

Chapter 15

C. The Land Distributed to the Tribe of Judah: A Picture of God's Faithfulness & of a Lion-hearted Hero, 15:1–63

- 1. The boundary lines: A picture of God's faithfulness in giving the promised land to believers**
- a. The southern border: Edom & the Desert of Zin
- 1) Began at the south bay of the Salt Sea
- 2) And their south border was from the shore of the salt sea, from the bay that looketh southward:
- 2) Ran south of Scorpion Pass or Akrabbim
- 3) And it went out to the south side to Maalehacrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:
- 3) Ran to Zin
- 4) Ran south of Kadesh-barnea
- 5) Ran past Hezron, up to Addar & around to Karka
- 6) Ran to Azmon
- 4) *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.
- 7) Ran along the Brook of Egypt, ending at the Sea (Mediterranean)
- b. The eastern border: The Salt Sea to the mouth of the Jordan
- 5) And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:
- c. The northern border
- 1) Began where the Jordan empties into the Salt Sea
- 6) And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:
- 2) Ran up to Beth-hogla

- 3) Ran north of Beth-arabah to the stone of Bohan, son Reuben
- 4) Ran through the valley of Achor to Debir 7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, *that is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:
- 5) Ran north to Gilgal
- 6) Continued on to the waters or springs of En Shemesh & on to En Rogel
- 7) Passed through the Valley of Hinnom along the southern slope of Jerusalem 8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:
- 8) Stretched west to the top of the mountain above the Valley of Hinnom
- 9) Ran up to the northern end of the Valley of Rephaim 9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim:
- 10) Ran from the mountain top to the waters or spring of Nephtoah
- 11) Ran from there to the towns of Mount Ephron & on down to Baalah (Kiriath-Jearim)
- 12) Turned westward to Mt. Seir 10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:
- 13) Ran along the northern slope of Mount Jearim to the town of Chesalon or Kesalon
- 14) Went down to Beth-shemesh
- 15) Crossed to Timnah
- 16) Went to the northern slope of Ekron 11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.
- 17) Turned to Shicron (or Shik-keron) & Mount Baalah

- 18) Ran to Jabneel
- 19) Ended at the Sea

d. The western border: The coastline of the Sea (Mediterranean) 12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

2. The land inherited by Caleb & his conquest of the land: The picture of a true lion-hearted hero 13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, *even* the city of Arba the father of Anak, which *city is* Hebron.

a. His inheritance: Hebron, the land of the giants (large-framed, huge people)

b. His conquest: Pictures a true lion-hearted hero 14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak.

- 1) A man of courage
 - Conquered Hebron & the giants
 - Conquered Debir
- 15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

2) A man of integrity 16 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

- Did what he said—proved his integrity: Gave his daughter in marriage to the victorious officer, Othniel 17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

3) A man of unselfishness 18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

- He had already given them land in the Negev (probably as a dowry)
- He unselfishly gave them the springs of water, a priceless gift in dry country

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

3. The large number of cities inherited (113 plus): A picture of the great inheritance given by God to the believer

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

a. The southern region: A district of 29 cities & their villages (v.32)

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

b. The western foothills or lowland region
1) District 1: 14 cities & their villages

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

- 34 And Zanoah, and Engannim, Tappuah, and Enam,
35 Jarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:
- 2) District 2: 16 cities & their villages 37 Zenan, and Hadashah, and Migdal-gad,
38 And Dilean, and Mizpeh, and Joktheel,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages:
- 3) District 3: 9 cities & their villages 42 Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
- 4) District 4: Ekron & its villages 44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:
- 5) District 5: West of Ekron near Ashdod with its villages 45 Ekron, with her towns and her villages:
46 From Ekron even unto the sea, all that *lay* near Ashdod, with their villages:
- 6) District 6: Ashdod with its villages
- 7) District 7: Gaza with all its villages— 47 Ashdod with her towns and her villages, running all the way to the Brook of Egypt & the Gaza with her towns and her villages, unto the Sea river of Egypt, and the great sea, and the border *thereof*:
- c. The mountain or hill region 48 And in the mountains, Shamir, and Jattir, and Socoh,
- 1) District 1: 11 cities & their villages

