

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Fourteen – Joshua 14:1-15

How many times have we heard parents say with such deep hurt, “My kids just don’t appreciate all I’ve done for them. Do you realize how much I’ve given them?”

That sounds like a broken record when we’re talking to people about their kids.

Ecclesiastes 2:21

For a man may do his work with wisdom, knowledge and skill, and then he must leave all he owns to someone who has not worked for it. This too is meaningless and a great misfortune.

No wonder so many men have midlife crises.

Theodore Epp has a tremendous way of making truth vibrant. And when he was writing on this particular section of Joshua he had a little clip, a little insert, that was really meaningful:

To hand everything to us without our having to enter into spiritual warfare would defeat God’s purpose. While God has no pleasure in the death of the wicked and is ever desirous to see souls saved, He is equally desirous to make stalwart,

courageous soldiers of all of us Christians.
(source unknown)

God could have given the land of Canaan to the people of Israel without any struggle on their part, but it would not have been wise. God allows struggle in our lives. There's a reason for that. We suffer, we hurt, we fight for every inch, and God realizes that in the process of that kind of a struggle there is great spiritual benefit and growth that comes from it.

Joshua and the men have fought for seven long years to get to the place where they are now in the possession of the land.

Streams in the Desert is great for a daily devotional reading. One of the readings had this scripture:

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Rom. 8:18.)

And then it had this story:

(Streams in the Desert by L. B. Cowman)

I kept for nearly a year the flask-shaped cocoon of an emperor moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask, through which the perfect insect forces its way, so that a forsaken cocoon is as entire as one still tenanted, no rupture of the interlacing fibers [has] taken place. The great disproportion between the

means of egress and the size of the imprisoned insect makes one wonder how the exit is ever accomplished at all—and it never is without great labor and difficulty. It is supposed that the pressure to which the moth's body is subjected in passing through such a narrow opening is a provision of nature for forcing the juices into the vessels of the wings, these being less developed at the period of emerging from the chrysalis than they are in other insects.

I happened to witness the first efforts of my [imprisoned] moth to escape from its long confinement. During a whole forenoon, from time to time, I watched it patiently striving and struggling to get out. It never seemed able to get beyond a certain point, and at last my patience was exhausted. Very probably the confining fibers were drier and less elastic than if the cocoon had been left all winter on its native heather, as nature meant it to be. At all events I thought I was wiser and more compassionate than its Maker, and I resolved to give it a helping hand. With the point of my scissors I snipped the confining threads to make the exit just a very little easier, and lo! immediately, and with perfect ease, out crawled my moth dragging a huge swollen body and little shriveled wings. In vain I watched to see that marvelous process of expansion in which these silently and swiftly develop before one's eyes; and as I traced the exquisite spots and markings of divers colors which were all there in miniature, I longed to see these assume their due proportions and the creature to appear in all its perfect beauty, as it is, in truth, one of the loveliest of its kind. But I looked in vain. My false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent

flying through the air on rainbow wings. I have thought of it often, often, when watching with pitiful eyes those who were struggling with sorrow, suffering, and distress; and I would fain cut short the discipline and give deliverance. Short-sighted man! How know I that one of these pangs or groans could be spared? The far-sighted, perfect love that seeks the perfection of its object does not weakly shrink from present, transient suffering. Our Father's love is too true to be weak. Because He loves His children, He chastises them that they may be partakers of His holiness. With this glorious end in view, He spares not for their crying. Made perfect through sufferings, as the Elder Brother was, the sons of God are trained up to obedience and brought to glory through much tribulation.

(source unknown)

And we have seen that. It's been an incredible seven years of arduous toil, trouble, difficulty and war.

We have titled this fourteenth chapter: "CALEB."

Now we're in a new division.

The first five chapters are the **INVASION** of the land.

Chapters 6-12, the **SUBJECTION** of the land.

Chapters 13-22, we're talking about the **DIVISION** of the land.

In chapter 13, we talked about the EAST SIDE OF THE RIVER.

Now we're moving over INTO THE LAND for the first time. And in these next chapters we'll see the division of the land beginning to be given to the tribes.

We will get to see Judah in our next study and in chapter 16 we'll get to see Ephraim get their inheritance. But in this text we get to meet a very special person.

If you've never met this person before it's going to be a real joy. He is an incredible piece of humanity. He's got quite a story to tell us and we have the hope that we can adequately treat his biography so we have great appreciation for who he is.

His name is Caleb. His name means "DOG."

Now dog brings different feelings to different people. Some people get good vibes, some people get bad vibes, and some people just stay neutral.

Looking through files and notes to see what could be found about a dog that would actually illustrate the good characteristics of a dog and of the man who bears the name, and came across this classic little piece:

(While practicing law in his native state, George G. Vest, a one-time United States Senator from Missouri, was called

upon to defend a farmer whose dog was accused in some relatively unimportant damage suit. In the ... impassioned plea to the jury, and as a result won the case, and a reputation of oratory. The dog long ago died of the ills of advancing years, but Vest's tribute lives on, and is today one of the most frequently quoted bits in the English language.)

