

Joshua 07-08-31a

This is Friday the 31st of August 2007. We are in the book of Joshua, chapter 15, looking at the allocation of the Promised Land to the nation of Israel according to the will of God through the casting of lots and through some additional arrangements specifically related to Caleb. We're right in the middle of that account.

Let's take a moment as we resume our studies, before we do so, to remember that it is a part of our spiritual life to take in the Word of God, but the ongoing responsibility we have is to maintain a status, maintain a way of thinking, maintain our communication with God through the acknowledgement of our sins, recognition of the things God has given us to live this life, His Spirit and His Word, and to prepare ourselves for this important facet of our lives as believers, which is to nourish our souls through the study of God's Word. Shall we pray? Father, what a privilege it is to live in this age, to have access to Your Word in ways never before conceived of or thought possible. We thank You for the opportunities that we have to not only learn Your Word and to understand it, but also to interpret it and to apply it, to apply our understanding of it in the circumstances and challenges that face us.

We thank You for the passage which is before us, and we ask Your blessing on us as we study it together. May each of us find in these truths the principles and the promises and the doctrines that will thoroughly equip us for every good work in the days ahead. We ask it in Jesus' name.

Amen. Caleb the son of Jephunneh. Do you remember what those two names mean? I went over the meanings last week.

Kelev in Hebrew means dog. Jephunneh means what? A little more difficult. He who faces.

The root in there is pan. There used to even be a slang term, like a slang word for your face is your pan, or your mug, there's all kinds of slang terms for the face. It helps me remember my Hebrew vocabulary.

Pan means face. Jephunneh, when you go through all the permutations of it, has the idea of the one who is face to face. The one who is facing.

This is the opposite of someone who is turning the neck. Someone giving you the neck is translated stiff neck. That's God's description of Israel all day long.

I try to hold out my hands to you and all I get is your neck. Because that's all I can see, because you turned your face away. Kelev's father, Jephunneh, has a name that means the one who does just the opposite.

He comes toward you, he faces you. You get the idea that he was probably very plain

spoken, and very matter of fact, and very direct. Not only in his dealings with men, but also in his pursuit of relationship with God.

We find that Jephunneh is the father not just of one faithful man, but of a whole family of faithful people. Kelev, the son of Jephunneh, is given a portion among the sons of Judah in verse 13 of chapter 15 of Joshua. According to the command of the Lord to Joshua.

Now we've talked about this for the last few weeks, and I just will give you one quick statement by way of review and reminder. What does this tell us? When you think of Kelev, having received that promise 40 years earlier for this land, and now here he is at the age of 85, receiving the fulfillment of that promise. A couple of things ought to come to your mind.

When you think of Kelev, a couple of things ought to come to mind. First of all, there is often a delay between the making of a covenant and the fulfillment of that covenant. My mental example of this is David.

When is David anointed King of Israel? How old is he? He's just a youth. He's out there as a shepherd. It's before Goliath.

It's before a lot of the events that are recorded in the book of 1 Samuel. One of the first times we see David, he's out with the sheep. Samuel is told by the Lord, go to the house of Jesse, and anoint there the man that I will show you.

He goes through all the previous seven sons of Jesse and doesn't find the man he's looking for. And he says, have you got any other sons? Well, we just got the runt. He's out there watching the sheep.

And they call him in. He's the one. He's a ruddy youth.

And he's anointed. The anointing oil is poured over his head. This is a promise.

This is a compact. This is the sign of divine choice. He is anointed.

He is the Mashiach of Israel at that point. You are the next King of Israel. David's, we don't know how old, 16, 17 years old maybe.

How long is it before he actually sits on the throne? Years. Years and years. Long time.

He's going to be pursued. He's going to be hounded. He's going to be challenged.

He's going to flee. He's going to make some bad decisions, as well as have some great victories. All the while, in the back of his mind, he knows that he has this promise from God, but it is not immediately fulfilled.

Many times we pray for a thing. We watch for a thing. We're looking for a thing.

I've known people who sort of put God to the test. The Bible says don't put the Lord your God to the test, but there's people that do. Well, okay.

I'm not real sure if God's up there and if He's active or not. I'll do like Gideon. I'll kind of put out the fleece.

I'll make a prayer. If God answers it, well, then I'll throw in and I'll kind of do the whole Christian believe in God thing. If I pray this prayer and He doesn't answer, well, then I'm going to say, I'm going to fool you on God and I'm going to kind of ignore this whole Christianity scenario.

