

### III. An Inheritance Given, 13-15.

V. 13. *Joshua blessed him*; bestowed a blessing upon himself and prayed that God would bless his undertaking. *And gave unto Caleb . . . Hebron for an inheritance*; which he conquered. It afterwards became a Levitical city, a city of refuge, ch. 20 : 7.

V. 14. *Unto this day*; when the book of Joshua was written. *Because he wholly followed the Lord*; showed conspicuous fidelity in his obedience to God. This is repeated from vs. 8, 9 to illustrate the special principle upon which the life of this grand man was ordered. The original is very graphic, "Caleb filled after Jehovah."

V. 15. *The name of Hebron before was Kirjath-arba*; "city of Arba." "Hebron would appear to have been the original name of the city, and it was not until after Abraham's stay there that it received the name Kirjath-arba, after the conqueror of the city who led the thither Anakim to which he belonged, Gen. 23 : 2. It retained the name till it came into the possession of Caleb, when the Israelites restored the original name Hebron." (Keil.) *The land had rest from war*. The general public conquest conducted by the whole people was over; so the land could be divided amongst the tribes and families, and quiet and peaceful possession assured to all.

### APPLICATION

*They divided the land*, v. 5. God knows the character of our inheritance, we only its superficial aspects. He knows future events, we only present appearances. He knows our true needs, we our foolish desires. He knows our life's mission, we our selfish aims. A woman, asked concerning a certain thing, said "I am pleased with what God pleases." "Yes, but if God should refer it to you what you would choose?" "Truly if God were to refer it to me, I would refer it to Him again." In this spirit Faber sang :

"Ill that God blesses is most good,  
And unblest good is ill,  
And all is right that seems most wrong  
If it be His sweet will."

*Thou knowest the thing that the Lord said unto Moses concerning me*, v. 6. God never forgets anything, yet he delights in having us plead His promises in our prayers to Him. Forty-five years had now passed since God had made the promise to Caleb because of his faithfulness to what he felt to be true; the matter had perhaps faded out of the recollection of the multitude, yet God had not forgotten it. What a glorious and comforting thought this is! God's time may seem long to us, but His people can afford to bide their time, for it will come as surely as He sitteth upon the throne.

*As it was in mine heart*, v. 7. Caleb's report of the land was the minority report. Many men in similar circumstances would have made no report at all. They would have

cast their convictions to the winds so that they might be on the "popular side." But the matter was one of conscience with Caleb and he must remain true. It is always right to do right. This may seem to be a truism, yet it is very far from being universally acted upon. Men will frequently admit that a thing in the abstract is duty and then persuade themselves that, in the circumstances, they could not help themselves. But no circumstances can make that right which is in its own nature wrong.

*And yet I am as strong . . . as my strength was then*, v. 11. What a cheerful and vigorous man, "four-score and five years old," was this Caleb. When Moses was 120 years old "his eye was not dim, nor his natural force abated," Deut. 34 : 7. The aged Elijah, after three years and a half of famine could outrun the horses of Ahab's chariot, 1 Kings 18 : 46. God's promises for physical strength are as sure of fulfilment as any other. A man is immortal till his work is done.

*Now therefore give me this mountain . . . Anakims there*, v. 12. (See chapter 15 : 14.) We can only call that ours which we fight for inch by inch and wrest from the hands of the Anakim in our inheritance. God may promise it to us, but that promise is useless, if we will not draw the sword and conquer the land for ourselves. What a man wins by his own faith, fortitude and fighting—that, and nothing else he can call his own. No other person can make a man pure; he must by God's grace, make himself pure.