

YAGOONA EASTER WEEKEND - 1986

A LIGHT TO THE GENTILES

Speaker: Bro. Jim Cowie

Study #1 - "Caleb and His Family - Blessed in the Abrahamic Covenant"

Reading: Judges 1:1-21

Brother Chairman and my very dear brethren and sisters, in the Lord Jesus Christ, and our dear young people.

When we can stand on the other side and look back, at the life we are now living, at the times in which we live, where it is possible for us, from the vantage point of the kingdom of God, to look back at the history of human kind, and to see the way in which the hand of Yahweh has worked down through the ages of that history, we will then appreciate more than ever, the words of James, when he concluded his arguments in relation of the Gentiles and the covenants of promise and said, 'Known unto God are all His works, from the beginning of the age'. And they are! And down through the history of mankind, Yahweh has been taking out of the nations, a people for His name. For a long, long time He did that through the nation of Israel; anyone that would come to Him, had to attach themselves to that nation. But He was always working amongst the nations to take out of them a people for His name. And He's still doing it today, when it is our great pleasure, to ascend Yahweh's holy hill of Zion; perhaps on the day when it's our lot to officiate as did Zacharias, on one occasion in his life. And we can look down from the steps that lead to the altar of Yahweh, the lion of God at the temple, which sits beneath our feet, and we see the inner sanctuary of the court of the singers, crammed full of the redeemed, and we see their faces, the faces of Jews, and the faces of those who were once Gentiles, but are now part of the Israel of God. And we see that great concourse of people drawn from many nations, peoples, tongues, and languages we will then appreciate how great is the work of our God, and how powerful is His word, to draw to Himself, those whom He desires, to manifest His glory. It will only strike us fully then, but we can today, begin to appreciate what God is doing for us, as late as 1986; only a very short time before the 6,000 year history of mankind will be brought to a close, and the gleanings of the Gentile harvest will have been taken up.

You and I are amongst those gleanings and though as I said, as we go through each day of our life, we find it difficult to appreciate, what has been done for us. We find it difficult to appreciate, the way in which God views these things; the day will come and we will look back on it and see it in all its beauty. If you can, for a moment, look at the arch of time, 6,000 years of history, put as it were, a chart in your minds, have a look at that 6,000 years of history, and see what Yahweh has done, and have a look at the 50,000 or so Christadelphians who are alive in the word today (that's just a number I've plucked out of the air; we believe that's the approximate figure of Christadelphians alive today) and consider the percentage of those that will be amongst the company of the redeemed! And it won't be 100% not because God can't manage that, but because some of us can't manage it; but the percentage whatever it might be of that 50,000 who make it into the kingdom of God, will be amongst that great concourse of the redeemed, drawn from Jew and Gentile, and they will meet the Gentiles who attach themselves to Israel in the ancient times; and they will meet the Gentiles who heard the preaching of the apostles; they will meet the Gentiles who Yahweh chose, well before us, bro. Thomas and bro. Roberts, and then will come home to them, the great mercy of the God that we all serve. Now, that in a nutshell is our aim and objective in the course of our studies this weekend.

You know, it's probably encapsulated for us, far better than what I can say in words, in the context of Acts chapter 13. Have a look with me at the occasion when the apostle Paul in Acts 13, came to Antioch in Pisidia in the company of Barnabas. And as was his wont he went into the synagogue of the Jews, and there he gave them an exposition of Messiah. And he brought forth the scriptures that demonstrated quite plainly that their Messiah had to suffer, and be raised again. Well, of course, he met the opposition of

those who were not prepared to accept Jesus of Nazareth as the Messiah of Israel, and were willing to remain in ignorance, and we know the words of rebuke that the apostle brought forth in perhaps the 38th verse of Acts 13. 'Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you'. And there was a great dispute created amongst the Jews in the synagogue; some accepted what Paul had to say, others refused it. The next sabbath in verse 44, 'the whole city came together' and the Gentiles crowded in to hear what the apostle had to say, and we read in verse 45, 'That when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming'. And then the apostle Paul does an amazing thing! He appropriates to himself and to Barnabas a prophecy which we would have thought was exclusively attached to the Lord Jesus Christ, because he takes Isaiah 49 and verse 6, and says that that was talking about him and Barnabas and the work that they were sent to do.

So we read in verse 46, 'That Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: (Jew first and then Gentile, that's Yahweh's principle) but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth'. Yes even to Australia, and although the apostle's work didn't reach this country, the effect of it has. The ends of the earth would one day feel, that the effect of the light that was to be sent to the Gentiles, and when the Gentiles heard this in verse 48, look what they did! 'They were glad and they glorified (not Paul and Barnabas) but they glorified the Word of Yahweh'. And we know it refers to Yahweh, because he quotes from Isaiah 49 and verse 6, where Yahweh says to His Son, 'I have set thee to be a light to the Gentiles'. Paul takes those words and says, that applies not just to the Lord Jesus Christ but it applies to his ambassadors; Christ to the nations and I, Paul, have gone forth as Christ to the nations. So he takes it to himself, and when they glorified the Word of the Lord, they were glorifying the Word of Yahweh. And you and I have come to do that, in our considerations of this subject, A Light to the Gentiles. Brethren and sisters, we will be glad and we will glorify that Word, providing we fit the class of verse 48, where it says in the last two lines, 'that as many as were ordained to eternal life, believed'. And we believe that we are all in that category, that we have come that we might be stimulated in the Word of life, that we might glorify that Word in our lives, and do what the apostle Paul says we ought to do in Romans chapter 15, 'glorify God for His mercy'.

