

Joshua 07-08-31b

Let's resume our study now in Joshua chapter 15. We're looking at Achneel and Achsa, this married couple and the way that they were brought together through conquest, through victory, in very difficult circumstances. One could ask, why didn't Caleb just go attack this city himself? And I think he probably could have.

I think Hebron or Kiriath Arba was probably a more difficult victory, but I suspect that Caleb probably set this as a test to find a suitable husband for his daughter. The toughest victory in the region has already been won, but he's looking to find who's going to be the man of faith, who's going to be the man of dedication, who's going to be the to win victories in the next generation. And Caleb is looking for that man because he wants that man to marry his daughter and be his son-in-law.

And it turns out to be Achneel. Now, in support of this particular idea, we have Judges chapter 1 and verse 10 through 15. Turn over to the book of Judges right quick.

We're going to see something else about Achneel. This is another record of this same battle. Judah in verse 10 went against the Canaanites who dwell in Hebron.

Now, the name of Hebron was formerly Kiriath Arba, and they killed Sheshi, Ahimon, and Talmai. That's what we just studied last week, right? Sheshi, Ahimon, and Talmai. From there, they went against the inhabitants of Debir.

The name of Debir was formerly Kiriath Sefer. This is our passage. This is our discussion.

This is like having another gospel account. Then Caleb said, whoever attacks Kiriath Sefer and takes it to him, I will give my daughter Achsa as wife, Achneel the son of Kenaz, Caleb's younger brother. We have the same lack of clarity here as in the other passage.

He took it, so Caleb gave him his daughter Achsa as wife. Then verse 14 picks up this next part that we're going to cover in a minute. But, we're talking about Achneel.

So, look a few pages forward in Judges at Judges chapter 3. These are the nations which the Lord left in the land that He might test Israel by them, all who had not known any of the wars in Canaan. This was only so that the generations of the children of Israel might be taught to know war, at least those who had not formerly known it. Notice, why did God move these tribes into the land before the enemies were completely defeated? He wanted to make them more educated and leave a few of them scattered around so that subsequent generations could hone their skills, exercise their faith, manifest their obedience, win similar victories, come to a similar appreciation for the grace of God and the faithfulness of God.

These are the nations which the Lord left that He might test Israel by them, all who had

not known any of the wars in Canaan. These are the initial set of strategic victories under Joshua. Now, are they supposed to ultimately drive all these people out? Yes, but this is in that intervening period.

This is the time of the mop-up. This is the time that you and I are in. The Lord Jesus Christ has already won the strategic victory over Satan and his minions on the cross.

We battle against principalities and powers and the rulers of the darkness of this age, but it is a done deal. It is a one war. The war is won.

But we are in this situation. The Lord has left us these nations to fight against so that we will come to understand what it means to rely on Him and use His strength, operate in His provision. It's a blessing.

Listen to me now. It is a blessing to be tested. It is a blessing to fight these battles.

We say, Oh Lord, please take my test away. What would happen if the Israelites went in and said, Oh Lord, please take these Canaanites away. Slay them all with a plague.

Bring down fire from heaven. Pulverize them all with great giant hailstones. Rain down upon them fire and brimstone.

Blow with your hot breath and incinerate them off of the land so that I may go and dwell. And so on. God left them there to test Israel so that they might be taught to know war.

The five lords of the Philistines, the Canaanites, the Sidonians, the Hivites who dwelt in Mount Lebanon from Mount Baal Hermon to the entrance of Hamath, they were left that He might test Israel by them to know whether they would obey the commandments of the Lord which He had commanded their fathers by the hand of Moses. Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, and they took their daughters to be wives, gave their daughters to their sons, and they served their gods. Now this is after the days of Joshua and Caleb.

This is the subsequent generation. We are talking twenty, thirty years down the road. They were supposed to go in and conquer these people.

What did they do instead? They married them. They got in bed with them. They had children with them.

