

## **Joshua 07-08-09b**

Let's resume our study now in the book of Joshua. As I mentioned, the perspective that we take on a chapter such as this causes us to reflect on some of the larger issues. What is the nature of the entrance of the nation of Israel into the land? And at the point that the nation enters the land, they divide into, at a minimum, these three categories of believer.

There are those who are content to accept a sort of secondary and self-chosen inheritance on the east side of the Jordan. It's under Moses. No conquest, it's safe, it's fertile.

We're content with this. Why didn't the other tribes say, well, yes, me too. Let's all stay over here.

Moses points out, and we read the passage, that this is not a good choice. But God allows it. God says, okay, fine.

Moses, speaking for God, says, fine. If this is what you want, you can have it. And this is ever God's pattern.

We are not without choice. We can limit ourselves. God doesn't say, oh, no, you're not staying over here.

You're going to go in whether you want to or not. Now, they are willing to fight, and they make this concession. They make this agreement.

They make this compromise. How about we don't go in, but we help you fight? And you can think of examples, and this is a loose sort of application that I would make or correlation that I would make. But I think you can look around and find many areas in Christianity today where there are wonderful, good-hearted people who are certainly willing to fight alongside you in terms of, yes, the Word of God is alive and powerful.

Yes, believers should live the life of faith. Yes, God has a plan and a purpose, and we ought to be living in that light. They're ready to acknowledge.

They're ready to be with you. They're willing to march alongside you in many a spiritual battle. But when it comes right down to it, they don't want to dwell in the land.

They don't actually want to take possession. They're with you to a point, but they're eventually going to go home. They're not going to live.

They're not going to dwell with you. They're going to go back across the Jordan. And they're with you in the initial phase.

And many times we find that in our early days as Christians or in our early days in a

fellowship or an association of Christians, we move to a new town or we end up working with a new group or whatever. You go to college and you fall in with a Christian organization or whatever. And initially you find that there are friendships that come up to a certain level.

There are fellowships and associations that come up to a certain level. And you're of one mind. And these are not reprobate, sinful, worldly people.

They love God. They love His Word. They understand Christianity in a certain way.

And you can be united and be of one mind up to a point. But if you continue, if you decide to press on into the land of promise and you decide to go in and really take possession and make your life count for God in a real way, not just a paper way, not just an emotional one night last year I had this rededication of my life, but day by day, hour by hour, you really take it seriously when Scripture says take every thought captive for Christ. When I'm playing, when I'm working, when I'm resting, whatever I'm doing, I really want my life to reflect God's glory.

I don't have to sit around spouting Scripture all the time and praying and putting my hands together. But taking my own thoughts captive. Keeping a watch over my lips.

Keeping a watch over my thoughts. Making sure that no root of bitterness creeps up and begins to spring up so that many are defiled. Curbing my impulses that are sinful in their direction.

That's my mission. That's my daily goal. I wake up in the morning and I pray for God's grace and God's help to do that.

I end the day by reviewing, evaluating my performance and go to sleep thinking, by God's grace, maybe I'll do better tomorrow. Evening and morning and at noon. Good thing to take a gut check halfway through the day.

Evening and morning and at noon. You remember our memory verse? Will I pray and cry aloud? Why? Why would you pray evening and morning and at noon? Just out of habit? Just because it's a holy thing to do? Why does the psalmist in Psalm 55, 17 say evening and morning and at noon? Why did Daniel make this his practice? Because he knew he needed it. He dedicated himself to God.

He didn't want to forget the God of his fathers in the land of Babylon. And so, first thing in the morning, last thing at night, and in the middle of the day, Daniel dropped whatever he was doing and prayed. If we could dedicate ourselves at that level, and when we do dedicate ourselves at that level, we're marching on into the land.

We are going to drive out the seven nations greater and mightier than us by God's grace and with God's help and for God's glory. And when you do that, you are inevitably going

to leave some believers behind who are content to build their cities and fence their pastures on the green side of the Jordan. It's calm.

There's no conflict. It's peaceful. It's serene.

Yes, I'll march alongside you for a while, but I'm going to go back across and dwell where it's safe and serene. I am not going to really be at the point of the spear in terms of God's plan and purpose. I'll just be in the comfortable, rear-with-the-gear area.

Well, we talked about that dichotomy, that contrast, but there's one tribe we have not really finished discussing, and that's the tribe of Levi. Levi doesn't take a possession on the east side of the Jordan, and they don't take a possession on the west side of the Jordan. It is emphatic in Scripture that the Levites have a different inheritance.

