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Nach Yommi

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Volume I:
Neviim Rishonim - Early Prophets

Section A:
Yehoshua - Joshua

Joshua

Chapter 1

Why Joshua?

This chapter continues the narrative immediately after the conclusion of the Torah in parshas V'zos HaBracha. Accordingly, it is read as the Haftarah on Simchas Torah.

Yehoshua (Joshua) is named the successor of Moshe (Moses) by Hashem. He is commanded to lead the Jewish people across the Jordan River to the Land which G-d has promised them. G-d charges Yehoshua to be strong and brave and to keep the Torah that G-d gave through Moshe. "This book of the Torah shall not leave your mouth," G-d says, "rather you shall be involved with it both day and night." Yehoshua then readies the people, particularly reminding the Tribes of Reuben and Gad and the half Tribe of Menashe of their promise to fight alongside the rest of the nation, despite having received their portion of the Land on the other side of the Jordan (see Numbers 32). The nation affirms that, since G-d is with Yehoshua as He was with Moshe, they will follow Yehoshua as they did Moshe.

Much has been made of the fact that Yehoshua is introduced as m'shareis Moshe, Moshe's attendant. Moshe had two sons, but neither of them was chosen his successor. That role was given to Yehoshua who attended Moshe. In a yeshiva, Yehoshua would have been the student who cleaned up the Beis Medrash just to have more time around the Rosh Yeshiva, absorbing from him everything possible. (See Brachos 47b for the importance of attending to Torah giants.)

Chapter 2

Saved by a "Woman of Ill Repute"

You may recall the Yehoshua was one of the twelve meraglim (spies), who were sent by Moshe to investigate the Land and its inhabitants in parshas Shlach (Numbers 13). Yehoshua and Kalev ben Yefuneh (Caleb) were the only two who delivered a positive report and were the only members of their generation to enter the Land. Now, Yehoshua sent two spies to investigate the city of Jericho. They stayed at the house of a woman named Rachav (Rahab), who was a "woman of ill-repute." Despite her occupation, she was a righteous woman and she concealed the spies from the King of the city who had heard rumors of their arrival. She gave the King misdirection and sent his soldiers on a wild goose chase.

In exchange for saving their lives, the spies agreed to spare Rachav and her family when the city would be invaded. This promise was conditional, however, on Rachav hanging a red string from her window so that her apartment, which was in the city walls, could be identified.



Rachav later converted to Judaism, married Yehoshua himself, and is the ancestor of several prophets, including Yirmiyahu (Jeremiah).

This chapter is the haftarah for parshas Shlach.

Chapter 3

How to Stack a River

The nation camped by the Jordan River in anticipation of crossing into the Holy Land. The people were instructed to follow the Aron (Ark), which would be carried by the Kohanim. They were to keep a distance of 2,000 cubits, about half a mile, to show proper respect but also so that everyone should be able to see the impending miracle.

In order to demonstrate that Yehoshua was a suitable successor to Moshe, G-d performed a miracle similar to one He did when the Jews left Egypt; He split the Jordan River so that the Jews could cross. However, unlike the Red Sea, the Jordan River is a flowing body of water. The rushing water has to go somewhere! Accordingly, the waters upstream piled up vertically into a column.

Given its thematic connection to crossing the Red Sea, Joshua chapter 3 is part of the haftarah for the first day of Pesach. The haftarah continues with excerpts from chapters 5 and 6.

Chapter 4

The Fulfillment of a Rare Mitzvah

At this juncture, Yehoshua erects a memorial to commemorate the miracle that Hashem performed for the Jewish people at the Jordan River. He ordered twelve men, one from each Tribe, to each carry a stone from the river to the place where they were camped. This was actually the fulfillment of a commandment given in Deuteronomy 27, in which the Jewish people were commanded to erect 12 stones and to write the Torah upon them.

The entire time, the Kohanim had been standing there, holding the Aron. (Actually, the Aron carried its bearers, but that's another story.) When the people were done erecting the stones, the Kohanim carried the Aron out of the river bed and the Jordan resumed its usual flow.

The people set up camp in Gilgal, at the eastern end of Jericho. Gilgal would serve as the temporary capital for the next 14 years.



Chapter 5

A National Circumcision (What, Again?)

When the kings of the Canaanite nations heard about the miracle that G-d performed for the Jews at the Jordan, they weren't too happy. In fact, they were petrified!