They went to church with them. They went to the pagan synagogues. They went to the pagan temples.

They went to whatever you want to call them, churches, synagogues. They went to their places of worship and began to fall down in front of their idols and participate in their practices. They did evil in the sight of the Lord, it says in verse 7. They forgot the Lord

their God and served the Baals and the Asherahs.

Therefore the anger of the Lord was hot against Israel. So he sold them into the hand of Kushan Reshathayim, king of Mesopotamia. Where is Mesopotamia? North and east.

This is the land that will someday be Babylon. This is Shinar. This is Saddam Hussein land over in that area.

Mesopotamia, what does Mesopotamia mean? It is Latin derived. Meso means middle of or between. Mesomorph, you are half way between one shape and another.

Potamus, what does that mean? We get potable water from this root. It means river. The hippo is the river horse.

Hippo is horse. You get the hippocampus and all that is related to horse. Potamus means river.

So Mesopotamia means between the rivers. This is the area between the great rivers. You can go all the way to the north.

You can go all the way to the south. So here the Lord said, I will deliver the children of Israel from the hands of the Asherahs. So he delivered them from the hands of the Asherahs.

He was the one who discovered the Lord. He was the one who his hand prevailed over Kushan Rashataim, so the land had rest for forty years. Then Othniel, the son of Kenaz, died." So as long as Othniel was alive, God blessed Israel, because Othniel was a man of faith.

Remember, this is the generation where you win victories in the military arena by being a man of faith, a man of obedience. That's the key. That's the picture.

That's the link in this time. So, what kind of a guy is Othniel? Is he just kind of a happy-go-lucky, fortunate warrior who happened to take the city and get the girl? Not at all. He is a man of great faith, and he is from a family full of people of great faith.

He didn't just happen to be. His father Kenaz, like his uncle Caleb, is a man of faith. His grandfather Jephunneh is a man of faith.

They are a family of faith. And guess what? The lot is cast for all the rest of Israel, all the rest of people in the tribe of Judah. It comes out, you know, here you are, here's the big pool of land.

Go carve you out a spot, wherever. That's where the milling masses are. What overcomes birth? What overcomes circumstance? What overcomes any other thing? How they looked? How they talked? What their education was? What was it that distinguished

Jephunneh and Caleb and Kenaz and Othniel and Aksav? They're people of faith.

Their names go down in the book. How many people in the tribe of Judah in this generation get their name in the book? For all eternity. The Word of God that lives and abides forever.

They are memorialized here with a place of honor over and above thousands of other people in the tribe of Judah. Why? One reason. They trusted God.

They operated in the power of God. They had an expectation of God for provision and for deliverance and for victory and success. And they waited on God.

How old is Caleb when he attacks Hebron? A little pop quiz. How old is Caleb when he attacks Hebron? How old was he when he was a spy? He was 40. How old is he when he talks to Joshua and says, we're doing this southern attack.

We're at that land that God promised me through Moses. I want to take it. Joshua says, okay, fine.

How old is he? 85. Remember, it's five years into the seven-year campaign. Actually, if you want to be technical about it, the initial foray of the spies occurs two years into the Wilderness Wandering, so it's 38 years plus, but close enough.

He's 85 at the time that he makes this attack. How old would the daughter of an 85-year-old man likely be? It's possible that Aksah wasn't exactly 15 or 16 years old at this point. Her daddy's 85.

I'm just saying, she might have had to wait. People might have been talking. Well, I guess your daddy's got to palm you off on the victor of the next battle because you can't get married.

Maybe she was picky. Maybe she didn't want to marry just any old guy from the tribe of Judah. She wanted somebody who had proven and demonstrated faith and obedience and a deep love for the God of Israel.

And she waited and she waited and she waited. We don't know how old she was. It doesn't say.

But we do know that when she finally got a man, she got one of the great heroes of Israel. He's the first judge in Israel. And guess what? He's the only one from the south.