Have a look at this context; when he wrote to the Romans, and spoke about Gentile salvation, he brought forth to them, 4 passages of the Old Testament, which were proof positive that Yahweh intended to work amongst the Gentiles as He was now doing through Paul, and saying in verse 4, 'That the things that were written aforetime (which he is about to quote) were written for our learning, that we through patience and comfort of the scriptures might have hope'. He says in verse 8, 'Now I say that Jesus Christ was a minister of the (Jews) of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for His mercy; as it is written' (the quote in a minute). Let's just pause for a moment and ponder why it is that the apostle frames those two verses in that way? The allusion there is to Micah chapter 7 and verse 20, which we won't turn to because you know it very well! I'll read it to you, 'Thou wilt perform the truth to Jacob and mercy to Abraham, which Thou hast sworn unto our fathers from the days of old'. Why wasn't it the other way around, ? Why didn't Micah say, 'Thou wilt perform the truth to Abraham and the mercy to Jacob'? Was not Micah telling us that Yahweh would be faithful to the Jewish race because they were the natural seed of Abraham, though they themselves in the main, were not worthy of His faithfulness? He would be true to His covenants; He would ensure that Jacob, which of course, is the name given to natural Israel in the prophets. He would ensure that Jacob would be the recipients of the promises made to the fathers in due time; He would be faithful to that, but He would also work amongst the Gentiles, who would glorify God for His mercy, because they would

have what the Jews (the circumcision) in the main lacked; they would have the faith of Abraham. And that's why the prophet Micah puts it that way; 'Thou wilt perform the truth to Jacob and the mercy to Abraham, and so Paul picks that up and in verse 9 he speaks of Gentile salvation in these terms.

'That the Gentiles might glorify God for His mercy', and then quotes Psalm 18 verse 49, Deuteronomy 32 and verse 43, Psalm 117 verse 1 and Isaiah 11 and verse 10. The last reference quite clearly speaks of the kingdom, but brethren and sisters, the first three speak of the involvement in the purpose of God from the times of Abraham, of the Gentiles. And in particular, of their involvement in the purpose, after the times of the Lord Jesus Christ. For Jesus Christ was set forth to be a minister of the circumcision and that He might bring mercy to the Gentiles. Now, you say to me, how do you prove it? Well, have a look at the first one in verse 49, the quotation from Psalm 18 verse 49, 'For this cause I will confess to thee among the Gentiles, and sing unto thy name'. Brethren and sisters, those are the words of David, and as we shall see, God willing, tomorrow evening, David's understanding of Gentile involvement in the purpose of God, was absolutely incredible! Hence he made a tabernacle quite separate from the Mosaic for that very purpose. To memorialize his understanding of the way in which God would choose from the Gentiles, a people for His name, and was doing so, in the days of David. So there's the first reference. You'll find that same passage in the 22nd chapter of 2 Samuel, where Psalm 18 is basically repeated word for word; it's there, twice in the bible. You go through Psalm 18 and look at the references to the nations, to the Gentiles; it's there to demonstrate the mind of David.

Take the second one, 'Rejoice, ye Gentiles, with His people', we know that comes from the Psalm of Moses, and the words are picked up in Revelation chapter 15 verses 2 and 4.

Have a look at the third one in verse 11, 'And again, Praise the LORD, all ye Gentiles; and laud Him, all ye people', now bearing in mind, that Paul has spoken about the truth of God and the mercy of God, you come back with me to Psalm 117. In Psalm 117 we have the central chapter of the bible; now those who are suppose to know say, that verse 8 of Psalm 118 is in fact, the pivotal point of the bible. Now, they're working on the basis of verses, that's the centre of the bible, so they say! Others assert that Psalm 117 is in fact, the pivotal point of the bible; it is though there is as it were, a balance; and in the middle of that there is Psalm 117; but everything else revolves around that. And here in the centre of the bible, we have a tiny verse which also happens to be the shortest chapter in the bible, just two verses long. It comes before a psalm that the Lord Jesus Christ was always quoting, psalm 118; 'the headstone of the corner, rejected by the builders, has become the headstone of Yahweh's house. those words of verse 26 of Psalm 118, He used you'll recall, near the end of His life, 'You will not, He said to the Jews, recognize who I really am, until ye shall say, 'Blessed be He that cometh in the name of Yahweh'. Psalm 118 is a psalm about Gentile salvation; 'In the name of Yahweh, I will circumcise thee', it keeps saying.

Have a look at Psalm 117, 'O praise Yahweh, all ye nations: praise Him, all ye people. For His merciful kindness (there's the word that Yahweh chose for Himself; in Exodus 34 verse 6, to encapsulate His character of mercy and compassion and grace; it's the Hebrew word 'chesed' that He says, is great toward us (or mighty upon us, as one translation has it) 'and the truth of Yahweh' (there's the other word that Yahweh chose for Himself 'emeth' in the Hebrew, in order that He might encapsulate in one word the faithfulness and stability of His character) 'Thou wilt perform the truth to Jacob and the mercy to Abraham' all nations will one day recognize that! and every single person will praise God for His goodness! But you and I are doing it now; and there have been generations in the past, who have done it. Gentiles who have joined themselves to the Jewish nation; but done what the psalmist said they would do, 'they would praise Yahweh for His merciful kindness and for His truth. So there in the shortest chapter of the bible, right in the centre of the bible, we have the ultimate purpose of God; and He's working it out, and is still working it out amongst us!

