



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Joshua 14: 1-15

Jan 2021

"Faith For Fighting Giants"

TRANSCRIPT

Thank you, Seth, and good morning. We had a break of about two weeks from our studies in Joshua, but we're back in Joshua this morning, and we're picking up where we left off two weeks ago with Joshua, chapter 14. I'm going to read the entire chapter, all 15 verses.

¹ Now these are *the territories* which the sons of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel apportioned to them for an inheritance, ² by the lot of their inheritance, as the LORD commanded through Moses, for the nine tribes and the half-tribe. ³ For Moses had given the inheritance of the two tribes and the half-tribe beyond the Jordan; but he did not give an inheritance to the Levites among them. ⁴ For the sons of Joseph were two tribes, Manasseh and Ephraim, and they did not give a portion to the Levites in the land, except cities to live in, with their pasture lands for their livestock and for their property. ⁵ Thus the sons of Israel did just as the LORD had commanded Moses, and they divided the land.

⁶ Then the sons of Judah drew near to Joshua in Gilgal, and Caleb the son of Jephunneh, the Kenizzite said to him, "You know the word which the LORD spoke to Moses, the man of God concerning you and me in Kadesh-barnea. ⁷ I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land,

and I brought back word to him as *it was* in my heart. ⁸ Nevertheless my brethren who went up with me made the heart of the people melt with fear; but I followed the LORD my God fully. ⁹ So Moses swore on that day, saying, 'Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, because you have followed the LORD my God fully.' ¹⁰ Now behold, the LORD has let me live, just as He spoke, these forty-five years, from the time that the LORD spoke this word to Moses, when Israel walked in the wilderness; and now behold, I am eighty-five years old today. ¹¹ I am still as strong today as I was in the day Moses sent me; as my strength was then, so my strength is now, for war and for going out and coming in. ¹² Now then, give me this hill country about which the LORD spoke on that day, for you heard on that day that Anakim *were* there, with great fortified cities; perhaps the LORD will be with me, and I will drive them out as the LORD has spoken."

¹³ So Joshua blessed him and gave Hebron to Caleb the son of Jephunneh for an inheritance. ¹⁴ Therefore, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed the LORD God of Israel fully. ¹⁵ Now the name of Hebron was formerly Kiriatharba; *for Arba* was the greatest man among the Anakim. Then the land had rest from war.

Joshua 14: 1-15

May the LORD bless this reading of His Word and bless our time of studying it together. Let's bow in a word of prayer and seek His blessing on us. Let's pray.

Father, we do seek Your blessing for us on this first Sunday of the New Year, which gives us an opportunity to do what every Christian should be doing on a Sunday morning—every church of the LORD Jesus Christ should be doing on a Sunday morning, and that is studying Your Word, exalting You as the sovereign God over history and over all of life, and encouraging ourselves as we consider those things—to live a life of obedience, a life of faith, which is a life that's grounded in a conviction and an understanding that You are the God of history. That You rule over the ages, You rule over

this earth, You rule over Your people, and You guide them wisely and well. And we can rest in Your Word and know that if we're obedient, we're doing what You would have us to do, and You will bless it.

And that's certainly the lesson we gain from this passage in Joshua 14, and the example that we have in Caleb. May he be an example to us. May we be men and women that seek to live for You, to Your honor and glory, and do that by obeying Your instruction. And we'll do that with confidence as we understand who You are, Your greatness, and Your faithfulness. So bless us, LORD, to that end. Bless us spiritually, build us up in the faith, and bless the teaching that Mark has given in the adult class. May the seed that was sown there bear fruit in the lives of all who have listened. And may that be the case with our time in this hour—and all of the Sunday School classes as well.

LORD, we pray for our material needs, though. We live in a kind of tenuous time with this pandemic, and we pray particularly for the vulnerable among us. Bless them. Encourage them. Strengthen them. Protect them, protect all of us that we would stay healthy, and that You would bless us through this time, keep us safe. There are other things, LORD, as well that can be a danger to us. We pray that You would give us obedience that we would live a life that's honoring to You. And as we live as we should, that You would provide for us and protect us and bless us. And I pray for those among us that are grieving, that the loss of some of the saints that we've had recently, we pray that You would bless them and encourage them and strengthen them.

And bless us now, LORD, as we continue in our worship. We pray that You would prepare our hearts for a time of study together—and then a time of worship at the end as we take the LORD's Supper and remember our LORD and all that He's done for us. We pray these things in Christ's name. Amen.