The Best Friend a man has in the world may turn against him and become his enemy. The son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps, when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us, may be the first to throw the stones of malice when failure settles its cloud on our heads. The one absolutely unselfish friend that man can have in this selfish world, the one that never proves ungrateful or treacherous, is his dog. A man's dog stands by him in prosperity and poverty, in health and sickness. He will sleep on the cold ground where the wintery winds blow, and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer; he will lick the wounds and sores that come in an encounter with the roughest of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take wings and

reputation falls to pieces, he is as constant in his love as the sun in its journeys through the heavens. If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him, to guard against danger, to fight against his enemies. And, when the last scene of all comes, and death takes the master in his embrace, and his body is laid away in the cold ground, no matter if all other friends pursue their way, there, by the grave-side, will the noble dog be found, his head between his paws, his eyes sad, but open to alert watchfulness, faithful and true, even in death.

(KIXL “Think-it-overs”, original source unknown)

That really does in a lot of ways describe the characteristics of the man that steps before us. So the name is right and it’s good to think of him in this light.

There are three points to our passage:

1. In verses 1-5 we get the OVERVIEW.
2. In verses 6-12 we get his SPEECH—Caleb’s going to talk.
3. In verses 13-15 Joshua is going to GRANT THE REQUEST.

We only have 15 verses. It’s going to be so easy so let’s get into it.

v. 1 Now these are the areas the Israelites received as an inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun and the heads of the tribal clans of Israel allotted to them.

“Now these are the areas the Israelites received as an inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun and the heads of the tribal clans of Israel allotted to them.”

Now notice the word “inheritance.”

When we came to know Christ as our Savior, we got an “inheritance.” It’s got our name on it, we can look forward to it. He went to prepare a place for us. He’s only taken 7 years to put this together but that’s taken 2,000. It’s going to be out of sight. And that place is our “inheritance.”

Now the scripture speaks of that in a lot of places.

Romans 8:16, 17

...we’re heirs, and joint heirs with Christ...

In Ephesians chapter 1 we’re told that the Holy Spirit is the earnest or the engagement ring. We look forward to all the rest of it when we inherit that which the Lord has for us. (see Ephesians 1:13, 14)

And then we also read this in 1 Peter:

1 Peter 1:4

To obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

It's reserved at the moment we receive Jesus Christ as our Savior. They've been looking forward to this "inheritance." It's come to them because of the Abrahamic covenant. It involved a SEED and a LAND. They are the seed. They're now entering into the land that God has for them.

Now we're introduced to another character. When we have another character in the study we have to get to know who the guy is. His name is "Eleazer."

"Eleazer" is the third-born son to Aaron and Elisheba. And he took Aaron's place at the time of Aaron's death.

Just like Joshua took over for Moses in the realm of leadership, so Eleazer—whose name means "God is helper"—took over for his dad Aaron.

Now it's a very emotional passage, by the way, that describes the departure of Dad and the taking over of the priesthood on the part of Eleazar.

It's recorded in Numbers 20:

Numbers 20:22-29

The whole Israelite community set out from Kadesh and they came to Mount Hor. At Mount Hor, near the border of Edom, the Lord said to Moses and Aaron, “Aaron will be gathered to his people. He will not enter the land I give the Israelites, because both of you rebelled against my command at the waters of Meribah. Get Aaron and his son Eleazar and take them up Mount Hor. Remove Aaron’s garments and put them on his son Eleazar, for Aaron will be gathered to his people; he will die there.”

Moses did as the Lord commanded: They went up Mount Hor in the sight of the whole community. Moses removed Aaron’s garments and put them on his son Eleazar. And Aaron died there on top of the mountain. Then Moses and Eleazar came down from the mountain, and when the whole community learned that Aaron had died, the entire house of Israel mourned for him for thirty days.

Now we have Joshua and Eleazar. They’re two members of the allotment committee. There are twelve other members of that committee—one representative from each tribe.

So we have 14 members on the allotment committee. It’s their responsibility to determine the boundaries and to give the nine-and-a half tribes their inheritance—verse 2.

v. 2 Their inheritances were assigned by lot to the nine-and-a-half tribes, as the Lord had commanded through Moses.

“Their inheritances were assigned by lot to the nine-and-a-half tribes, as the Lord had commanded through Moses.”

“as the Lord commanded through Moses”—the man has been a man filled with obedience. He’s faithful to God and he’s always ready to do what the Lord asks him to do.

v. 3 Moses had granted the two-and-a-half tribes their inheritance east of the Jordan but had not granted the Levites an inheritance among the rest,

“Moses had granted the two-and-a-half tribes their inheritance east of the Jordan but had not granted the Levites an inheritance among the rest,”

Now remember what we studied in study #13? Those two-and-a-half tribes got their inheritance on the east side of the river. Remember, that’s short of the will of God. It’s not the will of God for them to settle over there, but they wanted it and the Lord gave it to them. But in the process sent leanness into their souls.

Remember, when we settle for anything out of the will of God we can plan on two things:

1. we’re going to CRY a lot and
2. we’re going to SUFFER a lot.

Those two things just go together when we’re out of the will of

God. And two-and-a-half tribes did that—the Reubenites, the Gadites and the half tribe of Manasseh. They’re all settled in on the east side.

