

Joshua 07-08-24b

We resume our study now in Joshua chapter 15. And as I said, for anybody that missed the first lesson, because we started early tonight, we're looking at the second mention of Caleb in this context. And once again, the first mention was in connection with the assignment of the land to the tribe of Judah.

Caleb has a prior claim. Now, in the last part of chapter 15, it is going to give us the individual family assignments within that territory. Once again, Caleb's family takes precedence.

So we're going to get some family information. It's mentioned twice. And that dual mention is significant, I think, because of this.

Stepping back, looking at the forest, not getting lost in the trees, hopefully. We think about the fact that the nation of Israel comes into covenant relationship with God and is promised land, has promises as a nation. But there are some prior covenant promises.

There were individuals that lived before there was a nation of Israel, right? Enoch, Noah, Seth, Adam himself, and Eve, and quite a few of these other old parties, Methuselah, staggering around 969 years old, keels over, and then the flood happens. You've got a lot of patriarchs. You have a lot of anti-Diluvian saints who also have an expectation, who also have an inheritance because of their faithfulness.

Do you think Enoch might have a promise from God? So if you think about it, there is the nation of Israel with a promised inheritance, very like what they're entering into under Joshua. But spiritually speaking, when you think about the Millennial Kingdom, there are some people who have a prior claim in the land. There are people who lived between the Tigris and the Euphrates back before the flood.

And God has a covenant with them, and they have inheritance. And so there are some prior claims that Israel is going to have to take into account. In a larger sense, and we have this being reiterated now a second time in chapter 15, think about Israel coming into the land of promise and suddenly arising from their long sleep in the dust of the earth, their prophecy from Ezekiel activating and animating and bringing them back with the sinews and bones and flesh and standing on their feet like a mighty army, only to look around and see that there's already some people there standing on various parts of the inheritance.

Who would that be? That would be the Goyim, that would be the dogs and those who are outside, that would be the church. And what they're going to find is not so much that the church has got a prior claim in the physical land of Israel, that's the anti-Diluvian saints, that's the pre-Jacob saints who are going to be occupying some of those. But in the larger sense of inheritance from God, what do you have? How about the New Jerusalem?

Isn't that ultimately where the saints of Israel are going to have inheritance? Millennial Kingdom is only a thousand years long.

It's ten centuries, but it's finite. And when they start looking ahead to their expectation in the eternal kingdom of the Father, they're going to find that as was the case in the Millennial Kingdom where the saints who preceded them had a prior claim on the physical land, they're going to find that the church has already entered in and laid claim to dwellings, houses not made with hands, city whose founder and builder is God. Jesus said, I go to prepare a place for you.

And if I come again, I will receive you to myself, that there I am, where I am, there you may be also. And this has overtones of looking ahead to the New Jerusalem. So it's interesting to me that we have twice in this context, okay, tribe of Judah, here's your inheritance, you're number one in Israel, but there's a prior claim.

Both times it's Caleb, but in a slightly different context, slightly different point of view. The first time it's the tribal boundary, the second time it's the family assignments within those boundaries. And in the same way, Israel is going to find this to be the case, and we are those people who have the opportunity to be the prior claim people, to be those who have been faithful in a few things and are going to be given trust over many things.

What a great opportunity it is for us who were without hope and without God in the world, in the kingdom of darkness, alienated from the life of God, as far from God as you could get, not even a part of the people of God, outside of Israel, and we who were far off have been brought near. You can read all of that in Corinthians. Paul talks about it at length.

What a great privilege it is, what Jesus Christ has done for us. And Paul talks about it in Romans as well. Here you've got the tree of God's plan and purpose, and you've got the branches that are the natural branches of Israel, but those branches became dry and fruitless and unproductive, and God broke those branches out, and He took branches from a wild olive tree, that's us, the goi, the dogs, the nations, but those branches He grafted in, and we now partake of the nourishment, the oil of the Holy Spirit.

We now soak up those resources and have the opportunity to bear that fruit that Israel was supposed to bear, but was broken off because of faithlessness. That's the whole picture in Romans. People have misunderstood it as some sort of a salvation tree.

It's not a salvation tree, it's a righteousness tree. It's a plan and purpose of God tree. And believers are those who were broken out.