'Black Swan' has become something of a buzz word or an expression that's somewhat familiar to us over the past few years, at least to me in the past few years. But it was coined a long time ago—in the second century by the Roman poet Juvenal who noted how difficult it is to find a wife with the right virtues. He described her as, 'a bird

as rare upon the earth as a black swan.' In the poet's time, the only swans that were known were white. So it's a person, or it's an event, that is very rare.

Well later, the expression was used in a sermon in the 1500s by the English preacher and poet, Thomas Durant. He was speaking of the Roman centurion Cornelius, the first Gentile convert. His conversion is recorded in Acts chapter 10. And he described him as a man of rare virtue. "Captain Cornelius," he said, "is a black swan in this generation." We could say the same of Caleb in our passage in Joshua 14.

He was a man of unusual faith and courage, such as is found in very few generations. We would expect to find him in Hebrews 11, the faith chapter. It begins, "Faith is the assurance of *things* hoped for, the conviction of things not seen. For by it the men of old gained approval." (vs1&2). It goes on to give examples of men and women who had faith; Abel, Abraham, Sarah, Moses, and others.

But there are names missing from what's often called the 'Saints Hall of Fame'. And one of them is Caleb. If ever a man of the Old Testament gained God's approval by his faith, it was Caleb. The author of Hebrews didn't forget him, he simply ran out of time and space. That's what he said. "...time will fail me," he wrote, "if I tell of Gideon, Barak, Sampson...", (vs32), and others. Well Caleb has his own faith chapter, and we come to it now in Joshua 14, when he came to Joshua and asked him to give him the hill country where the giants lived.

The importance of Caleb and what he did is measured by the fact that three times the account of his taking his inheritance is recorded. It's recorded here in chapter 14, it's recorded in chapter 15, and then it's recorded in chapter 1 of the Book of Judges.

Chapter 14 begins the account of how the lands west of the Jordan river were divided among the nine and a half tribes of Israel. That continues on until chapter 19. It happened at Gilgal, which was where Israel's base camp was set up when they crossed the Jordan river and entered the land. But now the land was conquered. All of the standing armies of the Canaanites had been defeated, its fortresses captured, its kings killed. Israel had a firm foothold in the land.

So Joshua, Eleazar the priest, and the elders of the tribes were given the task of dividing the land and distributing it by lot. According to verse 2, this was what the LORD had commanded. The tribes of Reuben, Gad, and the half-tribe of Manasseh had already received their inheritance on the east side of the Jordan river—Moses had given them that. But now, lots would be cast to determine the inheritance of the rest of the nation, the nine and a half tribes that would settle west of the Jordan in Canaan, and it would begin with the tribe of Judah.

Now as the LORD told Joshua at the beginning of chapter 13, there was still 'very much land that remained to be possessed'. Canaanites were still in the land, and they were hostile. There were more battles to be fought. And one of the warriors who was ready and eager to fight and take possession of his portion of the land was Caleb. So he came to Gilgal where all of this would happen, and he asked for his inheritance. He was the one person who could lay claim to a portion of Canaan, because God had promised it to him. And so, when the time had come to cast the lots and decide the inheritance, Caleb already knew where his inheritance was, and he approached his friend and fellow comrade in arms, Joshua, to request it. And it was a request that Joshua couldn't refuse.

He is identified here as the son of Jephunneh the Kenizzite, which has suggested to some that Caleb may have been a descendant of the Kenizzites, which was a Canaanite tribe that's mentioned back in Genesis chapter 15, in verse 19—and that's possible. I'm sure that there were people of that land who were influenced by the life and witness of Abraham and the patriarchs—and converted when Abraham first came into the land at Shechem. He built an altar and he called upon the name of the LORD, (and you read about that periodically in Genesis.) —And I'm sure that there were those in the land who heard and who believed and were converted.

There are notable examples of that all through this early part of the Bible. We've already seen Rahab the harlot, who was from Jericho. Then there was Ruth the Moabitess, and Uriah the Hittite later—godly converts from the Gentiles. So perhaps that is true, that Caleb comes from that stock.

But I think it's more likely that Caleb was a natural descendant of Judah and that his ancestor was named Kenaze, since Kenizzite means son of Kenaze. He speaks, in verse 6, to Joshua. "You know the word which the LORD spoke to Moses, the man of God concerning you and me in Kadesh-barnea." Of course Joshua did know what he was speaking of, and what the LORD had said. And yet, to give authority to the request that he is about to make, Caleb recounted the story of how forty-five years earlier, he and Joshua and the ten other scouts went into Canaan to explore the land.