Now, with that as a basis of our studies, I wish to say something very briefly, about where we're heading, in the course of this weekend. This afternoon we are going to deal briefly, with Caleb and his family, to see how it was that they attached themselves to the Abrahamic covenant, in a very peculiar way. It's a

wonderful story and a very encouraging one; at the same time we are going to be dealing with the Rechabites, a wonderful and tremendous family in the Israel of God. A family, of course, of Gentile origin; tomorrow night as I said, we'll be looking at the tabernacle of David, speaks for itself. Sunday morning, God willing, we shall look at the healing of Legion, and see the way in which, in the enactment of that event on the banks of the Sea of Galilee, there was a portrayal of our redemption, from the bondage of corruption. And then finally on Monday, we come to the pinnacle of our studies, as we see the Lord Jesus Christ, Himself, descending the mount of Olives towards the temple, that He might demonstrate the rejection of the Jewish race, and the acceptance of the Gentiles, for the age that was left, an age that was about to end when the fig tree of Israel will revive, and bring forth fruit. It has leaves now, but no fruit. And the day will come when that fig tree which was cursed by the Lord Jesus Christ, will bring forth what it ought to bring forth, with what you and I ought to bring forth, fruit to the glory of God. So, there we have the scope of our studies; the first two are quite simple.

We are all familiar with Caleb; most of us are familiar with the Rechabites; perhaps we might not be so familiar with the tabernacle of David, perhaps we might not have looked at the healing of Legion or Mark chapter 11 in the light of this particular subject. As we go along we shall get, perhaps aggressively more profound in the application of scripture. But one thing will be plain, known unto God are all His works from the beginning of the age. He knows what He's doing, and He's still doing it, in your life and in mine. That we might glorify Him for His mercy. Let us then go back and have a look at Caleb.

Well, where do you start in the life of Caleb, but Joshua chapter 14? 85 years of age was Caleb when he came to Joshua in the 14th chapter; still in the virility of his manhood, with undiminished faith and an undiminished desire to seize an inheritance in the Land of the promise. Who was this Caleb? Well, we could argue all day and all night whether he was a Gentile, but there's no reason to argue. Caleb was a Jew; just the same as everyone that's been baptized into Christ, understanding the covenants of promise, is a Jew. I'm a Jew, you're a Jew, we are Jews indeed, or Israelites indeed, because we're Jews in the heart. There's no question at all, that Caleb was a Jew in that sense! It is quite likely that he had a Jewish father and mother, but it's all so absolutely certain, and take this on board, it is absolutely certain that in his background, somewhere, perhaps two or three generations before him, he had a Gentile father. Of that there is no doubt; he came from a proselyte family. How do we prove it? Well, Joshua 14 is at pains to demonstrate that. And as we go on this afternoon, you'll see why it was that Caleb wanted his inheritance in Hebron; you're going to see one of the strangest paradoxes of scripture. One of the most curious ironies that's ever likely to be demonstrated to us; it's here in the life of Caleb. Have a look with me in verse 6 of Joshua 14.

'And the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that Yahweh said unto Moses the man of God concerning me and thee in (the sanctuary of the wandering son) Kadesh-barnea.' And Joshua remembered because these same words were spoken in the ears of Joshua, and Caleb was reminding him, reminding him of them. when the record says in verse 6, that Caleb was the son of Jephunneh, the Kenezite, it is not trying to tell us anything else but that he had a Gentile origin. You go to your lexicon, you go to your Strong's concordance for instance, and have a look at the word 'Kenezite', there you will find it spelt differently in Genesis, to what it's spelled here. It's the same Hebrews word; it refers to the same people; they were a Canaanitish tribe in the days of Abraham. They don't appear to have had any existence in the times when Israel came into the Land; it appears as if the Kenezites had disappeared, but they were there in the days of Abraham, and somehow, by some means not explained to us, a Kenezite or a Kenezite family became attached to the family of Abraham, Isaac or Jacob, before, perhaps, they came into Egypt. They were converted to the faith and they were there when Israel came out of Egypt; now integrated but nevertheless, a family with a Gentile origin. Let's keep that in mind, and if you don't think that that's right, just glance across to verse 14, 'Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day'. Now God does not repeat Himself in a course of a few verses, in order that we might simply overlook those words and pass on, still in ignorance at what He is driving at. He wants

us to see something in that, and there's something to see! for here we have one of the two men that were allowed to cross the Jordan, to take an inheritance in the Land; one of the two men numbered at Sinai, forty-seven years before as in this case. And one of those two men, happens to be of Gentile origin and his origins go back to a people that God said Abraham's children would displace from the Land. One of the strangest ironies that you're ever likely to encounter, and we shall be building upon that fact.