All of the rest of the judges of Israel are going to be up north, Ephraim area. The only guy from the south, the only judge that you'll find in the book of Judges from the southern region is Othniel. Not Samson, not Ehud, not any of the rest of those guys are from down south.

Only Othniel. He is a standout. He is unique.

He's a special individual. And God gave him a special wife. And God gave Aksah a special husband.

They're a wonderful, unique couple. I'd rather spend time looking at Othniel and Aksah than trying to... By the way, have you ever wondered how many people are still praying the prayer of Jabez? That thing kind of blew over in a hurry, didn't it? Nothing wrong with Jabez. He's a great individual and there's a lot to be learned from that passage.

Just not what is in the popular book and coffee mug series. Othniel. Back to Joshua chapter 15.

Now it was, in verse 18. Joshua 15, 18. Now it was so, when she came to him, that she persuaded him to ask her father for a field.

This is Aksah going to Othniel now. They've been betrothed. They're married.

So she comes to Othniel and she persuaded him to ask her father for a field. So she dismounted from her donkey and Caleb said to her, What do you wish? She answered, Give me a blessing, since you have given me land in the south. Give me also springs of water.

So he gave her the upper springs and the lower springs. Well, what's going on here? If you read many of the commentaries, the Jerome Bible commentary comes to mind. It's sort of a Catholic flavored thing.

You know, Jerome, Saint Jerome. They say, well, this is etiological. It's your word of the week.

Etiology. Does anybody know what etiology is? E-T-I-O-L-O-G-Y In the old days, they spelled it A-E. A-T-I-O-L-O-G-Y Etiology means, where did this come from? What is its source? It's sort of like etymology of a word.

But etiology means, well, how did this, what is the explanation for the existence of this thing? And so the commentaries will say, Well, see, in Judah, certain clans had possession of certain things. And they said, well, how come the clan of Othniel possesses these springs of water? And so then they opined, they theorized, they imagined. Well, people in Israel had to come up with an explanation.

They had to come up with an etiology for how these clans came to own these fountains. And so they made up a story. Kind of like the Indians sitting around.

Well, you know, the moon is at quarter because the great bear went up and took a bite out of it. You know, they just make up a story to explain something that they observe. This is an etiology.

Well, it's nothing of the sort. And it's such a tragedy to dismiss this and blow by it and say, Oh, well, some old Judahites were wondering how certain people got the spring and somebody made up this story. Let's move on.

Not at all. First of all, Othniel takes the city and Caleb gives him Aksah, his daughter, as wife. Now, what happens? Think about marriage in Israel.

What do you know about marriage in Israel? How does the whole thing work? You've got a father with a daughter and you've got a groom. Now, isn't there a property exchange or something that takes place? How does that work? Do you remember the whole concept of a dowry? In fact, we can go one better than that. There's another case in the Bible where someone was given a father's daughter because he achieved a great victory.

Can you think of who it was? King David? Something about one of those sons of Anak? Same family? Defeat one of these sons of Anak and I will give my daughter as a prize. Who said that? King Saul. You go over to 1 Samuel in the vicinity of chapter 17 there.

And you find the story of David and Goliath. Let's take a quick look over there because the details are pertinent to us. As David comes up, he's bringing his brothers some cheese and so forth.

David comes up and when he arrives there, the men of Israel are dreadfully afraid and in verse 25, the men of Israel say, Have you seen this man who has come up? 1 Samuel 17, 25 He has come up to defy Israel and it shall be that the man who kills him the king will enrich with great riches will give him his daughter and give his father's house exemption from taxes in Israel. Just as a little side note, by the way, do you remember an episode where Peter catches a fish and pays a tax? What did Jesus say to him in connection with that? Do the sons of the king's household are they required to pay tax nevertheless? Go catch the fish. Find a coin.