In verse 7 he begins this recollection of it. "I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I brought back word to him as *it was* in my heart. Nevertheless my brethren who went up with me made the heart of the people melt with fear; but I followed the LORD my God fully." (vs7&8).

'Their hearts melted with fear.' Now that's the same reaction that the Canaanites had when they heard that Joshua and Israel crossed the Jordan. In Jericho, we were told, 'their hearts melted'. Why that was the right reaction for those in Jericho. They knew what God had done in Egypt and how Israel ran through the Amorite kings Sihon and Og like a juggernaut. The Canaanites knew this was an invincible army that was coming after them and coming toward them. And they knew that their end was upon them. So it was understandable and right, (correct), for their hearts to melt.

But Israel's different. Israel had witnessed the LORD's wonders and powers in Egypt for them—and how he drowned Pharaoh and his army in the Red Sea to defend them. They'd seen amazing things of the LORD's power and care for them. Still, when the ten faithless spies told them stories about the great cities of Canaan and the land inhabited by giants, that 'we were like grasshoppers in their sight', they became faithless—like Canaanites.

It's in Numbers 13, people were terrified and on the verge of rebellion when Caleb spoke up and said, "We should by all means go up and take possession of it, for we will surely overcome it." (vs30). He stood boldly against the tide of public opinion. As he said, 'he followed the LORD his God fully'. (vs14). So did Joshua. The reason is, they

believed God's Word—and they believed God's Word because they believed in the God of Abraham. Faith was the reason for their courage and their clear thinking. The people didn't believe and responded the way they did to the challenge with weakness and with cowardice. Faith makes people strong, and it makes them wise.

As a result of the nation's unbelief, the LORD judged that generation and sent it back into the desert to wander in that wilderness for 38 years. But Caleb and Joshua, out of a million people, were singled out for blessing. In Numbers 14 verse 24, God said, "My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it." And Caleb repeated the promise in verse 9. He and his children would have, as an inheritance, the land on which his foot had trodden, where he had walked, because he followed the LORD God fully.

God honors those who honor Him. 1 Samuel 2, verse 30, "...those who honor Me, I will honor, and those who despise Me will be lightly esteemed." —They'll be cursed, in other words. It's a hard thing to stand against popular opinion, particularly when you are standing for the LORD against a secular, powerful world of the kind that we live in. Makes you unpopular. It makes you the object of ridicule, or worse.

God knows that—knows that better than we know that. And He honors His servants. I don't guess there is any greater testimony that can be given to a person than that which God gave to Caleb, "...he followed Me fully..." (vs9). God honors us when we do that. Blessing and obedience go together. God honored Caleb with entrance into the land, and obtaining his inheritance there.

So now, forty-five years later, Caleb had come to Gilgal to claim what God had promised to him. In verse 12 he said, "Now then, give me this hill country about which the LORD spoke on that day, for you heard on that day that Anakim *were* there, with great fortified cities; perhaps the LORD will be with me, and I will drive them out as the LORD has spoken." The Anakim were a race of giants. They were the ones that they had seen when he and the others spied out the land. They terrified the ten, but not Joshua

and Caleb. That's what God promised to give him. Promised to give him the hill country, in the Negev—the dry, rather barren area in Judah where the patriarchs had lived.

Literally, what he asked for was 'that mountain'. 'That mountain' refers to the hill country, but it does seem to be a specific place, a specific mountain that he was thinking of, that he had in view. And it's later identified in verse 14 as Hebron. That's what God promised to give Caleb, a mountain with a fortified city where giants lived. They were certainly not going to (these giants), not going to move out and let him move in. He knew what was in store for him, he knew what lay ahead. That he would have to fight those giants in order to take it, but that's what he wanted, what he asked for. It's what God had given to him. It's the inheritance he had promised Caleb—the toughest most challenging place in Canaan. It seemed impregnable. And Caleb was eager to claim it.

That's remarkable. Caleb, remember, was eight-five years old, well past the age of retirement. But for seven years he had been fighting battles, and he wasn't ready to stop—not until he had his inheritance, not until he had what God had specifically promised to give him. This is the kind of thing that the people today write books about.

Not long ago I read a review of a book titled *The Impossible First*. It's about a man in his 30s who is the first to have hiked across the continent of Antarctica unaided. So he walked over 900 miles in what is probably the most hostile environment on the globe, pulling his supplies on a sled behind him. It was a remarkable story, at least from the review that I read. It's the kind of thing that this man does. He also is a mountain climber and he climbed Mount Everest. It's the kind of thing most of us would not even consider doing. —And that's why books like that are interesting to us.