But let's get our facts straight first; we've got him there, Caleb. You know what his name means, don't you? It means 'to yelp' like a dog who was attacking. To yelp or attack like a dog, hence he becomes a type if nothing else, he becomes a type of the Gentiles who are regarded by the Jews, to be dogs. He was the son of Jephunneh, the family builder of a man whose name means 'he will be prepared', and he was! From a Gentile family, who were 'hunters' as the word 'Kenezite' means. And he said to Joshua in verse 7, 'Forty years old was I when Moses the servant of Yahweh sent me from Kadesh-barnea to espy out the Land; and I brought him word again as it was in my heart. Nevertheless my brethren that went up with me made the heart of the people melt (or dissolve): but (I was full of Yahweh) as that phrase should be read, I was full of Yahweh my God. And Moses swore on that day, saying, Surely the land whereon thy feet have trodden (and that phrase should be underlined) Surely the land whereon thy feet have trodden (and bells from Genesis will be ringing, Genesis 13:14-18, Arise, Abraham and walk through the length and breadth of the land. All the land upon which thy feet have trodden, to thee will I give it and to thy seed after thee) 'it shall be thine inheritance, and thy children's for ever, because thou hast wholly followed Yahweh my God. And now, behold, Yahweh hath kept me alive these forty and five years (while we've wandered in the wilderness).' And this day, he says, I'm 85 years of age! Yet, verse 11, 'As yet I am as strong this day as I was in the day that Moses sent me: (both for war, to go in and to come out). Brethren and sisters, he expresses the fact that God had kept him for that time. God was being faithful to him; He was going to fulfill His promise to him, and Caleb had the keenness and the dedication to see Yahweh's work brought to fruition.

Verse 12, 'Now therefore, (he was prepared alright!) Now therefore, the times up Joshua), 'give me this mountain' (I want this mountain; he was talking about Hebron he wanted no other place in that land. Joshua could have offered him the valley of Jezreel-don't want it! he could have given him the plains of Jordan- don't want it! All that Caleb wanted were the heights of Hebron). Why that place? Well, I think we all know why; and we shall see it in great clarity as we proceed. He wanted that place, because of its association with Abraham. He was not going to rest until he could rest in sleep alongside of the father of the faithful, and it's dramatically portrayed for us in this record. And so we read in verse 12, 'Give me this mountain, whereof Yahweh spake in that day: for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be Yahweh will be with me, then I shall be able to drive them out' (there's the correct attitude to obtaining an inheritance in the kingdom of God). If Yahweh will give us the strength then nothing can hold us from the kingdom, and we will drive out the Canaanite from our flesh, and ultimately leave them behind forevermore. 'And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance. Hebron therefore became the inheritance of Caleb', (do you know what that's not right, and yet it is right. Hebron did in fact become the inheritance of Caleb, but not for very long, as we shall see, in a moment).

It was given to someone else, and Caleb was left with something, which was less than the city of Hebron, but was exactly what he wanted! So it became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed Yahweh God of Israel'. He was full of Him; 'and the name of Hebron before was Kirjath-arba (the city of the four, that is the four giants) which Arba was a great man among the Anakim. And the land had rest from war'. Do you know that the name 'Hebron' is used in the Old Testament 70 times; in our studies this weekend, we shall see over and over again, that the number 70 is the number chosen by Yahweh to represent the Gentiles, all nations. And Hebron is mentioned 70 times in the Old Testament, and a man with a Gentile background, inherited that city, and was buried alongside of Abraham, the father of many nations. Significant isn't it? Known unto God are all His works from the beginning of the age!

Let's have a look at how Caleb got that city! Let us turn to Judges chapter 1. Here we have a remarkable chapter because it doesn't appear to be placed correctly, that is, chronologically, in the order of events. If I was writing the book of Judges, I would not have begun it the way Yahweh has begun it. Let me illustrate; Joshua 24 concludes with the death of Joshua, have a look for instance at verse 28, 'So Joshua let every man depart, every man unto his inheritance', verse 29, 'And it came to pass after these things, that Joshua the son of Nun, the servant of Yahweh, died, being a hundred and ten years old'. It speaks about his burial and the bones of Joseph, then we have Judges chapter 1, which begins by saying, 'Now after the death of Joshua it came to pass', but have a look at Judges chapter 2. Judges 2 commences by a visit of an angel of Yahweh to Israel at Bochim, the place of weeping. And then in verse 6 we read, 'When Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. And the people served Yahweh all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of Yahweh, that he did for Israel. And Joshua, the son of Nun, the servant of Yahweh, died, being a hundred and ten years old'. Now if I was writing it, I would have put verses, at least verses 6 to 9 of chapter 2 at the beginning of Judges chapter 1, wouldn't you? NOT GOD! Why not? Ever thought about that why not? Well, there's a reason you see! because Judges chapter 1 and verse 1 provides the key to the entire book of Judges; it gives us the key as to why it was that there was failure through compromise and why it was that Israel didn't take the inheritance in the kingdom of God in type.