Now, how does this correspond? What would be the application of this? They gave no part to the Levites in the land. Well, let's think about it. What was the function of the Levites? We've already reviewed positionally their place in the camp during the march of the 40 years in the wilderness.

What is the task of the Levites? What is their assignment? Let's go way back. How did the tribe of Levi first sort of fall from grace? Levi himself, what did he do to mess up? Remember the episode of Dinah, the sister of the twelve brothers? And she was defiled, and so there was the whole thing, well, we'll let you marry our sister, but you've got to be circumcised while everybody was sore. Simeon and Levi went in hacking and slashing, and Jacob was abhorrent.

Let me not enter into their fellowship. Let me not be associated with their company. They've hamstrung an ox.

They've gone in hacking and slashing. They have deceived. They have used this as an excuse to be violent.

And here these men, it was not unlike the Gibeonites. It may have started badly, but there was a covenant, and they broke that covenant, and they slaughtered these men when they were helpless. And Jacob essentially puts a curse on Simeon and Levi.

So I ask myself, Simeon remains under sort of the ban. Nothing much ever comes from or amounts to anything in the tribe of Simeon. Why does Levi suddenly get elevated to the priesthood? What changed? It would seem that once Levi messes up with this whole Dinah incident, well, that's over with.

Reuben's gone. Simeon and Levi are gone. Judah ends up being the ruling tribe.

But you remember, Judah participated in the selling of Joseph into slavery and the deception of the father and all that. And the blessings actually pachinko all the way

down to Rachel's firstborn, Joseph. And yet, Judah ends up with rulership and Levi ends up with priesthood.

How does that happen? We already talked about Judah. Judah redeems himself in Joseph's presence. Remember when Judah says, I will be a substitute.

Don't take Benjamin. It will bring my father's gray hair down to the ground. Judah obviously gets it.

Judah learns something from the whole Joseph episode. And he reverses the curse. He reverses the loss by his noble, self-sacrificial statement.

There's a whole chapter, the better part of a chapter, devoted to it in Genesis, where Judah speaks up to Joseph and he says, Look, I can't let you do this. Take me instead of my brother. Well, what about Levi? Is there anything similar to that in Levi? Why does Levi end up with the priesthood when he's equally guilty with Simeon in the Dinah incident? For this, we have to go back to the incident of the golden calf.

If you remember our study in the book of Exodus, you will remember that Moses goes up and receives the law. Israel has prepared themselves and he's up there receiving all of this. And while he is up there, bad things are happening down below.

And there is a great party that is held. There is a great celebration around the golden calf. And when Moses comes back down, what happens? What chapter are we in in Exodus for the golden calf? They go up to Sinai in chapter 19 and chapter 20.

Remember? When Moses comes back down, he draws a line in the sand. And when he does, all of the Levites come and join him. Who is on the Lord's side? And this is the redemption of the tribe of Levi.

Exodus chapter 32. It is not the noise of the shout of victory, nor the noise of the cry of defeat, but the sound of singing I hear. It was as soon as he came near the camp that he saw the calf and the dancing.

Moses' anger became hot. This is verse 19 of Exodus 32. He cast the tablets out of his hands and broke them at the foot of the mountain.

He took the calf which they had made, burned it in the fire, ground it to powder, scattered it on the water, and made the children of Israel drink it. Moses said to Aaron, What did these people do to you that you have brought so great a sin upon them? Aaron said, Do not let the anger of my Lord become hot. You know the people, they are set on evil.

They said to me, etc., etc. When Moses saw the people were unrestrained, for Aaron had not restrained them, verse 25, to their shame amongst their enemies, Moses stood in the

entrance of the camp and said, Whoever is on the Lord's side, come to me. And all the sons of Levi gathered themselves together to him.

And he said to them, Thus says the Lord God of Israel, Let every man put his sword on his side and go in and out from the entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor. So the sons of Levi did according to the word of Moses. And about three elephs, three thousand men of the people fell that day.

Moses said, Consecrate yourselves today to the Lord, that he may bestow on you a blessing this day. For every man has opposed his son and his brother. The Levites excised sin from the camp.

This is when the Levites swung their sword. This is when they fought their battle. Back at Mount Sinai.

And they have stepped forward. Who was on the Lord's side? The Levites stepped forward. And this is the point at which God says, You know what? You get a blessing this day.

And this blessing essentially reverses the curse of Jacob. And the Levites are going to end up becoming. And of course, God knew this when He was talking to Moses on the mountain.