- 49 And Dannah, and Kirjath-sannah, which *is* Debir,
- 50 And Anab, and Eshtemoh, and Anim,
- 51 And Goshen, and Holon, and Giloh; eleven cities with their villages:
- 2) District 2: 9 cities & their villages 52 Arab, and Dumah, and Eshean,
- 53 And Janum, and Beth-tappuah, and Aphekah,
- 54 And Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:
- 3) District 3: 10 cities & their villages 55 Maon, Carmel, and Ziph, and Juttah,
- 56 And Jezreel, and Jokdeam, and Zanoah,
- 57 Cain, Gibeah, and Timnah; ten cities with their villages:
- 4) District 4: 6 cities & their villages 58 Halhul, Beth-zur, and Gedor,
- 59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:
- 5) District 5: 2 cities & their villages 60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:
- d. The desert region: A district of 6 cities & their villages 61 In the wilderness, Beth-arabah, Middin, and Secacah,
- 62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages.

4. The failure to conquer the Jebusites of Jerusalem: A picture of the need to be more lion-hearted, more steadfast & zealous in seeking to secure the inheritance of God 63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

C. The Land Distributed to the Tribe of Judah: A Picture of God’s Faithfulness and of a Lion-hearted Hero, 15:1–63

(15:1–63) **Introduction—Inheritance:** receiving an inheritance is a climactic moment for any person. And the larger the inheritance, the more climactic the event usually is. The climactic moment for the Israelites had now come: they were receiving the inheritance for which they had hoped so long. The promised land was now conquered. By faith in God—His presence and power—the Israelites had faced the enemies who had tried to keep them out of the promised land, and they had conquered the enemies. It had taken them seven long years to secure the land. But now it was secured, and they could begin to divide the land up among the tribes. They could now receive the long-awaited inheritance, the great inheritance promised them by God.

The tribe of Judah was the first to receive its inherited territory, for it was the largest tribe. Size was the determining factor in both the order and the amount of inheritance received by each tribe. The larger tribes were to be assigned their inheritances first, and they were to receive a larger inheritance than the smaller tribes. This principle of inheritance by size had been commanded by God Himself (see outline and note—Nu. 26:52–56 for more discussion). The tribe of Judah was now to receive its inheritance, the largest territory in the promised land. The inheritance of Judah and the courage of Caleb give a clear picture of God’s faithfulness and of a lion-hearted hero. This is the discussion of this interesting passage of Scripture: *The Land Distributed to the Tribe of Judah: a Picture of God’s Faithfulness and of a Lion-hearted Hero, 15:1–63.*

1. The boundary lines: a picture of God’s faithfulness in giving the promised land to believers (vv.1–12).
2. The land inherited by Caleb and his conquest of the land: the picture of a true lion-hearted hero (vv.13–19).
3. The large number of cities inherited (113 plus): a picture of the great inheritance given by God to the believer (vv.20–62).
4. The failure to conquer the Jebusites of Jerusalem: a picture of the need to be more lion-hearted, more steadfast and zealous in seeking to secure the inheritance of God (v.63).

1 (15:1–12) Faithfulness, of God—Inheritance, of Judah—Judah, Inheritance of—Israel, Division of Canaan—Promised Land, Division of—Judah, Boundary Lines of Territory: the climactic moment for the tribe of Judah finally came. The boundary lines for the tribe were now to be mapped out. At last, the families of this great and imperial tribe of Israel were to receive their long-awaited inheritance. Soon the families of Judah would be moving to the land assigned them—building homes, clearing and cultivating land, producing and selling produce and livestock, starting businesses, engaging in commerce, developing an economy, establishing families—just settling down and carrying on day-to-day life in a permanent environment.

Never before had the families of Judah been settled. They were only pilgrims and sojourners upon this earth, never possessing land or a permanent home. They had always been wanderers in a foreign land, never belonging nor ever possessing a permanent residence. They had always been pilgrims in a foreign

land, but they always had hope—the hope for the promised land of God. And now, at long last, they were receiving their promised inheritance. They would be able to settle down and live forever in the promised land that flowed with milk and honey.