Now we have the nine-and-a-half tribes left—verse 4.

v. 4 for the sons of Joseph had become two tribes—Manasseh and Ephraim. The Levites received no share of the land but only towns to live in, with pasturelands for their flocks and herds.

“for the sons of Joseph had become two tribes—Manasseh and Ephraim. The Levites received no share of the land but only towns to live in, with pasturelands for their flocks and the herds.”

They’re the religious tribe. They’re going to have 48 cities scattered all through the tribes. It comes late in the book of Joshua when that’s revealed.

In our last study we will talk about the inheritance of Ephraim and how the two tribes came into existence, why they are in the order they are, and we’ll look at the passages they’re involved in. So just put that on the back burner and we’ll look at it a little later.

v. 5 So the Israelites divided the land, just as the Lord had commanded Moses.

“So the Israelites divided the land, just as the Lord had

commanded Moses.”

Obedience is uppermost in Joshua’s life. That’s the characteristic that jumps out every time.

Just pretend now we’ve had a little overview in verses 1-5. Just pretend that the allotment committee’s having its first meeting. And in their first meeting the top priority—the number one item on the agenda—is one man’s name and his name is Caleb. He has top billing in the inheritance on the west side.

Now we’re going to get into this starting with verse 6. And Caleb is going to talk to us. Enter Caleb—verse 6.

v. 6 Now the men of Judah approached Joshua at Gilgal, and Caleb son of Jephunneh the Kenizzite said to him, “You know what the Lord said to Moses the man of God at Kadesh Barnea about you and me.

“Now the men of Judah approached Joshua at Gilgal,”

Where’s Gilgal? That’s the home base where they’ve been fighting from. It’s down there close to Jericho by the Jordan River.

“and Caleb son of Jephunneh the Kenizzite said to him, ‘You know what the Lord said to Moses the man of God at Kadesh Barnea about you and me.’”

Caleb comes with the representatives from the tribe of Judah. Why does he come with representatives from the tribe of Judah and why is Judah first?

In our next study we're going to see Judah gets the biggest of all of the inheritance is why. It's Abraham, Isaac, Jacob and Judah. It's going to be through the tribe of Judah that Christ comes, not through the tribe of Joseph. It's not going to be through his representatives. It's going to be through Judah.

Judah's going to get the biggest chunk of the land. It's southern. The whole southern region is going to be turned over to them and they in turn are going to become a nation by themselves in the later history of the nation. Their land will be discussed in study 15.

Caleb is a part of that tribe. How do we know that?

We're going to go back to Numbers 13 for just a minute to set the stage. In Numbers 13 the children of Israel have finally gotten out of bondage in Egypt and they've come all the way up to Kaddesh Barnea. And Moses decides to make a horrendous mistake. He forms a committee. He gets one representative from each of the twelve tribes. Now listen to verse 6 and then we're going to read verse 8 of Numbers 13:

Numbers 13:6

From the tribe of Judah, Caleb the son of Jephunneh,

Okay he's from the tribe of Judah so he's their representative—the man that they chose.

Now listen to verse 8:

Numbers 13:8

From the tribe of Ephraim, Joshua the son of Nun.

So Joshua was with him in this. They both were representatives from their individual tribes. Caleb was a representative of Judah and Joshua was a representative of the tribe of Ephraim.

Now let's read Numbers 14:24 so we can get a better feel for this:

Numbers 14:24

But because my servant Caleb [this is the Lord talking here] has a different spirit and follows me wholeheartedly, I will bring him into the land he went to, and his descendants will inherit it.

The Lord says, “I want to tell you about my Caleb. He's a man with “a different spirit and he follows me wholeheartedly.”

Now that one word occurs every time we see Caleb's story. He “wholeheartedly” follows the Lord. So we're going to have to

deal with that word before it's over.

It occurs three times in our passage. We're going to see it in 7 and 8 and 14. It's just going to be bam, bam, bam. So we need to talk about the word. Let's hang onto it for just a minute—getting the cart before the horse here.

“Now the men of Judah approached Joshua [and the committee] at Gilgal,”

And they said to him, as Caleb starts to speak:

“You know what the Lord said ... about you and me.”

If we just took his whole speech in these next six verses we could summarize it that way.

“Basically what I'm telling you Joshua is you remember what happened 45 years ago and what the Lord said about you and about me.”

Now let's get into what He has had to say about him—verse 7

v. 7 I was forty years old when Moses the servant of the Lord sent me from Kadesh Barnea to explore the land. And I brought him back a report according to my convictions,

“I was forty years old when Moses the servant of the Lord sent me from Kadesh Barnea to explore the land. And I brought

him back a report according to my convictions,”

Circle that word—“convictions.” What a refreshing word. He is a man who lives according to his “convictions.” And when we do that, we’re going to be lonely. We just aren’t really popular and we really aren’t in the majority a lot of times when we’re standing for our convictions. It’s kind of a lonely place to be.

Just talk to Martin Luther:

“Here I stand, God help me.”

Talk to Daniel:

“Daniel purposed in his heart not to defile himself with the king’s meat.” (ref. Daniel 1:8)

He explored the land for 40 days and he came back and he gave his report according to his convictions.

