

Esau (Gen. 36: 11). In that case the family must have become proselytes and connected themselves with the tribe of Judah. "Their faith was pre-eminently the fruit of conviction, and not the accident of heredity. It had a firmer basis than that of most Israelites. It was woven more closely into the texture of their being, and swayed their lives more powerfully. It is pleasing to think that there may have been many such proselytes; that the promise to Abraham may have attracted souls from the east, and the west, and the north, and the south; that even beyond the limits of the twelve tribes many hearts may have been cheered, and many lives elevated and purified by the promise to him. 'In thee and in thy seed shall all the families of the earth be blessed.'" (Blaikie). Moses, the man of God—A beautiful title, repeated in the inscription of the 90th psalm. "That which constituted the highest glory of Moses was that he was so much at one with God. God's will was ever his law, he was pre-eminently in fellowship with him." (Blaikie). Concerning me and thee—(Num. 14: 24, 30; Deut. 1: 36, 38). The reference is to the promise that these two alone should survive to enter the promised land.

1. **Forty years old**—He was now eighty-five (verse 10). Moses, the servant of the Lord—So called also in Deut. 34: 5 and Josh. 1: 1. The title "Man of God" might be taken as suggesting his life of spiritual communion, and this as denoting the character of his daily life. **In mine heart**—He spoke out bravely what he knew to be true. "He neither courted the favor of any man, nor did he fear the anger of any." (Masius). He gave his honest convictions. The other spies framed their report with a view to deter the people from advancing.

8. **Made the heart of the people melt**—Discouraged them. They made them see the giants and walled cities and forget the promise of God. **I wholly followed the Lord my God**—He did not allow himself to be shaken in his faith upon God's promises. "Why does he not couple Joshua with himself as having been faithful on that never-to-be-forgotten occasion? The only explanation that seems feasible is, that from the pre-eminence of position of Joshua this was unnecessary, perhaps it might have appeared even unbecoming. A soldier making a request of the Duke of Wellington, and recalling some service he had done at the battle of Waterloo, would hardly think it necessary, or even becoming to say how the Duke too, had been there, and what surpassing service he had rendered on that day. Joshua occupied an unrivalled position. He was crowned with such manifold glory that individual acts did not need to be recalled. Caleb's silence was a tribute to his leader's all but unparalleled services during these later years." (Blaikie).

9. **Moses swore**—Num. 14: 24; Deut. 1: 36). This definite promise is not referred to

in the narrative in Numbers, but Joshua would doubtless remember it, and it is hinted at in the passage in Deuteronomy. It was a solemn promise in the presence, and by the direction of God. **The land whereon thy feet have trodden**—The spies visited Hebron (Num. 13: 22); it was there the Anakim were seen (Num. 13: 32, 33); and from near there the grapes of Eschol were obtained. Joshua knew that Moses meant that this specially beautiful spot should become the lot of the man who was not afraid of the Anakim.

II. **PRESENT BLESSINGS.** 10. **Hath kept me alive as he said**—He had survived all his old comrades except Joshua (Num. 14: 30). **Forty and five years**—Caleb was forty years old when he went to spy out the land of Canaan and the Israelites wandered 38 years after that in the desert so that he must have been seventy-eight when they crossed the Jordan. The conquest of the land therefore, occupied seven years (Josh. 11: 18). There still remained some enemies, none however, so powerful but that each tribe could subdue its own portion (verse 12).

11. **As my strength was then, so is my strength now**—He does not congratulate himself on his good constitution but gives thanks to God for sustaining his vigor. "Faith, and temperance, and cheerfulness are wonderful aids to longevity. Dr. Richardson says that the human frame might last for a hundred years if it were only treated aright." (Blaikie). "A vigorous and respected old age is ordinarily, by nature's own law, the decreed reward for a virtuous youth and a temperate manhood. Caleb's devotion to God's service had preserved him from the sins as well as from the faithlessness and murmuring of the Israelites." (Lias). **Both to go out, and to come in**—A phrase meaning "to perform all the duties of a soldier" (compare Num. 27: 17; Deut. 28: 6; 31: 2; 1 Sam. 8: 20; 18: 13; 2 Chr. 1: 10; John 10: 9). He could stand the fatigues of a campaign without exhaustion as well as ever he did.

III. **PROMISED REWARD.** 12. **This mountain**—The mountainous district in which Hebron was situated. The city is 2,600 feet above the Mediterranean. **Whereof the Lord spake in that day**—This shews that it was not merely a general promise of an inheritance in Canaan, but a special one that Hebron and its surrounding territory should be his. **The Anakim**—The race of giants dwelling in walled and fortified cities, fierce and warlike (Num. 13: 28, 33). **If so be**—R. V. "It may be." This modest form of speech does not imply any distrust of God, but expresses his hope and prayer, while it devoutly acknowledges God's right to withhold the blessing craved if he sees fit (Ps. 18: 32; 60: 12; Rom. 8: 31; Phil. 4: 13). **I shall be able to drive them out**—He believed that God was just as strong to drive them out as he was forty-five years before (Ex. 17: 15). He