Pay for you and me. Did Jesus technically need to pay any taxes in Israel? David earned exemption for himself and his descendants forever after from taxation in Israel on this occasion. Jesus as a son of David technically owes no taxes in Israel.

But he paid them anyway. Anyhow, it shall be the man who kills him the king will enrich will give him his daughter. Now, if you were teaching a class on this Othniel and Aksah Caleb and you came over here and saw this situation with Saul and David what conclusion would you draw? As you compare these two situations what sticks out in your mind? I downloaded a piece of software this morning that takes two text files it's called WinMerge it's for programmers you have one version of a program you have another version of a program and you say, I can't remember exactly what I changed from version A to version B when you run WinMerge and it compares the two text files and anything that's different it marks it in red and says this is a change you can do the same thing

with transcripts convert them to text files and say here's the old transcript, here's the new, here's all the changes we made it's very handy so I think about WinMerging these two stories what's the difference in Caleb and Aksah and Othniel and Saul and David and Saul's daughter can you think of a pretty prominent difference when you compare the two I'll suggest what occurs to me what's the difference in the fathers are they similar or different Caleb is one of the most faithful men in Israel yes God keeps him alive and strong for 45 years because he's one of the most mature believers in the whole nation how about King Saul, what kind of a man is he he's sitting back in the rear with a gear scratching his head on what to do about one giant Caleb went up and destroyed three giants from this very same family all by himself and he was 85 years old Saul isn't that old and he's got a whole army out there there's one giant and he's back there quaking in his sandals so these two fathers are quite different aren't they both of them promise their daughter to the man who will go in and defeat the enemy so if you are an up and coming young warrior and you say I would love to win a battle for the Lord God I would love to get a fine wife I would love to have a great father-in-law and marry into a good family or whatever and you had a choice of which age to live in and which father and which daughter to marry which one would you choose would you choose Saul as a father-in-law and Michael as a wife or would you choose Caleb as a father-in-law and Aksah as a wife it's a pretty easy choice for anybody with two brain cells to rub together look at what happens to David as a result of gaining the quote unquote prize of Saul's daughter like father like daughter and she is a real anathema she causes nothing but heartache for David he could have won this victory and turned down that particular prize but of course he didn't he accepted it it looked like a quick path to the throne he thought well maybe this is God's provision because I've been anointed to be the king obviously marrying the king's daughter what better way to go into the king's line of succession than to be a son-in-law and yet it was a red herring it was a false path that's not the way that's not the claim he doesn't need to be married into Saul's family he has the anointing of God he doesn't need a human solution he doesn't need human authority he doesn't need an earthly claim in the same way that Abraham didn't need to sleep with Hagar to obtain an heir seems like a logical approach lots of people use it but it's not right and David should have known from Saul's behavior that this was not the woman to marry but of course he does it anyway and he ends up marrying Michael if you go down to 1 Samuel 18 verse 17 Saul says to David here's my older daughter Merab I will give her to you as wife be valiant and fight the Lord's battles so now he starts laying on additional conditions well yeah I said if you defeated Goliath but you need to win a few more battles but then he marries off Merab to someone else gives her to Adriel the Maholophite but Michael is infatuated with David so I will give her to him that she may be a snare to him that the hand of the Philistines may be against him so David ends up marrying Michael and goes on and then David winds up getting a dowry of the four skins of the Philistines and so on but this is a long drawn out deal here's the point just because a thing seems right doesn't make it right the ends thereof may be the ways of death remember the verse there is a way that seemeth right unto a man David thought well