Want to hear his report? Let’s go back to Numbers 13 for a minute, and give the report:

Numbers 13:30

Then Caleb silenced the people before Moses and said this, “We should go up and take possession of the land, for we can certainly do it.”

Then in Numbers 14 Joshua also joins him in making a stand

against all the rest of the representatives and the people basically. And this is what we read in verses 6-9:

Numbers 14:6-9

Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes and they said to the entire Israelite assembly, “The land we passed through and explored is exceedingly good. If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey and will give it to us. Only do not rebel against the Lord. And do not be afraid of the people of the land, because we will swallow them up. Their protection is gone, but the Lord is with us. Don’t be afraid of them.”

That’s what he means. He stood according to his convictions. Joshua joined him after Caleb makes his stand and so the two of them are together.

Now look at verse 8.

v. 8 but my brothers who went up with me made the hearts of the people melt with fear. I, however, followed the Lord my God wholeheartedly.

“but my brothers who went up with me”—the other ten guys—
“made the hearts of the people melt with fear. I, however, followed the Lord my God”—WHAT?—“wholeheartedly.”

There we go again. He uses the word to refer to himself. The

Lord uses the word to refer to him. So he's not bragging at all, it's just the characteristic of his life.

Now back in Numbers 13, after Caleb gives his little speech, it says:

The men who had gone up with him said, "We can't attack these people; they're stronger than we are. We saw giants in the land. We're like grasshoppers to them. We can't go in." (see Numbers 13:31-33)

What did that report do?

When we get to Numbers 14, the first part of the chapter, the people are melting with fear and they're saying, "We should have died in the wilderness. We should have stayed in Egypt. Let's get us a leader and go back to Egypt right now."

And boy that's where God says, "The buck stops here. You guys are through. You aren't going in."

Caleb and Joshua barely get out of that deal with their lives. On top of that the people decide that because they're standing for what they believe in and they're wholly following the Lord, it's time for them to go to the rock pile. And they're ready to stone them to death before this thing is over. But he "wholeheartedly" followed the Lord.

"I ... followed the Lord my God wholeheartedly"—even though they did that.

Let's talk about the word "wholeheartedly" for a minute. Let's see if we can get a handle on that for just a little bit.

The word "wholehearted" in the Hebrew text means "full." It means whenever a person commits themselves to something it's 110%. We have the hammer down and let's go for it. It is full-throttle. Don't talk about mediocre performance. Don't talk about a half-hearted, inconsistent lifestyle. Forget it!

The word is probably attached to obedience. Because of an obedient heart God is able to fill life to the full with Himself. When we are obedient God then fills our lives full of Himself and people see the Lord in us.

It's a total deal for Caleb. It's not just playing around on the fringes. He is going for all of it and he is a man who gave a total commitment. He gave a total effort in his service to the Lord.

Now that reminds us of two passages in the New Testament:

Ephesians 5:18

Don't be drunk with wine, but be filled with the Holy Spirit.

Colossians 2:9, 10

For in Him Christ dwells all the fullness of the Godhead bodily and you are complete in Him.

The principle involved here is that He fills the obedient heart. Caleb has made a commitment to be completely loyal and it's a commitment without any reservation or contract.

What is the measure of our commitment?

Don't blow any smoke, alright. Don't come around with this little bit of pious talk about how long we've been a Christian and all the wonderful things we've done for God. We want to know, where's our heart?

We have prayed with this particular study that God would raise up an army of people that are fed-up with mediocrity, lukewarmness and the sick, sick society that we live in that is challenged to absolutely nothing—minimum requirements.

We don't want a religion that isn't going to cost anything, isn't worth anything and doesn't do anything. And it certainly doesn't change anybody's life. And yet we're saturated with that kind of stuff. It's the biggest sacrifice in the world to come around and sit under the teaching of the Word. And we just live in this kind of realm of minimum requirement.

Let's pray together:

“Oh God, take me and then God break me, and then God make me into what You want me to become because I really am fed-up with just wandering in the wilderness and being so sleazy and so mediocre in my commitment.”

It's easy for the hypocrite to stand up and talk about how great his commitment is, but then underneath we know that's really not true.

When that little guy gave his lunch to the Lord, the Lord took it, He blessed it, He broke it and He fed 5,000 people with it. And God is looking for people today that are like Caleb, that are willing to go all out for God.

Wouldn't it be the coolest thing if someone were to develop a SIN SENSOR? Wonder if God's going to have that during the millennium? It's going to be a rule of righteousness. We go into the Kingdom, we have a sin sensor on us. Here we are, we climb on an airplane. We sit down in our seat and we have a lustful thought toward the stewardess—"BLAAHHH!" off goes our sin sensor. "Is there something wrong with that guy in that chair?" Just that quick.

As soon as we wake up in the morning it goes on. See? But it doesn't go off. We have 30 minutes to get up and get in the Word. And we don't get in the Word in 30 minutes—"BLAAHHH!" the thing goes off. The Lord's saying, "Get in the Word man! Got to be in the Book!"

Here we are sitting in church. We're listening to the sermon, we don't like the preacher. We have an ugly thought—"BLAAHHH!" it goes off—right in the middle of the service. We don't have any more hypocrites. We solve all of the problems.