How do I know that? Because Paul says, you know what? If they turn around and straighten out, God can graft them back in again. God can take those dead branches and stick them right back in. Now, you don't get your unbelievers in God's tree being broken

out because they used to be saved, and now they're not.

But if they believe, well, then they can be put back where they were before. This is all about believers. It has nothing to do with salvation.

The Book of Romans has almost nothing to do with salvation. It has everything to do with righteousness by faith, the walk for believers in the church age. That's what the Book of Romans is about.

When we sin and fall short of the glory of God, the wages of sin being death, all of this primarily, you can apply it to salvation, but it primarily has to do with the wages of living a fruitless life, being disobedient, allowing ourselves to be entangled and ensnared and weighted down with sin that so easily besets us instead of laying it aside and running with patience the race that is set before us. This is the way we lay hold of inheritance. This is the way we become Caleb with a prior claim that nobody can trump.

Nobody can say, well, I've got a deed that's dated before your deed. I've got a claim that's dated before your claim. We have that opportunity.

So, when we look at Caleb entering into his inheritance, he's got the paperwork that says it belongs to him, but there are squatters on it. And they're great big squatters. They're the sons of Anak.

And Anak in Hebrew means long necks. It essentially means neck. And you wonder, you know, is there any derivation? I didn't go back to trace the etymology of our word neck, but I think Matt pointed out on the break, you know, the consonants are real close.

Anak. But that's what it means. Anak.

It's the people of the neck. And it's both the long neck and it's also the stiff neck. Stubborn, tough, immovable.

You've got these tall people on tall ground. They're on the high ground. It's the toughest assignment in the land to get these neck people off of the hills of Hebron.

So, it starts out with Kiriath Arba. And Arba, he's the father of Anak. He's the granddaddy of the sons of Anak.

His name means four. You remember in our study of Revelation, we went through the symbolic meaning of a lot of numbers. And the number four, if you recall, is the number of universality in the world.

We have the four winds. We have the four cardinal directions. North, east, south, and west.

You've got four spatial dimensions. The length and the breadth and the depth and the

height. That's how the Hebrews thought of it.

That's why Paul says that in the New Testament. So, we may come to know what is the length and the breadth and the depth and the height of these things. Four directions that you could measure things in.

It's the universality. And so, Arba, being the father of this whole mess, this kind of puts you in mind of the world. This is the cosmos.

This is the, in Greek, cosmos means the organization, the setup. It's used in women's cosmetics. How do you organize your face? Cosmetic comes from cosmos.

Cosmetics diabolicus. That's the whole thing. So, the arrangement, Arba has the idea of the world.

Now, who is the son of Arba? It's Anak. He's the father of the giants. His sons are the giants that are in the land.

The Anakim are the giants. So, who are these Anakim? Caleb drove out the three sons of Anak from there, Sheshai, Ahiman, and Talmi. Sheshai gets his name from the Semitic root and the Hebrew word shesh.

Two distinct words, spelled the same, pronounced the same, looked the same, indistinguishable in written form or in spoken form, but two different meanings. Shesh, in the first instance, just like Arba is the word for four, Shesh is the word for six. It's the number six.

What is the biblical symbolism for the number six? That's the number of man. Man is not quite seven. Six days, man does his labor and all of his work, but you don't get to perfection and rest and completion until you enter into God's seventh day.

When God set up the world for mankind, he worked six days because man is lower than the angels. It's even in the garden. Remember, it's only the garden that really had that state of perfection.

God carved out a garden eastward in Eden. That's where he placed the man to husband and tend the garden. That's where those wonderful trees and things were.

It doesn't say anything about the rest of the planet. There could have been great gaping maws of jaguars and saber-toothed tigers and woolly mammoths stomping and chewing and ripping each other asunder. It's only in the garden, in the confines of the garden, where you have the tree of life.

That's where you have the idyllic Edenic paradise. Paradise is the garden. Paradise is not the world.

Keep that in mind the next time you read archaeology and the fossil record and they say, oh, the Bible has to be wrong because people say that the lion laid down with the lamb. That's Eden. That's not the whole planet.

Go do some archaeology, if you can find it, in Eden and see if you find carnivorous animal-eating animals. So, shesh, six. It's the number of man.

