

Joshua 07-08-24a

This is Friday the 24th of August 2007. We continue tonight our study in the book of Joshua. We're in chapter 15.

We're looking at the division of the land, specifically the land that is given to the tribe of Judah, and in particular the statements revolving around Caleb. Let's take a moment as we start our study to focus our attention by going to the Lord in prayer. Father, we are grateful for another opportunity to spend time in fellowship centered in the study of your word.

We thank you for the gifts that you've distributed amongst us. We thank you for the provision that you have made for us. We thank you most of all for the Lord Jesus Christ, his work on our behalf, the standing that we have in him, and the opportunity that we have through him to live a life that is pleasing to you.

We ask your blessing on us as we study this portion of your word. May each of us find in it those truths that will sustain us and build us up and thoroughly equip us for every good work. We ask it in Jesus' name.

Amen. The conquest of the land is complete. How long did it take? How many years did it take for Joshua and the armies of Israel to subdue the land strategically? Seven years.

It was a seven-year conquest. So, we have come now to the division of what remains, the mopping up operation, the fulfillment of God's promise to Abraham, to Isaac, and to Jacob, that this land would belong to them and their descendants. Their descendants have now entered the land and have conquered the major forces that were defending it.

It remains now for the tribes to go into their allotted territories and seize and take hold of those cities and towns and pastures and fields and hills and valleys that constitute their particular assignment. Those assignments are made by lot, not the man lot, but the process of casting lots, which of course means that these assignments are made by God. God controls the casting of the lot.

This is explicitly stated over in the Psalms. The lot is cast into the lap, but God determines the outcome. So, as we come into chapter 15, we saw in the first 12 verses that all of the towns and landmarks that delineate the border of the first assigned patch of ground have a significance.

They are various symbolic names suggestive of failure. We went through all that last week. I don't have time to review it this morning.

Hopefully you remember it this morning or this evening. We ended up in verse 12. The west border was the coastline of the great sea.

This is the boundary of the children of Judah all around, according to their families. Now, I said this is the first allotment. It's the first tribe to receive their allotment.

But what came first? Before Judah got their allotment, there was this prior claim that had been made 45 years earlier by Moses to Caleb. When he came and spied out the land, Moses made him a promise, and God guaranteed that promise, that when he returned, he and his descendants could have the land that he had walked on. He had been in the environs of Kiriath Arba, which is going to be Hebron, and Kiriath Sefer, which is going to be Debir.

There's a mountain range that Hebron sits on, a mountainous region. This is Caleb's already assigned territory. Now, let's think about this for a minute, because we know that all of these things have been written for our instruction.

We're not going into the land of Canaan. We're not trying to figure out what hill or valley to live in, and which Canaanites to drive out, are we? So, what does this mean for us? Well, first of all, I suggested to you that the exception made for Caleb is significant. It's given first.

There is a prior claim before the tribes of Israel get their inheritance. Even the first tribe, the ruling tribe of Judah, before they get their inheritance, somebody already has a promise. And this is Caleb.

And that came first. We say, well, isn't this interesting? Because he was faithful when everyone else was faithless. And he had to wait until the rest of Israel cycled into a new generation and caught up in terms of faith and belief and obedience and confidence in God.

He had to wait. His expectation was put on hold. So that without the rest of Israel, God didn't just say, well, I'll tell you what, Caleb, you go on in and live on the mountain, and the rest of these Israelites can traipse around for 40 years.

Do you think God could have done that? Could Caleb have gone on in? God said, well, I'll tell you what, Caleb, you and Joshua, I'm going to carve you out a piece of Judah. The rest of these people, I'll bring them in a whole generation later. No, they have to wait, because it's an all or nothing deal.

They are part of the nation of Israel. And when the nation comes in, that's when they get their inheritance. So they have to be supernaturally preserved so that they can come in and receive their inheritance.

And Caleb says, I'm just like I was 45 years ago. I'm just as strong as I was then. My eye is undimmed.

My natural force is undiminished, to borrow the description of Moses. It's amazing. It's as

though time was insignificant.

Just as good now as I was then. And it's suggestive of resurrection. You come back and you're still in your prime.

You're just as good as you ever were. Well, that's interesting. And we talked about it.

And then we went on and we looked. Okay, now the tribe of Judah, here's your border. And any time you try to leave your inheritance, you're going past some sort of a dismal warning bell reminder.

It reminds me of the safe channel that goes through a waterway. It's marked with buoys. And as long as you keep track of your even red nuns and your odd black cans, you're going to be in the channel.