Meanwhile, Yehoshua set about circumcising all of the Jewish males. (They hadn't performed the mitzvah of bris milah - circumcision - during the forty years in the desert because they had to be ready to travel at a moment's notice and that could be dangerous for newborns who just had surgery.) Joshua 4:19 tells us that the nation crossed the Jordan on the 10th day of the month of Nisan. Having entered into the Land of Israel, the Jews would celebrate, in four days' time, the first Pesach since leaving Egypt. Since an uncircumcised male may not eat the korban Pesach (Passover sacrifice - see Exodus 12:48), a national circumcision was necessary for the second time. (The first was before the Exodus from Egypt.) After offering the korban Pesach, the manna which the Jews received daily in the wilderness ceased.

While Yehoshua was standing outside of Jericho, he was confronted by a malach (angel) with a drawn sword. The malach told Yehoshua symbolically that he had been neglecting his spiritual obligations and not to do so, as the conquest of the land would not - could not - be carried out by natural means alone. The Talmud (Megilla 3a) identifies the primary problem as bitul Torah - neglecting Torah study - a problem which Yehoshua immediately rectified.

Chapter 6

"Joshua Fit the Battle of Jericho"

Joshua sealed the city of Jericho so that nobody could enter or leave. The army circled the city once a day for six days, following which seven Kohanim would blow shofar. On the seventh day, the army circled the city seven times. When the Kohanim blew shofar, the city walls collapsed. The city was routed but, as promised, Rachav and her family were spared. (As mentioned earlier, they converted and joined Israel.) Joshua placed a curse on anyone who would rebuild Jericho, or even call another city by that name. (This prohibition is not listed among those applicable to us in either the Shulchan Aruch or the Rambam, as it only applied to the initial rebuilding of Jericho, long since past. So if you live in Jericho, NY, don't worry about it.)

Unlike the lyrics of the once-popular song, the walls of Jericho did not "come tumbling down." Rather, they sank straight down into the ground. This creates a quandary, as we were already told that Rachav's house was built into the city wall. One answer is that only the portion of the city wall adjacent to the army sank. Another explanation is that Rachav's house probably wasn't built completely into a hole in the city wall. Rather, the city wall probably also served as one wall of the house. When the city wall sank, it would have left only that one side exposed.

Chapter 7

Ai for an Ai

Joshua next sent spies to the city of Ai, which was judged to be small and weak, therefore not requiring many troops. Nevertheless, the army of Ai quickly gained the upper hand. Joshua inquired of G-d as to why this was and G-d informed him that it was because someone looted consecrated property from the conquest of Jericho. A Divinely-inspired lottery narrowed it down by Tribe and family until it was determined that Achan ben Karmi of the Tribe of Judah was the guilty party. He confessed that he had stolen gold, silver and clothes and hidden them in the ground beneath his tent. (He says, "kazos v'kazos asisi" - "like this and like this I have done." The Talmud explains that he was also confessing to having done likewise in battle during the time of Moses.)

The stolen property was uncovered and Achan was executed at G-d's command. (Meilah - appropriation of Temple property - is not normally punishable by death. This was hora'as sha'ah - an extraordinary measure taken as a deterrent, since such actions cause Hashem's presence to depart. As a result of Achan's actions, 36 men died in battle.) While Joshua commanded that Achan be brought to the valley where he would be executed along with his property and family, do not be misled into thinking that his family paid the price for his actions. The Navi says quite clearly that only Achan was stoned. His family had to serve as witnesses, just as other people. Furthermore, the Talmud tells us that, despite his actions, Achan secured his place in the Next World by his confession.

Chapter 8

If At First You Don't Succeed, Ai, Ai Again

The problem caused by Achan resolved, Hashem sent Joshua back to Ai. Joshua took 30,000 soldiers by night to the rear of the city. They pretended to flee as they had the first time. When the King of Ai had his forces pursue the Jewish army, he left the city unprotected. Joshua had hidden 5,000 troops, who then easily took the city. When the army of Ai (who were pursuing Israel) saw their city burning, they became confused and were easily overpowered when Joshua's army stopped pretending to flee. The King of Ai was captured and executed.

After this victory, Joshua built an altar on Mt. Eival and wrote the Torah on the stones taken from the Jordan back in chapter 4. The Tribes stood on Mt. Eival and Mt. Gerizim in order to recite the blessings and curses, as was called for in Deut. 27.

