

Chapter 14

B. The Land Distributed within the Promised Land—West of the Jordan River: A Picture of Strong Obedience, Courage, & Loyalty, 14:1–15

1. The strict obedience: A lesson on executing God's command

a. The wonderful day had finally arrived: At last, the inheritance was to be distributed by the leaders (Eleazar the priest, Joshua, & the tribal heads)

And these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

b. The method to assign the land was to be by lot (Pr. 16:33): As commanded by the Lord (Nu. 26:51–56; 33:54)

2 By lot *was* their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

c. The borderline believers—the two and one half tribes—had already received their inheritance in East Jordan

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

d. The Levites (ministers) were not to inherit land

1) Were replaced by the tribes of Manasseh & Ephraim, both sons of Joseph

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.

2) Were given land only for housing & for pasture to feed their livestock

e. The strict obedience of the Israelites: Did just as the Lord commanded

5 As the Lord commanded Moses, so the children of Israel did, and they divided the land.

2. The wholehearted commitment of Caleb: A lesson on total devotion

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing

- a. His wholehearted commitment in seeking the inheritance of God that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.
- 1) He approached & reminded Joshua of the Lord's promise
 - 2) He had been forty when he was sent to spy out the land 7 Forty years old *was* I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as *it was* in mine heart.
 - 3) He had faithfully carried out the mission: Was strongly convinced of victory
 - 4) He had confronted the negative, discouraging report of the other spies. 8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.
 - 5) He—for his part—had trusted God for victory, wholeheartedly
 - 6) He was given an oath by Moses 9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.
 - The oath: That he would inherit the land focused on by the spies
 - The reason: Because he had trusted & followed God wholeheartedly
- b. His wholehearted commitment in facing the enemies who stood opposed to the promised land 10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while *the children of Israel* wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.
- 1) He publicly praised God
 - For a long life: Was 85 years old
 - For a strong, vigorous body & health 11 As yet I am strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

2) He made a strong claim & request for the land promised him 12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the Lord *will be* with me, then I shall be able to drive them out, as the Lord said.

3) He wanted—by the power of God—to drive out the enemy who had caused so much trouble for God’s people: The Anakite giants with large fortified cities

4) He was given the promised inheritance by Joshua: The great city of Hebron 13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

c. His wholehearted commitment in following the Lord (v.8, 9, 14) 14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel.

1) Conquered & held Hebron permanently

2) Conquered the land of the greatest of the Anakites (giants): Arba 15 And the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. And the land had rest from war.

3. The great gift of God: He gave rest to His people

B. The Land Distributed within the Promised Land—West of the Jordan River: A Picture of Strong Obedience, Courage, and Loyalty, 14:1–15

(14:1–15) **Introduction:** commitment is essential in order to accomplish anything of significance. Most of us know this. And we know another fact as well: the more committed a person is, the more a person accomplishes. He does a far more thorough job if he is really dedicated to the task. Great things can be achieved if a person is really committed. Just picture what total, wholehearted commitment could mean to certain people:

- ⇒ to a student who is totally committed
- ⇒ to a worker or employer who is totally committed
- ⇒ to an athlete who is totally committed
- ⇒ to a businessman who is totally committed
- ⇒ to a husband or wife who is totally committed

Commitment is the focus of the present Scripture: wholehearted, total commitment. Remember, the Israelites had just conquered the major city-states of the promised land. The back of the enemy had

been broken. No formidable resistance could be mobilized against God's people. Smaller, weaker cities still remained to be conquered, but it was the task of each individual tribe to drive out the enemies that still remained in its territory. Victory had been achieved.

The conquest of the promised land had taken place. Now, it was time to divide the promised land among the twelve tribes of Israel. The promised inheritance was now to be portioned out among God's people. For centuries—in fact, for all of their lives—the Israelites had been longing for this day to come, the day when they would receive their promised inheritance. The long anticipated day had finally arrived. This is the subject of this exciting, important passage of Scripture: *The Land Distributed within the Promised Land—West of the Jordan River: a Picture of Strong Obedience, Courage, and Loyalty*, 14:1–15.

1. The strict obedience: a lesson on executing God's command (vv.1–5).
2. The wholehearted commitment of Caleb: a lesson on total devotion (vv.6–15).
3. The great gift of God; He gave rest to His people (v.15).