Only Navy people will understand what I just said. It's a little saying. Even red nuns.

A nun is a cone-shaped buoy. All of those are going to be on one side of the channel. Odd black cans are a different kind of buoy.

And they're going to be on the other side of the channel. And even if you wake up from a deep sleep and you're in the middle of an inland waterway or a channel coming in from the sea into a bay and into a waterway, you will see, if you're in the waterway, you'll see one kind of buoy on one side and the other kind of buoy on the other side. Now, how do I know which direction to go? Well, there's a rule that says red, right, returning.

If you're coming back into the channel from off yonder, you keep the even red nuns on your right. Red, right, returning. That'll keep you in the channel.

If you're coming out, your odd black cans ought to be over there. I say all of that to say this, that when you're in the channel and where you're supposed to be, you can look and see, well, I am within bounds. I am doing what I'm supposed to do.

If you suddenly find yourself crossing the line of odd black cans or even red nuns, you say, whoa, rocks and shoals. It's dangerous. I'm going to be in the channel for other kinds of boats.

I'm not in the right area anymore. This is what the border of Judah is designed to communicate. It's more than just a list of landmarks.

Each of those landmarks has a name and it is a reminder of different kinds of failure. We went through all that last week. That brought us down to the end of verse 12.

This is the inheritance boundary of the children of Judah all around. Notice it says all around. If they start traveling out of their inheritance, one or another of those warning landmarks is going to be there saying, wait a minute.

Don't be getting into the great troubled sea of the unwashed wicked. Don't be going past the stone of Bohan. Don't be passing this landmark or that landmark that is suggestive of a kind of failure where you can lose your inheritance.

You pass those things, you may never come back again. Interestingly, as we come to verse 13, what do we read? Wait a minute. I thought we already covered Caleb.

He was back at the beginning. Oh, Joshua, remember 45 years. We went through all of that already.

Now Caleb is coming up again. If you think that the presence of Caleb is not important, think again. Because here God is repeating it.

We already had the Caleb thing come up. Now we're having the Caleb thing again. And I'll tell you this.

He's going to show up again. It's very significant. We have to figure out why the account keeps stopping and going back to Caleb.

Verse 13, Now to Caleb the son of Jephunneh, he gave a share among the children of Judah according to the commandment of the Lord to Joshua, namely, Kiriath Arba, which is Hebron. Arba was the father of Anak. Caleb drove out the three sons of Anak from there, Sheshai, Ahiman, and Talmai, the children of Anak.

Then he went up from there to the inhabitants of Debir. Formerly the name of Debir was Kiriath Sefer. This is like the old song, you know, Istanbul was Constantinople, now it's Istanbul, not Constantinople.

Why did Constantinople get changed? Well, nobody knows, but the Turks and so on. Well, it used to be Kiriath Sefer, but his name was changed at the time when people would have been hearing or reading this account. It was not Kiriath Sefer anymore, it was Debir.

So, during the time when Caleb had already consolidated on the mountains of Hebron, established his base camp, got his perimeter security out, established his interlocking fields of fire, put out his security details, and was marshalling his forces to launch from there and go take the rest of his inheritance, he's looking toward Debir. And he says, of course back then it's Kiriath Sefer, he says, He who attacks Kiriath Sefer and takes it, to him I will give Ahsa, my daughter, as wife. Othniel, the son of Kenaz, the brother of Caleb, took it, and he gave him Ahsa, his daughter, as wife.

Well, this is a very interesting little interplay of ideas here, and it is put here for a reason. The first reason is this. If you think about the flow of the narrative, what did we start with? We started with the strategic victory, and now it is time for the tribes to receive their assignment.

The tribe of Judah is about to receive their assignment, but within the tribe of Judah there is this special already allocated land, and Caleb is there. Then we got the borders. Now, if you glance down through the rest of chapter 15, after this deal with Othniel and Ahsa, look at verse 20 and following.

This was the inheritance of the tribe of the children of Judah, according to their families. So the first episode that we saw was, here's what the tribe gets. It's in this border that's been delineated by these warning markers.

But Caleb came first. Now we're going to talk in detail about the assignment to the tribe of Judah by individual families, but when you talk about family assignments, Caleb again comes first. Every time you want to talk about assignment in the land of Judah, you have to talk about Caleb first, because he's got a prior claim, and he's got a prior title deed.

