

A DIGEST OF CHAPTER 14

- Vv. 1-5 *The plan for dividing the land.* God told Joshua to divide the land by "lot" (v. 2). This plan had already been selected during the days of Moses (Numbers 26:55, 56; 33:54; 34:13). The sacred lot was often used to decide such matters, God showing His will through this instrument.
- Vv. 6-12 *Caleb's request.* Caleb had been the member of the tribe of Judah selected to go with eleven other men to spy out the land. Joshua had been the man selected from the tribe of Ephraim. These two men had gone out together under Moses' order (Numbers 13:6, 8, 17-20). The passage here clarifies the statement which God made about Caleb in the days of Moses (Numbers 14:23, 24). Caleb believed God and expected that His promise would be fulfilled.
- Vv. 13-15 *Caleb's inheritance.* Joshua knew full well the faithful service rendered by Caleb. He must have known also about the promise which was made concerning the land. For that reason He blessed Caleb and gave him Hebron, the city made dear to the Israelites by Abraham's dwelling there. Since the tribe of Judah received all the land south of the north end of the Dead Sea, Hebron lay in the very center of Judah's territory. It was an ideal place for the faithful leader to settle. Full details of his taking the land are given later in Joshua 15:13-19 and Judges 1:12-15.

JOSHUA

LESSONS FOR LEARNING

1. *God makes clear His will.* Sometimes the Bible seems repetitious to the reader. A statement may be repeated two or three times. The radical critics often charge that these repetitions indicate different authors who knew the same material and wrote it down. They further charge that the editors or redactors of the Scriptures put these different accounts together. On the other hand, it is apparent that the reason for repetitions in the Scripture is for emphasis. God made it crystal clear to Joshua that He wanted the land divided by lot. Joshua followed God's will.
2. *Blessed is the man who obeys God.* The psalmist says that the man who follows God will be like a tree planted by the river of water; his leaf will not wither; and whatsoever he does will prosper (Psalms 1). Caleb was this kind of a man. For eighty-five years God had given him strength.
3. *Men who follow God build fast friendships.* The fellowship of kindred minds is like to that above. Joshua and Caleb had been sent out together with the spies (Numbers 13). They had been faithful to God's bidding and Joshua was happy to give Caleb the inheritance which God had indicated should be his.

CHAPTER FOURTEEN

The Plan for Dividing the Land 14:1-5

And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 As the Lord commanded Moses, so the children of Israel did, and they divided the land.

1. Why was Eleazar involved in the allotting of the land?

14:1

Eleazar, the priest, was the son of Aaron who had been Israel's first high priest. Aaron was the brother of Moses and had died while the children of Israel were wandering in the desert. When Joshua was appointed successor to Moses, he was informed that he should go to the high priest for assistance (Numbers 27:18-23). The high priest would make inquiry of the Lord concerning His will in some matters. The Lord's will would then be made known to Joshua, the leader of the people. The allotting of the land was evidently of such importance that the high priest was asked to assist Joshua in making the assignments.

2. How did they cast lots? 14:2

The use of lots was especially characteristic of the ancient world. It was a standing custom of the Athenians to assign the land of conquered enemies to colonists by lot. How Joshua took the lot on this occasion we are not told. The Rabbins conjecture that there were two urns, in one had been placed little tablets with the names of the tribes and in the other similar tablets with the names of the dis-

tricts; and that one of each was drawn at the same time. The decision was made by lot to prevent all disputes with reference to their respective possessions. It was also to remove every ground of discontent and complaint. Each tribe might cheerfully and thankfully accept the share awarded to it as the inheritance intended for it by God. Calvin says that casting of lots is not regulated by opinion, caprice, or authority of men. It is true that it seems as though this might have been easily accomplished if Joshua or the high priest had been divinely inspired to give to every tribe its inheritance. But, men are never so ready to submit cheerfully to the decisions of another man, even though they may be the result of divine inspiration, as they are to a decision arrived at by lot over which the Lord presides; for this seems to raise the choice above human caprice.