But they redeemed themselves. It's a great principle. When you think about Judah and you think about Levi, past mistakes, even when they result in discipline, even when they have consequences, are not the end of opportunity.

God's grace is greater than all our sin. You have not knocked yourself out of the box if you fail. If you are still alive and still breathing air on this earth, God has a plan for your life.

God has an inheritance that you can lay hold of. And in many cases, those who recover from a serious error have got greater potential than those who have just stayed on the middle ground. Judah commits a grievous error.

Levi commits a grievous error. But look at what happens when they step up to the plate in faith. Look at what happens when they are obedient.

Look at what happens when they finally get it. Judah is going to become the ruling tribe. Judah is going to be the wellspring from which flows David and his greater son, the Lord Jesus Christ.

Levi, starting out so badly, is going to end up being the progenitor of the entire priesthood for the nation of Israel. Now, so that's how the Levites became the priests.

That's how they sort of reversed and God's curse was turned to blessing because since they are so good at swinging knives at the family of Dinah's defiler and so on, He says, well, you can swing a knife for My glory now.

You like slaughtering things so much? Slaughter My sacrifices. Cursing turned to blessing. They are privy to the inner sanctums, the sacred things and the sacred places belonging to God and the worship of God and the glory of God in the center of the camp of Israel.

So, back to Joshua. Back to the tribes as they enter the land. Two and a half tribes.

Both of the firstborn sons, if you think about it, Manasseh and Reuben, staying on the wrong side of the Jordan, settling for second best. The others going in to seasonally hold their inheritance. For better or for worse, at least they go in.

We were talking about the tribe of Dan on the break and how they end up disappearing from the list of the tribes when you get over to Revelation. But at this point, they at least go into the land. They at least lay hold of their inheritance.

What would the tribe of Dan be a picture of later on when they disappear from the list in Revelation? The list of the 12,000 from each tribe that are the servants of God? The 144,000. Why is the tribe of Dan not mentioned? Is it possible to make the decision to go in? To commit yourself to take territory and to reflect God's glory? And then, like Jesus said in His parable, the one putting his hand to the plow and turning back? The one leaving the city of Sodom and looking over her shoulder and turning to a pillar of salt? There is another picture there. There's another illustration.

If you're going to dedicate yourself, if you're going to put your hand on that plow, don't turn back. Dan is going to become the seat of idolatry in Israel. They are going to lead the entire northern kingdom astray.

They're going to set up gross pagan idolatry in the northernmost regions of Israel, so much so that God is going to find them a stench in His nostrils and is going to wipe them out. He's not even going to use them in the last seven years of the age of Israel because they are emblematic of falling away from the mission and the goal. But, we still have one tribe left to cover, and that's the tribe of Levi.

They don't stay on one side or the other. Their inheritance is the sacrifices of God. What is the correspondence in the church age? Well, what is the role of the Levites for Israel? They are the custodians of spiritual things.

They are the presenters of sacrifices. They are the teachers in Israel. They are the presenters of God's pictures.

This is the necessary spiritual foundation for everything Israel is going to do in the land.

Without the Levites maintaining the worship of God, the sacrificial system that reflects the plan and the purpose and the character of God, and the future coming salvation, the future coming Redeemer, the Lamb of God that will take away the sin of the world, without the Levites, that spiritual foundation is utterly missing. And, at that point, it really wouldn't matter which side of the Jordan you're on, because you're just engaged in a self-serving mission of conquest.

But, because it is for God, it is the Levites' job to keep that in the minds of the Israelites. That's all they are supposed to do. They do not fight.

You know, it's interesting to me, we have the chaplain corps. I've toyed with the idea from time to time, well, you know, I've got a lot of military experience. I could have gone back in the service and been a Navy chaplain.

Maybe gotten attached to a Marine Corps unit and so on. But, of course, that would never fly. I am far too non-generic to be a chaplain.

You have to be very generic. You have to be very non-descript. You have to be able to be all things to all men and nothing in particular to anyone in particular.

You're just kind of there to pray over the proceedings and, oh God, don't let anybody get hurt in this training exercise. And, you know, if somebody is a Catholic, you've got to wave your hand on the cross and do the rosary for them and so on. You just have to be all things to all people.

You can't preach. You can't teach. You can't take a doctrinal stand because that's not generic.

Well, did God detail the Levites out to be chaplains and accompany the army? There is not a shred of Scripture to support that idea. They didn't have Levitical chaplains running around with, you know, holy unctions and ointments and salves and prayers before the battle and so on for each of the tribes and each of the little armies and the platoons. Well, we've got a platoon chaplain.