Let's read the 1 verse of Judges 1; 'Now after the death of Joshua, it came to pass, that the children of Israel asked Yahweh, saying, Who shall go up for us against the Canaanite first, to fight against them?' There were two basic misconceptions in that question; Who shall go up for us first? it wasn't a question of who would go up for them, it was a question of every man going up to take his inheritance. Remember? Judges chapter 2 and verse 6, 'when Joshua had let the people go, the children of Israel went, every man unto his inheritance to possess the land. And salvation in the kingdom of God is an individual matter, isn't it? I can't get you into the kingdom; you can't get me to the kingdom, except to help me along the way. You can encourage me, you can turn my mind to the Word, you can set my mind on fire by the Word, but it requires me, individually, to do battle within my heart, with the one that stands between me and mine inheritance in the land of promise. And that of course, is my own flesh; it is a case of every man going up to take his own inheritance in the kingdom. And here is Israel, in chapter 1 and verse 1, saying to Yahweh, 'who will go up for us?' Imagine the frustration of our God when He heard those words! And they added another word and they said, 'who shall go up for us first? when Yahweh kept saying to them, 'I will go before thee into the land; I will chase the Canaanite out; you go there to work, but I will go first; I espied the land for you; Yahweh had already been there. So there were two basic misconceptions in the mind of Israel in those questions.

How did Yahweh respond? He looked around Israel and said, 'Who shall I chose first?' I will chose the tribe in which I find the qualities that are necessary; the understanding and the perception that is necessary to achieve an inheritance in the kingdom, and He chose Judah. Did Judah have any more courage than Dan? NO they didn't! only a fraction more if any at all. But the family of Caleb had it! And that's why Judges 1 is all about Caleb and his family.

Yahweh chose Judah because of the family of Caleb, and they were a family of Gentile origins. So here was the seed of Abraham, his natural seed, coming into the land that was promised to him, and the only family apart from Joshua, himself, that Yahweh saw that had the right qualities to seize an inheritance in that land, was a family that came from one of the Canaanitish tribes that were to be evicted from the land. Incredible isn't it? But it's true! Caleb the son of Jephunneh, the Kenizzite; Well then, Judah says to Simeon, verse 3, 'Come up with me into my lot and we shall go up against them'. Verse 4 says, 'Judah went up; Yahweh delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. BUT Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes'.

Now, here is our first example, that I know of, of national Judaism in the bible. Judah had a problem. They didn't all have the understanding of Caleb and his family, as to what you had to do with the Canaanites, in order to take your inheritance in the kingdom. They thought all you had to do was to take the leader of the Canaanites, Adoni-bezek, and to cut off his thumbs and his big toes, so he couldn't walk and he couldn't work, but they left his mind alone! Adoni-bezek was his name (Lord of lightning) and there is nothing faster than the human mind. My mind when it comes to evil is like lightning, it flashes here, and it flashes there, and I find it terribly difficult to harness the power of the mind. In fact, I personally find it impossible; as man finds it impossible to harness the lightning of the sky, so you and I find it impossible to harness the thoughts of the mind. There is only one way that you can control the lightning thoughts of the mind, and that's to crucify it with the Word of truth! And here was our first example of national Judaism; got a hold of him and said, 'Right, what are you going to do with this fellow? He's the leader of the Canaanites, king sin, so to speak. Cut off his toes so he can't walk; Yes, we'll trim our life in accordance with certain principles. We won't go there and we won't go there, we won't do this, we will walk, as best we can in this way. We won't work the works of the flesh, we'll make sure that our lives, at least demonstrate to observers from outside, that we are trying to observe certain principles. But our mind goes on unharnessed and uncontrolled, unseen to outside observers. Happens sometimes, doesn't it? There are times and young people, when we allow that to happen, and we let Adoni-bezek have his mind, and you know what he does, . Have a look at the record of verse 7. 'And Adoni-bezek said, Seventy kings of the Gentiles, had their thumbs and great toes cut off by me, and gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died', but not before his mind had organized a revolt. Not before Judah lost control of Jerusalem, the vision of peace; for verse 8 says, 'Now the children of Judah had fought against Jerusalem (taped turned) verse 21, 'And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day', (and they were there for 500 years until the days of David), because the mind of Adoni-bezek was not put to death. There was the principle, so Judah as a tribe didn't have what it took to take their inheritance; they lost the vision of peace, but Caleb got what he wanted.

Let's have a look at him, and we see him as Judah goes up in verse 9 to fight against the Canaanites that dwelt in the mountain, and in the south and in the valley. 'Judah went against the Canaanites that dwelt in Hebron (it says Judah, but you know who was at the head of Judah, don't you? There's no question about that); now the name of Hebron before was Kirjath-arba, and they slew Sheshai, and Ahiman, and Talmai (those were the three giants that stood in the way of their inheritance) Even as we have three giants who stand between us and eternal life; they are giants that need to be toppled by faith. They are of course, the lusts of the flesh, the lust of the eye and the pride of life, and if we've got the faith of Caleb, we will topple them; we will remove their feet from the place of our inheritance; we will take possession of the kingdom as we walk over the dead bodies of those giants. Even as Caleb walked into Hebron, over the bodies of the giants that he slew. How do we know that? Turn the page again, verse 20, it says that Judah slew them? or did one man in Judah slay them? Have a look at verse 20, 'They gave Hebron unto Caleb as Moses said, and he expelled the three sons of Anak'. No question about it, and Joshua in chapter 15 and verse 14 supports that and says, 'it was Caleb that drove them out of that city and slew them'. Brethren and sisters, he knew how to get into the kingdom of God, by putting to death the three giants that stood in his way, and from thence he went against the inhabitants of Deber.