Now a guy cuts in front of us on the freeway—“BLAAHHH!” It goes off inside the car. We start thinking about it a little bit and we realize, “Hey, this is right.”

We have a sin sensor in us. The only problem is it doesn't go off loud enough for anybody to hear. That sin sensor is the Holy Spirit and He's there. And when we grieve the Holy Spirit He's saddened by sin.

Nobody else knows so we can pull a cool hypocritical trick. We can act on it. We can play a role. We can get up in the morning without ever spending time with the Lord and never tell anybody that we and the Holy Spirit are really on the outs and that we and the Lord are not in fellowship because we blew it and we're not going to handle it and we're going to continue to live in disobedience.

Or we can quench Him by saying no to Him and resist Him. And that sin sensor that's there is only put there not to embarrass us but to help us really understand our true spiritual commitment. And if we're walking in obedience and we're in fellowship with God, then we can say, we are wholeheartedly following the Lord.

We have one week less than we had last week. We are seven days closer to meeting the man who put the sin sensor there in the first place. That ought to get us thinking pretty seriously about the fact that we want to get ready for that. And He's going to walk in and show us what He's been

preparing for us all the time we've been down here living. And we certainly want to buy up the opportunity and live for Him the most effective way.

Now don't get the idea that wholeheartedly following the Lord is a real easy deal? Go talk to Caleb. It cost him friendships. He lost all ten of those other guys that went with him. The only guy he had left was Joshua.

On top of that, it cost him everybody that he had during the next 38 years wandering around in the wilderness with him. They all kept dropping like flies, dying around him. And it cost him an awful lot of suffering because he had to turn around for 38 years and wholeheartedly follow the Lord through those terrible desert years, knowing that the only thing he had to look forward to was the land that he was going to get when they got up there and they got in the land. Ultimately it cost the relinquishing of his will. He had to say, "Not my will but Yours be done. I want to do what You want me to do."

Now if we ask Caleb, "Hey Caleb, was it worth it? Was it really a good deal?"

What would Caleb say? "Man, I wouldn't trade it for anything in the world."

Another poem in *Streams in the Desert* says it perfectly. We think of Caleb when we read this:

(Streams in the Desert by L. B. Cowman)

He was better to me than all my hopes;
He was better than all my fears;
He made a bridge of my broken works,
 And a rainbow of my tears.

The billows that guarded my sea-girt path,
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
 I can lean on His love for the rest.

He emptied my hands of my treasured store,
 And His covenant love revealed,
There was not a wound in my aching heart,
 But the balm of His breath hath healed.
Oh, tender and true was the chastening sore,
 In wisdom, that taught and tried,
Till the soul that He sought was trusting in Him,
 And nothing on earth beside.

He guided by paths that I could not see,
 By ways that I have not known;
The crooked was straight, and the rough was plain
 As I followed the Lord alone.
I praise Him still for the pleasant palms,
 And the water-springs by the way,
For the glowing pillar of flame by night,
 And the sheltering cloud by day.

(source unknown)

That's Caleb. He was glad that he followed the Lord and that he walked with Him.

Let's get serious. If we are wholeheartedly following the Lord, then what are our plans and objectives for tomorrow? What are we going to do next week? If He's the number one priority in our life then put our money where our mouth is. What are we going to do?

Here's a neat story about Lee Iacocca:

(Iacocca, An Autobiography by Lee Iacocca)

Over the years, I've regularly asked my key people—and I've had them ask their key people, and so on down the line—a few basic questions: “What are your objectives for the next ninety days? What are your plans, your priorities, your hopes? And how do you intend to go about achieving them?”
(source unknown)

It's time to not just talk and fog it. Let's decide this is what we're going to do and we're going to start from here on in wholeheartedly following the Lord so we're going into glory on a dead run and we really have it together. It's going to be worth it all to get serious about our commitment to that degree and make and establish some definite priorities of what we're going to do as part of our game plan and get serious about it.

v. 9 So on that day Moses swore to me, ‘The land on which your feet have walked will be your inheritance and that of your children forever, because you have followed the Lord my God wholeheartedly.’

“So on that day Moses swore to me, “The land on which your feet have walked will be your inheritance and that of your children forever, because you have followed the Lord my God wholeheartedly.””

There it is again, exactly as what the Lord said in Numbers 14:24.

Caleb is like Paul. In Philippians 3:7 Paul says: “I counted everything but loss for Christ.”

Caleb said, “I stripped it all down, I wholeheartedly followed the Lord and I was content with that kind of commitment.”

It was a COMMITMENT WITHOUT A CONTRACT. Now we don’t have many of those kinds of commitments today. Commitments always have a contract attached so we’re going to get something for our commitment.

This is a commitment that is totally unreserved, and we can count on it.

Lewis B. Smedes in his book called *Choices* talks about the problems in our society for security and for understanding

simply because people don't make commitments anymore:

(Choices: Making Right Decisions in a Complex World by Lewis B. Smedes)

We do not need to be rigid conservatives to see that life without commitments is chaos. Crazy-making. It is by making commitments that we create community and keep life human in it. Most of the relationships that put warm flesh and blood on the skeletons of our existence require commitments. All of the people who matter most to us are people we have made commitments to. And we break our bond with them and drive them out of their minds, to boot, when they cannot count on us to be there as we promised.