this looks like God's way to insinuate me into the palace marry this woman he should have seen and God gave him warnings the centrifuge and the deception and the double dealing of Saul in whisking away the promised daughter and substituting a different one should have given David a warning this is not God's way but he's going to end up with a blight and a curse in his life because of this woman so bottom line is just because there's a father offering a daughter for winning a victory doesn't necessarily mean let's go for that Satan offered Jesus a prize for going a certain route also I'll give you all the kingdoms of the earth all you gotta do is bend your knees a little a lot easier than being lifted up just bend your knees go down a little instead of going up you can have all those kingdoms your father's promising you it's a false road you and I as believers have to really be careful don't we to pray to meditate on the word of God and be sure that the choices we make are good choices about relationships choices about direction in life and seek God's will ask and it shall be given knock and the door will be open I strongly suspect that David did not pray over the decision to marry Michael he was all afire defeating Goliath and it's one of the great victories in the entire Bible but right after a great victory is when we are often most vulnerable you see this in the life of Elijah wins a great victory up on Mount Carmel brings down fire from heaven totally embarrasses and humiliates the priests of Baal but right after that he's cowering in the desert because Jezebel sends him a note and says I'm mad at you and I'm gonna kill you and he completely comes unglued so right after we do well and do what we're supposed to we've really got to be cautious you see that pattern over and over again back to Joshua chapter 15 don't just look at the daughter look at the father which father is offering the daughter is it a father of faith or the father of lies what are you marrying into when you make a compact when you enter into an agreement when you commit yourself in a path or in a direction or to people what are you getting into we as believers are required to keep our eyes open make sure that our decisions and our actions are in accordance with God's plan it is not enough to have a superficial rationale so this is a good situation we're looking at the good side Othniel and Aksah, terrific Othniel is a great man he's gonna become an even greater man in Israel so when she came to Othniel this is the fulfillment of the agreement she comes to Othniel it says she persuaded him to ask her father for a field this is tough Hebrew to render into English what is being said here is she persuaded Othniel to allow her to ask her father for a field subsequent events bear this out Othniel is no coward Othniel is no slouch if she had persuaded Othniel to ask Caleb for a field Othniel would have gone and asked Caleb for a field what's he got to be afraid of this guy loves him this guy just gave him his daughter to marry why on earth if Aksah said dear honey sweetie pie would you go to daddy and ask him for this field if she had persuaded Othniel that's what Othniel would have done no reason not to that's not what's being said here this is a request that Aksah wants to make of her own father and it's very significant that this is detailed for us in verse 18 because we don't know for how many years Aksah has been living in her father's household but during the time that a daughter lives in her father's household the father is her authority that's who she asks for permission that's where she gets her requests satisfied the umbrella of authority that

God creates over a woman begins when she is born and it is her father at the point of marriage the father hands that responsibility off to the husband and now that daughter that young lady is under the umbrella of authority and protection and provision and responsibility of her groom her husband there should never be a time when that woman is without some form of protection if her father dies and she's not married then the next senior guy in the clan this is how it worked in Israel they always protected and provided for their ladies this is the whole principle of the Levirate Law if someone dies and he's the husband somebody needs to step into that role this woman should not be left at loose ends if there are widows and orphans in Israel they need to be cared for someone pick up that ball God does not want women floating around without that provision so this is how it would normally work the father up to the point of marriage then the husband and look at what a great woman of integrity Aksah is she is newly married she's a fresh spring bride here and in the first situation where it arises she doesn't mess up she doesn't disrespect her new husband she doesn't abuse his authority, she doesn't embarrass him he is now her authority and before she can go talk to her own father with whom she has lived her entire life she first checks with Othniel and she goes to Othniel and says I used to run to daddy and ask him everything but you're my husband, I need your permission before I go talk to Caleb and she persuaded Othniel to let her ask her father for a field now it may have taken some persuasion why? Othniel is a man if we're going to have land if we're going to have stuff I'll go take it look, I just kicked these people out of Kiryat Sefer and won you and won the city for myself if we need something else I'll go take it and she says no dear, you need to let me go ask father because I've got a specific thing in mind and this is not something you can go conquer it's already conquered you can't go take this it's already spoken for we have to get this from father and I don't want you to go ask him for it I have a little something coming to me let me go ask him so they talk about this as husband and wife and Othniel says okay Aksah, you have my permission to go talk to your father but think about it what kind of a woman does she have to be to immediately recognize that that's what needs to be done and to not go to her father until she checked with her husband this is a great woman of faith in my opinion so when she comes to Othniel and they what this means is this is euphemistic they are now married they've set up housekeeping together she's living in his tent she is now his wife she goes to him and persuades him to let her ask her father for a field Othniel says okay so she goes to see daddy on a donkey and because they as wise couples do put some distance between themselves and the in-laws they moved she can't just walk two tents over and say hey daddy I was just talking to Othniel he said I could ask you this is a trip when it says she alighted from the donkey that means it was a donkey trip it was a distance Othniel is living in Kiryat Sefer a ways away 10 miles from where Caleb lives over in Hebron so she's not going to go traipsing over there she rides a donkey now you probably don't see anything significant in this dismounting from the donkey but there is there is a case back in Genesis with Rebecca it talks about her alighting when she sees Isaac in the field when they are brought together and she alights well guess what this is not the same word used for alight you would think how