It's the number of human effort. It's the number of human work. It's the number of incompleteness because it's short of seven.

What's the mark of the beast? Six, six, six. How come this number is not seven, seven, seven? Because he falls short. He's imperfect.

He cannot attain to the perfection of God. Six, shesh-i is the name of Anak's first son. Now, I said there are two identical words, shesh.

The other one is one that you will immediately recognize as one that we covered in the description of the tabernacle. It is also one that we reviewed when we were in Revelation chapter 17. This is the word for fine linen.

What color is fine linen? White. What does fine linen and robes made from it represent in Scripture? All of the saints are clothed in white robes. Shesh robes, fine linen.

Remember when we were studying the Babylon, the Great Fallen and Fallen, and fine linen, purple and scarlet, the red, white and blue colors. And in Hebrew, that's shesh. Shesh is the word for fine linen.

It becomes the word for white. If they had spoken English back in these days in Kiriath Arba, they would have called him whitey. Maybe he was pale when he was born or something.

His father named him whitey, named him shesh, sheshai. White baby, white boy, little white guy, albino boy. Something along those lines.

But it also is the number for six. And you remember, he may have had six fingers and six toes, because you remember later on in the days of David, there is a descendant that they call old six finger, along with Ishbi Benab and the rest of those guys. And it's very possible that sheshai got his name because he had this genetic imperfection that led to prestidigitation.

Multi, multiple digits, extra digits. Sheshai. But symbolically speaking, for our purposes, think about it now.

If you were going to observe, interpret and apply, and you think now this is an enemy that Kelev, the dog, has got to defeat to take possession of his assigned inheritance in the land, his Hebron, Kiriath Arba inheritance. What would shesh stand for? It's white,

linen, but it's also the number six. And I would suggest that we're talking about human good, human righteousness.

I will make my robe white. What is one of the besetting problems of Israel that Paul talks about over in Romans chapter 10? Romans chapter 10, right at the beginning of the chapter, Paul talks about this, and he says, Brethren, my heart's desire and prayer to God for Israel is that they may be saved, for I bear them witness that they have a zeal for God, but not according to knowledge, for they being ignorant of God's righteousness. And seeking to establish their own righteousness.

Have not submitted to the righteousness of God. You have righteousness tzedek in Hebrew, dikaiosune in Greek, three times mentioned in that single. If the issue is righteousness, Israel got knocked out of the box.

They missed God's inheritance because they got consumed with trying to establish their own righteousness instead of pursuing the righteousness of God. This is an enemy. This is an obstacle.

This is a giant standing in our path. If we get consumed, if we become devoted to the idea, I am going to vindicate myself, I am going to justify myself, I'm going to make my life count, I'm going to be recognized for what I have done, I will make this happen. God will have to take me.

How many people do you talk to who think they're saved? Think that, well, if there is a God and if there is a heaven, I'll probably go, because why? I'm basically a nice person. I have given to charity. I have done some good things.

I think I can stand on the filthy rags of my own righteousness and God will take me, right? Even as believers, we have to be so careful that we don't get sucked into righteousness by works. It is not by works of righteousness which we have done, but according to His mercy that we were saved. And the Bible says over and over, as you have received Christ, so walk.

If we didn't receive Christ by works of righteousness which we have done, then we're not going to walk by works of righteousness which we have done. God has already foreordained the works of righteousness. We're just supposed to walk in them.

They are His work. We're just supposed to operate in that sphere. And there's a difference.

And it takes a little effort to discern the difference. What's the difference between putting a check for \$20 in the offering plate and putting a check for \$20 in the offering plate? What's the difference between helping a little old lady across the street and helping a little old lady across the street? There's a huge difference depending on your motivation. Are people looking when I drop that thing in the box or in the plate? You

know, they pass the plate in big churches.

Are there people standing around that will be impressed when I guide this little grandma across the street? Why do we do what we do? God looks at the heart. It's the thoughts and intents of the heart. What was Israel's mistake in Romans chapter 10? Being ignorant of God's righteousness and seeking to establish their own righteousness.

They did not submit to the righteousness of God. It requires submission. It requires subordination of my goals.

