

# A Practical Study of JOSHUA

## “The Path of Obedience Leads to Victory”

### Study Number Twelve – Joshua 12:1-24

It would be good to sing “To God be the glory, great things He hath done” when we get to this particular section of scripture because we’re in the final chapter of the **SUBJECTION OF THE LAND**.

We’ve looked at:

- I. The **INVASION** of the land—chapters 1-5
- II The **SUBJECTION** of the land—chapters 6-12

Now let’s just take a quick resume of those 11 chapters so we can see where we are:

1. Chapter 1, we saw the **COMMISSIONING** of Joshua.
2. Chapter 2, the **SPYING** of Jericho.
3. Chapter 3, the **CROSSING** of the Jordan.
4. Chapter 4, the setting up of the **MEMORIALS**—the one on the river and the one at Gilgal.

5. Chapter 5, God says there are some things that have to be done before you're going to be trusted with conquest. So they reinstitute the right of circumcision, celebrated the Passover, and there was a visit from the Lord of hosts—**CONSECRATION**.

That led to the **SECOND DIVISION**—chapters 6-12—where we've been spending an awful lot of time.

6. Chapter 6, it was the city of **JERICHO**.

7. Chapter 7, it was the unsuccessful attempt at Ai because of the **SIN OF ACHAN**.

8. In chapter 8, it was the successful **DEFEAT OF AI**.

9. Chapter 9, the **COMPROMISE** of the Gibeonites.

10. In chapter 10, the **SOUTHERN CAMPAIGN**.

11. And in chapter 11, the **NORTHERN CAMPAIGN**.

So if we were to look at where we are in the study, the land basically has been invaded and has been possessed.

Now in order to fit this all together, chapter 12 we have called:

**THE ROSTER**.

Someone said this should be the Baskin Robbins chapter

because there's 31 kings. Someone else said it's like taking a drink at a fire hydrant.

The thing that's neat about this chapter is it's a tribute to God's faithfulness. He told Joshua that if he was obedient and if he would be willing to follow the Word of God that he would be successful. And such is the case in this marvelous chapter.

Look at this horrendous list in chapter 12 of Joshua and we can see how God has been faithful. This list of kings is a list of the people that chose to fight against God, and as a result of that conflict they are driven out of the land. Many of them died and were slaughtered in the campaign.

It is oftentimes a great source of blessing for us to sit down and recognize what the grace of God has done.

Now the chapter's easy to divide. In the first six verses we have the two kings on the east side, and in verses 7-24 we have the 31 kings on the west side involved in the campaign.

Here are some great verses that go well here as we begin our study:

### Nahum 1:2-8

The Lord is a jealous and avenging God;  
the Lord takes vengeance and is filled with wrath.  
The Lord takes vengeance on his foes  
and maintains his wrath against his enemies....

[And then we read down toward the end of that section]  
His wrath is poured out like fire;  
the rocks are shattered before him.  
The Lord is good,  
a refuge in times of trouble.  
He cares for those who trust in him,  
but with an overwhelming flood  
he will make an end of Nineveh;  
he will pursue his foes into darkness.

### Galatians 6:7

God is not laughed at; whatsoever a man soweth, that shall he also reap.

The battle is now done. The victory has been won and here are the results of those campaigns.

**v. 1 These are the kings of the land whom the Israelites had defeated and whose territory they took over east of the Jordan, from the Arnon Gorge to Mount Hermon, including all the eastern side of the Arabah:**

“These are the kings of the land whom the Israelites had defeated and whose territory they took over east of the Jordan,”—there is our KEY PHRASE—“from the Arnon Gorge to Mount Hermon, including all the eastern side of the Arabah:”

Now if we take our maps look on the east side. On the southeast side is the kingdom of Sihon, and on the northeast side is the kingdom of Og—and they’re the first two that come before us—verse 2.

