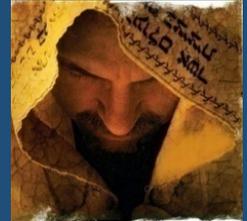


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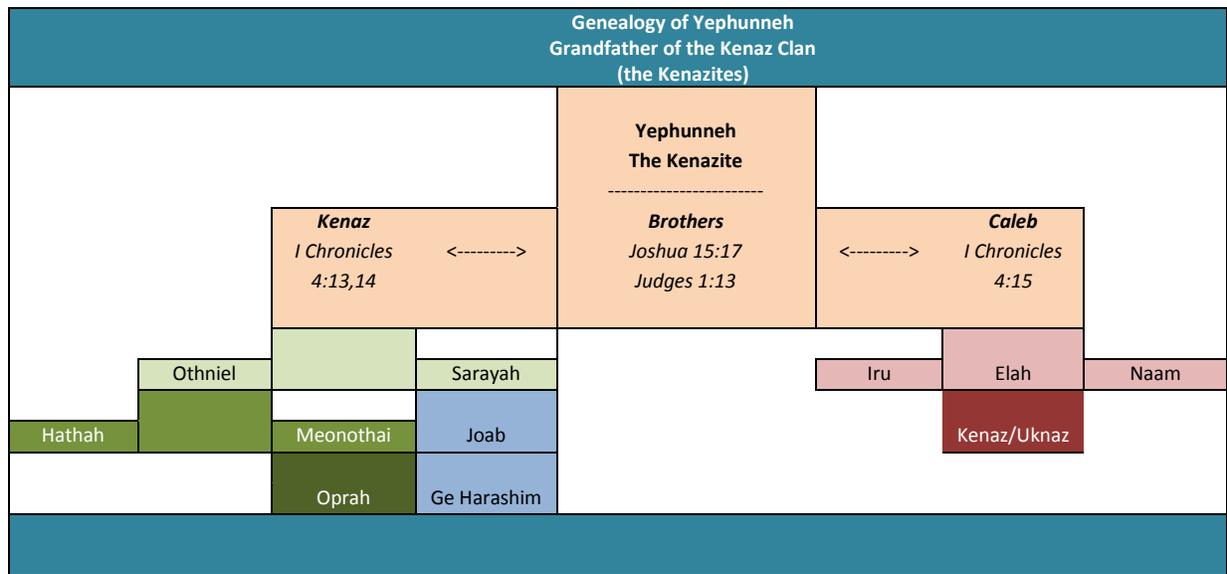
To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



Time Line 17

Caleb the Son of Yephunneh - An Israelite, or Gentile?

#	Yephunneh	Yephunneh the Kenazite	Caleb the son of Yephunneh	How Identified
1	Num 13:6		Num 13:6 (13:1-6)	Called a head of the tribe of Judah
2	Num 14:6		Num 14:6	One who spied out the Land
3	Num 14:30		Num 14:30 (14:29,30)	One who will enter the Land
4	Num 14:38		Num 14:38 (14:36-38)	Not affected by plague
5	Num 26:65		Num 26:65 (26:63-65)	Only one of two who entered Land
6	Num 32:12	Num 32:12	Num 32:12 (32:10-12)	1 st called Kenazite when dividing Land
7	Num 34:19		Num 34:19 (34:18,19)	Called a leader of the tribe of Judah
8	Deu 1:36		Deu 1:36 (1:34-36)	Caleb again recalled as only one from Egypt to enter Land besides Joshua
9	Jos 14:6	Jos 14:6	Jos 14:6	2 nd mention of Kenazite to distinguish Caleb from other Caleb's when asking for Hebron
10	Jos 14:13		Jos 14:13	Joshua gives Caleb Hebron
11	Jos 14:14	Jos 14:14	Jos 14:14	3 rd mention of Kenazite relation. Caleb receives Hebron.
12	Jos 15:13		Jos 15:13	Reaffirmation of giving of Hebron to Caleb
13			Jos 15:17	Caleb, brother of Kenaz, father of the Kenazite family
14	Jos 21:12		Jos 21:12	Hebron made city of refuge, Caleb receives fields and villages around Hebron in its place
15			Jud 1:13	Caleb, brother of Kenaz, father of the Kenazite family
16	1Ch 4:15		1Ch 4:15 (4:13-15)	Caleb's family tree
17	1Ch 6:56		1Ch 6:56	Giving of fields and villages of Hebron to Caleb confirmed
18	1Ch 7:38			A different Yephunneh unrelated to Caleb



I find Caleb, the son of Yephunneh the Kenazite, to be with clear certainty of the tribe of Judah for the following reasons.