1 (14:1–5) Obedience, Example of—Promised Land, Division of—Division, of the Promised Land—Promised Land, Method of Dividing—Lot, A Method to Determine God's Will—Levites, Inheritance of—Levites, Replaced by Manasseh and Ephraim—Israel, Division of the Promised Land: there was strict obedience to God's command in dividing the land. This is a strong lesson on executing God's directions. God had given clear instructions on how the land was to be divided. And the Israelites were careful to obey God, to do exactly what God had said.

OUTLINE

SCRIPTURE

1. The strict obedience: A lesson on executing God's command

a. The wonderful day had finally arrived: At last, the inheritance was to be distributed by the leaders (Eleazar the priest, Joshua, & the tribal heads)

b. The method to assign the land was to be by lot (Pr. 16:33): As commanded by the Lord (Nu. 26:51–56; 33:54)

c. The borderline believers—the two and one half tribes—had already received their inheritance in East Jordan

d. The Levites (ministers) were not to inherit land

And these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot *was* their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to

- 1) Were replaced by the tribes of Manasseh & Ephraim, both sons of Joseph dwell *in*, with their suburbs for their cattle and for their substance.
- 2) Were given land only for housing & for pasture to feed their livestock 5 As the Lord commanded Moses, so the children of Israel did, and they divided the land.
- e. The strict obedience of the Israelites:
Did just as the Lord commanded

a. The wonderful day had finally arrived. At last, the inheritance was to be distributed to the Israelites. Keep in mind what an exciting day this was. The Israelites had never owned land, never owned any property whatsoever. They had always been nomads, pilgrims, and sojourners upon this earth, wandering about from campsite to campsite, always having to pitch and break camp. They had never had a home they could call their own, never a permanent dwelling upon this earth. They had always lived just as a stranger lives, but with one difference: a stranger in our midst usually has a home to which he can return. But not the Israelites: they had no home, no place to which they could return. They had always been strangers upon this earth, only temporary residents of one place and then another. It was as though they belonged to another world, not to this earth. And there is truth to this, for they were the people of God. Within their hearts beat the hope for the promised land of God. It was this hope for the promised land that kept them alive, that kept them going on, moving forward, progressing, ever hoping for the day when they would receive the inheritance promised by God. And now the wonderful day had finally arrived. They had just conquered all the enemies who had tried to keep them out of the promised land. So now, at last, the inheritance for which they had longed was to be received. The day had come for dividing the inheritance among the tribes of Israel.

Note the leaders who were to preside over the division of the promised land: Eleazar the priest, Joshua, and the tribal heads (v.1). The priest Eleazar took a prominent role in the division of the land because he wore the ephod with the Urim and Thummim. These were probably two stones worn next to the High Priest's heart. They symbolized the High Priest seeking God's will for the people. Some scholars feel they were used as dice or lots, that they were cast upon the ground or upon the lap, with a decision being based upon which stone turned up in a certain way. Perhaps men began to use the stones like this. However, it seems unlikely that such a method was of God. It is just contrary to the way God works throughout Scripture. God reveals His will. He does not base His will upon the turn of stone-like dice. Most likely the two stones symbolized the special revelation that was given to the High Priest or prophet rather than being the means of seeking God's will. (See outline and note—Ex. 28:15–30 for more discussion.)

b. The method to assign the land was to be by lot or by the Urim and Thummim. As just discussed, the method used to determine God's will in the division of the land is not clear. Just how the Urim and Thummim or lots were used is not known. Scripture says this:

“He shall choose our inheritance for us, the excellency of Jacob whom he loved” (Ps. 47:4).

“The lot is cast into the lap; but the whole disposing thereof *is* of the Lord” (Pr. 16:33).

God Himself had given instructions on how the land was to be divided. The point to note is that the Israelites did exactly what God had commanded. They were careful to execute God's will exactly as He had instructed (see outline and note—Nu. 26:52–56; see 33:54).

c. The borderline believers—the two and one half tribes—had already received their inheritance in East Jordan. This was covered in detail in the previous Scripture (see outline and note—Jos. 13:7–32 for more discussion).

d. The Levites or ministers of Israel were not given an inheritance of land (vv.3–4). Their task was to minister to the people of God; therefore, they had to be scattered all over the nation. By being scattered, they were not able to possess a large area of land. Their livelihood was to be paid from the offerings given by the people. But more important than this, their inheritance is clearly stated to be *the Lord Himself* (see outline and note—Jos. 13:33 for more discussion; see 13:14).