Well, what people don't realize is, A. God is not your genie of the bottle. He doesn't come down and say, not only have I sent my Son to die for your sins and rescue you from the lake of fire which you richly deserve, but ask me for anything and I'll grant you through you. He is not the genie of the lamp.

He's not some kind of a coin machine where you put in the coin of your interest and He pops out the Coke bottle of your desires. That's not what God is. Submit yourselves under the mighty hand of God and in due time, He will exalt you.

That's the scripture. We ought to look that up and make it a memory verse. Submit yourselves under the mighty hand.

I never can remember the addresses for these. And in due time, He will exalt you. But the key there is due time.

We have a memory verse already that says, They who do what? Will renew their strength and mount up with wings as eagles, run and not be weary, walk and not faint. What is it you have to do for all of those things to be true? Wait. Wait.

Wait. One of the hardest things to do, one of the hardest things for me to do, is wait. Put me in traffic with a line of cars in front of me and you can send me into mental attitude sin.

Like falling off a cliff. I think, Why did God put all of these people on the earth in my way? And it's selfish. It's arrogant.

It's ten kinds of wrong. But we all have a hard time waiting. Because waiting requires patience.

Waiting requires a mechanism where you say, You know what? I'm stuck here and there's nothing I can do. Maybe I ought to use this time well. Maybe I ought to review my memory verses.

Maybe I ought to try to remember anything I can from the last Bible class I went to. Or my last time of meditation and devotion. When's the last time you found yourself waiting

and you didn't plug something in or turn something on or engage somebody in conversation or try to find something to while away the time instead of delving into the resources of your own soul? You work hard.

You invest time. You come to Bible class. You spend time hopefully in meditation and in prayer building up the resources in your soul.

Then God puts you in a waiting situation, like He does me. And what do we do? Stuck in traffic? Let me turn on the radio and see if there's any good tunes on. It's an opportunity.

And we often miss it. Caleb had to wait. God told him through Moses, That land that you saw is yours.

Can you imagine? Most of us haven't even been alive and conscious and have a record of memory of 45 years. Caleb, trudging around in the wilderness, watching all of his friends and family and fellow Israelites drop and die. How many funerals do you think Caleb had to go to? Hundreds.

Everybody he knew died. And he was traipsing around with all of these faithless, uninterested people waiting, waiting, waiting. Well now, here is the payoff.

Here is the fulfillment. Because God has not forgotten. It tells us over in the New Testament.

I think it's in Hebrews. God is not unrighteous to forget your work of faith and your labor of love. God remembers.

God's got it all written down. Of course, God also remembers if we wait for like two and a half hours and then say, oh, this isn't working. And then we go off into some human energy solution.

Caleb waited. Caleb didn't say, I'm tired of trudging around with these Israelites after 35 years or so and just pack up his tent and say, come on, Mrs. Caleb. Come on, children.

We're heading for the promised land. God said, I can have that land. I'm going to go in there now and take it.

I'm hale and hearty. I'm strong. If I wait much longer, I'll be old and decrepit.

I'd better go now. I have the promise of God. I'm going to go in and seize it.

It's not God's time. God makes us wait, doesn't He? Many times we have to wait. Waiting is an art and a science.

It's a challenge. It's a test. And it is, in particular, a test given to believers who have something on the ball.

Think about this. Those of you that have any experience, either parental or babysitting-wise with two- and three-year-old children, if you're having to watch little ones, toddler age, do you make them wait? That's just suicide. If you want grief and woe and torture for yourself, don't give a two- or three-year-old something to drink or something to eat or a diaper change or whatever it is when they need it.

I guess it would be a pull-up change at that age. Just delay them a little while. How much patience does a two- and three-year-old have? Zero.

It sends them into conniptions. It sends them into complete frantic rants and fits if they have to wait. So we, being wise adults caring for them, don't make them wait.

You need a drink? Let me drop what I'm doing and get you one. You got to go to the bathroom? Let me take you. Let me change you.

Let me do whatever. We don't make little ones wait. And guess what? God doesn't make little ones wait either.

So if you have a waiting test, congratulations, God does not consider you to be a little one. God does not make the little ones wait. This is why people sometimes have a false expectation because when we're young in the faith, we pray and God grants, and we say, Isn't He a great God? And then as time goes on, it seems like there's more and more delay and God seems less responsive.