Caleb and Kenaz are brothers

- Caleb is the older brother of Kenaz; **Shof'tim (Judges) 1:13**. Yephunneh was Caleb's father, and so was also Kenaz's father. This causes Kenaz to be head of his clan - the Kenaz"ite" clan, and Yephunneh to be the grandfather of the Kenaz"ite" clan. This

creates a direct explanation for the designation of Yephunneh as “the Kenazite” within his own generation of descendants, even as we associate Avraham, the g-grandfather of Israel/Jacob, with the clan of Israel known as the Israel”ites”.

- On the other hand, there is an approximate 445 year separation between the Kenazites of **B’resheet (Genesis) 15:19** and Yephunneh’s designation as the Kenazite at the time the Land was divided among the tribes of Israel, and so is a very indirect and severely stretched association and designation with Yephunneh.

Yephunneh is not mentioned as a Kenazite for 45 years

- In the 5 instances where Caleb the son of Yephunneh is mentioned over the 45 year period extending from the time Caleb spied out the Land, to the time he received his inheritance in the Land; **Yehoshua (Joshua) 14:10**, Yephunneh is never referred to as “the Kenazite”; **B’midbar (Numbers) 13:6; 14:6,30,38; 26:65**.
- The reason why Yephunneh is likely not referred to as “the Kenazite” until the time the Land was divided in **B’midbar (Numbers) 32:12** are numerous.
 - ✚ For one, the Kenazite designation would have been important and/or helpful to distinguish Yephunneh from any other men with the name Yephunneh, such as the one mentioned in **Divrei HaYamim Aleph (I Chronicles) 7:38**, and which can also be an important distinction to make when dividing up land for a person’s inheritance.
 - ✚ Two, the Kenazite designation would have also been important and/or helpful to distinguish Caleb from other men with the name of Caleb, such as the one mentioned in **Divrei HaYamim Aleph (I Chronicles) 2:18** and who was also of the tribe of Judah like himself; and which would also be an important distinction to make when dividing up the Land for a person’s inheritance.
 - ✚ Another reason would be because prior to this time Yephunneh’s son Kenaz was either not yet born, or in the alternative, Kenaz’s family not yet large enough or old enough to be involved in positions and/or responsibilities of influence in the community, or in leadership, that would cause them to be readily recognized as “the Kenazite” clan of Yephunneh. In other words, if I told you I am related to George Smith, you would likely have no idea who I was related to if George Smith was just an everyday person. But if I told you I am related to George Bush, you would immediately know who I am related to because of his influence on the community and on the nation. So the very act of identifying Yephunneh after all these years with his son’s clan of the Kenaz”ites” indicates that Kenaz and his sons had made a name and reputation for themselves and their father that caused them to be readily recognized through this association of family names.

The Kenazites not mentioned among Jacob’s family or among the Egyptians

- The Kenazites of **B’resheet (Genesis) 15:19** are likewise not indicated in any Scripture to have come into Egypt with Jacob and his family, not indicated to have come out of

Egypt with any Israelite family; and Caleb, the son of the Yephunneh the Kenazite, is referred to specifically as a head of the tribe of Judah; **B'midbar (Numbers) 13:6 (13:1-6)**, and as the leader of the tribe of Judah; **B'midbar (Numbers) 34:19 (34:18,19)**. This is a position that no gentile I am aware in Scripture has ever been shown to hold over a natural born Israelite in times of peace, or within any community of self-governing Israelites. Additionally, one would think that if Yephunneh had come from the Kenazites of **B'reshet (Genesis) 15:19**, that he would always have been identified by this designation from the very beginning at the first mention of his name in Scripture; but instead the association is not mentioned for 45 years, and then after he begets a son who he names Kenaz, he is then suddenly referred to as Yephunneh the Kenazite. I do not believe this to be mere coincidence.

The name could be associated with their occupation/trade

- The name Kenaz also means hunter, so that if Kenaz and Yephunneh had become successful hunters and main providers of meat to the community, this would also provide a possible explanation of the association of the word Kenazite with Yephunneh. That is, by referring to Yephunneh as “the hunter”, or of the “hunting family” or “family of hunters”.

Unrealistic outcome that a gentile would make it into the Promised Land while Moses and Aaron did not

- And finally, there is the unrealistic expectation of those who believe that Caleb was a grafted in Gentile, that out of all the Israelites called out of Egypt, the one out of the two age 20 and older who made it was not only a non-Israelite/Gentile, but as such is listed as a leader of the tribe of Judah. This provides good fodder for anti-semitism and replacement theology, but is an unrealistic conclusion to draw in light of the Scriptures and information stated above; as well as in opposition to the general practice of peoples and nations throughout history of only appointing their own kind and/or race into positions of leadership – especially concerning tribal affiliations and leadership.

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