Now we're going to leave that particular section that deals with the taking of Deber or Kirjath-sepher to the end of our session if we've got time; we'll come back and see how Caleb's family followed his example, but for the time being, we need just to pursue, the reason of why it was that Caleb was so dedicated to taking Hebron. Why did he want that city? Well, as I said, he took it but didn't get it. Look at Joshua 21 verses 9 to 12; we have a list of the 48 cities that were given by lot to the Levites and amongst them was, of course, Hebron, which became a city of refuge, and in verse 9 we read, 'And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name. Which the children of Aaron, being of the families of the Kohathites, who were

of the children of Levi, had: for theirs was the first lot. And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it. BUT (have a look at the next words!) but the fields of the city and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.' And when the lot was drawn and it was named that the city of Hebron was to be given to the Levites, Caleb stood aside and said, 'I don't mind, it wasn't the city so much that I wanted; you can have it; I'd love to have a bible school next door; set up the Levitical bible school here and we'll attend every particular bible school they put on. I'd love that!, but I'm not going to give up the fields of Hebron, because I want one particular field'. And you all know what field that was, don't you? It was the field in which was to be found, the cave of Machpelah, the place where the patriarchs were folded together, as the word means. And there laid Abraham and Sarah, and Isaac and Rebekah, and Jacob and Leah, and there now lies Caleb the son of Jephunneh. For that was his inheritance in the land; they took the city from him, and he gladly gave it, but the fields he demanded!

Have a look with me at the attitude of this man! Let's go back and see if we can pursue in Numbers chapter 13 and 14, what was the driving force for 45 years in the life of Caleb the son of Jephunneh? We met first of all, in verse 6 of Numbers 13, that he was amongst the 12 spies who were chosen by Moses to go into that land. He appears to have been a prominent head of the tribe of Judah; as I said, it's quite likely that Caleb had a Jewish father and mother. His Gentile origin must have been traced back some generations and here he was chosen to go into that land, and he went with Joshua and with the other ten. And they brought back their report (we know the words) Let's have a look first of all, as to where they went.

Verse 21, 'They went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak were. (Now Hebron was built seven years before Zoan in Egypt)'. And the record goes on to talk about the great bunch of grapes that they took from the brook of Eshcol, and they brought it back between two men, and they searched the land for forty days and came back to Moses and gave their report in verses 26 onwards. We'll take verse 28 because having given a good report of the land, the ten spies then began to give their evil report, 'Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there'. There was the stumbling block, and for these ten spies whose eyes had seen the kingdom of God, so to speak, who'd walked through the length and breadth of the land that flowed with milk and honey, there was an enormous hurdle between them and eternal life. They couldn't see the way past the sons of Anak, the lust of the flesh and the lust of the eyes and the pride of life, were too strong for them. They were joys that couldn't be overcome, but not for Caleb and Joshua! They didn't see it that way at all! And though the walls of the Amalekites were high, and there were Hittites and Jebusites, and Amorites there, Caleb reminded the people, and stilled the commotion in verse 30 and said to them, 'We can get it because we've been promised it; let us go up at once and possess it, for we are well able to overcome it. But the men that went up with him said, 'We can't do it; for they are stronger than we". We all know those principles. They are very applicable to each one of us! because the same circumstances apply, we're all trying to get into that very land, to take an inheritance with Abraham, Isaac and Jacob there. And only three giants stand between us and eternal life; just depends on how we see them.

We see those three giants as being impossible, then we won't be there! If we see that they can be toppled by faith, we will be there because God will topple them for us. it's quite simple, and Caleb understood that and he set his eyes upon the stumbling block, the place where the giants dwelt, he set his eyes upon that place and said, 'that was the cause of stumbling; I want it'. So here was a reason to strive to take that particular place, but that wasn't the main reason by no means. We know what the record says in chapter 14, how that they turned and tried to go back into Egypt, saying, 'Would God that we had died in the land of Egypt! or in the wilderness'. We know that in verse 6, how that Joshua and Caleb stand up against them, and rend their clothes and try and impress upon them with a great exaltation, that they could take that land. But it was no good; there was no faith to be appealed to, until we come to that dreadful edict

across the page in chapter 14.

'As truly as I live, the whole land shall be filled with My glory, but not one of the men who were numbered at Sinai, except for Caleb and Joshua, will be in the kingdom'. They won't cross over the Jordan into the land of promise, not one of them, except those two men. We know that dreadful edict! Lets just have a look at verses 24 and 30. Who was prominent of the two faithful spies? We can't diminish the greatness of Joshua, that's impossible, we would say nothing that would in any way denigrate that man. He was a great man but in relation to this incident, Yahweh tells us who was the more prominent of the two spies. How do we know that? Have a look at verse 24! None of the men, says verse 23, will go into the land which I swore unto the fathers, but verse 24, 'My servant Caleb, because he had another spirit with him, and hath followed Me fully (he was full of Me), him will I bring into the land whereinto he went; and his seed shall possess it'. His seed, with a Gentile background, shall possess it. Where's the mention of Joshua in there? Have a look at verse 30; 'Your carcasses, verse 29, shall fall in this wilderness', verse 30, 'Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun'. Now if you were assessing who was the more prominent in faith out of those two, I don't think there's any doubt about that! Joshua's faith was enormous; Caleb's faith was greater!