And we say, What's going on? We start getting impatient when we ought to be grateful because this is God expecting something of us. Look at Caleb. He's the most mature man in Israel and he waits 45 years to get his inheritance.

Well, we've talked about this already. He is the one who keeps on facing God no matter what. He doesn't waver.

He doesn't divert. He doesn't distract. He doesn't fall away.

Like it says over in Hebrews 6, those who fall away, it is impossible to bring them back. They've fallen away. They've peeled off.

They've faded out. They wilted. In Ecclesiastes, we saw it, and I've reminded you time and again, it isn't the tall spirit, people standing tall and looking hail hearty at the beginning.

Solomon says it's the long spirit. It's the enduring spirit. It's the waiting spirit that prevails, that inherits, that overcomes.

All of those overcomer promises in Revelation 2-3, when you read the details about the Nicolaitans and about persecution ten days and Satan and his minions hovering around, what do all of those overcomers have to do? Wait. What about the souls under the altar

in Revelation? What do they have to do? Wait. Jesus says, I'm not going to be with you.

He tells the disciples in the upper room, I'm going away and I'm going to send you another comforter. But before you see me again and we drink this wine new in the kingdom, you're going to have to wait. It is a part of God's purpose.

It is a part of God's plan. It is an opportunity. Look at waiting as a blessing because that's the way God looks at it.

That's the way God treats it. So they had to wait. Caleb, when he finally gets his inheritance, he sees it.

This is during Joshua's southern campaign. Remember, we roll back in time. We have a flashback here in chapter 15.

So Caleb drove out. How did the Israelites conquer that southern region that's going to ultimately belong to Judah? Well, one of the generals under Joshua who went in and had charge of a portion of the army was Caleb. Caleb said, Hey Joshua, old friend, buddy of mine, fellow spy, do me a favor.

When you make the military assignments for objectives down there, let me conquer the part that God promised me. I already know that ground. I've been dreaming about it for 45 years.

I see it in my sleep. Let me go down and conquer that part. Joshua said, Hey, old friend, it's yours.

Moses spoke the word of the Lord to you. It's your ground. You get the privilege of taking it.

Caleb says, Thanks, here I go. And he goes in there with his army. And while he's down there, in verse 15 of chapter 15, he went up from Hebron, Kiriath Arba, and after he killed the giants, the sons of Anak, Sheshi, Ahimar, and Ptolemy, we talked about their names last week.

He went up from there against the inhabitants of Debir. Now, Debir is about 10 miles away. This is a nice big chunk of ground.

I mean, when you look at the overall size of Israel, everybody says, Oh, look at this map in the back of my Bible. And you think, Well, this thing must be like the size of the state of Texas or something. It's not.

Look at the scale on your Holy Land maps. 10 miles is a long ways in the Holy Land, if you want to call it that. Well, that's about the distance from Hebron to Debir.

So Caleb goes over there. He force marches. This is kind of from one end to the other of

his inheritance.

And when he gets there, he finds that it's very strongly defended, very stoutly defended, but it's also a very choice land. So Caleb said in verse 16, The one who attacks, Kiriath, suffer. This is what will become Debir.

And the one who smites it literally, the one who strikes it, the one who attacks it and captures it, I will give him Aksah, my daughter, as a wife. Now, think about this. Lots of people fantasize about who they're going to marry.

They think, Oh, you know, teenage boys, imagine some gorgeous bathing beauty with voluptuous proportions and one thing and another. But think about it now. I mean, nothing wrong with voluptuosity.

There's nothing wrong with good looks. However, if you are going to bind yourself to someone for decades to come, you know, the grass withers and the flower fades. All of us are going to prune up.

We're going to wrinkle. We're going to sag. We're going to bloat.

We're going to bulge in all the wrong places. We're going to start coming apart. You know, joints are going to quit working.

It seems inconceivable when you're in your teens and you're in your twenties and even into your thirties maybe. But I'm here to tell you, the warranty expires and all your stuff starts coming unglued. And it's harder, I think, on women than it is on men because they look better to start with.

And so they hurt more when all that stuff starts fading away. God grants a special measure of grace to young ladies. And there is a wonderful bloom that you have when you're a young woman that is inevitably going to mature into something else.

And if you only, which is not, well, you know, say what you will, but it's not a bad thing in my mind. The problem is, if your wife continues to look like an 18-year-old for a whole life and you become a decrepit old 50-something-year-old, how are you going to go out there and fend off the people trying to get her attention? I think it's a good thing that things settle down and that doesn't become such a big issue. That's just me.