**v. 2 Sihon king of the Amorites, who reigned in Heshbon. He ruled from Aroer on the rim of the Arnon Gorge—from the middle of the gorge—to the Jabbok River, which is the border of the Ammonites. This included half of Gilead.**

“Sihon king of the Amorites, who reigned in Heshbon. He ruled from Aroer on the rim of the Arnon Gorge—from the middle of the gorge—to the Jabbok River, which is the border of the Ammonites. This included half of Gilead.”

His southern border is the Ammonites. And we can see the Arnon Gorge and the Jabbok River there. We can have an idea of where we’re located.

Actually, if we took the extension of his kingdom, it’s 65 miles north and south and about 20-25 miles east and west—is the geographical amount of territory that was under his domain.

What does “Sihon” mean? The word “Sihon” means “sweeping away.” It is a leader carrying everything with him. “Sihon” is a perfect type of Satan.

We read in 1 Peter:

## 1 Peter 5:8

... be on the alert for your adversary, the devil, prowls around like a roaring lion, seeking whom he may devour.

Where does he rule? He rules in “Heshbon.” The word “Heshbon” means “understanding or reason.”

That made 2 Corinthians 4:4 just jump off the page:

## 2 Corinthians 4:4

In whom the god of this world has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, ... should shine unto them.

He attacks the mind. And standing as a barrier between the land and the people is Satan himself. And he’s standing there wanting to keep us first out of God’s family and secondly to keep us away from spiritual growth and mature development.

And so here we come—first of all we meet “Sihon [the] king of the Amorites.”

**v. 3 He also ruled over the eastern Arabah from the Sea of Kinnereth to the Sea of the Arabah (the Salt Sea), to Beth Jeshimoth, and then southward below the slopes of Pisgah.**

“He also ruled over the eastern Arabah from the Sea of

Kinnereth”—Now remember we learned in our last study that was the Sea of Galilee—“to the Sea of the Arabah (the Salt Sea),”—or the Dead Sea—“to Beth Jeshimoth, and then southward below the slopes of Pisgah.”

“the slopes of Pisgah” happen to be Mount Nebo. It’s the place where Moses went up to see the land the last time and where he died and went home to be with the Lord.

Deuteronomy 34:1 records that as he “climbed Mount Nebo from the plains of Moab to the top of Pisgah”—the two words are used interchangeably.

#### **v. 4 And the territory of Og king of Bashan, one of the last of the Rephaites, who reigned in Ashtaroth and Edrei.**

“And the territory of Og”—now here’s the second one on the east side—“king of Bashan, one of the last of the Rephaites, who reigned in Ashtaroth and Edrei.”

In other words, “Og” means “giant.” It means “big man.” He is another Goliath. He is a part of the “Raphaites.” He is a giant of a man.

It’s incredible how Satan does that. He loves to intimidate by seeming powerful. He loves to blow things out of proportion. He likes to make things look terrible, look big, look really bad. He always overplays his hand in creating that. And here is “Og,” standing as an intimidating adversary before the

children of Israel can even go into the land.

Now notice verse 4 describes the “territory of Og.” He’s “one of the last of the Rephaites, who reigned in Ashtaroth and Edrei.”

**v. 5 He ruled over Mount Hermon, Salecah, all of Bashan to the border of the people of Geshur and Maacah, and half of Gilead to the border of Sihon king of Heshbon.**

“He ruled over Mount Hermon, Salecah, all of Bashan to the border of the people of Geshur and Maacah,”—that’s all way up in the north—“and half of Gilead to the border of Sihon king of Heshbon.”

Now Og’s southern border was the northern border of Sihon, so they have the whole east side belonging to them way up there in the north.

Verse 6 tells us what Moses did now when Sihon and Og were wiped out—verse 6.

**v. 6 Moses, the servant of the Lord, and the Israelites conquered them. And Moses the servant of the Lord gave their land to the Reubenites, the Gadites and the half-tribe of Manasseh to be their possession.**

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the Reubenites, the Gadites and the half-tribe of Manasseh to be their possession.”

Write Numbers 32:33 right beside that. That’s when Moses did that and gave them the land.

