

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

One needs only to open up the *Chumash*, peruse the words of commentary found in *Chazal*, and study our turbulent history, to observe that *Eretz Yisrael* is not only a special land – it is ours – as bequeathed to us by Hashem. The subject should be closed. Nonetheless, throughout the millennia, there have been those who have taken umbrage with this position, laying claim to the Holy Land for which they have no right. We have suffered and have been persecuted to preserve our legacy of ownership... and, we will persevere, if we remember that Hashem gave us the Land, because He wants us to have it.

I came across an exposition from the distinguished *Ravad, Rosh Yeshivah, Horav Nissan Alpert, zl*, that underscores this idea. I feel it is well worth repeating, specifically because of its compelling nature. *Chazal* teach that originally when Hashem changed the name “Sarai” to “Sarah,” He allocated the displaced *yud* for Yehoshua’s name. In other words, the name, Yehoshua, is a construct of Hoshea and an “infusion” of Sarah *Imeinu*. What is the connection between the two?

Rav Alpert suggests that the relationship between Sarah and Yehoshua is by design. Indeed, had Yehoshua not had a part of Sarah within his name, he could not have been the one through whom *Eretz Yisrael* would be transferred to the Jewish People. It was necessary for Yehoshua to internalize certain basic *hashkafos*, philosophies, which Sarah possessed, specific values which were germane to her.

There was one specific *hashkafah* which was associated with Sarah. (This does not mean that *Avraham Avinu* did not agree; it is just that he does not seem to place as much emphasis on it.) Sarah had a clear and uncompromising belief that *Eretz Yisrael* is the inheritance /gift of the Jews and that absolutely no other nation or people had any right to it whatsoever.

It was Sarah *Imeinu* who demanded that Hagar, with her son Yishmael, be sent from her home. “For the son of that servant shall not share in the inheritance with my son, Yitzchak” (*Bereishis* 21:10). Sarah was stating clearly that neither Yishmael nor any of his descendants should have any portion in *Eretz Yisrael*. I may add that, if Hashem gave it to us – it is for us – and we have no right to negotiate giving it away.

Yehoshua, who was selected by Hashem to serve as Moshe *Rabbeinu*’s successor to lead the Jewish People into the Land, received part of his name from Sarah – specifically so that he would not forget Sarah’s plea to Avraham: Yishmael must be expelled and not receive a portion of the Land.

Hashem agreed with Sarah. Avraham was told by Hashem, “Whatever Sarah tells you, listen to her.” We must maintain this commitment to the Land. As Sarah taught us, this is our Land and it must, therefore, remain in our hands – in its entirety. Yishmael’s minions have no right to the Land. Threatening the world community through brutal acts of terrorism does not provide them with a

license to the Land. It just demonstrates how correct Sarah *Imeinu* was in assessing the character of their forebear.