Well, in the review, he's quoted as saying, "It all starts with believing in yourself. Believing that something is possible is the first step to making it really happen. All of us have a dream, something we might one day hope to do or become. All of us have an Everest." And then he asks, "What is your Everest?" In other words, what do you really desire to do? What is your great, unachieved goal in life? 'You can do it!' 'Nothing is impossible!' 'Set your mind to doing it. It all starts with believing in yourself!'

Well, men like that are an inspiration. I don't diminish what he or others like him have done, like Edmund Hilary. They remind us of the strength of the human spirit, and that we can do more than we imagine. I think that is true. I think we are all capable of doing much more than maybe we give ourselves credit for doing. And so they inspire us to be courageous and to push on and strive for excellence. We won't do that if we begin thinking that we can't do that. We won't do that if we think there's no use trying—whatever that goal is that we have. So there is something to be said for a positive, 'can do' spirit.

But we would make a mistake if we interpreted Caleb in that light—as just an inspirational story of what we can do if we only have confidence in ourselves and put our mind to it. He was not such a man. He didn't look to climb mountains and fight giants for the sake of climbing mountains and fighting giants. He had nothing to prove. He was a man of faith. Faith alone was the source of his strength and courage—which means it didn't start with him, but with the LORD. It is not about the human spirit, it's about God almighty.

Now he hadn't underestimated the challenge, (Caleb hadn't). He knew he was up against giants, and the giants were real. Nor had he overestimated the LORD; that really can't be done. The LORD is always greater than any challenge we might face, and He is greater (and was greater), than any impediment that Joshua faced, or any opponent. He knew that. And so he acted upon that. He acted upon the revelation of God. God promised to give Canaan to Israel.

That was God's revelation. He scouted out the land, knowing that that was the promise some forty years earlier, confident that God would give all of that to Israel—give the giants to them, give their cities into their hand. He was confident because God had revealed that. And he went to war against Hebron because the LORD had promised it to him as his inheritance. He believed God. He walked by faith. He followed God's will, not his own.

I think it's important to understand this. We talk about the life of faith. We're not talking about a life where we get an idea that, 'I ought to walk across Antarctica, and I

have faith, and therefore, God will bless me.' That's not the life of faith. The life of faith is in God's revelation—the things He has instructed us to do and the principles of conduct that He has laid out for us. We follow that by faith. If we honor Him in the midst of a hostile world, He will honor us. He's promised to do that. It's taking the things of God that He's promised to us, believing them, and acting upon them—following His will—not our own.

Everything he says here, that Caleb says here, is a witness to that. A witness to the sovereign grace of God in his life, and his complete trust in it—his complete trust in God and in the LORD God's revelation. In verse 10 he said, "Now behold, the LORD has let me live..." Now there's sovereign grace right there. While others of his generation, family and friends died all around him, Caleb lived. That was God's will for him. That was God's grace toward him.

And that's true for us. Look, every day of your life is a gift of God. Now that's what the Word of God says. Acts 17, verse 25, Paul is standing on Mars Hill. He is speaking to this august company of Greek philosophers, and he tells them that everything they have is a gift from God. They didn't know that. They didn't know the God he was speaking of—it was the 'unknown God' that they had an alter to, down in the agora, in the marketplace. But he said to them, The LORD "...gives to all people life and breath and all things..." The LORD gives breath to everyone. Every breath that you and I take every moment is a gift of the sovereign God. But in a time of national judgment, he blessed Joshua and Caleb by giving them breath at every moment, when He had taken it away from so many others. He gave them life, and He gave them a long life.

But not only that, He gave him, He gave Caleb strength. He was eight-five years old, and he was as strong that day in Gilgal as he was that Moses sent him into the land to scout it out. Verse 11, "...as my strength was then, so my strength is now, for war and for going out and coming in."

How does a man at eighty-five have the strength of a young warrior? It's not because he took vitamins and exercised, as good and important as that is. I think it's

good to take a lot of vitamin C, particularly at this time, with this pandemic. But in his case, it was due solely to the sovereign grace of God. Caleb could say what Paul said in 1 Corinthians 15, verse 10, "But by the grace of God I am what I am..." That was true of Caleb as well. He acknowledged that here. God made him what he was. So after wandering for thirty-eight years in the wilderness and then fighting a seven year war of conquest with the Canaanites at the age of eighty-five, he was ready to fight another battle. He wasn't ready to take his rest. He was ready to fight. That's grace.