So that's why Caleb comes up again. But there is a spiritual significance for this that directly affects you and me, and that's what we are going to try to investigate tonight. So what we have to do is go back and take a look at this, but that kind of shows you where we're going.

Once we see Caleb and his family assignment, specifically Othniel and Ahsa, how did they end up with a particular family assignment inside those borders, then we'll see how the rest of the tribe of Judah pans out. But Caleb once again comes to the fore. Now I've saved some information about Caleb until now, just so that we could spend some time looking at it.

Do you know what Caleb's name means? Dog. Kelev in Hebrew means dog. And there isn't anything else even close.

And you say, why would Jephunneh look down in the crib when the midwife brings out the newborn son and say, he looks like a dog. Let's call him Kelev. Why would he have that name? Well, names in the Bible are always significant.

What comes to mind as you think in biblical terms with the whole concept of dog? What kind of an animal is a dog in Israel? Clean or unclean? Unclean. If you think about Mark 7, verse 24, Jesus goes to the region of Tyre and Sidon. He entered a house.

He didn't want anybody to know it. But he could not be hidden, for a woman whose young daughter had an unclean spirit heard about him, and she came and fell at his feet. He was trying to be incognito, but this woman found him.

And she had a daughter who was possessed. So, this woman was a Greek, a Syrophenician by birth. And she kept asking him to cast the demon out of her daughter.

Kept on asking. It's so emphatic in Greek that it even gives it that translation in English. Kept on asking.

Kept on asking. Jesus said to her, Let the children be filled first, for it is not good to take the children's bread and throw it to the dogs. So, what is a dog in Biblical terms? You've got your Jews, and you've got your Gentiles.

You've got Israel, and you've got the Goyim. Caleb is a Kenizzite, and there's some debate about Kenaz and the origin of the description Kenizzite. Half of the people say the Kenizzites are these descendants of the Midianites.

Jethro, Moses' father-in-law, and that the Kenizzites came in that way. There are others who say, Oh no, Judah, Perez, Kenaz, they come in that way. It's interesting that we are left with an irresolvable puzzle in that regard.

There's no way to know. He could be both. And when you think about the Lord Jesus, He is the head of all things to the church.

The Goyim, where there's neither Jew nor Greek, there's neither slave nor free. Everyone is indiscriminate in Christ from the standpoint of what you bring into your relationship with God, which is nothing. It doesn't matter.

And He is also the King of the Jews. He is the son of David. He is the Anointed One.

And Caleb, being a Kenizzite, and associated with Kenaz, well, is Kenaz a Midianite, or is he a grandson of Judah? Well, yes. We can't discriminate between the two. He could be either one or both.

And I think it is purposely left that way because Caleb represents something. Caleb is the dog. You could imagine that perhaps, although he is associated with the tribe of Judah, he seems to be separate within the tribe of Judah because he is Caleb, the son of Jephunneh, the Kenizzite.

And he can't just be Caleb of the tribe of Judah. He can't just be Caleb, the son of Jephunneh, of the tribe of Judah. He is a Kenizzite.

He is marked out as something unusual. It is either a very remarkable clan within Judah, or it is a clan that was added to Judah as outsiders. I would guess that if the Kenizzites were indeed related to Moses' father-in-law, they might have thrown in somehow with the Levites because what is Moses' tribe? Well, what is Aaron's tribe? Okay, well, Moses, he is his brother, so they are all Levites, right? But then you think, well, you can't very well add outsiders into the tribe of Levi, so Moses might have needed to pick another tribe for these people who wanted to throw their lot in with the children of Israel.

He might have said, well, if I wasn't a Levite, I can tell you what tribe I'd want to be in. Why don't you all go in with Judah? Or maybe they intermarried with the tribe of Judah. We just don't know.

It's not given to us in Scripture. But, here's the bottom line. There's no doubt about what Caleb's name means.

It means dog. Dog may be a bounty hunter now, and he may be a TV star, but back then in Israel, dog, we didn't say, hey, what's up, dog? You know, like they do now. It wasn't a complimentary thing.

This would have been a cross to bear. This is like, my name is Sue. It would have been a tough name to bear in Israel.

But it tells you something about Jephunneh, Caleb's father, that he would give his son this name because I think Jephunneh, for reasons that will become clear shortly, was kind of like Jesse. I think he was a very strong, mature believer who understood spiritual truth. He trained his son Caleb.