3. *Why were Ephraim and Manasseh considered two tribes?*

14:4

Both Ephraim and Manasseh were children of Joseph. When Jacob had come into Egypt and found Joseph alive, he was so thankful for the preservation of his son's life that he adopted the two sons of Joseph as his own sons. He gave them special blessings before he blessed his own sons. By adopting these two sons in the place of Joseph, Jacob thus had thirteen sons, but the tribe of Levi was not considered with the other tribes. For these reasons we still speak of the twelve tribes of Israel—Reuben, Simeon, Issachar, Judah, Zebulun, Gad, Asher, Dan, Naphtail, Ephraim, Manasseh, and Benjamin. Ephraim and Manasseh received inheritance along with the sons of Jacob, and each was counted as a tribe in Israel. This fact was mentioned here, and it is explained that they received an inheritance along with the descendants of the eleven sons of Jacob.

Caleb's Request 14:6-12

6 Then 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 the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord 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 the Lord will be with me, then I shall be able to drive them out, as the Lord said.

4. Why was Caleb called a Kenezite? 14:6

The word 'Kenezite' is a title given to Caleb or to Jephunneh. This reference causes some to believe that Caleb descended from an Edomite named Kenaz. Kenaz was one of the sons of Eliphaz, the oldest son of Esau. He became the leader of one of the Edomite tribes (Genesis

36:11, 15). Caleb also had a brother, the father of Othniel by this same name (Joshua 15:17, Judges 1:13; 3:9, 11). Several descendants of Caleb, or names which may be compared with Edomite names are listed here:

- a. Shobal (I Chronicles 2:52, Genesis 36:29)
- b. Korah (I Chronicles 2:43; Genesis 36:14, 16, 18)
- c. Elah (I Chronicles 4:15, Genesis 36:41)

The Kenezites are mentioned in Genesis 15:19 along with the Kenites and the Kadmonites who were among the nations to be dispossessed by Israel. These nations evidently dwelt somewhere in the southern part of Canaan.

5. *How long had Israel been in Canaan when Caleb made his request?* 14:7, 10

Caleb said that he was forty years old when he went to spy out the land (v. 7). This was in the days of Moses and at the beginning of the wanderings (Numbers 13). When he made his request for land in Canaan he was eighty-five years old (v. 10). Forty-five years had elapsed between the time of Caleb's espionage and the time of his request of Joshua. Forty years of this had been spent in wandering before they entered into the Promised Land. This would indicate that the wars of conquest occupied only five years.

6. *Why did Caleb call the ten spies his brothers?* 14:8

Caleb said the other spies had made the hearts of the people to melt, but he wholly followed the Lord his God. Caleb had very little in common with the spies bringing the evil report, but they were related to him by their common ancestry in Jacob. The brotherhood was one of the flesh and not one of the spirit. The ten spies had come from the tribes of Reuben, Simeon, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Manasseh, and Benjamin. Joshua was of the tribe of Ephraim. Caleb was with the tribe of Judah. These two tribes were honored in having such able men as Joshua and Caleb.

7. *Is there a record of Moses' promise to Caleb?* 14:9

Moses said of Caleb that he would see the land and that God would give to him the land that he had trodden on (Deuteronomy 1:36). This appears to be something of a general promise because God said to Joshua: "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (1:3). It is also recorded that God said of Caleb he would be brought into the land and his seed would possess it (Numbers 14:24). All of this points to the promise as a rather general covenant made with Caleb. He probably was given the privilege of selecting whatever land he desired.

8. *What was the reason for Caleb's strength?* 14:11

Caleb said that he was as strong at eighty-five years of age as he had been when he was only forty. For this reason, some have called him a "cheerful old prevaricator." Such a title was given to him by an octogenarian who said that he knew he was not as strong at eighty as he had been at forty. Nevertheless, we find that the natural force of Moses was unabated when he died at one hundred twenty years of age. It was said of him that "his eye was not dim, nor his natural force abated" (Deuteronomy 34:7). Caleb had wholly followed the Lord, and God had given him unusual longevity and strength.