I'm not going to live to try to impress people. Now, those of you that are in high school, high school age, this is a big problem, is it not? What is the environment in school? What are you wearing? Who are you dating? How do you talk? What music do you listen to? Do you have a MySpace page? Are you cool? Do you fit the trend? Are you in or are you out, right? Well, how does this get into your soul? Does it start to motivate changes? Do you start to dress a certain way or talk a certain way or pursue certain friends and certain activities because you are anxious to be seen, to be thought of in a certain way? If you haven't yet experienced that, trust me, you will and you continue to be tempted in that area for the rest of your natural born life. Adults are just as subject to it in different ways.

People in companies. I wonder how much he paid for that suit. I wonder how long he's been wearing those shoes.

Did you see that car? People make judgments and it puts pressure on us to conform and to impress and to be thought of. We look for ways to cultivate that view. Well, this is shesh.

This is the white robe of acceptability. This is the number six in the human realm. I will work for my white robe.

I'll use all six fingers on each hand to get my work done and I will pull myself into acceptability. I think this is what shesh stands for. And again, the economy of the Hebrew language is so beautiful because with a single word, in fact, this is really just two letters.

It's two letter S's. I can't do that thing Spock did with his... Remember the little Spock thing? That's... He ripped that off from the Hebrew... Yes, you can do it. Go ahead.

I see everybody in the room is doing the little... But you know what this is. Leonard Des Moines is Jewish. He saw this in synagogue growing up.

This is what the rabbis do when they're pronouncing the blessing. And what is that? It's the letter sheen. That's for the shema.

It's the letter S in Hebrew. Well, the word shesh is just two of these. One on each... One

on each hand.

One on each hand. S-H-S-H. And you've got to watch out because you can be standing up there as the rabbi pronouncing the blessing.

And if it's shesh, is it the real white robe of righteousness or is it the number six of human energy and human work? It's an incredibly powerful little word to think about and to meditate on. And this is one of the three sons of Anak that Caleb has got to lick to take possession of his inheritance. Sheshi.

Old six finger. Old human effort. Old, I'll make my own white robe.

Well, Caleb drove him out. And you get the idea that Caleb is perfectly willing to submit to the righteousness of God. God says, you can have the land, but you've got to wait 40 or 50 years.

Caleb says, fine. Just keep me healthy. I'll take it when we come back.

And that's what he's doing. He's 85 years old and he's ready to go. The second son here is Ahiman.

Ahiman. Those of you that have kind of been keeping track of some of the words I present to you repeatedly in Hebrew will recognize the first part of this. Ach is not German in this instance.

It's Hebrew and it means brother. Achi is my brother. Not in the slang way it's used today.

You know, my brother. We're not talking about that. This achi means my brother.

So now all we have left is the man portion. Well, this is kind of obscure in Hebrew, but there is a cognate in Arabic that has come down to us and indicates that the original meaning of this last part of the word is similar to what Natan is more commonly used for in Hebrew, Nathan. And that's in this noun form, it is a gift.

So you say, okay, so my brother is a gift. That's basically it. My brother is a gift or something along those lines.

So you say, okay, I'm thinking about Caleb. I'm thinking about the one who's going to go in and take possession of what was originally not his, but he's come into favor. God has promised it to him.

He's got to go in and solve this enemy. I understand about the shesh. I understand about not getting involved in righteousness by works, trying to create my own robe, missing the righteousness of God by not submitting, not operating in faith.

But what about Ahiman? My brother is a gift? What kind of an enemy is that? Well, when in doubt, go back to the first thing you can think of that relates. Who are the first brothers in the Bible? Cain and Abel. And what's the first thing the Bible depicts them as doing? Bringing a gift to the Lord.

And I would submit to you that rather than translating this, my brother is a gift, this is my brother's gift. My brother's gift. That's what Ahiman refers to.

What tripped up Cain? Why did Cain kill his brother Abel? Because Abel's gift was accepted and Cain's was not. And he got all obsessed with his brother's gift. Why is my brother's gift accepted? Why is my brother's offering accepted and mine is not? Why won't you accept the work of my hands that follows very naturally out of Sheshi, doesn't it? Sheshi's the one who's going to weave his own white robe.