Chapter 9

Tricked!

When the people of Gibeon heard about what happened in Jericho and Ai, they got scared. They decided to use subterfuge to seal a pact with Joshua. They dressed up in worn out clothes and took old, dried out supplies so that they would look as if they had just come from a long journey. They told Joshua that they represented a kingdom far away and that they wished to forge a covenant. Joshua was suspicious that they might actually be a Canaanite people, but they showed him the dried bread and the cracked wineskins, as well as their worn out clothes and shoes. Joshua therefore agreed to the treaty with the Givonim (Gibeonites).

Three days later, the Jews discovered that they had been tricked. A party of Israelites traveled to the surprisingly close Gibeonite cities. The people complained, but the leaders insisted that the deal be kept despite the deception. The Gibeonites had sworn themselves as servants to Israel, so they became wood choppers and water carriers for the nation. Joshua cursed them that that's all they would ever be. The Nesinim of the Talmud are descended from the Gibeonites.

A word about conquest: the Canaanite nations had three choices during Israel's invasion. They could evacuate the land in peace, they could agree to accept Israel's rule (including observing the Seven Universal Laws for all mankind), or they could fight. The Gibeonites effectively chose "none of the above."

Chapter 10

Hail, Hail, The Gang's All Here! or Don't Let the Sun Go Down on Me

Adoni-Tzedek, king of Jerusalem got wind that the Gibeonites made a pact with Joshua and he was very displeased. He contacted other local kings to join him in an attack on Gibeon. When five kings attacked, the Gibeonites sent messengers to Joshua asking for help. Joshua obliged and was victorious. G-d Himself joined the battle, raining giant hailstones on the enemy, causing even more damage than the battle itself. (The Talmud says that these hailstones were those suspended in mid-air when Moses called for an end to the plague of hail.)

Then, Joshua commanded the sun and the moon to stand still in their paths. (It was Friday afternoon and the Jews would have stopped their pursuit of the enemy upon sunset.) This miracle was unprecedented in that "Hashem listened to the voice of a person." Joshua didn't pray to G-d to stop the sun, he simply commanded the sun and G-d agreed. This was a sign that G-d was fighting for Israel. (See verse 10:14.)

The five kings who instigated the battle were found holed up in a cave. Joshua commanded that the cave be sealed and guards posted until the battles were over. After that, they opened the cave, removed the kings and executed them. The Navi ends the chapter with a description of various cities Joshua, including those of the five attacking kings.

Chapter 11

Hamstringing the Horses?

Hearing about Joshua's conquest of the southern cities, the kings of the northern cities became quite scared. They formed a coalition against Israel under the leadership of Yavin, king of Chatzor and set up camp by the waters of Merom. G-d told Joshua that He would deliver the Canaanite forces into Israel's hands and that they should hamstring the enemy's horses and burn their chariots. This Joshua did. Israel conquered the cities of the north and burned the city of Chatzor.

The chapter ends with a summary of Joshua's conquests. The only city that chose to make peace, we are told, was Givon (Gibeon); the rest chose to fight and were destroyed in battle. G-d "strengthened their hearts" as He did with the Pharaoh in Egypt, so that they could overcome their fear of Israel and do battle, rather than flee. Joshua also removed the giants, seen by the meraglim (spies) in parshas Shelach.

One has to wonder about the order to hamstringing the horses. This certainly flies in the face of our "standard operating procedure" of tzaar ba'alei chaim, not to inflict unnecessary pain on animals. Why did G-d command us to render the horses unfit for future battle?

Chariots were the "heavy artillery" of the day. Israel had never before faced an army with horses and chariots. G-d had no interest in Israel capturing them and becoming the military superpower of their time. Had they kept the horses and chariots for battle, they might have forgotten that their strength doesn't come from their weaponry, but from G-d Himself. That is why G-d had the chariots destroyed and the horses rendered unsuitable for warfare.

Chapter 12

Role Call

The Navi now gives a list of kings defeated by Israel. First it lists those defeated by Moshe on the other side of the Jordan: Sichon and Og. Then it lists those conquered by Joshua, totaling thirty-one.