9. *What mountain did Caleb want?* 14:12

It is not apparent from the Scripture text that Joshua and Caleb were in the southern part of Canaan when Caleb made his request, yet his request was so definite that there was no misunderstanding about which mountain he wanted. His reference may have been in general to the hill country of Judah, a mountainous section of the land which formed the central part of Canaan. Further clarification of the land he desired was made by his continued description of the territory.

10. *Who were the Anakim? 14:12b*

The Anakim were descendants of Anak. Anak is identified as the son of Arba. The Anakim were a terror to the children of Israel (Numbers 13:22-28), but Caleb was not afraid of them. He said if the Lord were with him, he would be able to drive them out. He was resting on the promises of God. He had no fear, even though these people are sometimes described as giants since the name means "the long neck ones."

11. *What cities were in the area? 14:12c*

Caleb described the land as being a land in which the cities were "great and fenced." Hebron is mentioned as one of these cities. Another was Debir, a city which was also known as "the book city"—Kirjath-Sepher (15:15). These cities had been the capital cities for kings who had entered into the southern coalition to fight against Joshua. The kings had been defeated in battle, but their cities had not been razed. The land had not been occupied. This was Caleb's task.

Caleb's Inheritance 14:13-15

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

12. *What is known about Caleb's inheritance? 14:13*

Caleb's inheritance was within the borders of the tribe of Judah (15:13-19) and centered around the ancient city of Hebron, known from earlier times by the name of

Kirjath-arba, Arba being a great man among the Anakim whom the spies had encountered when they went through the land in the days of Moses. The author of the book of Judges gives a recapitulation of the giving of this land to Caleb in Judges 1:8-15. Caleb evidently gave the city itself to the Levites (21:11) and kept the surrounding territory for his own possession.

13. *Where is Hebron?* 14:13

Hebron was one of the important towns in the mountains of Judah. It stood between two thousand and twenty-eight hundred feet above sea level and lay between Beer-sheba and Jerusalem, being about equidistant from each other. In earlier times, it had been called Kirjath-Arba (Genesis 23:2), and Mamre (Genesis 13:18; 35:27). The modern name is *El-Khulil*. Abraham, Isaac, and Jacob had all lived here (Genesis 13:18; 35:27). Joshua had fought against the city (10:36), but Caleb finally occupied it. It was a city with a rich heritage and Caleb must have felt himself richly blessed to be allowed to settle here.

14. *What evidence is given here for the date of the writing of Joshua?* 14:14

It was noted by the author that Hebron became the inheritance of Caleb "unto this day." Such a reference would indicate the passage of some little time, but it is not sufficient evidence to warrant the assumption that the book was not written until many hundreds of years later. The fact that it is said it was the inheritance of Caleb would limit the time between the settlement and the date of writing to the lifetime of Caleb. Since the book was quite evidently written within the life span of Rahab, the harlot, who was allowed to live among the Israelites (6:25), it is apparent that the book was written sometime within that generation.

15. *What was the meaning of the old name of Hebron?*
14:15

Hebron had been known as Kirjath-Arba. This name indicated it had been the home of a man named Arba. He is described as a great man among the Anakim, who were the descendants of Anak. The word ARBA means "four" but it is hard to see any significance to this name for the man. Arba is the name given to the father of Anak (Genesis 35:27). It is significant to note that at this time "the land was at rest from war."

TEN QUESTIONS ON CHAPTER 14

1. Who assisted Joshua in distributing the land to the tribes of Israel?
2. Which tribe received no inheritance of land?
3. How many tribes received land east of Jordan?
4. How many tribes were left to receive an inheritance?
5. Who were the children of Joseph?
6. How old was Caleb when he went to spy out Canaan?
7. How old was he when he asked for land to be given to him?
8. What city was given to Caleb as his inheritance?
9. What was the former name of the city?
10. Why was Caleb granted this special request?

A DIGEST OF CHAPTER 15

Vv. 1-12 *Borders of Judah.* The territory which was given to Judah was outlined with specific points mentioned on each of the borders. The southern border reached from the south tip of the Dead Sea to a point farther south at Kadesh-barnea. From Kadesh-barnea the southern border ran to the Mediterranean Sea. The Mediterranean Sea formed the west border.