He's the one who's going to employ all 12 fingers to get himself righteous, to get himself accepted. Well, my brother's gift. I'm looking at my brother.

It's all about why has my brother got this? Why has my brother got that? Why has my fellow believer got this? Why do others have this and I don't? Why does God seem to be putting me down one road and some other believer down another road? I look at these other believers. They don't have the issues I have. They don't have the challenges I have.

They don't have the testing I have. They don't have the road to hoe that I have. It looks to me like that's a whole lot shorter, easier, softer dirt to hoe over there than my dry, parched, rocky soil.

And I don't even have an ox. I'm having to plow it by myself with no... Why did God, my brother, got a gift? My brother is accepted. All of that is wrapped up in this.

And why is it the brother anyway? You know, there's a whole segment of Christianity that is all wrapped up in relationship. Oh, Brother Sam. Oh, Brother Dan.

Brother Matt. Brother this. Brother that.

Oh, Sister this. Sister that. And I'm going to mentor you.

And you're going to disciple me. And we're going to... It's all about the relationship. Come to our church because we're a family.

And we smile. And we sing praise songs. And we have picnics on the grass.

And all day dinner and singing on the grounds. And it's a happy, squeaky clean. You know, it's the relationships.

Come and join our family. Nothing comes from the pulpit. We don't learn.

We don't grow. We don't have any strength in our souls. But hey, we play volleyball.

And we have raffles. And we go out and we do this and the other. And there is a danger, there is a snare in turning Christianity into a club.

It's a Goodfellas club. It used to be. I haven't seen them lately.

But it used to be you'd drive up on the highway behind a Winnebago. And there'd be a tire cover thing. And it would say the Good Sam Club.

And I kept seeing my name. You know, I was a teenager. Should I be in the Good Sam Club? Am I a Good Sam? And it took me like a year and a half.

And one day it dawned on me. Oh, they're talking about Good Samaritan. And I just never connected those dots.

It wasn't a big issue. But it's a club. The Elks.

The Moose. You know, whatever it may be. People join these different little societies.

And you have instant acceptance. Fraternities. You go to college and you join a frat or a sorority.

And the Masons, by and large, are just a good old boys club. In my observation, you can be a 32nd degree hat wearing spooky guy behind closed doors mumbling all this jumbo that they go into. But most of the time, these are fraternity.

It is fellowship. And it's fellowship for its own sake. It's fellowship because I want to have fellowship.

It's friends because I want to have friends. And it is not the natural, healthy, actual relationship that comes because everyone is connected to Christ. If you are a spoke connected to the hub of the Lord Jesus Christ, you automatically have a connection to those other spokes.

But you can't just throw a bunch of spokes into a barrel and say, let's all have fellowship. You don't get a wheel. You don't go anywhere.

You don't accomplish anything. It just becomes... I mean, unbelievers can do that. Unbelievers can have Greenpeace or some such thing, the Peace Corps, and go in and have friendships.

So what? It doesn't get you anywhere. Ahi man. My brother is a gift.

I'm a gift to him. He's a gift to me. Or I'm all obsessed with his gift.

We're fighting. We're killing. We're estranged.

It's all about relationship, isn't it? Any way you want to slice it, my brother is the issue. This is an obstacle. This is an enemy.

This is a giant. You cannot be kicked off of your inheritance. We can't allow ourselves to be deflected from the goal of taking the high ground by getting distracted into relationship-based issues, whether they're good or whether they're bad.

Cain lost the rights of the firstborn. Cain winds up being a fugitive and a vagabond. Cain becomes the father and the symbol for everything that is wrong with the human race.

Why? Looking over the fence at his brother. Not listening to the word of God that says, if you do well, you will be accepted. If not, sin is crouching at the door.

It has a desire to dominate you. You have got to make it submit. You have got to get sin under control.

You've got to tend to your own knitting. Don't be worrying about your brother. If you would focus on the word of God, you would know not to bring a tossed salad as a gift in the first place and to trade some spinach to your brother for a lamb and bring a lamb.

But he didn't have the humility. He would not submit to the righteousness of God. Instead, he decided to make a big issue out of his brother.

And he wound up slaying his brother in the field. Ahimon. Think about it.