Now remember, the two and a half tribes came and said, “We want to stay on the east side. We don’t want to go into the land. We want to settle short of the land.”

So Moses gave them an inheritance but with one stipulation, that their men would go and fight for their brothers in the possession of the land. And so for the last seven years at least 45,000 of these men—fighting men—have been away from their families on the east side, and they’ve been over on the west side in all of these military campaigns that we’re now getting ready to look at.

Verse 7—we’re going to cross the river.

**v. 7 These are the kings of the land that Joshua and the Israelites conquered on the west side of the Jordan, from Baal Gad in the Valley of Lebanon to Mount Halak, which rises toward Seir (their lands Joshua gave as an inheritance to the tribes of Israel according to their tribal divisions—**

“These are the kings of the land that Joshua and the Israelites conquered on the west side of the Jordan, from Baal Gad in the Valley of Lebanon to Mount Halak, which rises toward

Seir (their lands Joshua gave as an inheritance to the tribes of Israel according to their tribal divisions—”

Now that’s the last half of the book. We’re going to watch this inheritance become theirs. Watch as Joshua and Eleazar and representatives from the tribes divide the land and give it to the people.

Now the land basically is 175 miles long—north and south—and probably about 45-60 miles—east and west—175 miles north and south. It goes from Mount Halak in the south, to Mount Herman in the north. That’s easy to remember. And this is the land that’s being talked about in what we’re getting ready to look at now in the rest of the chapter. It’s described in verse 8 as:

**v. 8 the hill country, the western foothills, the Arabah, the mountain slopes, the desert and the Negev—the lands of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites):**

“the hill country, the western foothills, the Arabah, the mountain slopes, the desert and the Negev—the lands of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites):”

Now we’re ready for that horrendous list of 31 kings.

It is interesting as we study this list, there are three things that outline it:

1. He starts with the CENTRAL CAMPAIGN. It's just like it's recorded in the book.
2. And then he moves to the SOUTHERN CAMPAIGN—part 2 of it.
3. And part three of the list, it's the NORTHERN CAMPAIGN.

We're almost going to feel like, when we read these verses that we're reliving everything we've done in the chapters before conquest. It's like a meticulous record, divided into three parts—CENTRAL, SOUTHERN, and NORTHERN campaigns.

Now we took these 31 kings and wrote them all down. And then used the Hebrew Lexicon and Hebrew Bible and looked up the meaning of every one of those words. And that's the rest of the study.

Now don't think this is far-fetched stuff and that we're pulling something from way out in left field.

First Corinthians 10:6 tells us these things happened to them as examples for us. God is saying, through the apostle Paul under divine inspiration, what happened to them is an example and an illustration for truth for each of us. So let's take a real careful look at it in view of that.

Okay now if that's true, where are we in the study?

1. What happened when the children of Israel left Egypt?

We said the first example, the first illustration, when they left Egypt was an illustration of coming out of bondage into freedom.

When is that? When we receive Jesus Christ as our personal Savior we leave the bondage of sin and we're brought into the freedom of Christ.

John 8:32

You shall know the truth and the truth shall make you free.

They came out, went through the Red Sea and came out free men under their leader Moses.

We came out of the bondage of sin through the death of Christ and we're raised to newness of life in our Yeshua—in our Jesus who died for us on Calvary.

Now they come up to the land and hear God's saying, "go in and take what I have for you." And they say, "I don't know if I want to do that or not." And so what do they do? They wander around in the wilderness for 40 years.

What's the illustration to the Christian?

The Lord says, “This is the way I want to do it. Here is the place of blessing. Come, go with Me across this river and let’s make you into Christlikeness. Let’s fulfill My will in your life. Let Me be Lord. Let me be the authority.”

They’re saying, “I don’t know if I want that or not.” And so the Lord says, “Alright, just run in circles in the wilderness for as long as you want to—living in the flesh instead of in the spirit.”

We’re not very happy when we’re in that kind of situation. But a lot of people are there, still in that place. And maybe we’re there now. Maybe we’ve never really gotten serious about our walk with God and we’re still wandering around, wondering what in the world is happening.