The inheritance of Judah, the boundary lines of its territory, is a clear picture of God’s faithfulness in giving the promised land to believers. From day one, God had always been faithful to His people:

- ⇒ God had been faithful in calling and choosing Abraham to be the father of the Israelites, the father of His people (Ge. 12:1–3).
- ⇒ God had been faithful in giving and protecting the *promised seed* of Isaac, Jacob, and the sons of Jacob who were destined to be the heads of the twelve tribes of Israel (Genesis, chapters 12–50).
- ⇒ God had been faithful in protecting His people during their enslavement in Egypt, faithful in causing them to grow to be a mighty people of over two to three million population (see outline and notes—Nu. 1:4–16. Also see Exodus chapters 1–13).
- ⇒ God had been faithful in protecting and delivering His people through the wilderness or desert wanderings (Exodus chapters 14–40; *Leviticus, Numbers, and Deuteronomy*).
- ⇒ God had been faithful in leading His people and giving them victory over the enemies of the promised land (Joshua chapters 1–12).

God’s faithfulness had brought His dear people to this point, the point of receiving their promised inheritance. Down through the centuries, God had proven faithful, and now the families of Judah were being assigned the land of their inheritance. The boundary lines are clearly spelled out in the Scripture and outline:

OUTLINE

SCRIPTURE

1. The boundary lines: A picture of God’s faithfulness in giving the promised land to believers

a. The southern border: Edom & the Desert of Zin

This then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.

1) Began at the south bay of the Salt Sea

2 And their south border was from the shore of the salt sea, from the bay that looketh southward:

2) Ran south of Scorpion Pass or Akrabbim

3 And it went out to the south side to Maalehacrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-

3) Ran to Zin

- 4) Ran south of Kadesh-barnea barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:
- 5) Ran past Hezron, up to Addar & around to Karka
- 6) Ran to Azmon 4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.
- 7) Ran along the Brook of Egypt, ending at the Sea (Mediterranean)
- b. The eastern border: The Salt Sea to the mouth of the Jordan 5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:
- c. The northern border
- 1) Began where the Jordan empties into the Salt Sea
- 2) Ran up to Beth-hogla 6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:
- 3) Ran north of Beth-arabah to the stone of Bohan, son Reuben
- 4) Ran through the valley of Achor 7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, *that is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:
- 5) Ran north to Gilgal
- 6) Continued on to the waters or springs of En Shemesh & on to En Rogel
- 7) Passed through the Valley of Hinnom along the southern slope of Jerusalem 8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:
- 8) Stretched west to the top of the mountain above the Valley of Hinnom
- 9) Ran up to the northern end of the Valley of Rephaim

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| <p>10) Ran from the mountain top to the waters or spring of Nephtoah</p> | <p>9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which <i>is</i> Kirjath-jearim:</p> |
| <p>11) Ran from there to the towns of Mount Ephron & on down to Baalah (Kiriath-Jearim)</p> | |
| <p>12) Turned westward to Mt. Seir</p> | <p>10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which <i>is</i> Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:</p> |
| <p>13) Ran along the northern slope of Mount Jearim to the town of Chesalon or Kesalon</p> | |
| <p>14) Went down to Beth-shemesh</p> | |
| <p>15) Crossed to Timnah</p> | |
| <p>16) Went to the northern slope of Ekron</p> | <p>11 And the border went out unto the side of Ekron north-ward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.</p> |
| <p>17) Turned to Shicron (or Shik-keron) & Mount Baalah</p> | |
| <p>18) Ran to Jabneel</p> | |
| <p>19) Ended at the Sea</p> | |
| <p>d. The western border: The coastline of the Sea (Mediterranean)</p> | <p>12 And the west border <i>was</i> to the great sea, and the coast <i>thereof</i>. This <i>is</i> the coast of the children of Judah round about according to their families.</p> |

Thought 1. God was faithful to the families and individuals of Judah, and He will be faithful to us. Just as God was faithful in giving them their inheritance, God will be faithful to us in fulfilling all His promises. Whatever God has promised, He will do. God is faithful.

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt. 5:18).

“Heaven and earth shall pass away: but my words shall not pass away” (Lu. 21:33).

“God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Co. 1:9).

“But the Lord is faithful, who shall stablish you, and keep *you* from evil” (2 Th. 3:3).

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (2 Ti. 2:13).

“Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator” (1 Pe. 4:19).

“Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people” (He. 2:17).

“Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us” (He. 6:17–18).

“Let us hold fast the profession of *our* faith without wavering; (for he is faithful that promised” (He. 10:23).

“And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Re. 1:5).

“Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations” (De. 7:9).

“*He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he” (De. 32:4).

“Blessed *be* the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant” (1 K. 8:56).

“Thy mercy, O Lord, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds” (Ps. 36:5).

“I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations” (Ps. 89:1).

“Happy *is* he that *hath* the God of Jacob for his help, whose hope *is* in the Lord his God: Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever: Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: The Lord openeth *the eyes of* the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The Lord shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the Lord” (Ps. 146:5–10).

“For I *am* the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God” (Eze. 12:25).

2 (15:13–19) Caleb, Land Inherited—Caleb, Character of—Courage, Example of—Unselfishness, Example of—Integrity, Example of—Anakites, Conquest of—Hebron, Conquest of—Othniel, Son-in-law to Caleb: the land inherited by Caleb was within the territory assigned to the tribe of Judah. For this reason, the conquest of Caleb’s inheritance is now covered. Remember, Caleb had already been assigned his territory (see outline and notes—Jos. 14:1–15 for more discussion). It was now up to Caleb to drive out the enemies who were still embedded in the territory assigned him. In his conquest of the land, a clear picture of a true lion-hearted hero is painted. A man of the highest courage and moral integrity is seen:

OUTLINE	SCRIPTURE
<p>2. The land inherited by Caleb & his conquest of the land: The picture of a true lion-hearted hero</p> <p>a. His inheritance: Hebron, the land of the giants (large-framed, huge people)</p> <p>b. His conquest: Pictures a true lion-hearted hero</p> <p>1) A man of courage</p> <ul style="list-style-type: none"> • Conquered Hebron & the giants • Conquered Debir <p>2) A man of integrity</p> <ul style="list-style-type: none"> • Promised his daughter to the man who captured the city: A custom of ancient history • Did what he said—proved his integrity: Gave his daughter in marriage to the victorious officer, Othniel <p>3) A man of unselfishness</p> <ul style="list-style-type: none"> • His daughter & son-in-law needed & requested a field with springs of water 	<p>13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, <i>even</i> the city of Arba the father of Anak, which <i>city is</i> Hebron.</p> <p>14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.</p> <p>15 And he went up thence to the inhabitants of Debir: and the name of Debir before <i>was</i> Kirjath-sepher.</p> <p>16 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.</p> <p>17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.</p> <p>18 And it came to pass, as she came <i>unto him</i>, that she moved him to ask of her father a field: and she lighted off <i>her</i> ass; and Caleb said unto her, What wouldest thou?</p>

- He had already given them land in the Negev (probably as a dowry)
 - He unselfishly gave them the springs of water, a priceless gift
- 19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

a. The inheritance assigned to the family of Caleb included the great city of Hebron or Kiriath Arba, the land of the giants. Arba was the father of Anak or of the Anakites, the giants of the land who were large-framed, huge people (v.13).

b. The conquest of these giants, the Anakites, shows that Caleb was a truly courageous hero (vv.14–19).

1) Caleb was a man of unusual courage, lion-hearted courage. He conquered Hebron, the major city-state and fortress of the giants or Anakites (v.14), and then he marched against the great city-state of Debir or Kiriath Sepher (v.15). Most of the Anakites had already been wiped out by the Israelites, but some of them had obviously escaped and fled to these remaining city-fortresses to make a last-ditch stand against the Israelites (see outline and note, pt.4—Jos. 11:16–23 for more discussion).

2) Caleb was a man of unusual integrity, lion-hearted integrity (vv.16–17). As he marched against the great city of Debir, he promised his daughter Acsah in marriage to the man who captured the city. This was a custom of ancient history (v.16). Othniel, the son of Caleb’s younger brother, led a battalion of soldiers under his command and conquered the city (v.17; see Jud. 1:13; 3:9). Therefore, Caleb did exactly what he had declared, proving his integrity: he gave his daughter in marriage to the victorious officer (v.17).