People who keep their bags packed, ready to move out of other people's lives whenever the grass looks greener down the street, leaving those they left behind to pick up the pieces, people who do not care enough to stick it out through long, cold winters with anybody or anything, are usually people who have opted for the self-centered life in which nobody is responsible to anybody.

p. 106

And that's exactly where we're living today and we need to return first to a wholehearted commitment to the Lord and to a wholehearted commitment to each other so we develop security within us for one another.

Now in these first parts of his speech he talks about the PAST. When we get to the word "Now then" in verse 10 we

move to the PRESENT.

v. 10 “Now then, just as the Lord promised, he has kept me alive for forty-five years since the time he said this to Moses, while Israel moved about in the desert. So here I am today, eighty-five years old!”

“Now then, just as the Lord promised, he has kept me alive for forty-five years since the time he said this to Moses, while Israel moved about in the desert. So here I am today, eighty-five years old!”

Now if he were living today, he’d say, “Joshua, I retired at 65 and for the last 20 years I’ve been just kind of surviving, waiting for the day when I was going to get my property.”

That’s not Caleb. Caleb comes and he says, “You know God’s kept me alive for forty-five years.” Make no mistake about it, He is the giver and the taker of life. He grants that to us as a precious gift and He can also take it away.

Caleb is saying, “God’s kept me for forty-five years since He made that problem.”

In Psalm 91 we read:

Psalm 91:1-8

He who dwells in the shelter of the Most High
will rest in the shadow of the Almighty.

I will say of the Lord, “He is my refuge and my fortress,
my God, in whom I trust.”

Surely he will save you from the fowler’s snare
and from the deadly pestilence.
He will cover you with his feathers,
and under his wings you will find refuge;
his faithfulness will be your shield and rampart.

You will not fear the terror of night,
nor the arrow that flies by day,
nor the pestilence that stalks in the darkness,
nor the plague that destroys at midday.
A thousand may fall at your side,
ten thousand at your right hand,
but it will not come near you.
You will only observe with your eyes
and see the punishment of the wicked.

Caleb could say, “God’s been good to me! He gave me life and
here I am today, eighty-five years old!”

Why is it that we don’t live as long as those guys did?

And the only answer we can come up with is SIN. As a result
of sin, we have shortened the experience God meant for us to
have in human life.

God can shorten life if He pleases and He is doing it very, very
soberly and with great regularity. We can only hope that soon

we wake up to the fact that He is the author of life and appreciate the gift He's given and use it wisely.

On the Osgood File there was a very cute story:

The Dunmires are celebrating the eighty-first wedding anniversary. And in celebrating it, he is 105 and she is 101. And Osgood had an interview with the 80 year old son. I mean it is classic. And he's asking him the question, how did they make it that long? Of course the first observation was she worked in the house and he worked outside the house. I mean that just makes you recognize that they got along great.

But the other thing that he said is they really did love each other. And naturally that's the thing that puts them together for 81 years.

(source unknown)

Is Caleb in bad shape? Look at verse 11.

v. 11 I am still as strong today as the day Moses sent me out; I'm just as vigorous to go out to battle now as I was then.

“I am still as strong today as the day Moses sent me out; I'm just as vigorous to go out to battle now as I was then.”

The neat thing about that verse is it tells us exactly how long the military campaign was. They were 38 years in the wilderness and so the military campaign was 7 years—

because he's 45 now—and so we have 45 plus the 40.

When they came up to the land, he was 40 and now he is 85 years of age as he comes to make his request for the land.

What's sad about that? They could have had all of this in 8 years. Seven years for the campaign and the year for the allotment—it could have been theirs.

How long did it take them to get it? Forty-five years.

Human nature hasn't changed very much, has it? We're just like that. How much could we have today if we really got serious about our walk with God and we were following Him wholeheartedly? Where would we be? We'd be so much further down the road, if we really entered wholeheartedly in what the Lord has for us. It took them 45 years—and what a price for unbelief. And they could have had it all in 8 years.

“I am still as young today as I was then; I'm just as vigorous.”

Verse 12—here comes the FUTURE.

v. 12 Now give me this hill country that the Lord promised me that day. You yourself heard then that the Anakites were there and their cities were large and fortified, but, the Lord helping me, I will drive them out just as he said.”

“Now give me this hill country that the Lord promised me that

day. You yourself heard then that the Anakites were there and their cities were large and fortified, but, the Lord helping me, I will drive them out just as he said.”

“I want the hill country. I want the place where the giants are living. And we’ll drive them out. And I’ll tell you this, the Lord helps me, they’ll be driven out.”

But a lot of times our biggest fears are already taken care of. Remember we said to file some verses back in Joshua chapter 11 on the backburner? And as we file those verses on the backburner, we were to remember that Joshua drove them out of the land—completely. It was Joshua 11, at about verses 21 and 22, where he had already taken care of this and there are just a few of them left. Caleb takes care of that in the possession of the land.