Note this fact: God had chosen the Levites to be His own personal representatives among the people. Consequently, they were not to be numbered as a tribe of Israel, for they belonged to the Lord Himself. To keep the basic number of twelve tribes, God had commanded that the Levites be replaced by the tribes of Manasseh and Ephraim, both sons of Joseph.

Note that the Levites were given land only for housing and for pasture to feed their livestock. As they were scattered over the land to minister to the people, they would need permanent housing in which to live and permanent pasture for their livestock.

e. The point throughout these five verses is the strict obedience of the Israelites. They did exactly what God had commanded. They divided the land just as He had instructed. They executed God's commands.

Thought 1. The strict obedience of Israel is a strong lesson for us on obedience. Just as they did exactly what God commanded, so we must obey God. We must do what He says, execute His commands just as the Word of God dictates. We must keep the commandments of God. If we are obedient, we too shall receive the inheritance of God. But obedience is necessary, absolutely essential, in order to receive the promised inheritance.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt. 7:21).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn. 14:23).

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love” (Jn. 15:10).

“But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (Js. 1:25).

“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, Who

are kept by the power of God through faith [obedience] unto salvation ready to be revealed in the last time” (1 Pe. 1:3–5).

“Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Re. 22:14).

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine” (Ex. 19:5).

“O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever” (De. 5:29).

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success” (Jos. 1:8).

2 (14:6–15) Commitment, Duty—Commitment, Wholehearted—Caleb, Commitment of—Inheritance, Hope of, Example of—Commitment, Object of—Courage, Example of—Inheritance, Duty—Claim - Claiming, of the Inheritance—Anakites, Conquest of: there was the wholehearted commitment of Caleb. This is a striking lesson on being totally committed to God. Caleb is said to be the son of Jephunneh, a Kenizzite. The Kenizzites were said to be foreigners who were descended from Esau through Kenaz (Ge. 15:19; 36:11, 15, 42; see Jos. 15:17; 1 Chr. 4:13, 15). Obviously, some of the Kenizzites had become followers of the Lord and were assimilated into the tribe of Judah some years before (Nu. 13:6; see Jos. 15:17). (This means that Caleb had a godly heritage, that he was from a family committed to following God.)

The thrust of this whole passage dealing with Caleb is that of his wholehearted commitment to God (v.8, 9, 14). This commitment is seen in three areas:

OUTLINE

SCRIPTURE

2. The wholehearted commitment of Caleb: A lesson on total devotion

a. His wholehearted commitment in seeking the inheritance of God

1) He approached & reminded Joshua of the Lord’s promise

2) He had been forty when he was sent to spy out the land

3) He had faithfully carried out the mission: Was strongly convinced of victory

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again *as it was* in mine heart.

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| <p>4) He had confronted the negative, discouraging report of the other spies.</p> <p>5) He—for his part—had trusted God for victory, wholeheartedly</p> | <p>8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.</p> |
| <p>6) He was given an oath by Moses</p> <ul style="list-style-type: none"> • The oath: That he would inherit the land focused on by the spies • The reason: Because he had trusted & followed God wholeheartedly | <p>9 And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.</p> |
| <p>b. His wholehearted commitment in facing the enemies who stood opposed to the promised land</p> <p>1) He publicly praised God</p> <ul style="list-style-type: none"> • For a long life: Was 85 years old • For a strong, vigorous body & health | <p>10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while <i>the children of Israel</i> wandered in the wilderness: and now, lo, I <i>am</i> this day fourscore and five years old.</p> <p>11 As yet I <i>am as</i> strong this day as <i>I was</i> in the day that Moses sent me: as my strength <i>was</i> then, even so <i>is</i> my strength now, for war, both to go out, and to come in.</p> |
| <p>2) He made a strong claim & request for the land promised him</p> <p>3) He wanted—by the power of God—to drive out the enemy who had caused so much trouble for God's people: The Anakite giants with large fortified cities</p> | <p>12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims <i>were</i> there, and <i>that</i> the cities <i>were</i> great <i>and</i> fenced: if so be the Lord <i>will be</i> with me, then I shall be able to drive them out, as the Lord said.</p> |
| <p>4) He was given the promised inheritance by Joshua: The great city of Hebron</p> | <p>13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.</p> |