3) Caleb was a man of unusual unselfishness, lion-hearted unselfishness (vv.18–19). His daughter and son-in-law needed a field with springs of water (v.18). Caleb had already given them land in the south or in the Negev (v.19). This was probably given as a dowry. Now, he unselfishly gives them the springs of water. This is definitely a picture of unselfishness, for water was a priceless gift in a dry country.

Thought 1. The need of the hour is for lion-hearted heroes. Just like Caleb, men and women of unusual, courageous strength and character are needed. The same three traits that characterized Caleb are desperately needed today.

(1) God demands that we be courageous, that we combat the many enemies of this life. Just think of all the trials and temptations that confront us every day, seeking to defeat and destroy us. The enemy may be disease or accident, some lust or drug, an act of lawlessness or violence. It might even be the inevitable *stare of death* that eventually comes face to face with every one of us. It might be some divisive person gripped with a spirit of anger and malice toward us. Whatever or whoever the enemy is, God commands us to be courageous, to stand in the power of Christ, to conquer the enemy. We are to develop an unusual lion-hearted courage just as Caleb did.

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man” (Ep. 3:16).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Ep. 3:20).

“Only let your conversation [behavior, conduct] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God” (Ph. 1:27–28).

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Ti. 1:7).

“Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee” (De. 31:6).

“Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them” (Jos. 1:6).

“And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight” (Jos. 10:25).

“Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left; That ye come not among these nations, these that remain among you; neither make mention of the names of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them: But cleave unto the Lord your God, as ye have done unto this day” (Jos. 23:6–8).

“Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good” (2 S. 10:12).

“For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me” (2 S. 22:40).

“I go the way of all the earth: be thou strong therefore, and show thyself a man” (1 K. 2:2).

“Gird up thy loins now like a man: I will demand of thee, and declare thou unto me” (Jb. 40:7).

“The Lord *is* on my side; I will not fear: what can man do unto me” (Ps. 118:6).

“Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord Jehovah *is* my strength and *my* song; he also is become my salvation” (Is. 12:2).

“But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint” (Is. 40:31).

“Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is. 41:10).

“And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none” (Eze. 22:30).

(2) God demands that we be men and women of integrity. If there has ever been a day when integrity was needed, it is today. The cry of the hour is for men and women to develop characters of integrity, morality, and truthfulness, of justice and good citizenship. Integrity—the trait of being truthful and faithful—is demanded by God. We must develop the character of unusual, lion-hearted integrity. We must be truthful and faithful in life, both in word and deed.

“Recompense to no man evil for evil. Provide things honest in the sight of all men” (Ro. 12:17).

“Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another” (Ep. 4:25).

“Moreover it is required in stewards, that a man be found faithful” (1 Co. 4:2).

“Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the Lord your God, which brought you out of the land of Egypt” (Le. 19:35–36).

“*But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee” (De. 25:15).

“And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever” (Ps. 41:12).

“A false balance *is* abomination to the Lord: but a just weight *is* his delight” (Pr. 11:1).

“The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them” (Pr. 11:3).

“The lip of truth shall be established for ever: but a lying tongue *is* but for a moment” (Pr. 12:19).

“Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool” (Pr. 19:1).

“The just *man* walketh in his integrity: his children *are* blessed after him” (Pr. 20:7).

“Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him” (Da. 6:4).

“These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates” (Zec. 8:16).

“The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity” (Mal. 2:6).

(3) God demands that we be men and women of unselfishness, that we share and sacrifice in order to meet the needs of others. We must follow the strong example set for us by Caleb and develop an unusual, lion-hearted spirit of unselfishness.

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Mt. 16:25).

“Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me” (Mt. 19:21).

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth” (Lu. 12:33).

“Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid *them* down at the apostles’ feet: and distribution was made unto every man according as he had need” (Ac. 4:34–35).

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Ac. 20:35).

“Let no man seek his own, but every man another’s *wealth*” (1 Co. 10:24).

“Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved” (1 Co. 10:33).

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Co. 8:9).

“As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith” (Ga. 6:10).

“Let nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Ph. 2:3–4).

“And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle” (1 S. 18:4).

3 (15:20–62) Inheritance, of the Believer—Inheritance, of Judah—Territory, of Judah—Cities, of Judah—Regions, of Judah—Judah, Territory of—Judah, Cities of—Districts, of Judah: there were a large number of cities inherited by Judah, well over 113 cities. This shows that the inheritance of Judah was extremely valuable, for cities meant wealth. Moreover, cities were usually built around water supplies and fertile land. And when possible, cities were also built in strategic locations along main roads for commerce and military defense.