The Navi lists the thirty-one kings in an odd, apparently redundant, fashion. It says, "The king of Jericho, one; the king of Ai...one," etc. We could just count the kings and see there are thirty-one, without saying "one" after each king. The Radak says that each of these 31 kings ruled more than just the one city; the cities named were the capitals of their kingdoms.

While the thirty-one kings listed in this chapter were all destroyed, not all of their cities were necessarily occupied by Israel at this time. For example, Jerusalem would not be conquered until after the death of Joshua, in the first chapter of the Book of Judges (Shoftim).

Chapter 13

Seven Years Later...

While the majority of it is discussed passingly over the course of two chapters, the conquest of the land actually took seven long years. After seven years of battles to acquire the land, Joshua spent seven years dividing the land and settling it among the Tribes.

Joshua divides the land on the west of the Jordan, the Navi details how Moses gave two and a half Tribes their portion on the eastern side. You may recall how in parshas Matos, the Tribes of Reuben, Gad and half the Tribe of Menashe asked for their inheritance on the east of the Jordan. They said that they would fight the Canaanite nations along with the other Tribes and not settle their land until the other Tribes received their portions. That time was now.

In discussing the conquest of the land of Reuben, the Navi mentions Balaam and refers to him as a sorcerer rather than a prophet. The Radak explains that Balaam really was only a sorcerer and that the gift of prophecy only came to him temporarily. He suggests that it was perhaps out of respect for Israel that G-d sent him a message through a malach (angel) rather than through his normal sorcerous means.

After describing the portions of Reuben, Gad and Menashe, but before moving on to the other Tribes, the Navi reminds us that the portion of the Tribe of Levi is not real estate, but the service of G-d in the Mishkan (Tabernacle) and, later, the Beis HaMikdash (Temple).

Chapter 14

Playing the Lottery

The remaining nine and a half Tribes were assigned their portion by lottery. But wait! If two and a half Tribes got their inheritance on the eastern shore of the Jordan (2.5), and the Tribe of Levi has no portion of land (+1), and nine and a half Tribes got land by lottery (+9.5), that's 13 Tribes, not 12 (=13!)! Yes, the Navi reminds us, Jacob's son Joseph became two Tribes: Ephraim and Menashe. Sometimes we consider Ephraim and Menashe the sons of Joseph as one and then Levi is Tribe #12. In the context of dividing the land, however, Ephraim and Menashe are two Tribes and Levi is not included.

Caleb (Kalev) ben Yefuneh, like Joshua, was one of the twelve spies dispatched by Moses in parshas Shelach. Because they were the only two spies to bring back a favorable report, Caleb and Joshua were the only members of their generation who merited entering the Land of Israel. Furthermore, Moses promised Caleb the land that only he was brave enough to scout out: Hebron. Joshua fulfilled the promise of Moses and gave Caleb Hebron as his inheritance.

Chapter 15

Joshua, Judah, Judges, Jerusalem and Jebusites.

The Navi now details the land given to each Tribe. Judah's territory was in the south. It extended from the Mediterranean Sea on the west to the Dead Sea on the east. Jerusalem was at the northern end of Judah's territory, which extended southward into the Negev desert.

The division of the land started with Judah because Caleb was from the Tribe of Judah. Since he approached Joshua to fulfill Moses' promise in the last chapter, Joshua dealt with Judah's portion first. Giving Caleb Hebron would have been problematic if Judah were not assigned the portion in which it fell. However, it was G-d's will that Caleb receive Hebron, so Judah did indeed receive the right parcel of land.

Hebron was still occupied by giants when Caleb inherited it. He offered the right to marry his daughter Achsah to whoever removed the giants from the land. Caleb's half-brother Osniel conquered Hebron and married Achsah. Caleb gave them land containing springs. (This incident actually occurred after the death of Joshua and is recorded chronologically in the Book of Judges.)

The chapter concludes with an extensive list of cities in the portion of Judah. Jerusalem, however, could not be completely conquered in the time of Joshua and the Jebusites continued to maintain a presence there.

Chapter 16

The Synopsis Shouldn't Be Longer Than the Chapter

A short chapter - a mere ten verses - starts a description of the territory of the sons of Joseph. Their territory extended from the Jordan opposite Jericho to Beth-El. In addition to their own territory, Ephraim had cities that extended into the territory of Menashe. Canaanite residents remained in Gezer, one of these cities, and they became laborers.

Chapter 17

Tzelofchad's Daughters Return!