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| <p>c. His wholehearted commitment in following the Lord (v.8, 9, 14)</p> | <p>14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel.</p> |
| <p>1) Conquered & held Hebron permanently</p> | |
| <p>2) Conquered the land of the greatest of the Anakites (giants): Arba</p> | <p>15 And the name of Hebron before <i>was</i> Kirjath-arba; <i>which Arba was</i> a great man among the Anakims. And the land had rest from war.</p> |

a. Note the wholehearted commitment of Caleb in seeking the inheritance of God (vv.6–9). Caleb was of the tribe of Judah; therefore, when the tribe of Judah was called forth, Caleb’s claim to an inheritance was considered first.

Caleb himself approached and reminded Joshua of the Lord’s promise to both him and Joshua at Kadesh-Barnea (v.6). Caleb lays his case out before Joshua, stating that he had personally been forty years old when Moses had sent him to spy out the land of Canaan (see outline and notes—Nu. 13:1–14:45 for more discussion). Twelve spies had actually been sent out, two of whom were Caleb and Joshua.

Caleb reminded Joshua that he had faithfully carried out the mission and that he had been strongly convinced of victory through the power of the Lord (v.7). Moreover, he had confronted the evil, negative report of the other spies who were determined to discourage the people (v.8). And he had personally demonstrated trust in God’s promise of victory. He had followed the Lord wholeheartedly. He had been totally convinced that God would give power to His people, the power to conquer the promised land. For his part, there was no question about the matter: the inheritance of the promised land would be given by God. He trusted God, had faith in God. He knew that God would give them the promised inheritance. He had demonstrated beyond doubt that he followed the Lord completely.

Consequently, Caleb had been given an oath by Moses, an oath that guaranteed his inheritance (v.9). Moses had sworn that Caleb would inherit the land focused upon by the spies, Hebron and southern Canaan (Nu. 14:24; De. 1:36. Southern Canaan had been the special focus of the spies, although they had spied out all of Canaan, Nu. 13:21).

The point to note about Caleb is his wholehearted commitment in seeking the inheritance of God. From day one, he had been totally committed to the promised inheritance of God. The inheritance had been the longing and hope of his heart—the impetus, the driving force that gave him the energy to keep on seeking the inheritance throughout his entire life. The hope of the inheritance filled his heart and gave him the courage to keep pressing on, to persevere until this day finally arrived, the day when he would receive his inheritance.

“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).

“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).

“And if ye *be* Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Ga. 3:29).

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

“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).

b. The wholehearted commitment of Caleb is seen in his willingness to face the enemies who stood opposed to the promised land (vv.10–13). Now Caleb came to the point, laying claim to the inheritance promised him.

1) But first of all, Caleb publicly praised God (vv.10–11). He praised God for a long life, in particular for keeping him alive during the hard trials of the wilderness wanderings. Caleb was now 85 years old, and for him, the 40 years of wilderness wanderings had been long and hard, severe and harsh, backbreaking and exhausting. Nevertheless, the Lord had kept him alive through all the trials of the wilderness wanderings. In fact, Caleb was as strong now as the day he had been sent out on the spy mission some 45 years earlier. God was still infusing his body with the strength of the Lord, and this was evident by the strong, vigorous body and health he now experienced. He was just as able to go out to battle as he had been when sent on the spy mission.

2) Caleb made a strong claim and request for the land that had been promised him (v.12).

3) But note, the enemies still held the land promised to him. Courageously, Caleb declared that he wanted to march against and drive out the enemy who had caused so much trouble for God’s people (v.12). This enemy was the Anakite giants who had built large fortified cities to protect themselves against invaders.

Remember that Caleb was 85 years old; nevertheless, here he was requesting the right to march against the enemies of the promised land. He was an *old man*, yet taking life easy was the furthest thing from his mind. A life of ease and comfort, of selfish indulgence and pleasure was not the call of God. And Caleb knew this. There were enemies to be conquered for the people of God. Enemies were still trying to keep God’s people from receiving their *full inheritance*. The leaders were dividing all the land among the tribes, but within each territory, there were still enemies; and despite his age, Caleb wanted to help his Israelite family conquer the enemies that were still opposing them.

4) The wholehearted commitment and courage of Caleb touched the heart of Joshua. Joshua gave Caleb just what he was asking, the promised inheritance of the great city of Hebron (v.13).