We've got a company chaplain. We've got a battalion chaplain here. Regimental chaplain.

Little annual chaplains conferences. They didn't do any of that. They are in one place and that's with the tabernacle, with the ark, with the worship design that God designated for the nation of Israel.

That's their inheritance. They are the spiritual leadership, the teaching core, the worship leaders, if in the proper sense of that term, for Israel. What is the analog today? Is it possible that there are gifts that God has distributed amongst believers that include a similar function, such as teaching and preaching? Pastors and teachers, evangelists, who

are specifically tasked with focusing on those pictures, those communications from God that sustain others who are out there fighting battles.

Would God perhaps shelter those individuals from some of the worst of the battles that others might be fighting so that they can devote themselves? Remember in Acts, when the apostles said we can't be out here handing out bread to widows? Why don't you all do that so that we can devote ourselves to prayer and the teaching, the study and teaching of the Word of God? We're not going to be as involved in some of the mundane details of life as some of the rest of you because we have got to devote ourselves to this spiritual task, which is a support task. It's a logistics mission. And you are not going to find, or you should not find, your pastors and your teachers necessarily waging the same kind of conflicts that some of your believers in the trenches are going to wage.

God is not going to call them to that. He's not going to send them to a particular region of the country and say, kill these Canaanites and take this territory. That's going to be for specific believers who have been given other specific responsibilities.

It takes time, for example, in the modern day, it takes time to go through seminary. It takes time to study the Word of God. God is going to make provision for me.

God is going to make provision for other pastors and teachers that is going to be unusual. And it's not going to look like God's provision for somebody who's in the trenches. I have got a supernaturally unique job, I think.

Not many like it. And I think that it is specifically tailored for that specific reason. I am free to spend time studying and teaching currently four Bible classes a week.

In years past, it's been six Bible classes a week. And that's a Levitical function. That is a logistics and support function for many of you who have a much tougher row to hoe in the employment area or in the family area or in the employer-employee area or in the student-in-school area or whatever your area may be.

It's a different assignment. I have a different set of challenges. The Levites don't have time to go out and swing a sword and take territory like the Naphtaliites.

But what do you think is going to happen if the Levites start falling down on the job? What do you think is going to happen if they start swinging the three-pronged hook and pulling meat out of the pot for themselves? They've got their own set of temptations. They've got their own set of challenges. They've got their own areas in which to be faithful and obedient.

But it's different. And it would be just as wrong for the tribe of Naphtali to look at the tribe of Judah or the tribe of Benjamin and say, why did they get that choice land down there south of Jerusalem and I'm up here in the hill country hacking and slashing away fighting an uphill battle? It would be just as wrong to look at the Levites and say, why

couldn't I have been born a Levite? Why couldn't I just be sitting back there carrying the meat and cleaning the manure out of the holding stalls for the oxen and so on? There is a really powerful picture as Israel goes into the land. God assigns certain things outright.

It's going to be different for different believers. We cannot let ourselves get tripped up. It would be equally wrong for a Levite to say, how come I don't get to go out and kill giants and fight the battle? I'm bored back here watching the hind end of all these sheep going into the place of the altar and constantly having to change my robes and cleaning the ashes out of this altar all the time and dragging all this stuff outside the camp and checking leprosaurs and going through all these rituals day after day after day.

And believe me, there are people who today in the church have been assigned the Levitical function and are supposed to be studying and teaching and they get bored with it. Or they get distracted by it. Or they start turning it for profit.

Making merchandise of the Word of God. Start empire building and a lot of other things. There are plenty of temptations in this particular area.

You have a particular assignment. I have a particular assignment. At different times our assignments may change.

I haven't always been a pastor. Some of the young men listening to the sound of my voice may someday be pastors. And yet that's not your assignment right now.

What is our assigned task at the moment? That's what we have to look at. Israel had to look at this. What did Joshua say the Lot determined my territory to be? I need to familiarize myself with that territory.

I need to start thinking about how I can do my God-given mission and clean out that particular set of Canaanites. They've got a certain kind of territory. They've got a certain kind of defense.

I've got to know how to get in there and lay claim to that. I don't have to worry about all these other people. Now the strategic victory is won and the tactical victory has come.

Well, as we move forward here into chapter 14 of Joshua, we find after the reminder, and it's emphasized, as if to make sure we get this point, and I feel like we're on the right track here. Look at the beginning of chapter 14. These are the areas which the children of Israel inherited in the land of Canaan.