Brethren and sisters, that's the man we're dealing with. Let's have a look now, at the strange irony! We need to go back to Genesis 15; if we've got our facts straight, we think that we can see that Caleb had a Gentile origin; we can see his total dedication to take Hebron; we've seen him do it, and we've seen that particular place taken from his hand, except for the fields. Let's then look at why it was that he wanted those fields. In Genesis chapter 15, a record that we shall look at, God willing, in our next session as well, in relation to the Kenites; we have the record of Abraham been given the promise, 'that his seed' verse 18, 'would be given the land from the river of Egypt to the great river Euphrates'. And that land is then specified as being the land of certain nations. This was preceded by the 'cutting of a covenant' a cutting of a covenant whereby Abraham could not participate any further than laying the pieces of the animals side by side, for he fell into a great sleep, and a burning lamp passed through those pieces to indicate that Yahweh would be faithful, He would keep the truth to Jacob and His mercy to Abraham. And that, of course, was preceded by Abraham going out against the kings, and meeting Melchizedek who came from a vision of peace, who also was king of righteousness, and Yahweh said to him in verse 1, 'Fear not Abram: I am thy shield and thy exceeding great reward'; but he was childless. And we know that God directed his attention to the canopy of the heavens. 'Abram how many stars are there? so shall thy seed be', and he believed Him and it was counted to him for righteousness. And Yahweh said to him cut the pieces of the animals that are specified in verse 9, the heifer of 3 years, and a she-goat of the same age, and a ram, and a turtledove and a young pigeon. He cut the animals and laid them side by side, and then we have that transaction of the passing between the pieces of the burning lamp.

That's our context? Where did it happen? Well, have a look at chapter 14 and verse 13, 'And there came one that had escaped (after Lot had been taken by Chedorlaomer and the kings) and told Abram (who is now described as the Hebrew (crosser-over) for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were the owners of a covenant with Abram'. Where did he dwell? He was dwelling in Hebron! Proof? go back one page in your bible, end of chapter 13. Remember I said that Abram was told in Genesis 13, that he was to walk through the length and breadth of the land, verse 17, 'Arise, walk through the land in the length of it and in the breadth of it; for I will give it to thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron'. Beginning to see it, ? Moses took Caleb and 11 others, he sent them into the land, and he said, 'walk through it'. And Caleb walked through it and gave a good report, and said, we can take it! The rest except Joshua said 'no' we can't. Then he walked for 38 years through the wilderness, another 7 he spent fighting for that land, in the company of his brethren. And then came the time, when his feet would stop walking; and he removed his tent and he came and dwelt in Hebron. And that's where Abraham was when Yahweh said this!

Chapter 15, have a look at chapter 15 and verse 13 through to verse 19, 'And He said to Abram, 'Know of

a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; (you'll be dead Abram when all these things transpire; you'll know nothing about it except that you'll know that I'll do what I said to you. But you'll know nothing about the outcome of this. You just think about that for a moment the surprise on Abram's face when at the judgment seat of Christ he's told what happened. When the history of his seed is unfolded to him! can you imagine his surprise, perhaps, when he's told, that of all the people that came from his loins, in the fourth generation, out of the land of Egypt, there was only one who could claim him, as a natural father. In the truest and fullest sense, and that was Joshua, and apart from the Levites we don't know how many of them there were, who came into the land. There was but one, and that was Joshua; and the other one could claim a Gentile father, at some stage in his ancestry. You imagine Abraham when he's told that! That a multitudinous seed came out of Egypt but only two got in; one was a Gentile, the other a natural seed of Abraham.

'In the fourth generation, verse 16, they shall come hither: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. And in the same day Yahweh cut a covenant with Abraham' (He went through the pieces) to confirm His faithfulness to those promises, and He said, unto thy seed (masculine, singular in the Hebrew, refers to Christ) 'Unto Christ have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites and the Kenizzites' and four generations later, there came a man to Joshua and said, 'GIVE ME HEBRON' and the record says that he was 'Caleb the dog, the son of he who would be prepared (Jephunneh), the Kenezite.' What a strange paradox that is; of all those people who could claim Abraham as a father, one of the men that took an inheritance in that land, and will be there to share it with him in the kingdom, was a descendant of one of the tribes that Abraham's seed, Christ, would have to remove from that land, in order to inherit it!

See that point, ? Why was it then, that Caleb was satisfied ? to take the field of Hebron, rather than the city itself? Have a look at Genesis 23. Abraham did not receive a foot of the land by inheritance, says Stephen in Acts chapter 7, not one foot of it was given to him by inheritance, but he did own part of the land of Canaan he bought it, the same way you and I buy houses and land; we only own it for a certain time until we die; but we will not be given a foot of this earth until such time as we receive it by inheritance. Same principle; why was it then, that Caleb wanted Hebron and took the field in exchange for the city? Genesis 23 and verses 19 and 20, when Sarah had died and Abraham sought a place to bury his dead, we read in the 19th verse, 'That after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth'. And isn't it a curious irony, that the only land possessed by Abraham, which he used as a grave, was taken as part of his inheritance by a member of one of the Gentile families, who use to inhabit it. You get that? 'Known unto God are all His works from the beginning of the world', and look what He did with Caleb, through the power of faith.