And what happens to them? They finally, after 40 years, come back to the place. Now what do they do? They cross the river and they go into the land. And the land and the experiences in the land is everything that we have, the minute He becomes Lord. The battles they fought are the battles that we fight.

Then there must be 31 experiences of every believer pursuing growth in the names of these kings and the people—the locations where they lived.

We can find hidden in these words common experiences. Some of them are going to instruct us. Some are going to encourage us. Some of them are going to exhort us. And some basically are just going to be something that we have never heard

before. So let's get into it just for fun.

**v. 9 the king of Jericho                    one**  
**the king of Ai (near Bethel)        one**

“the king of Jericho                    one  
the king of Ai (near Bethel)        one”

Now as we look at these locations there's going to be some truth in each.

What does “Jericho” mean?

“Jericho” means “the city of the moon.” It is a fragrant place. Many commentators call “Jericho” the world. And we know that as Christians when we get serious with God, we're told in 1 John 2:15 not to love the world.

In Romans 12:2 we're told not to be conformed to it. But Jericho is a picture of the good life. It is the moon over Miami. It is “I left my heart in San Francisco.” It is romance and parties and big times, and social activities. After all, Christians are supposed to be the ones that have the most fun. And it's the focus on the world itself.

Now “the king of Ai...one.”

What does “Ai” mean?

It means “a heap of ruins.” And the minute we come into the

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land and start to walk with God, we're going to find there's a heap of ruins. There's going to be a place where we deposit the things that are being stripped out of our life—if we're walking with God. There are going to be things that He's going to take out of our life because they're not good anymore, and we have a heap of ruins.

Hebrews 12:1

...laying aside every weight, and the sin which does so easily beset me...

So Ai becomes our heap of ruins. Did Paul have that experience? Oh man.

Philippians 3:7

Whatever things were gain to me, those I have counted as loss for the sake of Christ. More than that, I count everything as loss for the excellency of the knowledge of Christ Jesus my Lord.

<b>v. 10</b>	<b>the king of Jerusalem</b>	<b>one</b>
	<b>the king of Hebron</b>	<b>one</b>

“the king of Jerusalem	one
the king of Hebron	one”

What does “Jerusalem” mean?

“Jerusalem” means “the dwelling of peace.” Are we there now? Are we anxious, fearful, worried, upset? Or are we living in peace?

What a joy in the Christian life to come to the place of peace and trust in God and His ability to handle the events in our life. It’s:

Philippians 4:6

Be anxious for nothing...

Isaiah 26:3

Thou wilt keep him in perfect peace...

Isaiah 32:17

The work of righteousness shall be peace...

Matthew 11:28

“Come unto Me, all you weary and heavy laden, I will give you rest.

Ever been there? The city of peace—the place of rest and peace in our Lord.

“the king of Hebron one”



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Now the word “Hebron” means “joining” or “conjoining, conjunction, a union.”

Have we learned that lesson about our relationship to Jesus Christ?

In John 15, we learn that it means so much to us as believers.

John 15:4, 5

Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

It’s coming into that living union with Christ and out of that comes the fruit.

We’ve been to Hebron when we learn that lesson of being joined intimately with Jesus Christ.

<b><u>v. 11</u> the king of Jarmuth</b>	<b>one</b>
<b>the king of Lachish</b>	<b>one</b>

“the king of Jarmuth	one
the king of Lachish	one”

“Jarmuth” means “high.” It means “lofty.”

It is:

### 3 John 9

... Diotrefes loves the preeminence...

The high and lofty one.

Paul says:

### 2 Corinthians 10:5

We can down these high imaginations, these lofty thoughts against God...

What is the city? It's the crisis of BROKENNESS. It's being brought to the place where as believers we learn the lessons of humility.

### 1 Peter 5:5, 6

You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another...

“the king of Lachish                      one”

“Lachish” means “obstinate, hard to be captured.”

When we think of someone who is obstinate in the scriptures we immediately think of Jacob. In Genesis 32 he's obstinate.



he turned around and in a big circle and he came right back to his father.