Continuing the territory of Joseph's sons, the Navi moves on the half of the Tribe of Menashe that did not settle in Trans-Jordan. Elazar the High Priest and Joshua were now approached by the daughters of Tzelofchad. You may recall that these five women approached Moshe in parshas Pinchas, saying that their deceased father had no sons. G-d instructed Moshe that they should inherit their father's portion in Eretz Yisroel. At this time, that promise was fulfilled. (Tzelofchad is identified in the Talmud as the man who gathered wood on Shabbos in parshas Shlach.)



The Tribe of Menashe, accompanied by Ephraim, complained to Joshua that the land they received was not sufficient, since they were a very large Tribe. During the time between the first census taken in the desert and entering the Land, Menashe had grown more than any other Tribe. They may have expected Joshua's sympathy, as he was from Ephraim, but the division of land was ordained by G-d. Joshua suggested that they clear some forest land in their territory. The Tribes of Joseph's sons balked out of fear of the Canaanite forces there. Joshua assured them that they would be victorious, despite the enemy's chariots.

Chapter 18

Survey of Israeli Geography 101

The Tribes of Judah and the sons of Joseph were settled in their territory, as were the Tribes with land in Trans-Jordan. Since Levi did not have a territory, this left seven Tribes waiting to receive their portions. Joshua had each of these Tribes select three members who would survey the land and describe its features. The land would then be divided into seven portions and distributed by lottery.

The first portion drawn went to the Tribe of Benjamin and fell in between the portions of Judah and Ephraim. The Navi describes the territory in some detail, then ends with a listing of cities in the territory, one of which was Jerusalem.

But wait! Didn't we say, back in chapter 15, that Jerusalem was in Judah's territory? Actually, the city of Jerusalem was shared by the Tribes of Judah and Benjamin. (Think Kansas City, lehavdil.) There is some discussion as to the exact location of the altar - see the commentary of the Radak on 18:28, citing the Talmud in Zevachim 53b and Deut. 33:12.

Chapter 19

Simeon Says

Next came the portion of Shimon (Simeon), which, oddly enough, was scattered throughout the portion of Judah. One reason is given in the text of the Navi itself: Judah's territory was simply too big for a single Tribe. Another reason can be found in the brachos (blessings) given to the 12 sons of Jacob by their father. Because of the incident caused by Simeon and Levi in Shechem, Jacob said that they would be scattered in Israel, to prevent them from consolidating their forces. Levi was scattered by nature of their Temple service; Simeon was scattered simply because of Jacob's words. (See Gen. 49:7.)

The rest of the chapter discusses the portions of Zevulun, Issachar, Asher, Naftali, and Dan. Dan's territory was not sufficient for their growing Tribe, so they conquered the city of Leshem and renamed it Dan, after their ancestor. (This actually happened in the period of the Judges, but is recorded here because of its relevance.)

After the Tribes all received their portions, they gave Joshua a city of his choosing in Mount Ephraim. This fulfilled a previously-unrecorded commandment of Hashem.

Chapter 20

Run Away! Run Away!

Now that all 12 Tribes were settled in their portions, it was time to designate the cities of refuge as Hashem commanded Moshe in parshas Masei. These were cities where those who killed accidentally would flee. They would have to reside there until the death of the Kohein Gadol (High Priest). What did the High Priest have to do with manslaughter? One explanation, given by the Talmud in Makkos (11a) is that if he, as spiritual leader, had done a better job, such things wouldn't happen.

Moshe himself dedicated three cities on his side of the Jordan in parshas Va'eschanan, but they did not become active until the cities were dedicated in Eretz Yisroel proper.

Chapter 21

Levis Fit Right

Next, the leaders of the Tribe of Levi approached Elazar and Joshua to apportion to them the cities and fields promised to them in parshas Masei. The Leviim were divided into four groups: the Kohanim, the rest of the descendants of Kehos, the descendants of Gershon and the descendants of Merari. Each of these groups received its own cities. In total, 48 cities were apportioned to the Leviim, along with the surrounding fields.

The Navi tells us that the Leviim approached Elazar and Joshua in Shiloh. Shiloh was the site of the Mishkan (Tabernacle). Until the Mishkan was established in its place, the Leviim did not assume their "full-time" religious duties, which were the catalyst for their receiving cities, rather than a territory like the other Tribes.