Let us then conclude with a few minutes in Judges chapter 1, (forgive me for perhaps going a little overtime, I'm not sure when I'm suppose to sit down, I haven't even changed my watch from Adelaide time. I won't try and take an extra half hour, I'll assure you of that!) Let's just have a look at Judges chapter 1, because here we have a glorious finale to the life of Caleb, and it takes our minds beyond the present, into the kingdom. For in type we have set forth beautifully the way in which Yahweh is incorporating both Jew and Gentile in His purpose, through the covenant made to Abraham, that they may ultimately, inhabit the land promised to the father of the faithful.

And so we got to verse 11 of Judges chapter 1. And there we saw Caleb branching forth from Hebron, which he took by slaying the three giants, and he went against the inhabitants of Deber; now Deber means 'the shrine' and Strong gives the meaning, and I suggest that you write it down, as 'the innermost part of the sanctuary', interesting isn't it? The shrine or to use words that are more familiar to us, 'the innermost part of the sanctuary'. What's that? It's the place were the Shechinah glory dwells. Where will that be in

the kingdom age? On mount Zion, in the innermost part of Yahweh's sanctuary, there will be the evidence of Yahweh's glory, both in the person of the Lord Jesus Christ, who is the glory, and of course, in the manifest displays of divine power that will be there to be seen by the nations. here we have a city that is in type, I believe, a type of Zion, and it was to be taken by the family of Caleb. We read on in verse 11, 'That the name of Debir before was called Kirjath-sepher: (now you probably won't believe this unless you've got it written in your margin, but Kirjath-sepher means of all things it means, 'the city of a book'). So here we have Debir, the innermost shrine, the innermost part of the sanctuary which is also called by its second name, 'the city of the book'. Doesn't need me to explain it anymore.

And Caleb said, verse 12, 'He that takes Kirjath-sepher, the city of the book, to him will I give Achsah my daughter to wife'. Now who was Achsah? Her name means 'an anklet or a fetter'; it has reference to the way in which slaves were bound together by an anklet, a ring that went around their ankle, and they were held together by chains. So here was a woman, who was a virgin there's no question about that, she was the daughter of one of the greatest men of faith of all time, and she had in her origin Gentile blood; she was part Jew and part Gentile, and she was to be a bride who would receive in company with the victory, 'the city of the book' as a prize. Are you beginning to get the picture?

Well, who was it that rose up and took the 'city of the book'? Verse 13, 'And Othniel the son of Kenaz, Caleb's younger brother (and in fact he was his nephew, the word brother being used in the widest sense). Caleb's nephew took it and he gave him Achsah his daughter to wife'. Othniel's name is given by Gesenius as meaning (listen to this! and bear in mind that like Caleb he was from the tribe of Judah, his name Gesenius says means, 'the lion of God'). So here was the lion of the tribe of Judah, who was to take by faith, the city of the book, the innermost part of the shrine of Yahweh, and he received as a prize a bride, a faithful woman, who was part Jew and part Gentile. And she showed why it was that she was worthy of his company in that inheritance!

Because in verse 14, 'It came to pass, when she came to him, that she moved him to ask of her father a field; a field, 'and she lighted from off the donkey; (she got down that she might show her respect for her father), and Caleb said to her, 'What do you want?' And she said, 'Give me a blessing (but you've just been given a city and a husband) but you've given me a south land; (a dry land, the word is 'negeb') 'Give me also springs of water. And Caleb gave her the upper springs and the nether springs'. So here was a woman, who knew she knew that her inheritance in the land of promise could not be secured without water. She knew that in a dry and thirsty land, like you and I must sojourn in at the moment, whose inheritance in the kingdom could not be secured without the springs of water that flow forth from Yahweh's Word. Give me springs; I must have water to secure mine inheritance in this place. There was the attitude of that faithful woman, part Jew, part Gentile.

If you think we're stretching the point about Othniel, the lion of the tribe of Judah and his faithful bride, you come to chapter 3. For he's mentioned again as the first judge of Israel, and in verse 8, when Israel was suffering at the hand of the king of Mesopotamia, this is what we read, 'Therefore the anger of Yahweh was hot against Israel, and He sold them into the hand of Chushan-rishathaim king of Mesopotamia' (let's get the facts straight who was this man?) Chushan-rishathaim means 'Chush means Ethiopian' of double wickedness' so here was a monarch of double wickedness. Where was he from? He was from Babylon; he had two heads both of them wicked, it was a military head - Russia; religious head - Catholicism; a chush of double wickedness, king of Babylon, and he was overthrown by 'the lion of the tribe of Judah'.

Verse 9, 'And when the children of Israel cried to Yahweh (as they shortly will) in the time of Jacob's trouble, Yahweh raised up a saviour to the children of Israel, who delivered them, even the lion of God of the tribe of Judah, son of Kenaz, Caleb's younger brother. And the spirit of Yahweh clothed him, and he went out and destroyed the chush of double wickedness, the two headed Babylon'. There he is and he was Caleb's younger brother, in the sense of being an nephew, that means. Which means he came from the loins of Caleb's actual brother, which means that Othniel was also part Gentile, as was Caleb. And when

Yahweh raised up a saviour from amongst the sons of men, He raised up His own Son, who was also the son of Adam, who came to save as many of the sons of Adam, who would set their hearts upon an inheritance in the land of His promise. You and I are walking towards that land; we are faced with giants, but we will overcome if we have the desire, the dedication and the faith of Caleb, the Kenezite.