Caleb didn't just arrive out of the blue with his viewpoint and his faith and his obedience that caused him to be one of only two men in Israel who was ready to go take the land the first time around. Typically, you find, in Israel especially, that strong believers are in the same family and in the same clan, and God puts them together. Much as I've suggested to you, I think God put believers in general, all in the nation of Israel, where they had the opportunity to learn and to observe the sacrifices and be trained up by the Levites and so on.

Well, God often will put a hungry believer in a position to learn, put them near good teaching. Sometimes that's going to be by having you be born into a family of believers who can train you up. Sometimes it's going to be by marrying a believer who is going to be a partner and co-conspirator in spiritual growth.

Sometimes it is going to be through friends and through other associations, where sooner or later you're going to end up in the place where God can bring spiritual truth into a place where we can receive it, we can take it in, we can learn and grow thereby. So, Caleb, by the way, Jafuna means, you have to go back to the word for face. Pan or Pane in Hebrew means face.

If you put Y in front of most Hebrew verbs, this is the way you form the future. The word to be, if you want to put it in the future, becomes Yy, which is very close to Yahweh. It's the closest example I can think of offhand.

But anyway, if you put Y in front of Pane, you get Jafuna. And this is Caleb's father's name, Jafuna. He will be facing.

He is always going to be looking in the right direction, is the idea. If somebody needs to be looking in a particular direction, Jafuna is going to be the first guy. You know, you see a crowd and everybody's looking at one thing and one guy is looking in a different direction, and pretty soon you find out that's where everybody should have been looking.

You get the idea that Jafuna was the one guy who knew where to look. He will be facing what needs to be faced. He will be face to face with the Lord is the ultimate idea.

Jafuna. He's the one that's going to be face to face. That's the idea.

His son is the dog, Caleb. You could imagine that he smiled a little bit when he named his son that because he said, if you do what you're supposed to, you're liable to be an outcast. You're going to stick out amongst your brethren.

And he did. And he does. But in that ironic reversal, all of these people with wonderful names drop in the wilderness and it's the dog who walks out of the wilderness across the Jordan and into the land to take the high ground as an old man.

So you figure Jafuna knew what he was doing when he named his son. So that gets us through the first couple of words of verse 13. To Caleb, and notice how often Caleb is tied to his father, much as David the son of Jesse or Jesus as the son of David.

When a man's father is constantly referenced, that's God's way of saying, take note. Usually in a positive way. Who was Ahab's father? Ahab the son of... Is that how the Bible refers to him? Ahab and Jezebel? Ahab the son of... We don't know his father's name.

It is an honor for Jafuna to be constantly mentioned in connection with Caleb. So, he gave a share among the children of Judah according to the commandment of the Lord. Namely, Kiriath Arba.

I could tell you this just from being in the Arab world. Both in Hebrew and in Arabic. Arba is the number four.

Kiriath means city of. Kiriath Arba is the city of four. Now, it tells us Arba was the father of Anak.

So you have Arba, Anak, and then you have the sons of Anak. And they are listed here. Caleb drove out the three sons of Anak from there, Sheshai, Ahiman, and Telmai.

Well, this is going to... Hang with me now. This is going to be an interesting thing to unravel. So, picture it now.

Way back, 45 years ago, when Caleb went and spied out the land, and you find this back in Numbers. I think it's Numbers 13, if memory serves. Numbers 13... 22.

Yes. I'm so glad when my memory actually works. Numbers 13.22. It's talking about the 12 spies.

45 years ago. If you start in Numbers 13... 16, these are the names of the men whom Moses sent to spy out the land. Moses called Hosea the son of Nun.

Yeshua. Moses sent them to spy out the land. And he said, go up this way into the south.

Go up to the mountains and see what the land is like. Whether the people who dwell in it are strong or weak, few or many. Whether the land they dwell in is good or bad.

Whether the cities they inhabit are like camps or like strongholds. Whether the land is rich or poor. And whether there are forests there or not.

Now, I'm telling you, if you want a good, fruitful hour of meditation, some day in the coming week, go to that injunction from Moses to the spies. If you are anticipating moving in a certain direction, if you're anticipating making a decision that's going to take you into a certain land, think about the recon that you need to do. And each of these elements of the reconnaissance is important.

And I'll leave you to do your observation, interpretation, and application. But each of these is a different facet of what it's going to take to succeed in that endeavor. And Moses wasn't a prince of Egypt for nothing.

He didn't have 40 years of training as a ruler in the most powerful empire on the planet for nothing. He knows how to do a reconnaissance. He is a general who has won many battles down in Sheba and places to the south of Egypt where he led many successful forays militarily.

