

Joshua 14:6-15

Miriam - the sister of Moses and Aaron and a prophetess - was married to Caleb, according to a midrash (BT Sotah 11b). Caleb was one of the two men righteous enough to live through the wandering in the wilderness and enter the Promised Land. Caleb nursed Miriam back to health following her deadly illness (BT Sotah 12a).

1 Chronicles 2:18-20 seems to show Caleb married to a number of wives. But the rabbis said these all referred to Miriam, except two listed as concubines. (Exodus Rabbah 1:17)

The Talmud insists that King David descended from Miriam through his mother's genealogy.

The Talmud says (BT Sotah 11b) that because Miriam aided her mother Jochebed in saving the Jewish babies in Egypt, Miriam merited that King David's dynasty should descend from her.

The Talmud equates Miriam and her mother Jochebed with the two midwives Puah and Shiphrah mentioned in **Exodus 1:15-21**. 'Pu'ah' is Miriam; and why was her name called Puah? She used to cry out [po'ah] through the Holy Spirit and say: 'My mother will bear a son who will be the savior of Israel.'

Caleb is described as part of the tribe of Judah and one of the twelve spies sent by Moses into Canaan. Only he and Joshua gave a "good report" on Israel's prospects at conquering the Promised Land.

Numbers 30:13 - "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."

Caleb the spy is the son of Jephunneh. Jephunneh is called a Kenizzite (**Numbers 32:12, Joshua 14:6,14**). The Kenizzites are listed (Genesis 15:19) as one of the nations who lived in the land of Canaan, at the time that God covenanted with Abram (Abraham) to give that land to his descendants forever (**Genesis 17:8**). Kenaz was a descendent of Esau (**Genesis 36:11**).

One account records that Caleb wanted to bring produce from the land, but that the other spies discouraged him from doing so in order to avoid giving the Israelites a positive impression of Canaan. They only agreed to carry in samples of produce after Caleb brandished a sword and threatened to fight over the matter. A Midrash refers to Caleb being devoted to the Lord and to Moses, splitting from the other scouts to tour Hebron on his own and visit the graves of the Patriarchs. While in Canaan with the spies, Caleb's voice was so loud that he succeeded in saving the other spies by frightening giants away from them. [Legends of the Jews]

Num 14:24 - "But My servant Caleb, because he was imbued with a different spirit and remained loyal to Me — him will I bring into the land to which he came, and his offspring

shall hold it as a possession.”

Deut 1:36 - “and to him and his descendants will I give the land on which he has tread, because he remained loyal to YHWH.”

Caleb had shown no fear of the giants in the land. And this episode is linked to Hebron, which Caleb was given as his inheritance:

Joshua 14:15 - “The name of Hebron was formerly Kiryat-arba: [Arba] was the great man among the Anakites [the giants].

This was included in the area allotted to the tribe of Judah, and that’s how Calebe was counted as a member of that tribe.

Joshua 15:13 - “And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron.

Joshua 15:14 - “Caleb dislodged from there the three sons of the giant(s) (anak) Sheshai, Ahiman, and Talmai, the descendants of the giant(s) (anak).”

Why is this haftarah linked to the Torah reading about Joseph and his brothers?

Genesis 45:7 - “And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.”

The rabbis linked Joseph’s being “sent” to Jacob’s directive to him (**Genesis 37:14**) when Jacob “sent him from the vale of Hebron” to find his brothers. Rashi says this really meant “from the vale (deep place, or deep counsel) of the righteous man buried in Hebron (i.e. Abraham) to whom it was said: “thy seed shall be a stranger in a land that is not theirs” (**Genesis 15:13-14**).

Caleb visited Hebron and the tomb of the patriarchs at the Cave of Machpelah while spying in Canaan according to the Talmud. His faith was rewarded by gaining Hebron as his inheritance. King David was crowned there and ruled from Hebron for 7 and a half years.

Caleb, as a “redeemed” son of Esau (the flesh) is a picture of us. The warlike characteristics of Esau are transformed into a zeal to “revenge the disobedience,” if we are bold enough to ride upon our high places and see that the idols no longer have power over us, there is nothing to fear - even when the opposition (our circumstances, our own sin and weakness, something we regret, a grudge we can’t let go of) seems “giant” and we seem like grasshoppers in their eyes. (Numbers 13:33)

Isaiah 26:13-14 - “O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not

live; they are deceased (the Rephaim), they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.”

The Rephaim - “giants” or “spirits, shades” the souls of the dead, inhabitants of the netherworld, and in some sense related or offspring to supernatural/divine beings like the Nephilim (fallen angels).

Og king of Bashan (**Deut. 3:11**) an early enemy of Israel, was identified as a rephaim.

Proverbs 21:16 - “The man that wandereth out of the way of understanding shall remain in the congregation of the dead (rephaim).”

Are we still haunted by something lurking in our memory or subconscious?

2 Corinthians 10:6 - “And having in a readiness to revenge all disobedience, when your obedience is fulfilled.”

We do this by silencing the voices in our head that are spreading lies and fear.

Numbers 13:30 - “Then Caleb silenced the people before Moses...”

It's all about our perception

Caleb's opinion of the giants later could have been going through David's mind as he spoke to Goliath.

1 Samuel 17:47 - “And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.”

We need to remember that Jesus will never leave us or forsake us. Focus on Him!

Part of this problem is letting something else other than God *define* you. It forces us to determine who we are, what our real identity is.

Numbers 13:33 - “We saw the sons of giants, we felt in our own eyes like grasshoppers next to them, and that is how we were considered in their eyes.”

The fact that they saw themselves as being small as grasshoppers (the 1st part of the verse) was natural. But the sin was the second part; that 'so we were in their eyes.' they “became” small, they verified this definition, and it became a self-fulfilling prophecy.

Romans 8:15 - “For you did not receive the spirit of bondage again to fear, but you

received the Spirit of adoption by whom we cry out, 'Abba, Father.'"

Caleb not only had seen the enemy, he also had revisited Hebron, and meditated on the promises of God to Abraham and the patriarchs.

That's why we're going through the Triennial Cycle of Torah readings.

Reading about God's "mighty deeds" increases our spiritual courage, and allows us to say with Joshua and Caleb: "If the Lord delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.'" (**Number 14:7-8**)