many ways are there to get off of an animal you get off the donkey you get off the camel this word only occurs in this story and one other place in the entire Bible this word is used here and it's used in the parallel account in Judges chapter 1 which tells us that it's an important word because it is used in both places this is the word tsanach t-s-a-n-a-c-h the lexicographers the great linguistic experts have a hard time figuring out what this word means because they can't really trace its roots and so in the lexicon it says right at the beginning it says meaning inferred from context what they are basically saying is we don't know what this word means but it seems to mean she was up on the donkey and she got off so it must mean to alight or to descend well as I said the same word is used in Judges 1.14 of Aksah getting off the donkey but here is the other place that it is used it is used in Judges chapter 4 verse 21 you might want to make a note of it in the margin beside Joshua 15.18 if you know your book of Judges you know that chapter 4 is Deborah and Barak and the whole Sisera deal and when you get to the flight of General Sisera he comes into the tent of Jael she says turn aside my lord do not fear and when he had turned aside with her into the tent she covered him with a blanket Sisera is tired so he says please give me a little water to drink for I am thirsty so she opened a jug of milk and gave him a drink and covered him and he said to her stand at the door of the tent and if any man comes and inquires of you and says is there any man here you shall say no then Jael, Heber's wife took a tent peg and took a hammer in her hand and went softly to him and drove the peg into his temple and it went down into the ground the words went down that is our word Sanach now you could say ok the tent peg descended the tent peg alighted what kind of a going down is this when you hammer a tent peg through somebody's head what sort of going down motion is that this is a very rapid and profound descent into the ground if we are going to figure out what this word means from context here is a great context for figuring out what Sanach means Sanach is the motion made by a hammered tent peg coming out the back side of someone's head and going into the earth that is Sanach it is a rapid and forceful descent shall we say rapid and forceful descent back again to Joshua chapter 15 she Sanached from her donkey what is the attitude of Aksah toward her father Caleb does she daintily descend and say hello father I'm here where are my refreshments call the servants bring my parasol what is her attitude when she comes to her father to make this request she hits the ground and hits it hard she gets off the donkey as soon as she is in her father's presence and she is on her face she is down in a position of subjection and humility even though she is her father's apple of his eye his favorite perhaps don't know if he had any other daughters or any other sons in this context all we see is Aksah but when she gets off the donkey she doesn't just daintily step down and arrange her flowing robes she pretty much falls off the donkey and hits the deck she abases herself before her father in making this request there is no other way to take Sanach in the light of Judges chapter 4 she hits the ground with the force of a tent peg that's all you can say it's the only two places in the Bible this word is used so Alited it just sounds to me like she sort of floated slowly to the earth from off the donkey she basically just dropped like a rock and abased herself in front of her father Caleb said obviously you must want something fathers know