But, you know, I'm in where angels fear to tread anyway. But the point is, if you are considering someone to marry, you cannot go on looks alone. Looks are a great bonus.

But you want somebody with character. You want somebody who has substance. You want someone that you can sit with for hours and talk to, that you can talk to for the next however many decades and never get tired of it, never weary of their company, never have plumbed all of the depths of their soul and to always find them interesting

and to find them pleasant to be with and that is your best friend.

Someone with character, someone you can respect, someone that you can value, someone that you can feel it is a privilege to be connected to, that it's a blessing from God that you are allowed to be this person's spouse. I say all of this to point out that when Caleb makes this promise, this isn't just, hey, let me look around and find something somebody might want so I can get this city conquered. Do you think looking at Caleb and knowing the kind of man he is and the kind of character and the kind of relationship he has with God, do you think Caleb loves his daughter Aksah like any father would love his young daughter of marriageable age? Do you think Caleb has capacity for love because of his faith and his relationship with God? Yes, he does.

Do you think he would palm his daughter off on any old yahoo that managed to come along and say, hey, I'd sure like to marry your daughter? Caleb is very specific and very careful and I am sure that he prayed about this and that he asked God to bring the right person along. I think Caleb may have already had a pretty good idea of who could do this task and who couldn't. Because this is the age in Israel where military victory has spiritual overtones.

Everything about the conquest of Canaan is a spiritual lesson, isn't it? Crossing the Jordan, coming in as the second generation with God's blessing and with God's presence and the fulfillment of all of God's promises. Driving out the Canaanites. I was pointing out to someone earlier this week, people are all the time saying, now listen, have you heard people say, oh, Christianity isn't any different than Islam, they just have two different holy books, but Muslims are violent, extreme Muslims are violent, extreme Christians are violent, Christians have killed people in the name of their God, the Muslims are killing people in the name of their God.

There's no real difference. You'll hear this argument being made and you say, no, that's not true. Christianity, the whole theme is the love of God.

God so loved the world. God is love. We love because He first loved us and so on.

And people say, nah, your Bible is full of killing and hacking and slashing. Look at the Old Testament. And they'll generalize and they'll say, in the Old Testament, your God commanded all of these people to be slaughtered.

What should you say? Wrong. You do not know the Old Testament. And there are, the majority of Christians don't know their Old Testament.

A lot of Christians don't spend much time studying the Old Testament. Well, we're studying it, and here's something I'll point out for you that you should know. Think about this.

How many times did God ever command the Israelites to attack people and wipe them

out to the last man? Did God command Abraham? When Abraham came from Ur of the Chaldees, did He say, go down into a land that I will show you and slaughter everybody there? Did God tell Isaac, I promise this land to your father, slaughter all your neighbors and take their land? Did God tell Jacob when he was at Bethel, you're going to wander for a while, but when you come back, you'll have 12 sons and I want you to go slaughter everybody in the land, kill all the Amorites, slaughter them right and left. When his sons kill just a few of their neighbors, Jacob is horrified. He says, let me not enter into the councils of Simeon and Levi, who have gone and slaughtered our neighbors.

Thinking that they had a cause, because their sister was defiled, Jacob says, I find it abhorrent. This is not the theme of the Old Testament. It's not the theme of any part of Old Testament history, except one.

The promised land of Canaan, the Amorites who dwell therein, the descendants of the son of Ham, the fourth son of Ham, Canaan himself, are corrupt. They received the preaching of the Word of God in Melchizedek's day. Melchizedek, the king of Salem, in Abraham's day.

God said, Abraham, these people are going to oppress your descendants. Your descendants are going to have a hard time of it in this land because of these people. But there's going to come a time when I'm going to judge them.

But not until their iniquity is full. The iniquity of these Amorites is not yet full. I'm going to give them 400 years to change their ways and change their minds.

Remember the three generation curse in Israel? If there are three generations in a row, if there's a granddaddy and a father and a son who all reject God, God said, I will cut that line off in Israel because they're acting like the people who I took this land away from to give it to Israel. Well, in the same way, God gave the inhabitants of this land four centuries to hear. He started with Abraham.

He started with Lot down in Sodom and Gomorrah. He started with Melchizedek making known the God of creation. And these people have known.

Rahab the harlot knew it. The Moabites know it. The Assyrians know it.