Sheshai. Ahimon. These are the sons of Anak.

These are the giants. This is what can deflect us. This is what can prevent us from going in and taking that great high ground and being the victorious Caleb.

Well, who is the third brother here? Sheshai, Ahimon and Talmai. Talmai. Talmai is probably the hardest one to get hold of.

Sheshai is easy. Ahimon is kind of medium. Talmai is tough.

Because Talmai, or Telem in Hebrew, only means one thing. And it's what formed in my brow when I saw the definition. Furrow.

Furrow. F-U-R-R-O-W. That which is left behind by a plow in the ground.

It comes from a primitive root that means to break or to break. Or to create broken edges. You can imagine a plowshare breaking through hard ground, breaking up and leaving a furrow, a ditch, a rut.

Now, why would a rut, see rut works better than furrow for my purposes here. It's more suggestive. Why would a rut be a big obstacle to Caleb in taking his high ground? You can understand Sheshai.

You can understand Ahimon. Sheshai, eyes on self. Ahimon, eyes on people.

So Talmai might be what? You're in a rut. You stay in that straight path. It's all about the work.

You know, Jesus talked about if you're going to be a disciple, it's like putting your hands on a plow. Don't look back. Pay attention to your row.

Keep focused. If you're going to make a rut, you know, people didn't, when you get up in an airplane and you look down and you see these monkey drawings, with the, you know, these things that the, what was that guy's name that wrote the book about aliens from outer space? And these are Von Daniken. Yeah, he wrote this book about how these gray giant ruts in the ground in South America and different places are guides for aliens to land their spacecraft.

And you can only see them from the air. And there are monkeys with curly tails and different great designs. You can only see from the air.

You're on the ground. You can't see it. The idea that somebody in the ancient world would get a plow and get an ox and then just start drawing designs in the ground.

I mean, it would be stupidity. If you're going to plow, you have to plow straight. You have to make your time count.

It's hard work. You're not on a tractor with an unlimited tank of diesel where you can just go cut donuts and, you know, waste time. You've got an ox.

You've got a limited amount of daylight. You've got to plow. You've got to plow.

When you talk about a furrow or a cut in the ground, it's got to be straight. This is one of the meanings of the word that's translated in the New Testament in Timothy, rightly dividing the word of truth. It's used for plowing a straight path through the sea or plowing a straight course through a field or laying a straight course of bricks.

You've got to be straight or it doesn't count. So here's Ahimon. He says, look, it's a furrow.

It's a rut. I'm going to stay in this rut. I'm going to put my hand on the plow and I'm just going to go, go, go, go, go.

I'm not going to deviate. To me, this speaks of inflexibility, unteachable, unchangeable. You can't be, you can't be, you can't raise your eyes and see anything bigger than the ground right in front of you.

To me, these three signs represent the three areas of subjectivity. Sheshi, eyes on self. How am I accepted? Do I have a white robe on? I'll work really hard.

I'll establish my own righteousness. I'm not too worried about the righteousness of God because it's what people think of me that counts. You've got Ahimon.

It's all about my brothers. Am I in with my brothers? Are we having great fellowship? Are we squeaky clean? Do I feel good? Do they feel good? Or I'm worried about what he's doing and whether he's got an easier time than I do. And is God accepting him? And why isn't God blessing me? And God's blessing him and I don't get that blessing.

It's all about the brother and it's eyes on people. And then this third one I think is eyes on things. It's the rut.

Because what do you do with a rut? Why do you plow a rut? Why do you plow a furrow? You want to put some seed in there and grow a crop, right? But he's not called the planter. He's not called the sower. He's not called the reaper.

He's the rut guy. He never gets any. All he's doing is rut after rut after rut after rut.

He's in a rut. All he's doing is making ruts. And he's unproductive because he's so obsessed that he can't think of anything else.

He's just in that mode. And looking too much at the earth, there's only one place you can make a furrow and that's the ground. Who was the tiller of the soil? Thinking about those original two brothers.

Cain is a tiller. Cain is a rut maker. Cain fulfills all three of these pictures, doesn't he? He tried to work and establish his own righteousness before God.

He tried to make an offering of the fruit of his own works, his own hands. Doesn't say Cain had six fingers, but you get the idea. He is the one who got wildly upset because his brother's gift was accepted and his was not.

