

Moshe called Hoshea bin Nun Yehoshua. (13:16)

Rashi explains that Moshe *Rabbeinu* added the letter *yud* to Hoshea's name, thereby transforming it to Yehoshua, so that his name would begin with *Yud-Kay*, the letters of G-d's Name. The Hebrew name, Yehoshua, means, "G-d will save." Moshe was praying that Hashem would spare his primary student, Yehoshua, from falling under the mutinous influence of the spies. *Chazal* give a number of reasons that Moshe singled out Yehoshua over Calev. Surely, it was not favoritism. Moshe was concerned that Yehoshua's extreme humility would get the better of him and not permit him to stand up to the *meraglim*. Alternatively, Yehoshua, being Moshe's primary student, respected his revered *Rebbe*. Thus, a weakness on the part of Yehoshua would not only reflect ill on Moshe, but would also impugn the integrity of his *nevuah*, prophecy. This would undermine the very underpinnings of *Klal Yisrael's emunah*, faith.

While the above explains Moshe's concern for Yehoshua, it does not explain why, once he was *davening*, he did not include Calev. Furthermore, when the spies entered the Land, Calev alone left to pray at the graves of the Patriarchs. Why did Yehoshua not join him in this venture? The **Chafetz Chaim, zl**, explains that, when the winds of heresy begin to surge, they devastate in their wake anyone: who is ill-prepared; who is not firmly anchored in Torah, *mitzvos* and faith in Hashem. Even those whose commitment is firm and uncompromising struggle to maintain their commitment. They have to follow one of two paths for overcoming the challenge and not falling prey to temptation and pressure. One can either plunge into the fray, declare his true identity as being in total opposition to those who would deviate from the truth, and state his intentions unequivocally: "If you want a fight, I am prepared!"

The second approach is the direct opposite of the first. Rather than open up with powerful rhetoric, one can be silent, remaining in the background and even giving the impression that he is in agreement with the subversive factions. If they do not perceive him as a threat, they might just leave him alone to go about his business – in private. It is only when he is within the safe confines of other believers that he will render his true opinion and refute the heresy expounded by those who have chosen to deviate from the truth.

Obviously, each one of these approaches has its upside and downside. The one who is openly contentious – who publicly states his challenge to the heretics whose goal is to impugn and eventually eradicate the Torah way of life – will have nothing to fear concerning his personal commitment. The more he rises to their challenge, the stronger he must be. His beliefs must be unambiguous, his devotion intransigent. He is constantly in a state of battle readiness, prepared to do whatever it takes to defend the way of truth against its usurpers.

The downside is that the opposition will fight back, and often it will be a downright dirty battle. Sadly, in war, there are few rules and very little decency. No one wants to lose; for some, it is not an option, but it does happen. Even the winner often emerges broken and tarnished. On the other hand, when one appears to acquiesce with the mutineers, he will be left alone. Why fight with

someone who agrees with you? He is safe from contention, as he is accepted as one of “theirs.” Clearly, in such a situation, there is always a distinct fear that subtle acquiescence will lead to partial agreement and eventual capitulation.

These two variant approaches were manifested by the two allies in faith – Yehoshua and Calev. Whether it was their individual personalities, upbringing, or family background, they maintained divergent techniques for dealing with the heretical threat of the spies. Moshe was well aware of the character and temperament of his student, Yehoshua. He was certain that Yehoshua would not tolerate a challenge to his *Rebbe*’s leadership and would certainly not countenance a mutiny against Hashem. He would be vocal, and he would set forth before the people the *shitah*, position, of the Torah. Thus, Moshe had reason to fear that Yehoshua might become a physical casualty of the rebellion. Yehoshua would not be silent. He would be silenced – by the usurpers! Thus, Moshe prayed for him to be spared.

Calev, however, was of a different disposition. (We must remember that, according to the *Midrash*, Calev was married to Miriam *HaNeviah* and fathered Chur, who stood up to the rabble inciters of the Golden Calf. He was murdered for his trouble.) While Calev was not immediately concerned about the spies, since he would play along with them, he worried about the long-term effect of being in their midst. Would he be influenced by them? This is why Calev went to the graves of the Patriarchs. He went to pray, to petition their support in enabling him to survive this new challenge spiritually.

Yehoshua had his *derech*, approach, to dealing with the challenge presented by the faithless. Unquestionably, his approach was safer and less prone to pressure. Yet, Calev’s way also worked. In order to succeed as Calev did, however, one must act totally *l’shem Shomayim*, for the purpose of Heaven – as did Calev.