The Kohanim received their cities in the portions of Judah, Benjamin and Simeon. These were near Shiloh, where the Mishkan was located, and near Jerusalem, where the Beis HaMikdash (Temple) would ultimately be built.

In a rare discrepancy, there are those who insert two verses between verses 35 and 36. The consensus, however, is that these two verses from Divrei HaYamim (I Chronicles 6) do not properly go here, despite their presence in the parallel text.



Chapter 22

Altar Egos

Now that all 12 Tribes received their land, the men of Reuben, Gad and half of Menashe moved into their portions. Almost immediately, however, there was an enormous problem, as these two and a half Tribes assembled a giant altar on the eastern side of the Jordan River.

This was a huge source of concern to the other ten Tribes. What was the purpose of this huge altar? Was it for idolatry? (G-d forbid!) Perhaps they were starting a competing Mishkan (Tabernacle), which would be a rebellious act. The ten Tribes in Israel proper dispatched Pinchas and other emissaries to the two and a half Tribes. They reminded Reuben, Gad and half-Menashe of the consequences of the sin with the idol of Peor in the wilderness, and of Achan's sin and how others died for it.

The two and a half Tribes in Trans-Jordan were surprised, to say the least. "G-d forbid!" they exclaimed. "We would never do that!" No, they explained, the intent of their altar was the exact opposite of rebellion. Because they were on the opposite side of the Jordan, they were afraid that their descendants would not realize that they, too, had a share in the religious center of Israel. Therefore, they built a replica of the altar as a constant reminder of the Mishkan, then in Shiloh. They named this model "Eid" - "Witness."

The representatives of the ten Tribes found this explanation satisfactory and departed in peace.

Chapter 23

You Know, I Don't Read These Synopses for Mussar...

At age 110, Joshua realized that he wouldn't live much longer, so he gave words of encouragement to the Jewish people. He reminded them of all Hashem did for them and urged them to be strong in their observance of the Torah.

Joshua restated the prohibition on intermarriage, found in the Torah in parshas Va'eschanan. If the Jews intermarry, Joshua cautions them, Hashem will cease to drive out the Canaanite nations. Just as G-d has brought about every good thing He promised, if the Jews turn their backs on Him, He will bring about all the punishments about which He warned them.

Really, Joshua should have lived to 120, the same as his mentor, Moses. Additionally, like Moses, Joshua should have maintained his youthful vigor, yet we see this is not the case. We are told that this is because, as great as he was, Joshua didn't fulfill his potential. He could have done (should have done!) an even better job in conquering the land. If a great leader like Joshua, who is favorably compared to Moses, fell short of his potential and is held responsible for it, how much harder should we "average" people work on meeting our potentials!

Chapter 24

No Weddings, Three Funerals

Joshua gathered the people in Shechem and gave a recap of Jewish history to that point: Terach was an idolator, but G-d chose his son Abraham and promised the land of Canaan to his descendants. Abraham had Isaac, Isaac had Jacob and Esau, Jacob and his family went down to Egypt... (If this sounds familiar, it's because it's part of the Passover Haggadah.) Then Moses and Aaron, plagues in Egypt, splitting the Red Sea, and 40 years in the wilderness. After struggles with Balak and Balaam, they crossed the Jordan, took Jericho and inherited the land. (It sounds like a Biblical version of "We Didn't Start the Fire," lehavdil.)

Joshua then charged the people to wholeheartedly serve Hashem and only Hashem. The people replied that they would never dream of following foreign idols after all Hashem has done for them. Joshua warned the nation that if they strayed, the consequences would be dire. He then wrote the Book of Joshua until this point.

Joshua passed away at the age of 110. At this juncture, the Navi relates that Joseph's bones, which were taken out of Egypt by Moses, were buried in Shechem, although this no doubt happened much earlier. Elazar the Kohein Gadol (High Priest) died sometime subsequent to Joshua and was succeeded by (and buried by) his son Pinchas.

The Book of Joshua starts by comparing Joshua to his rebbe, Moses. However, in chapter one, Moses is called the "servant of Hashem" and Joshua is merely "the attendant of Moses." The Book ends calling Joshua a "servant of Hashem," the same title previously reserved for Moses. Despite the fact that Joshua did not merit the full 120 years of his teacher, he did earn this rare distinction, bestowed upon him by no less than G-d Himself.