And Cain is the tiller of the ground. And God said, the ground is not going to yield its increase to you. And he had to go wander over the surface of the ground.

He becomes a fugitive and a vagabond and he wanders east of Eden in the land of Nod. All three of these sons take you back to the very beginning, to the very archetype of human history. It's a reflection of the curse.

What is the first manifestation of the curse that comes on mankind in the garden? When Adam and Eve walk out, what's the first thing we hear about? It's Cain and Abel. It's the ground that the blood of Abel hits and calls out to God. It is the ground that is cursed for man's sake.

It's cursed for Adam's sake and it's cursed again for Cain. It's doubly cursed. Agriculture is just a cursed way of life.

And it goes back to the very beginning. Caleb, you would think, as the man after God's own heart, is going to go in and what does his faith and what does his patience and what does his belief in the promise of God do? It reverses the curse. It, by the grace of God, overcomes the curse.

He is going to take out Sheshi. He is going to take out Ahiman. And he is going to take out Talmai.

He is going to eradicate them. He is going to blow these giants or their descendants, the clans named after them, off of the high ground. They are greater and mightier than he.

But Caleb has God on his side. Caleb has the promise of God. Caleb is waving that title deed from God in his hand.

And none of these things that are part of the curse can stand in his way. And this is why it says Caleb drove out. This is a really strong word in Hebrew.

He drove out the sons of Anak. And this is not the B'nai, Anak. This is Yeled.

This is the offspring. Yeled has a view of the actual bringing forth in terms of descendancy. Being a son of has more the idea of association with.

But this is what flows out from Ahiman. His descendants, his offspring, the Yeled. In this case, it is the Yeledi of Anak.

That stiff neck, that disobedience and resistance to God. I am going to stand tall. Remember in Ecclesiastes, I have referred to it many times, that great line where he says, it is not the tall spirit, it is the long spirit that God is looking for.

It is not the guy standing tall at the beginning of the race, it is the one who endures to the end, that partakes of deliverance. So, all of that is in view here. Caleb drove out the three sons of Anak from there.

Sheshi, Ahiman and Talmai, the Yeledi. They are the sons and they are the offspring of Anak, of that stiff neck, that tall neck that will stand up like the Tower of Babel and try to rise, try to go vertical. It is the original sin.

I will ascend, I will raise my throne above the stars, I will be like the Most High. That verticality has great symbolic weight here. And Caleb, the dog, down at the shins and the heels.

We have had some dog incidents ourselves in the past few weeks and months. Where does the dog get you? He doesn't get you in the neck. You are standing there, he gets you down low.

He is going to bite your leg. But Caleb comes out and drives out these three sons. Then

he went up from there to the inhabitants of Devir.

Formerly the name of Devir was Kiriath, Sephir. Sephir, and I think there is a chance that our word cipher comes from this, but Sephir is the word for book. Kiriath Sephir is the city of the book.

It gets renamed Devir, which comes from Davar. Davar is the word that means word or matter or thing. This is what you would write down in a book.

They are closely related words. You write down Davars in the Sephir. The Sephir contains the record of the matter, the Davar.

And Devir is just a form of Davar. Both of them have the idea of that which is written, that which is recorded, that substance which is communicated. It is the city of the book.

Once Caleb slays and drives out these enemies and takes hold of his possession, he moves into the city of the book. I mean, how much explanation does that require for me? It is a wonderful great picture, isn't it? Of the opportunity that God has given us through Jesus Christ. To have our names written in that book of life.

Not just the book of salvation from the lake of fire, but life of that branch that has been grafted into God's tree and that is fruitful and brings forth in abundance. Well, this leaves for next time the story of Achneel and Achsah. And that is a story unto itself.

It will take us all of next time to cover it. So we will close here in a word of prayer. Father, thank you for the truth of your word and the very dynamic and impressive way that it is communicated to us through these accounts.

We pray that God the Holy Spirit will impress these things on our hearts. Help us through understanding and meditating on these truths to reach that place where we can fulfill our potential and fulfill the opportunities that have been given to us through Christ and reflect your glory in our lives. We ask it in Jesus' name.

Amen.