when their daughters come here and want something they have certain behaviors most of the time they don't drop like a rock on the ground anymore but those of us who are fathers of daughters know well that there is a certain approach that indicates there is a request in the making there is something that is going to be asked very soon and they are hoping very much for a favorable response so Caleb recognizes the signs here is this beautiful faithful obedient young lady down in the dirt in front of her father and he says what could you possibly want that would justify this action she answered give me a Baraka give me a blessing give to me this is not Khan the prophet Nathan gets his name from this verb give to me Baraka a blessing this is from the verb Barak which means to bless to give a gift or a present to bestow a favor a benefit on someone all of the things you would associate with blessing give me a blessing because the Eretz of the Negev the land of Negev we talk about the Negev over in the area of Israel now Negev basically means the south but it connotes what is to the south of the fertile areas of Israel if you keep going south what do you hit desert it's arid it's dry it's hot and so land even up in Israel with a southern exposure often has this maximum sun it's not as arable it's not as usable for crops and so on she said give me a blessing I crave a boon I would request a gift from you you have already given me a southern land as a part of her bridal festivities her father gave her a gift and it is this land Atniel has land Achsah has land and this is one of those things that happens with faithful women in Israel sometimes they are blessed along with their brothers and Caleb finds a way to give his daughter some of this land and she's got this great piece of land but it's dry that's what Negev means in this context you've given me land but it's dry give me also springs of water I have land that has potential but I can do nothing with it we, Atniel and I can do nothing with it without springs of water I have opportunity, I have potential I have possession but there's something I lack and if you've been following along in the studies in the Gospel of John what did Jesus offer on the last great day of the feast the one who believes in me as the scripture says out of the rock in the wilderness will flow rivers plural springs plural of living water it is not enough to have the birthright it is not enough to have the potential it is not enough even to have the possession if you do not have that living water the life-giving water that makes that possession fruitful she recognizes this Caleb probably knew it when he gave her the land and he thought well it's going to be interesting to see what they do to irrigate, to water, to make something out of this land I've given them and she asks ask and it shall be given seek and you will find knock and the door will be open and this is a wonderfully intelligent young lady who asks a very great favor of her father and it's an appropriate request and so Caleb gave her more than she asked for he gave her the upper springs and the lower springs two different sources of water water up high in the heights water down low in the valley this is land he already owns it's not something Othniel can go get this is a gift from the father when you think about the church as the bride of Christ there are many wonderful things that we obtain through Christ but he is the way to the father John 14 6 I am the way you come to the father through me and even though this is her own father she is the bride of Othniel and she has to have his permission and his authority behind her to come to the father and make requests the

reason she's got this land and has it now when she was under Caleb's tent she had no possession didn't need any her father possesses everything now she has her own identity separate from her father she is the wife of Othniel so if she wants anything from Caleb now she asks as the wife of Othniel not so much as the daughter of Caleb and this is why Caleb can give her something that belongs to him and this is what God the father does for us because of our relationship to Jesus Christ we have standing and fellowship in God's family through Christ we can possess and we can inherit because of our relationship to Jesus Christ daughters in Israel didn't typically inherit anything it was the exception and not the rule but Othniel gave his authority for this request and she comes to Caleb and now this great piece of land has sources of water it reminds you of what the Bible will say later on about the former and the latter reigns well, it's a wonderful and inspiring story of what God will do it doesn't matter where you start if you are a person of faith God will turn cursing to blessing God will give opportunity and you can become a possessor and an inheritor just through faith just through making requests to God and having confidence in his provision and in his blessing well let's close here in a word of prayer we'll pick up next week in Joshua chapter 15 verse 20 Father, thank you for the truth of your word thank you for the motivation and the inspiration that we find in these accounts we pray that God the Holy Spirit will impress them on our hearts and that each one of us find in the truth of your word the strength and the guidance that we need to fulfill your purpose in our lives and glorify our Savior the Lord Jesus Christ we ask it in his name, Amen