All of them now lost to history, unfortunately, except in just hints here and there. But he says, look, this is the kind of recon we need to do. You need to go figure the following things out.

They have a mission and so that's what they do. Be of good courage. Bring some of the fruit of the land.

He already knows because it's the time of the season of first ripe grapes. And this is going to be kind of a sign. Remember when Noah sent the raven out? Bring me back some vegetation.

Let's see what the crops are looking like this year. If it's a dry, withered up stick with shriveled leaves, that will tell us something. Because God has said He's taking us to a good land flowing with milk and honey, vast abundance, fruitful, with the dew of heaven and the blessing of God on it.

So if they brought back some old shriveled up stick with a couple of raisins on it, that would have said something. But you remember what they bring back. They've got that pole.

It takes two men to carry it. One cluster of grapes. But Moses said this is part of the recon.

You bring back something we can look at. Bring back something tangible to show us what the land is like. So, it was the season of first ripe grapes.

So they went up and spied out the land from the wilderness of Zin, as far as Rehov, near the entrance of Hamath. They went up through the south and they came to Hebron. Now, what does it say? Look at what it says right there in verse 22.

How long ago is this from our current Joshua 15? Forty-five years earlier. Who's living in Hebron? Ahimon, Sheshi, and Ptolemy, the descendants of Anak, are there. The sons of Anak are there.

Forty-five years later, who is it that Caleb has to go up and tackle? Sheshi, Ahimon, and Ptolemy. They're still there. Now, one of two things is true.

And I think it's the latter. A. These are three individuals. They're just big, hulking giants.

And they were maybe in their twenties when Caleb got there the first time. Kind of had just got their growth. Just started shaving.

Or maybe not. Probably didn't shave in those days. Kind of tough.

You know, bronze. Doesn't scrape your face well. That's why everybody had beards back then.

Tough to shave. They didn't have Gillette days. Didn't have very good mirrors either.

So these guys are kind of just getting their beards. Just getting their growth. They're young.

Now it's forty-five years later. How old would these giants be if they were twenty? Now they'd be in their sixties. Kind of creaky old giants.

Well, I don't think that's the case. As you have seen already, and you can see for yourself if you look around in the Old Testament, many times, for example, in the first chapter of Judges, I believe this is correct. If you read that first chapter, it says Judah went in to attack some stuff and he called to his brother Simeon or Reuben or somebody and he says, come help me.

It's talking about the tribe. But it personifies the tribe as an individual and uses singular verbs. I think these are clans.

I think these are three clans of giants who are the sons of Anak. I don't think these are individuals. And that's why the same three clans are there.

It doesn't ultimately change the interpretation of the passage for our purposes. But I am suggesting to you that this wasn't, well, if we knock these three giants down, the land is

ours. I think Caleb had to go in and fight bunches of giants.

These are platoons of giants in three different clans. Now, that's what you have over in Numbers. Let's go back to Joshua chapter 15.

He went to Kiriath Arba, which is the city of four. Now, why would it be the city of four? Well, Anak, Sheshai, Ahiman, and Talmai. These are the four big names.

Now, it says Arba was the father of Anak. So, his name was evidently number four before he even had any sons. When he was born, Anak's granddaddy named Anak's father Arba.

So, what's significant here is that the city that takes its name from him is called the city of four. And they found this significant for whatever reason. So, Kiriath Arba becomes Hebron.

Here's what I find interesting. Caleb, his name means dog. What do these names mean? Well, they are Semitic names because these people are speaking the old language.

You know, there's communication. They can yell across the battle lines at these Canaanites. They understand kind of a cognate.

It would be like Spaniards yelling at Italians and Italians yelling back at the Spaniards. Different languages but cousin languages. And they're close.

And so, these names of the sons of Anak and Anak himself have meaning and they have meaning in Hebrew. Anak means neck. The idea is long neck.

Giants are the people of the long neck. That's sort of the suggestion. Hebrew, the Semitic roots from which it comes, it's a very compact, very suggestive, very poetic language.

So, you look at a giant and you say, neck man. Look at the neck on that guy. Like the giraffes that they had heard tell of down in Africa.

Well, the tallest animal I ever heard of was tall because it had a long neck. Tall people call them neck men, neck boys. Look at these people of the neck, people of the long neck.

Of course, it depends on how you look at it, but the neck is also the symbol of stubbornness. All day long I have held out my hands to a disobedient and people who show the neck. They broke the neck.

They're tough. They're not easily dissuaded. They're not easily turned aside.