The territory of Judah was divided into four regions or districts that differed in their topographical features or land surface. The natural features included mountains and valleys, coastal plains or lowlands, hills, and dry, desolate wilderness. The tribe of Judah received the largest inheritance of territory among the Israelites. The cities and regions of Judah’s inherited territory are spelled out in the Scripture and outline:

OUTLINE

SCRIPTURE

3. The large number of cities inherited (113 plus): A picture of the great inheritance given by God to the believer

a. The southern region: A district of 29 cities & their villages (v.32)

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

b. The western foothills or lowland region

1) District 1: 14 cities & their villages

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and Engannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:

2) District 2: 16 cities & their villages

37 Zenan, and Hadashah, and Migdal-gad,

- 38 And Dilean, and Mizpeh, and Joktheel,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages:
- 3) District 3: 9 cities & their villages 42 Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:
- 4) District 4: Ekron & its villages 45 Ekron, with her towns and her villages:
- 5) District 5: West of Ekron near Ashdod 46 From Ekron even unto the sea, all that *lay* near Ashdod, with their villages:
- 6) District 6: Ashdod with its villages 47 Ashdod with her towns and her villages,
7) District 7: Gaza with all its villages— Gaza with her towns and her villages, unto the running all the way to the Brook of Egypt & the Sea *thereof*:
- c. The mountain or hill region 48 And in the mountains, Shamir, and Jattir, and Socoh,
1) District 1: 11 cities & their villages 49 And Dannah, and Kirjath-sannah, which *is* Debir,
50 And Anab, and Eshtemoh, and Anim,
51 And Goshen, and Holon, and Giloh; eleven cities with their villages:
52 Arab, and Dumah, and Eshean,
- 2) District 2: 9 cities & their villages 53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

3) District 3: 10 cities & their villages

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

4) District 4: 6 cities & their villages

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

5) District 5: 2 cities & their villages

60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

d. The desert region: A district of 6 cities & their villages

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages.

Thought 1. The large number of cities and the vast territory inherited by Judah is a clear picture of the great inheritance given by God to the believer. A great inheritance is promised us, an inheritance that explodes the human mind. Just look at what Scripture declares:

(1) We are heirs of God, but this is not all. We are joint or equal heirs with Christ. We will be glorified in the very splendor and majesty that Christ Himself possesses.

“The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together” (Ro. 8:16–17).

(2) We are the seed, the descendants of Abraham by faith; therefore, we will receive the very promises given to Abraham.

“For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Ga. 3:26–29).

(3) We are the heirs of eternal life. We will live forever, never dying. Quicker than the eye can blink, when the day for our departure comes, God will transfer us right into His presence. And we will live eternally with Him.

“That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit. 3:7).

“And the Lord shall deliver me from every evil work, and will preserve [transfer, bring] me unto his heavenly kingdom: to whom be glory for ever and ever. Amen” (2 Ti. 4:18).

(4) We are to be given the inheritance of all the saints who have received forgiveness of sins, all those who have set their lives apart to follow God and to walk in His light.

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Ac. 20:32).

“To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Ac. 26:18).

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col. 1:12).

(5) We are to be given an inheritance that is incorruptible, undefiled, and that never fades away—an inheritance that is actually reserved in heaven for us.

“Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pe. 1:3–4).

(6) We are to receive the inheritance of treasures in heaven.

“But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt. 6:20).

“Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me” (Mt. 19:21).

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth” (Lu. 12:33).

(7) We will receive the inheritance of a kingdom, the eternal kingdom of God Himself.

“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him” (Js. 2:5).

4 (15:63) Steadfastness, Duty—Zeal, Duty—Judah, Tribe of, Sins and Failures—Jebusites, Lived in Jerusalem: the tribe of Judah made a serious mistake. They failed to conquer the Jebusites of Jerusalem. This is a sobering fact, for God had told His people to drive out the enemies of the promised land. No

peace was to be made with the enemies of God. And under no circumstances were the enemies to be accepted, allowed to remain in the promised land.