Now, none of this diminishes the greatness of Caleb. I referred to him as a 'Black Swan', as an unusual man—a man of faith and virtue rarely found in any generation. He understood God's sovereignty, and he understood his personal responsibility, and he acted on his responsibility. But he had the courage of his convictions because he understood God and he believed in Him.

No genuine understanding of the sovereignty of God, (and you hear me preach a lot about the sovereignty of God), no genuine understanding of grace and sovereignty diminishes, in any way, at all personal responsibility. The saints have personal responsibility to believe in all that God has said, and act upon it—to live in obedience. It is only to the degree that we know God, understand who He is, that we will do that—that we will trust in Him. Believe that He's good for His promises, and then obey Him.

So, we need to know Him. We need to devote ourselves to knowing Him. That requires a lifetime of study, thought, and prayer to increase in knowledge—knowledge of the mind and knowledge of experience—knowledge of what God's Word reveals to us about Him, and the knowledge we have by way of personal experience in walking with Him. Caleb had that. Caleb was a godly man from a young age, and he became an example of that for the nation. Like "Captain Cornelius", to quote the preacher, Caleb is a 'Black Swan' in that generation. If he were here today, in this generation, he would be something rare to behold. He's an example for us as he was for those of his own generation.

Those that were at Gilgal must have been amazed when he said in verse 12, 'Give me this mountain. I want that mountain where the giants live.' I say they were amazed.

Maybe they weren't. They may not have been at all surprised because they had been with him for those many years of war with the Canaanites. They'd seen the kind of man he was. They'd seen his courage on the battlefield, and they knew his determination to get his inheritance. They saw the grit that was characteristic of this man—his courage, his determination.

He wanted his inheritance. He wanted what God had promised him. He didn't have a desire for anyone else's inheritance. He didn't covet other men's hills or houses or fields. He only wanted what God had given him, which was in that barren part of the land, in the Negev, and that hill where the giants lived. He wanted to possess it, and wanted to use it for God's glory. Caleb was a man of faith.

There are different aspects of faith. Sometimes faith holds fast in the storm. It trusts the LORD when it seems that all things are against what the LORD has said, and what the saint is to do. —Still, he or she doesn't doubt. That's the faith that stands firm. Sometimes faith is forward looking—acting and assertive. It knows the promises of God, it believes them, and it acts upon them, boldly, stepping out in faith.

You see that in some of the old reformers and missionaries, like John Knox and David Livingston. Knox famously prayed, "Give me Scotland or I die." And he almost did die, more than once. He suffered imprisonment and slavery to preach the pure gospel. But he was emboldened by God's sovereignty saying, "One man with God is a majority."

Livingston explored sub-Sahara Africa, all of his adult life unto his death. And he did so in order to promote commerce on that continent, in order to destroy the slave trade, and in order to spread the gospel. On his tomb in Westminster Abbey is John chapter 10, verse 16. "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice." That promise that God "must bring" them, and that "they shall hear" moved Livingston to go far from home, far from comfort, and give the gospel in the confidence that the LORD would bless it. He sacrificed all for that.

That was Caleb-like, a man who would storm a mountain full of giants because he knew God had given it to him. Therefore he would prevail. Livingston followed that same path. And I think Caleb was eager to fight those giants to prove how wrong his

generation was in fearing them—how foolish unbelief is and to prove to this new generation that had grown up, how faithful God is to His Word, and encourage them to continue on in the fight.

That was, for example, the motive of George Müller and his wife, when as relatively new believers, they devoted their lives to building an orphanage in England by prayer only—not by asking people for money. One of Müller's biographers, A. T. Pierson, called it, "A great experiment that he set for himself to prove that the prayer which resorts to God only will bring help in every crisis." We can depend upon the LORD to provide. Just look to Him and trust Him—rather than trust in the ways of the world of doing things. And so they made that their object. They made that their goal, they made that their practice. They never made public appeals for money and they found the LORD always faithful in providing for their needs.

It was the same for Hudson Taylor and the China Inland Mission. In fact, these two managed to find out about each other, and Müller, who had nothing but what God supplied him, was not only able to build more than one orphanage and supply food and board and education for these children all through the years—many years—was also able to support the ministry of Hudson Taylor because they were of the same mind about these things.

The point is, God's faithful. Müller and his wife wanted to prove that to the church. They did this specifically, first and foremost, as an experiment to demonstrate God's faithfulness and encourage God's people with that, and to strengthen the faith of the church.

