

our confidence in Him and in His promises is shaken, we say like the spies sent by Moses to view the land: "And there we saw the giants, the sons of Anak . . . and we were in our own sight as grasshoppers, and so we were in their sight." (Numbers xiii. 33.)

How different to Caleb! (v. 20.) He expelled the enemy, even the three sons of Anak, from his inheritance. In days of declension, individual faith can act, where collectively it is impossible. In v. 21, "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem." Judah, in days of prosperity (v. 8), had smitten this city with the edge of the sword, and set it on fire. But the forces of the vanquished enemy are skilful in reforming, and never consider themselves beaten. Israel's low estate gave them a favourable opportunity, and so "the Jebusites dwell with the children of Benjamin in Jerusalem unto this day."

The history of the house of Joseph (v. 22-26) recalls that of Rahab in Joshua ii, with this main difference, the *work of faith* is absent. The act of the man of Luz, delivering up his city to the children of Israel, is that of a traitor, not that of a believer. Joseph decoys him by a promise of his life, and instead of, like Rahab, associating himself with God's people after his deliverance, he returns to the world and rebuilds in the country of the Hittites, the very Luz which Jehovah had destroyed.