The Ninevites know it. All through the time of Israel's occupancy, everybody knows about the God of Israel. They've heard of the plagues in Egypt.

Joshua put a big billboard up there at Mount Ebal with the law. The Gibeonites figured it out. But all the rest of these people are blood guilty.

They are child sacrificers. They burn their children alive to try to get better crops. They practice all kinds of perversion that I won't even name.

And God said that's enough. So He sends Joshua in during this seven year period to wipe these people out to the last man, men, women and children. It's a one time deal.

God says exterminate the specific people in this specific place. They are under judgment from me because they have had 400 years to change their minds and they have not done so. They are perverse.

They are heathen. They are pagan. They are godless.

They are savage. They are depraved. They are vicious.

They've got to go. They are under sentence of death. You go in and execute that sentence in much the same way that a legal system says here is a vicious murderer.

Execute him. Here is a vicious criminal. Execute him.

This is a national execution instead of an individual execution. But the principle is exactly the same. God is the judge.

There has been a trial. These people have had 400 years to repent and change their mind. And they did not.

So they are under sentence of death. So, all of that to say this. This conquest has spiritual meaning.

It's a spiritual war. Everything they do has spiritual overtones. And Caleb knows it.

So Caleb says you know what? All of these things we are doing have spiritual overtones. God is granting victory to people of spiritual perspicacity, spiritual faith, spiritual strength. Those are the victors.

The victories are proportionate to faith. So guess what? If someone goes and attacks Kiriath's supper and captures it, he's going to be a man of faith. Because that's the way God is working this spiritual battle.

People of faith are the overcomers. So Caleb says you know what? My beloved daughter Aksah, my dear sweet child, I want her to have the best husband available. So I'm going to promise her to the victor of the battle of Kiriath's supper.

Because that will be a man of faith. She is a woman of faith. And I want her to marry someone with whom she can spend a wonderful and blessed life.

Caleb is no dummy. This is no superficial promise. This isn't like Jephthah saying I'll sacrifice the first thing that walks out of my house.

Caleb has thought this out carefully. He has analyzed his historical situation. He's the most mature believer in Israel.

He's the Solomon of his day. He knows God. And he knows that God is going to grant this victory to a man of great faith, a man of great spiritual knowledge.

And he says that's the man I want my daughter to be married to. And any Christian father has that wish and that desire for his daughter or daughters. That they will find a man of faith who can be the spiritual leader and can be their protector and their hero and their authority in every good sense of the word.

Be a blessing to them all the days of their life and have a wonderful blessed family. That's what Caleb is doing here. So Caleb says, the one who attacks Kiriath's supper, the city of the book, the city of the writings, he sees even in the name of the town.

You know what? We've got a holy book now. We've got the law of God. The man who is the victor for the city of the book, he's going to be the husband of my daughter.

I will give him Aksah. Aksah's name is beautiful. It's a beautiful word in Hebrew.

It means anklet. Women in the ancient world, you know they wore long skirts. And they didn't walk around in mini skirts.

They didn't have skirts above the knee. They didn't show cleavage. They didn't bare their arms.

They didn't show their midriffs and try to tantalize people. They were covered. It's been a custom in the Middle East all the way down to the present day.

This is where Islam gets that. It's not unique to the Muslims to put their women in a bag. It has always been in the ancient Near East and the Middle East down to the present day that you do not expose your flesh because this is tantalizing.

It should not be your goal to tantalize people. So the only parts of a woman's appearance that would typically show would be their eyes. They often wore veils even in the ancient day.

They would wear the cloth over the head. They would obscure their features and so on. But one thing you could always see were their feet because you've got to walk.

And so what the ladies would do is adorn their feet. They would pay particular attention to their sandals. Particular attention to their toenails.

And they would wear jewelry on their ankles. And there's some scripture over in Proverbs that talks about the woman who entices the young man and leads him astray. And it says in Hebrew the thrust of it is her sexy mincing steps distract him and lead him off of the straight path.

She uses her ankles to entice him. Just raises her skirt an inch or so. And there is this

little... Well, this is the beauty.

This is the adornment. This is the attraction are these anklets. And that's what achsa means.

It's a golden ankle chain. And Caleb looked at her in the crib. He and Mrs. Caleb said, you know, she's so beautiful.

She's like a precious adornment. She's the most attractive thing I've ever seen. She's like an achsa.

So that's what they named her. So her name means something of great beauty. Great allurements.

