶ֔יךָ ה֖וּא יָ֣בֹא שָׁ֑מָּה אֹת֣וֹ חַזֵּ֔ק כִּי־ה֖וּא יַנְחִלֶ֥נָּה אֶת־יִשְׂרָאֵֽל׃

 (34) When the LORD heard your loud complaint, He was angry. He vowed: (35) Not one of these men, this evil generation, shall see the good land that I swore to give to your fathers— (36) none except Caleb son of Jephunneh; he shall see it, and to him and his descendants will I give the land on which he set foot, because he remained loyal to the LORD. (37) Because of you the LORD was incensed with me too, and He said: You shall not enter it either. (38) Joshua son of Nun, who attends you, he shall enter it. Imbue him with strength, for he shall allot it to Israel.

1. [**Joshua 7:7-9**](https://www.sefaria.org/Joshua.7.7-9)

 (ז) וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֲהָ֣הּ ׀ אדושם ה' לָ֠מָה הֵעֲבַ֨רְתָּ הַעֲבִ֜יר אֶת־הָעָ֤ם הַזֶּה֙ אֶת־הַיַּרְדֵּ֔ן לָתֵ֥ת אֹתָ֛נוּ בְּיַ֥ד הָאֱמֹרִ֖י לְהַאֲבִידֵ֑נוּ וְלוּ֙ הוֹאַ֣לְנוּ וַנֵּ֔שֶׁב בְּעֵ֖בֶר הַיַּרְדֵּֽן׃ (ח) בִּ֖י אדושם מָ֣ה אֹמַ֔ר אַ֠חֲרֵי אֲשֶׁ֨ר הָפַ֧ךְ יִשְׂרָאֵ֛ל עֹ֖רֶף לִפְנֵ֥י אֹיְבָֽיו׃ (ט) וְיִשְׁמְע֣וּ הַֽכְּנַעֲנִ֗י וְכֹל֙ יֹשְׁבֵ֣י הָאָ֔רֶץ וְנָסַ֣בּוּ עָלֵ֔ינוּ וְהִכְרִ֥יתוּ אֶת־שְׁמֵ֖נוּ מִן־הָאָ֑רֶץ וּמַֽה־תַּעֲשֵׂ֖ה לְשִׁמְךָ֥ הַגָּדֽוֹל׃ (ס)

 (7) “Ah, Lord G-D!” cried Joshua. “Why did You lead this people across the Jordan only to deliver us into the hands of the Amorites, to be destroyed by them? If only we had been content to remain on the other side of the Jordan! (8) O Lord, what can I say after Israel has turned tail before its enemies? (9) When the Canaanites and all the inhabitants of the land hear of this, they will turn upon us and wipe out our very name from the earth. And what will You do about Your great name?”

1. [**Bava Batra 75a:16**](https://www.sefaria.org/Bava_Batra.75a.16)

כיוצא בדבר אתה אומר (במדבר כז, כ) ונתתה מהודך עליו ולא כל הודך זקנים שבאותו הדור אמרו פני משה כפני חמה פני יהושע כפני לבנה אוי לה לאותה בושה אוי לה לאותה כלימה

**In a similar manner, you** can **say** that G-d said to Moses about Joshua: **“And you shall put of your honor upon him”** (Numbers 27:20), which indicates that you should put some of your honor, **but not all of your honor. The elders of that generation said: The face of Moses** was as bright **as the face of the sun; the face of Joshua** was **like the face of the moon. Woe for this embarrassment, woe for this disgrace,** that we did not merit another leader of the stature of Moses.

1. **Rabbi Tamir Granot**

The significance of the choice of Yehoshua as Moshe's successor is the selection of a style of leadership whose main power is its faithfulness to the original, and whose main foundation is faith in G-d and His salvation.  From this point of view, the first stage of the entry into the land, led by Yehoshua, represents a continuation of Moshe's leadership in the wilderness.

However, there is no continuation of Yehoshua's leadership, as the Midrash forcefully points out:

"Rabba said: Yehoshua tried to start speaking, but they said to him: 'Will a severed head then speak?' In other words, since he had no son, they called him a 'severed head.' How do we know that he had no son? Because we read in I *Divrei* *Ha-yamim* 7:28,[[12]](http://www.etzion.org.il/en/differences-between-kalev-and-yehoshua-story-spies#_ftn12) 'Nun his son, Yehoshua his son' – but there is no continuation after Yehoshua.  They said to him: What can you possibly say? You have no reason to fear whether you live or die; you have neither sons nor daughters, but they (the people) are fearful for their wives and children.'  And they immediately silenced him." (*Pesikta Zuteta [Lekah Tov] Bamidbar, Parashat Shelach*, 106b)

Rabba explains that Yehoshua had indeed tried to make himself heard even at the first stage, but the people silenced him, such that we hear only Kalev's words.  Was it only Kalev's cunning that helped him (as we shall see below), or is there a difference between Yehoshua and Kalev in terms of the content of their speeches, too? And in any case – from where does Rabba deduce that Yehoshua tried to start speaking, and that they would not listen to him?

Often, *midreshei* *Chazal* are meant not to describe what happened, but rather what should have happened.  Rabba is wondering: What Yehoshua said at the end, he could have said earlier on.  Why did he not offer his view?

The people insult Yehoshua; they call him a "severed head" – i.e., a leader with no successor.  In actual fact, the people are right.  It is no coincidence that Yehoshua has no sons.  He is not the head of a dynasty, but rather the end of a dynasty founded by Moshe.  He is the conclusion of Moshe's spiritual dynasty.