They're not easily killed. These are people of the neck. It's a very economical way of talking not only about their height, but also how stubborn they are.

How do you move a giant? How do you kill a giant? They're tough. They're stubborn. They're a difficulty.

They're an obstacle. It's like that neck. It doesn't say stiff neck in Hebrew ever.

It says people who show the neck because they're turning around and it's like, yeah, talk to me later. I'm leaving. So, Anak, the sons of Anak, these are the sons of the neck.

Tough, tall, stubborn. All of that rolled into one. With three letters they can say all of that about these people.

Who are the sons of Anak? Well, the first one is Sheshai. Shesh means two things in Hebrew. It's the identical same spelling, identical same pointing, identical same pronunciation, whichever thing it means.

Now, before I give you these names, let me back up and offer a thought. What's going on here? Caleb is going in to take his inheritance and this is what he has to overcome. This is what could prevent him from laying hold of his inheritance.

And if he doesn't completely subdue them, they could come back and kick him back out of his inheritance. Right? So, spiritually speaking, if we're thinking about ourselves as church-age believers, you're a Christian. I'm a Christian.

You're hoping to walk the narrow road and go through the straight gate and have your life count for something, lay up for yourself treasure in heaven. When the Lord Jesus Christ comes back and He says, Well done, good and faithful servant. You have been faithful in a few things.

I'm going to make you ruler over many things. We're hoping there's something there. So, what is it that's going to stop that from happening for us? What are our mountains? What is our Kyriath Arba? What is the obstacle? What is the enemy that we have to slay so that we can lay hold of that inheritance? I would submit, I would suggest, that if we look a little closer at what Caleb has to tackle, because he's the closest thing in Israel to us.

Because we're the dogs. We are the serial Phoenician non-Jewish people picking up the crumbs that have fallen from the children's table, right? Israel had to be set aside because they didn't want the bread that God set in front of them. We are cleaning up.

We are the dogs. And this is our example. We're going to get there ahead of Israel.

We're going to get our inheritance before they do, right? If you understand your eschatology, you understand prophecy, you know that because Israel messed up... And remember, there were promises made to people before there was an Israel. What about Seth? What about Enoch? What about Noah? What about all those people before there was an Israel? Abraham existed before there was an Israel. It's his grandson who

becomes the father of Israel.

Abraham waited for a city whose founder and builder is God. Is Abraham an Israelite? A little puzzler for you. Is Abraham an Israelite? He is not an Israelite.

His grandson, Israel, is in his loins. Is Isaac an Israelite? No. He's a progenitor, but he's not an Israelite.

Are Abraham and Isaac party to the covenants to Israel? No. They are patriarchs. They are in the patriarchal age.

Their covenant promises precede. Abraham, it says in Hebrews, waited for a city whose founder and builder is God. He's waiting for an inheritance.

And guess what? His claim precedes and trumps any claim that any tribe in Israel... Do you think if Abraham walked into the land in Joshua's day or in the Millennial Kingdom and said, you know what? I'm pitching my tent right here. Is anybody going to say, oh, I'm sorry, but God gave me a claim to this land. Abraham's got a title deed from God.

Wherever you tread, I will give this land to you and to your descendants. Well, whose claim trumps whose? The patriarch or the descendant? Abraham can pitch his tent anywhere he wants, and nobody can say boo to him because he's got prior claim. Caleb has a prior claim before anybody else in Israel.

Certainly before anybody else in Judah. And that's the point here. So, looking at these enemies that Caleb has to defeat, he's got the promise, but he can't just walk in and plop down and say, well, hello there, sons of Anak.

Did you know that God promised me this land? I'd appreciate it if you all kind of pack your trash and move out because the God of Israel has given me this land. And the sons of Anak bow low to listen to him and say, oh, well, if your God gave it to you, why, we'll be on our way. And all of these platoons of Sheshites and Talmites and Ahimanites all bug out.

Well, no. He's got title, but he still has to go lay hold of it. He's got to defeat some enemies to claim what he has been given title deed to.

We have to do the same thing. We have title deed through Christ to eternal treasure, riches beyond description. But we have to fight to claim them.

We have enemies to defeat. So I would suggest to you that looking at these enemies that Caleb has to defeat is going to give us great insight into the kind of enemies that we are going to have to fight and defeat to lay claim on our inheritance. We're going to pause here and take our break.

And when we come back, we'll take a look at Anak and his sons and see if this gives us

any clue by way of interpretation and application for ourselves. But let's pause here and take our break.