Now these that I've cited, these examples, are spectacular examples of faith, the kind of things that we like to read about, like someone walking across the continent of Antarctica, because it's unusual, and it's kind of heroic. And these are, as I would say, special examples of faith. And not all of us are called to that kind of a life, to begin a ministry like that, or to carry on something like that. In fact, life for most of us is lived in the mundane and the daily routine of life. And that's okay because that's where God has called us to be. He called us to live the life that Paul prescribed to the Thessalonian

Christians, "Make it your ambition to lead a quiet life and attend to your own business and work with your hands..." 1 Thessalonians 4, verse 11. That's the Christian life. It's life in the mundane. And that provides an important witness for the world to see an orderly, faithful life in the small things of life.

It's an important witness because wherever we are, whether at school or at work, whatever place God has placed us in, we are seen by those around us—and we are to be a light to those around us in our behavior as well as in our word. People see how we conduct ourselves in times of prosperity and in times of adversity. Our faith is tested in both. Do we help when we can? Do we live with an open hand, generous to people? Are we faithful when we suffer? That's life in the mundane. But it is living like Caleb because it is 'following the LORD God fully'. We'll only be able to do that by knowing God as He is—as sovereign, as good, and as faithful.

Something else that characterized Caleb that you may have noticed, (or you may not have; it's one of these things it's easy to glance over without thinking much of), but something that is very much characteristic of his faith and the knowledge of God's absolute sovereignty. It's in verse 8, when he was recounting how he and Joshua were scouting out the land. And he referred to the 'faithless ten spies' as 'my brethren', or 'brothers'. Now that was very gracious of him. They were scoundrels. They brought wreck and ruin on that generation. But he knew that only by the grace of God he was not like them. He knew, "But by the grace of God I am what I am." Understanding that keeps us humble and gracious. It makes us 'black swans' in this generation.

Now the chapter concludes with Joshua giving Caleb what he requested and blessing him. He gave Hebron to Caleb for an inheritance. Verse 14, "Therefore, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed the LORD God of Israel fully. Now the name of Hebron was formerly Kiriatharba, *for Arba* was the greatest man among the Anakim. Then the land had rest from war."

That's how chapter 11 ended you may remember. "Then the land had rest from war." Literally, "the land was quiet." Sometimes the only way to have peace with liberty is by war. Now this is certainly true of the Christian life—the spiritual life. We have the quiet life by fighting the spiritual war every day. Which is being active in our faith, it's fighting the giants, it's fighting the Anakim of temptation every day. We have the quiet life, the peaceful life, the productive life by living a life of obedient faith—knowing God's Word, believing it, and doing it.

In Colossians chapter 3, verse 23 and 24 Paul wrote, "Whatever you do, do your work heartily, as for the LORD rather than for men, knowing that from the LORD you will receive the reward of the inheritance." Caleb wanted his inheritance—and he fought giants to get it. May God give us strength of faith to do the same thing—to fight the fight that Caleb fought in our own day.

If you're here without Christ, you have no inheritance, no lasting inheritance. In fact, the Proverbs promise, "Those who rebel will only inherit the wind." Nothing. Now that's terrifying. Nothing. Alone forever. Isolated forever. Darkness forever. Abandonment. —That's your inheritance.

Come to Christ, the Savior who died in the sinner's place—bore God's eternal wrath for sin, so that all who believe in Him, and only put their trust in Him, that's all that's required of us. Come to Him so that you would escape that wrath and have everlasting life in glory. Come to Him by faith, by believing. Trust in Christ and live. God help you to do that if you have not.

And if you have, help us all to live a life of obedience and faith, to be warriors in this age for Him. Let's bow in a word of prayer.

Father, we do thank You for an example of this great man, Caleb. Yes, he's a product of Your grace, and he recognized that, he acknowledged that. You had given him a long life. You gave him strength, physically. You gave him spiritual strength. Everything that he had, everything we have is a gift from You. But he acted upon it—and we are to

be responsible as well. May we follow that example, and by Your grace, may we act upon the instruction You've given us. May we follow the life you've called us to. May we live as warriors in this age—not with a physical sword—but with the spiritual sword of Your Word, using it, living according to it, and being a blessing to those around us.

We thank You for Christ and what He's done for us and for the life we have by His grace. Thank you for that.

Now as we remember Him, we pray that You would bless us. May this time of remembrance be a sanctifying moment for us. We commit it to You and pray these things in Christ's name. Amen.

(End of Audio)