Great desirability. I will give achsa to him as wife. Well, Othniel, the son of Kenaz, the brother of Caleb, captured the city.

There's great debate on what the relationship is between Othniel and Caleb because you can read this in English and in Hebrew two ways. Othniel, the son of Kenaz, the brother of Caleb. Now is Othniel the brother of Caleb and the son of Kenaz or is Kenaz the brother of Caleb and Othniel is his son? In other words, is Othniel Caleb's brother or is he his nephew? You can read this either way.

And in Hebrew, it is even more either way than it is here in English. And if you read commentaries and interpreters, half of them fall on one side, half of them fall on the other. The Masoretes, the ancient scribes who pointed the text, you know, there's vowel points that tell you how to pronounce a word.

And then there are some additional marks for cantillation, for how to vocalize the text and how to speak it when you're reading it from a scroll in the synagogue. And the way this is marked up by the Masoretes, it is marked in such a way they believed that Othniel was Caleb's brother. Now they're wrong.

He's not Caleb's brother. He's Caleb's nephew. Caleb is the son of who? Jephunneh.

And they are from the clan of? Kenaz. They are Kenazites. Kenazites are descendants of Judah through Perez.

Right? Well, Jephunneh named his elder son, Caleb. He named his younger son, Kenaz. Just like many times a family will look into their past and say, you know, Grandpa's name was Samuel.

Great Grandpa's name was David or Moses or whatever it might be. And they'll bring that name down. And so generation after generation in a family, you have a recurring name.

Samuel's been a name in my family every other generation going back as far as I can track it. There was Samuel Smith Hall around the time of the Civil War. He was a preacher.

There was Samuel Monroe Hall who was my great granddad. I'm Samuel Curtis Hall. My nephew is Samuel Isaac Hall.

We have Samuel as a name going back in our family to past where we can track it. Well, Kenaz was a family name, a clan name. And Jephunneh named his older son, maybe he was kind of ugly, I don't know, named him the Dog.

Called him Dog. How's it going, Dog? That's what they called him when he was growing up. Caleb.

Younger son named him Kenaz. Kenaz himself has a son named Othniel. Othniel means Lion of God.

I looked this up and I thought, wait a minute. Ariel means Lion of God. Ari means lion in Hebrew.

Ariel is Lion of God. Well, guess what? They had two different words for lion. One is Ari and the other is Othan.

So Othaniel also means Lion of God. Ariel and Othniel mean the same thing. Now, Lion of God.

Does this evoke anything? Does it suggest anything in our minds? Who is the Lion of the tribe of Judah? Ultimately, it's the Lord Jesus Christ, right? He is the Son of David. He is the Lion of the tribe of Judah. So, as we think about interpretation and application, we step back and we say, well, you know, Joshua is kind of like the Lord Jesus Christ and the second born generation, the elder will serve the younger and that kind of thing.

They go across where the first generation dropped and the first generation is kind of like the actual nation of Israel. The second generation is kind of like the church and here's Jesus. And they go from victory to victory.

He never loses a battle. He's never on the defensive. And that foreshadows things related to the church.

We think about Caleb, who has a prior claim before even these people received their inheritance. And it puts us in mind of these, perhaps the Old Testament saints who waited for a city whose founder and builder is God. And they waited.

That's what Scripture says. They waited. Abraham waited.

He dwelt in tents, waiting for a city whose founder and builder is God. So, when we come

down and we say, well, could there be some sort of suggestive analogy or illustration or picture here with Othniel and Achsah? Many times you find pictures of the Lord Jesus Christ in the Old Testament. Joshua is certainly one.

Joseph is certainly one. You find the combination of Daniel and Ezekiel during the Babylonian captivity. A picture of different aspects of Christ.

There's a sense in which he is in the royal courts. And there's another sense in which he is down suffering with the people. He's outside the camp, so to speak.

Well, I would suggest this. This is what occurs to me in looking at Othniel. When you see his name, he sees a challenge.

He is given the opportunity to win a victory. And with that victory comes a bride. The Lord Jesus Christ was offered the chance to win a victory by his father.

And when he achieves that victory, he is given a bride. And that bride is the church. And I see something of a parallel, a suggestive relationship between Othniel who has the faith and the patience and the obedience to go and win a very difficult victory.

And as a prize and as a reward, he receives a wonderful, probably one of the most beautiful and spiritually substantial women in all of Israel. If I was an Israelite in this day, I think it would be great to get to know the daughter of the most faithful man in all of Israel outside of Joshua himself. Because you figure she's probably got something on the ball.