Now we’ve already learned that the man is a man of CONVICTION. He honored his convictions, but he’s a man of CHARACTER.

He says, “I am as good today as I was then.”

And he’s a man of COURAGE—“I want the place where the giants are.”

“If God be for us, who can be against us.” (ref. Romans 8:31)

Verse 13— isn’t that great?

v. 13 Then Joshua blessed Caleb son of Jephunneh and gave him Hebron as his inheritance.

“Then Joshua blessed Caleb the son of Jephunneh and gave him Hebron as his inheritance.”

See that word “blessed”? That’s the word used when God blesses somebody.

Joshua is an instrument for God’s blessing in that man’s life. Now the time comes for the “inheritance” and “Joshua blessed Caleb.”

Who else should have been standing here getting his inheritance right now? The leader.

Joshua had every right to be way up here on the agenda. When does he get his? After everybody else is through and just before he dies. He gets a little bit of land.

What is the mark of character, courage and conviction? The mark of a man who is an unselfish leader and who doesn’t always have to push and politic and plan and program to get his way and we’ll see a man who’s very godly, who has learned what it is to walk with God.

He denies himself here. He puts Caleb on center stage but he belongs there too, right beside him. What a man that guy is. We’ve seen him obedient to God all the way through the thing and it’s only demonstrated once again in the way he treats

Caleb's request at this point. He gives him Hebron.

v. 14 So Hebron has belonged to Caleb son of Jephunneh the Kenizzite ever since, because he followed the Lord, the God of Israel, wholeheartedly.

“So Hebron has belonged to Caleb the son of Jephunneh the Kenizzite ever since, because”—WHAT?—“he followed the Lord, the God of Israel,”—HOW?—“wholeheartedly.”

Now let's take that word one more time and give several references and read briefly what they say to help embellish that word a little bit more.

Numbers 14:24

[The Lord says he] has a different spirit and he follows me wholeheartedly, ...

Numbers 32:11, 12

Because they have not followed me wholeheartedly, not one of the men twenty years old or more who came up out of Egypt will see the land I promised on oath to Abraham, ...

The other guys disqualified themselves because they did not follow the Lord “wholeheartedly.” Now:

Deuteronomy 1:36

except Caleb, son of Jephunneh. He will see it, and I will give him and his descendants the land that he set his feet on, because he followed the Lord wholeheartedly.”

Now here comes the word again in a NEGATIVE way:

1 Kings 11:6

So Solomon did evil in the eyes of the Lord. He did not follow the Lord completely, [and because he did not follow the Lord completely] as his father David had done [he faces some horrible, horrible demise in his kingdom].

And then here's another one:

Hebrews 11:6

And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who [WHAT?] diligently, wholeheartedly seek Him.

“You shall seek me and find me when you shall search for me with all of your heart.” (ref. Jeremiah 29:13)

Maybe we just haven't found the Lord yet and we're not really walking with Him because we really haven't given it our best shot. We've really not become totally committed to seeking His face and knowing the joys of walking with Him.

v. 15 (Hebron used to be called Kiriath Arba after Arba, who was the greatest man among the Anakites.) Then the land had rest from war.

“(Hebron used to be called Kiriath Arba after Arba, who was the greatest man among the Anakites.) Then the land had rest from war.”

Now what does the word “Kiriath” mean?

“Kiriath” means “city.” It is the city of “Arba.”

“Arba” was one of the giants. His name means “four.” It probably took four men to make up one “Arba.” He was a big one and he had a city named after him—“Kiriath Arba.”

Now when Caleb comes in, he starts calling it—no longer “Kiriath Arba”—but he is calling it “Hebron.” And when a man starts to call a city by a name it gives us a clue as to the quality of the man and why he was the way he was. The city “Hebron” means “fellowship or communion.”

Are we walking in the light right now? Are we in fellowship with the Lord right now? Was His smile there this morning? We either were or we weren't. And because he walked in the light and it was a wholehearted commitment, Caleb changes the city's name to demonstrate the kind of man that he is.

And the chapter ends in the same way chapter 11 did—they

“had rest from war.”

Here are the lessons from our text:

Lesson #1: The children of Israel fought and won the battles that made all this possible.

It was a struggle. God did not just hand it over to them. They fought and won the battles that made it possible.

Lesson #2: We as believers have an inheritance awaiting us in glory.

That means a lot. We have something to really look forward to. We have an inheritance awaiting us in glory as believers.

Lesson #3: God has been faithful to protect Caleb for forty-five years.

He fulfills His promise. He made a promise, He protects him, gives him life for forty-five years that He might fulfill that promise.

Lesson #4: Caleb was successful because he followed the Lord his God wholeheartedly.

Lesson #5: It is the Lord who fills the obedient heart.

Lesson #6: Can you pray, “O God, take me, break me and make me into that which You want me to become.”

Can we pray that? “O God, take me, break me and make me into that which You desire. I want to be Your man. I want to be Your woman for the remaining days I have here on earth. I want to be characterized as a man/a woman who wholly followed the Lord.”

Lesson #7: Caleb is where he is in life because of God’s faithfulness.

Lesson #8: Caleb had a commitment without a contract.