Thought 1. What a dynamic lesson for us, in particular as we age. The enemies of this world are constantly attacking God’s people, attempting to defeat and destroy them. Enemy after enemy attacks, enemies such as ...

- sickness
- disease
- accident
- loneliness
- depression
- discouragement
- poverty
- death
- the lawless
- the persecutor
- the mocker
- the attacker
- the judger
- the abuser
- the profane
- the immoral
- the worldly
- the enticer
- the bitter
- the vengeful

The list of enemies that attack us is innumerable. Frankly, there is no time for comfort and ease, for indulgence and pleasure. Every genuine believer is needed in the army of God—regardless of age—needed to fight the enemies that attempt to defeat and destroy us. The spirit of Caleb needs to fill us all, the spirit of wholehearted commitment to combat the forces of evil.

“Watch ye, stand fast in the faith, quit you like men, be strong” (1 Co. 16:13).

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world,

against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand” (Ep. 6:10–13).

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Ti. 6:11–12).

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier” (2 Ti. 2:3–4).

“That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things” (Tit. 2:2–3).

“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. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*” (1 Pe. 5:8–10).

“And *even* to *your* old age I *am* he; and *even* to hoar [gray] hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*” (Is. 46:4).

c. The wholehearted commitment of Caleb is seen in his following the Lord with all his heart (vv.14–15; see 9:14). Caleb conquered and held Hebron permanently. Hebron was a strategic fortress sitting in the hill country of Canaan, approximately twenty miles south of Jerusalem. At some point in the city’s history, it had been named Kiriath Arba after the greatest leader of the Anakites (giants). This is striking, for it means that an 85 year old man actually conquered the very land that the spies had feared the most, the land of the giants (v.15).

Note why Caleb was so courageous and had so much success: because he followed the Lord wholeheartedly. His commitment to the Lord was total and absolute.

Thought 1. We must be totally committed to the Lord. Within our hearts, there must be a wholehearted commitment to the Lord and to the task He has given us to do. “Wholehearted” means all of a person’s heart, mind, body, soul, strength. A person who is *totally* given over to God follows God completely, fully, and wholly.

Caleb followed the Lord wholeheartedly. So must we. We must have a wholehearted commitment to God. We must be totally committed to Him.

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment” (Mk. 12:30).

“And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me” (Lu. 9:23).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this

world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro. 12:1–2).

“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ” (Ph. 3:7–8).

“And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Th. 5:23).

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might” (De. 6:5).

“Blessed *are* they that keep his testimonies, *and that seek him with the whole heart*” (Ps. 119:2).

“My son, give me thine heart, and let thine eyes observe my ways” (Pr. 23:26).

“And ye shall seek me, and find *me*, when ye shall search for me with all your heart” (Je. 29:13).

3 (14:15) Spiritual Rest—Israel, Spiritual Rest of—Promised Land, Rest of—Rest, Spiritual, Source of: there was the great gift of God to His dear people. God gave the Israelites rest, the long-awaited rest for which they had so long sought. This is a graphic statement and a dramatic picture. Never before had the Israelites been able to settle down, never able to establish permanent roots—all because they had never possessed an acre of land anyplace. They had no permanent residence, no permanent home, no permanent pasture for livestock, no permanent fields to harvest grain. The Israelites were pilgrims and sojourners, wandering about upon the face of the earth without ever being settled down and established, without ever planting firm roots in a homeland. But now, God gave them rest, the physical and spiritual rest for which they had so long hoped. They were able to settle down in the promised land, the glorious inheritance promised by God Himself. God gave His dear people rest, physical and spiritual rest. God gave them a homeland, the most glorious inheritance imaginable, a land that flowed with milk and honey. (See notes—1:10–15; 11:23 [pt.5]; 21:44 [pt 2]; 22:4; 23:1–2 for more discussion.)

OUTLINE

SCRIPTURE

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| 3. The great gift of God: He gave rest to His people | 15 And the name of Hebron before <i>was</i> Kirjath-arba; <i>which Arba</i> was a great man among the Anakims. And the land had rest from war. |
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Thought 1. The *rest* given to Israel is a clear symbol of the spiritual rest God gives to the believer. There is a rest for the people of God. This *rest* is a *rest* of ...