She has been raised by her father. She's been taught the things of God. And we're going to see that she in fact is a woman of great faith and great deference to the truth of God's Word.

So, this is what Othniel, the Lion of God, receives by the victory driving these pagans out of Kiriath-sephir, the City of the Book. Book City. So, Othniel captures it.

He is the son of Kenaz, the brother of Caleb. So, he's a nephew. And this is a suitable distance.

They are basically sort of first cousins. If I understand my family relationship definitions correctly, I believe this counts as a first cousin. Or second cousin or something.

They're not primary cousins because they're not children of brothers or sisters or whatever. She's going to be marrying her father's nephew essentially. So, there's some distance there.

And at this time in history, even in the Law of Moses at this time, even if Othniel was Caleb's brother, this would still be okay. The genetic patterns were such that people could still marry close relatives at this time without consequences for their offspring. But,

it tells us that Othniel's father is Kenaz.

And if he was Caleb's brother, his father would be Jephona. So, it's pretty simple, I think. Captured it.

He gave him Oxaw, his daughter, as wife. Now, what is the point up to here? There are opportunities available that override any other consideration. Think about this.

If you just step back, everybody in your mind, step back. We're going to step back and look at the big picture here. Caleb is not a prominent man in Israel.

He's not from a prominent clan in the tribe of Judah at the time when he goes in and spies out the land. He is selected. Moses sees something in him.

But his prospects are not good. Let's put it that way. He doesn't have great prospects.

The tribe of Judah doesn't have all that great of prospects. They've got some prophetic promises, but they're just another tribe. All of the people in the nation of Israel are under penalty of death for the failure at the southern border.

The failure to go into the land the first time. God says you're going to wander until you drop. Except Caleb and Joshua.

And the big lesson there, think about it. It doesn't matter what tribe Caleb was born into or Joshua. It doesn't matter what clan.

It doesn't matter how handsome they were. It doesn't matter how talented they were. The thing that determines the fact that Joshua and Caleb are going to enter the land and have an inheritance there is one thing.

What is it? Faith. People often look and say, you know, I really got dealt a bad hand of cards here. I've got problems based on my heredity.

I've got problems based on my environment. I've got problems based on my lack of talent, my lack of ability, my lack of whatever it may be. Lack of education, lack of opportunity, lack of good judgment.

I screwed up when I was young and now it's all over for me. Nonsense. Look at the picture of Caleb.

All Caleb needs to be one of two men who go into the land and receive a wonderful inheritance is faith in God. And he pegs the meter on faith. He says, look, God says it.

We can do it. And that settles it. Faith overcomes whatever you think is an obstacle.

This is the victory that overcometh the world, even our faith. It overcomes the cosmos, the arranged order of things. Faith is all you need to prevail because in faith you're

operating in God's strength and not your own.

In faith you're claiming God's promises. God's inheritances. God's gifts.

Not your own. Well, look at Othniel. Nephew of Caleb.

Caleb's younger brother. Son of a younger brother. He's probably a pretty youthful guy.

He's probably the same age or a little older than Caleb's daughter perhaps. What are his prospects? Lots of other people in Israel getting inheritances, waiting for the lot to cast, wondering what they're going to have to go conquer. All he needs is faith.

He has the same faith as Caleb. He does the same thing that Caleb does. He goes and attacks a difficult city and takes it.

And all of these victories at this time are achieved by faith. God blesses faith. God judges disobedience.

Think about Achan. Think about the first battle for Ai. God will judge anybody who goes and attacks without faith and obedience.

God blesses everyone with faith and obedience. So what do we automatically know about Othniel? If he took this city, how did he do it? Great faith. Great obedience.

And that's all it takes at this time. This is the conquest of the land generation. And it's a picture.

All you and I need is faith and obedience. It doesn't matter what the circumstances are. Past, present, or foreseeable in the future.

All it takes is faith. Because these things have been written for our instruction. And we live in the age of the conquest of the spiritual possession.

That's why we're here. We are following our Yeshua into the land of promise. And we are laying claim to our inheritance.

And all it takes is faith. You just have to want it. And look at the benefits and look at the blessings that come.

Othniel is the most enviable man in Israel in his generation. Because look at the wife that he gets. And we're going to see something about her when we come back from the break that will confirm and vindicate some of the predictions and projections that I've made up to this point.

But let's pause here and take a break.