The enemies were a corrupt, evil, and cruel people. Their worldliness and immorality, their selfish, lawless ways and false worship would eventually influence the people of God. This God could never allow, for the enemies within the promised land had become so corrupt that their “cup of iniquity” was full. (See Deeper Study # 1—Jos. 11:20 for more discussion.) They were beyond repentance, beyond ever turning back to God. To protect themselves against apostasy, against turning away from God, the Israelites were to drive the evil Canaanites out of the promised land. Failure to obey God would have serious, fatal consequences for the people of God.

OUTLINE

SCRIPTURE

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| 4. The failure to conquer the Jebusites of Jerusalem: A picture of the need to be more lion-hearted, more steadfast & zealous in seeking to secure the inheritance of God | 63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day. |
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This verse stood as a warning to the Israelites of future generations, a warning that they had to heed. The expositor Irving L. Jensen says this:

After Joshua’s death Judah smote and burned the unwall’d residential area of Jerusalem’s southwestern hill (Judges 1:8), but, like the Benjaminites (Judges 1:21), was never able to drive out the Jebusites from the area. What was worse, children of Judah dwelt there with the Jebusites for many years to come (2 S. 6:6–7), a fellowship which could not nurture a true worship of God. The city destined to be the holy city was one place of Israel’s inheritance which failed of God’s blessings because she harbored idolaters!

Thought 1. The failure of Judah to conquer Jerusalem stands as a strong warning to us: we must be lion-hearted, more steadfast and zealous in seeking the inheritance of God. As the enemies of this world attack us—no matter how terrifying—we must be passionate and unwavering in our pursuit of God. We must stand strong, enduring and persevering against the attack. No matter what the trial may be, no matter how strong the temptation, we must be lion-hearted.

“And ye shall be hated of all *men* for my name’s sake: but he that endureth to the end shall be saved” (Mt. 10:22).

“There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*” (1 Co. 10:13).

“Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Co. 15:58).

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Ga. 5:1).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Ga. 6:9).

“Only let your conversation [behavior, conduct] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph. 1:27).

“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (He. 3:6).

“Let us hold fast the profession of *our* faith without wavering; (for he is faithful that promised” (He. 10:23).

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (He. 12:1).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (Js. 1:12).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pe. 5:8–9).

“Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pe. 3:17).

“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Re. 3:3).

“But cleave unto the Lord your God, as ye have done unto this day” (Jos. 23:8).

“If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear” (Jb. 11:14–15).

DEEPER STUDY # 1

(15:63) **Jebusites—Jerusalem:** Jerusalem was actually a part of the inherited territory assigned to the tribe of Benjamin (Jos. 18:28). However, the city sat on the border between the two tribes. Judah’s territory ran just south of the city, making a detour through the valley of the hill or mountain range upon which Jerusalem was built. *The Nelson Study Bible* gives an excellent explanation that is worth quoting:

The Jebusites, who inhabited Jerusalem before the Israelites arrived, stubbornly held on to Jerusalem because the tribe of Judah did not follow through on its obligation to destroy them completely. God did not want Israel to make peace with the inhabitants of the land, but instead to drive them out and utterly destroy them (Nu. 33:52–55; Deut. 7:1–26; 20:16–18). Jud. 1:21 repeats this verse almost verbatim, except that it states that Benjamin (not Judah) failed to drive out the Jebusites. This is because Jerusalem sat astride the boundary between Benjamin and Judah. In the early period, Jerusalem did not strictly belong to either tribe. The tribe of Judah did

capture Jerusalem later (Jud. 1:8), but Benjamin did not drive out the Jebusites in their portion (Jud. 1:21). Apparently Judah took the unfortified southwestern hill, while the tribe of Benjamin failed to take the walled city on the eastern hill. The details are not entirely clear, but it is stated that Jebusites and Israelites lived together (15:63; Jud. 1:21). The city effectively belonged to the Jebusites until the time of David (2 S. 5:5–10). Indeed, in Jud. 19:11, 12, the Levite from the hill country of Ephraim called Jebus (Jerusalem) an “alien city.”¹

¹ Leadership Ministries Worldwide. (2003). [The Book of Joshua](#) (pp. 155–164). Leadership Ministries Worldwide.