Notice, we're through with the conquest. Now we're into inheritance and possession. That's the picture.

Conquest was an initial phase. We follow the Lord Jesus Christ in faith and obedience up to a point. And we're all together.

We're all the same. We're all working together. We all go through the same initial steps.

But after we grow and after we enter into the victories of the Lord Jesus Christ in the foundations, in the fundamentals, we're going to find ourselves starting to scatter. Why do you think we got 400, 500 denominations? People begin to specialize. People begin to divide.

There are people who really find that their heart is in missions to the Jews. God bless them. It's a wonderful, fruitful area of ministry.

There are people who feel like it's another foreign mission field. There are people who really have a heart for domestic evangelism. There are people who have a heart for children's ministry.

There are people who have a heart for broken homes. God bless them. That's their territory.

Leave them to it. Support them. Pray for them.

Cheer them on. And pray and trust that they'll do the same when you are fighting your own battle, which may be nothing more glamorous than your home and your job and your row to hoe. Sometimes it's visible.

Sometimes it's invisible. You may look like an ordinary person and you may be fighting huge battles in your soul. Some of us have a tendency toward depression.

Some of us have a tendency toward instability. Some of us have a tendency toward worry. Some of us have great insecurities.

Some of us have inferiority complexes. Some of us have superiority complexes. Some of us have got a big arrogance problem.

And many times the giants and the Canaanites and the hill dwellers are right there in our own soul, and we are hacking and slashing away on a daily basis, trying not just to be an obnoxious person, to let God give us victory with the dwellers in our own soul's landscape. And to the casual observer, it may look like, well, that person certainly doesn't have any challenges. You have no idea what some other believer's challenges are.

Many times people are playing a really good poker and you look at them and say, well, you know, I wish I had their situation, silver spoon, no big economic problems, no big family problems, no big job, but it looks like God's just kind of giving them a fertile valley to live in and they are just growing peaches in the orchard and there is no problem. Those people may be slaying giants every day of the week in their soul, and you just don't see it. Pray for one another.

Praying always with all prayer and supplication in the Spirit for all the saints. Because you don't know what battles they are fighting. Trust me on this.

You do not know the battles that some people are fighting. So, these are the areas which the children of Israel inherited in the land of Canaan, chapter 14, which Eliezer the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed as an inheritance to them. Notice the three areas of authority are already visible in the nation of Israel.

What are the three identifications of the Lord Jesus Christ, the three offices that He holds? Prophet, priest, and king. Eliezer is the priest. The heads of the fathers of the tribes of the children of Israel, those are the kings at this point, the civil authorities.

What is Joshua? He is the prophet. He is Moses' successor. He is the one through whom and through whom the word of God comes to Israel at this point.

So, you've got the prophetic office, the priestly office, and the civil government office represented here. These three authorities have vouchsafed territory to each of the tribes, except Levi. Their inheritance was by lot as the Lord had commanded by the hand of Moses for the nine tribes and the half tribes.

God chooses their inheritance. The people that chose their own inheritance, wrong side of the Jordan. The Levites had been given no inheritance.

This is reiterated. We had all of this information in the previous chapter. Why is it given to us again? Why does God repeat Himself? Why do I repeat myself? To make sure we get the point.

It's emphatic. It's important. Don't miss it.

God assigns these allotments. The children of Joseph were two tribes, Manasseh and Ephraim. And they gave no part to the Levites in the land except cities to dwell in with common lands for their livestock and their property.

As the Lord had commanded Moses, so the children of Israel did. And they divided the land. Then the children of Judah came to Joshua in Gilgal.

And Caleb, the son of Jephunneh, the Kenizzite, said to him, You know the word which the Lord said to Moses, the man of God, concerning you and me in Kadesh Barnea. I was forty years old when Moses, the servant of the Lord, sent me from Kadesh Barnea to spy out the land. And I brought back word to him as it was in my heart.

Nevertheless, my brethren who went up with me made the heart of the people melt. But I wholly followed the Lord my God. So Moses swore on that day, saying, surely the land where your foot has trodden shall be your inheritance and your children's forever,

because you have wholly followed the Lord my God.

And you remember we reviewed what happened when the two and a half tribes decided they wanted to stay on the wrong side. It made the heart of the people melt. And Moses got angry about that.