Here we are again with Ruth Harms Calkin to wrap up our study:

(Lord, It Keeps Happening...and Happening by Ruth Harms Calkin)

Lord, I am discovering
How insuperably difficult it is
To give what You ask of me.
You never take less than all.
p. 75

And then this little piece:

(Lord, It Keeps Happening...and Happening by Ruth Harms Calkin)

I heard today

Of a decrepit native woman
Who walked mile after mile
Under the blistering sun
To bring a small gift of embroidery
To the missionary she deeply loved.
Hour after hour she trudged
Over rough, rugged roads
Clutching tightly her small gift.
Her weary body sagged
Her vision blurred
Her bare feet bled from the jagged rocks.

Grateful but overwhelmed
The missionary wept.
The trembling old woman spoke softly:
“Please understand.
The walk is part of the gift.”

My Lord
My commitment to You is for life.
I give myself to You unreservedly
To do with me as You please.
But may I not forget
That the tears, the fears
The strain and the pain
The sunless days
The starless nights
Are all a part of the whole.
In my total commitment
I give full consent:

The walk is part of the gift.

pp. 86-87

Father, the walk involves suffering. You have said for hereunto where we were called because Christ also left us an example that we should follow in His steps. For unto you it is given on behalf of Christ not only to believe on Him but also to suffer for His sake. Lord, keep us from wincing and drawing back from the taste of the cup, for the sting of the cross, for the hurt that comes through just living life. Enable us to be scintillating and shining examples of the victory that comes when we're faithful in our commitment to You and we keep on moving ahead in total trust of Your consistent effort to make us into what we are to become. We pray that we would take a sober reflection on the life of a man who at 85 is characterized as a man who wholeheartedly followed the Lord. In Jesus' name we pray. Amen.

Copyright © 2023 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Ronnie Marroquin.

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Fourteen – Joshua 14:1-15

NOTES

v. 1 Now these are the areas the Israelites received as an inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun and the heads of the tribal clans of Israel allotted to them.

v. 2 Their inheritances were assigned by lot to the nine-and-a-half tribes, as the Lord had commanded through Moses.

v. 3 Moses had granted the two-and-a-half tribes their inheritance east of the Jordan but had not granted the Levites an inheritance among the rest,

v. 4 for the sons of Joseph had become two tribes—Manasseh and Ephraim. The Levites received no share of the land but only towns to live in, with pasturelands for their flocks and herds.

v. 5 So the Israelites divided the land, just as the Lord had commanded Moses.

v. 6 Now the men of Judah approached Joshua at Gilgal, and Caleb son of Jephunneh the Kenizzite said to him, “You know what the Lord said to Moses the man of God at Kadesh Barnea about you and me.

v. 7 I was forty years old when Moses the servant of the Lord sent me from Kadesh Barnea to explore the land. And I brought him back a report according to my convictions,

v. 8 but my brothers who went up with me made the hearts of the people melt with fear. I, however, followed the Lord my God wholeheartedly.

v. 9 So on that day Moses swore to me, “The land on which your feet have walked will be your inheritance and that of your children forever, because you have followed the Lord my God wholeheartedly.”

v. 10 “Now then, just as the Lord promised, he has kept me alive for forty-five years since the time he said this to Moses, while Israel moved about in the desert. So here I am today, eighty-five years old!

v. 11 I am still as strong today as the day Moses sent me out; I’m just as vigorous to go out to battle now as I was then.

NOTES

v. 12 Now give me this hill country that the Lord promised me that day. You yourself heard then that the Anakites were there and their cities were large and fortified, but, the Lord helping me, I will drive them out just as he said.”

v. 13 Then Joshua blessed Caleb son of Jephunneh and gave him Hebron as his inheritance.

v. 14 So Hebron has belonged to Caleb son of Jephunneh the Kenizzite ever since, because he followed the Lord, the God of Israel, wholeheartedly.

v. 15 (Hebron used to be called Kiriath Arba after Arba, who was the greatest man among the Anakites.) Then the land had rest from war.

QUESTIONS:

1. Read Joshua 14:1-15 and in your own words pull out the main thought of this passage.

2. How were the inheritances assigned, according to verse 2?

3. What did the Levites receive, according to verse 4?

extra sheet

4. Who is Caleb?

5. What distinguishing characteristic about Caleb is mentioned in verse 8 and again in verse 9?

6. How old is Caleb, according to verse 10?

7. What request does Caleb make of Joshua in verse 12?

8. What key phrase about Caleb is mentioned again in verse 14?

9. What verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: The children of Israel fought and won the battles that made all this possible.

LESSON #2: We, too, as believers, have an inheritance awaiting us in glory.

LESSON #3: God has been faithful to protect Caleb for forty-five years, that He might fulfill His promise to him.

LESSON #4: Caleb was successful because he followed the Lord his God wholeheartedly.

LESSON #5: It is the Lord who fills the obedient heart.

LESSON #6: Can you pray, “O God, take me, break me, and make me into that which you desire.”

LESSON #7: Caleb is where he is in life as a result of God’s faithfulness.

LESSON #8: Caleb had a commitment without reservations or contract.

Copyright © 2023 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Ronnie Marroquin.