- peace
- confidence
- hope

- security
- purpose
- significance
- fulfillment
- satisfaction
- security

The *rest* God gives includes all the great provisions of life, all the great provisions for which the human heart longs. Think what it means to have a deep sense of purpose and significance, of fulfillment and security in life. Just how much does it mean to the human soul to know God personally, to know that He cares and looks after one's life? The answer to this question can never be measured, for the human soul longs for *rest*, for all that the *rest* of God means.

"Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled" (Mt. 5:6).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Mt. 11:28–29).

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (Jn. 4:14).

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (Jn. 6:35).

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (Jn. 6:51).

"In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (Jn. 7:37–38).

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (Jn. 4:10).

"And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief" (He. 3:18–19).

"Let us therefore fear, lest, a promise being left *us* of entering into his rest ... any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world" (He. 4:1–3).

“There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (He. 4:9–11).

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” (Re. 7:17).

“And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Re. 14:13).

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Re. 22:17).

“And he said, My presence shall go *with thee*, and I will give thee rest” (Ex. 33:14).

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness” (Ps. 17:15).

“For he satisfieth the longing soul, and filleth the hungry soul with goodness” (Ps. 107:9).

“Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee” (Ps. 116:7).

“To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear” (Is. 28:12).

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Is. 55:1).

“And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not” (Is. 58:11).

Thought 2. The renowned expositor William Blaikie gives an excellent application on the subject of rest that is well worth reading at this time. (See pt 2—Division III overview for the quote.)

TYPES, SYMBOLS, AND PICTURES

(Joshua 14:1–15)

Historical Term	Type or Picture (Scriptural Basis for Each)	Life Application for Today's Believer	Biblical Application
Urim and Thummim Jos. 14:1–5 (See also Ex. 28:15–30)	Most likely the two stones symbolized the special revelation that was given to the High Priest or prophet rather than being the means	⇒ Once we know God's will, we must obey Him completely. The strict obedience of Israel is a strong lesson for us on obedience.	“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my

of seeking God's will. (See outline and note— Ex. 28:15–30 for more discussion.)

The priest Eleazar took a prominent role in the division of the land because he wore the ephod with the Urim and Thummim. These were probably two stones or lots worn next to the High Priest's heart. They symbolized the High Priest seeking God's will for the people. Some scholars feel they were used as dice or lots, that they were cast upon the ground or upon the lap, with a decision being based upon which stone turned up in a certain way. However, this seems unlikely; it is contrary to the way God works throughout Scripture. God reveals His will. He does not base His will upon the turn of stones like dice.

“And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before

Just as they did exactly what God commanded, so we must obey God. We must do what He says, execute His commands just as the Word of God dictates. We must keep the commandments of God. If we are obedient, we too shall receive our inheritance. But obedience is necessary, absolutely essential, in order to receive the promised inheritance. Strict obedience assures the inheritance.

Father which is in heaven” (Mt. 7:21).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn. 14:23).

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love” (Jn. 15:10).

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (Js. 1:25).

“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, Who are kept by

the Lord continually”
(Ex. 28:30).

*the power of God
through faith
[obedience] unto
salvation ready to be
revealed in the last
time” (1 Pe. 1:3–5).*

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

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-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
- c. The northern border
- 1) Began where the Jordan empties into the Salt Sea
 - 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
 - 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) 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
 - 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
 - 13) Ran along the northern slope of Mount Jearim to the town of Chesalon or Kesalon
- 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:
- 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:
- 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:
- 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:
- 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 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:

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| <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>17) Turned to Shicron (or Shik-keron) & Mount Baalah</p> <p>18) Ran to Jabneel</p> <p>19) Ended at the Sea</p> | <p>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.</p> |
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| <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> |
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| <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>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> |
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| <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>14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, 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> |
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| <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 | <p>16 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.</p> |
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| <ul style="list-style-type: none"> • Did what he said—proved his integrity: Gave his daughter in marriage to the victorious officer, Othniel | <p>17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.</p> |
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- 3) A man of unselfishness
- His daughter & son-in-law needed & requested a field with springs of water
 - 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
- 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?
- 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 & 61 In the wilderness, Beth-arabah, Middin, and
 their villages 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.¹

¹ Leadership Ministries Worldwide. (2003). [*The Book of Joshua*](#) (pp. 147–156). Leadership Ministries Worldwide.