Same thing with these spies. Now, behold, the Lord has kept me alive, as he said, these forty-five years, ever since the Lord spoke this word to Moses while Israel wandered in the wilderness. And now, here I am this day, eighty-five years old.

As yet, I am as strong this day as on the day that Moses sent me. Just as my strength was then, so now is my strength for war, both for going out and for coming in. It's one thing to be bold going out, flags flying, swords swinging, something else to have enough strength to come back the same way.

Caleb says, I'm strong for going out and I'll come right back, just like I left. Now, therefore, give me this mountain of which the Lord spoke in that day. For you heard in that day how the Anakim were there, and that the cities were great and fortified.

It may be that the Lord will be with me, and I shall be able to drive them out, as the Lord said. Now, this particular mountain, what tribe is Caleb from? Caleb says he is the son of Jephunneh, the Kenizzite, right? But what tribe is he from? The tribe of Judah. The Kenizzites are connected to the tribe of Judah.

We find this out beginning in Genesis 15. We find that the Kenizzites were a tribe in the land of Canaan back in Abram's day. Genesis 15.19 tells us the Kenizzites and the Kedmonites all dwelt in the land in Abram's day.

So, Caleb's family, interestingly, started out being part of these people who are being driven out and destroyed. If you look in the book of Judges, you find that, you remember the story of Deborah and Barak and Sisera and the whole tent pegged through the head for Sisera, jail. The wife of somebody, they found the guy gave him a glass of milk.

He fell asleep and she pounded the peg through his head. You know, Deborah was the woman who propped up the army so they could win. And then a woman in the tent slays the general instead of the mighty generals of Israel putting their foot on the neck of their enemy.

It's a woman with a glass of milk and a tent peg that slays the general. Well, that woman was Jael. And guess who she was married to? Heber the Kenite.

The Kenites and the Kenizzites were dwellers in the land. But they had the same opportunity as all of the other people who read that big whitewashed billboard to join with Israel. And you get the idea that in the subsequent conquest of the land, some of these people got it.

Just like Rahab did. And long before, back when Israel was still in the land of Egypt, some kind of way, the Kenizite family hooked up, intermarried. Remember back in the days of Joseph and the subsequent decades after Joseph got his family set up in the land of Goshen, there was traffic and there was trade between Israel up into the land where they had fled from the famine.

When the famine was over, they went back up there. And we have a notice of some men dying up there. And there was traffic back and forth.

And it specifically mentions the tribe of Judah in that regard. Well, they got sort of connected to the Kenizites. And Jephunneh is of the Kenizites, but he is connected to the tribe of Judah.

What's interesting about this is you can have sort of a hereditary connection to the nation of Israel, or you can have a connection by choice. And you get the idea that these Kenizites chose to throw their lot in with Israel, and to worship the God of Israel. They made a choice.

And it's emphasized by the fact that they didn't start out there. They had to come in from the outside. Just as Uriah the Hittite, and Ruth the Moabitess, and Naaman the Syrian, and many others will do.

So, when you go into the lists of genealogies and chronicles and so on, you find that Caleb's family is in the tribe of Judah. So, when he went into the land, this is the southern part that is assigned to the tribe of Judah. And there is a mountain that Caleb spied out 45 years earlier.

And he said, you know what? I wanted it back then, and I still want it now. And that is in the land. That is a part of God's mission.

And Caleb says, I don't care if I am old. I can still go take what God promised to me 45 years ago. He had to bide his time.

He had to wait. But here it is. And he lays claim on that promise that was made so many years before.

Well, it is a tremendous story. It is a tremendous episode. And it is a tremendous example for us.

Sometimes we have to wait for events. We have to wait. We have to bide our time.

But God's promise is faithful. God not only preserved Caleb's life, but preserved his strength. And the passage of time doesn't diminish his opportunity or his ultimate possession of what he saw.

He and Joshua saw the potential and were ready to get it four decades before everybody

else in the nation. They had to wait. They saw it afar off.

There were those two. And it kind of puts you in the mind of James and John who could see what was coming for the nation of Israel. But they've got to wait through the entire church age before they get the chance to proclaim it, I think, in the tribulation as the two witnesses.

They saw it afar off, but they've got to wait for the nation to catch up with them. But they're going to come back and do the very same thing, in my estimation. Well, this is where we have to stop for tonight.

Let's close in a word of prayer. Father, thank you for this great picture of the opportunity, the potential that is ours, because of the victory the Lord Jesus Christ won for us on the cross. We pray that God the Holy Spirit will impress these truths on our hearts.

We ask it in Jesus' name. Amen.