Ruth Harms Calkin says:

I love the story of the prodigal son,  
But so often, Lord, I wish there were  
Another story  
To ease my haunting conscience.  
The prodigal son came home to stay  
But I seem to be forever  
Going and coming  
Going and coming.  
The truth is  
I scarcely give you  
Time in between  
To fatten the calf.

Another thing, Lord,  
How many calves are there?  
How many gold rings?

My one glad, glorious consolation is this:  
Never once have you failed  
To rush toward me with extended arms  
When I finally came trudging home [to You].  
(source unknown)

Ecclesiastes 1:3-9

What does man gain from all his labor at which he toils under the sun? Generations come and generations go, but the earth remains forever. The sun rises and the sun sets, and hurries back to where it rises. The wind blows to the south and turns to the north; round and round it goes,...

What's that teach us? That teaches us if we're out of the will of God, we're like a rudderless ship. We're just going around in a circle. And we'll come back and we'll come back and we'll come back.

What's the difference when we've learned our lesson at Eglon?

### Isaiah 50:7

...I set my face like a flint,  
and I know I will not be put to shame.

### John 9:4

I must work the works of Him that sent Me...

### 1 Corinthians 2:2

I determined to know nothing among you except Jesus Christ, and that One having been crucified.

He says, "I don't box that way. I don't run around in the ring just punching air. I make my punches hit the mark." He says, "I don't run that way either. I run straight for the goal with



(see Genesis 12:1-3)

And in Genesis 13 He says, “I want you to get rid of that nephew too” and He cuts him off from Lot so he’s by himself.  
(see Genesis 13:8, 9)

God is in the business of doing spiritual surgery.

Ruth Harms Calkin has a little poem called “Spiritual Surgery.” She says:

If I am honestly willing to obey you,  
If I submit to your word  
As my high standard,  
You will undertake the necessary surgery  
To make me spiritually whole.  
Surgery hurts, dear Lord,  
No doubt about that.  
But after the cutting comes healing,  
And you always send flowers.  
(source unknown)

God is in the business of really doing it. He has to cut and He brings us to that place of cutting. And then He sends flowers when it’s over.

Look at verse 13. Here we go now with king number 9.

<b>v. 13 the king of Debir</b>	<b>one</b>
<b>the king of Geder</b>	<b>one</b>





thoughts and fornications, thefts, murders, and adulteries,

Luke 12:34

For where your treasure is, there will your heart be also.

But the word of God is alive and powerful and it cuts way down into that innermost recesses. Ask yourself, have you been to your Debir? Have you been to the place where God has searched your heart? Where God has set your heart in order? Because with a right heart you're going to get a right action. And God knows that and so the work is in the heart and it takes place at our Debir.

“the king of Geder one”—number 10.

“Geder” is famous for two things:

1. It has a WALL and
2. It has a WELL.

It's called “a place of fortification” or “the place of a wall.” And the archeologists says that in that city there's a well, so write down these words:

A WALL for PROTECTION and

A WELL for REFRESHMENT.

And the Lord Jesus is both of those.

When the believer learns that the Lord is his protection, he becomes peaceful in knowing that God will take care of His own.

In Job chapter 1 we talked about that hedge that's around the believer. There is that wall.

Psalm 34:8, David speaks of that wall.

### Psalm 46:1

God is our refuge and strength, ...

And then if we read John 4:10 we realize He's also a well of refreshment. He told the woman at the well, "If you'd have asked of Me, I would have given you living water." (see John 4:10ff)

### John 7:37, 38

Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'From his innermost being shall flow rivers of living water.'"

John W. Peterson wrote a hymn called "Springs of Living Water" and that hymn really describes what we're finding in

this city:

I thirsted in the barren land of sin and shame,  
And nothing satisfying there I found;  
But to the blessed cross of Christ one day I came,  
Where springs of living water did abound.  
Drinking at the springs of living water,  
Happy now am I, My soul they satisfy;  
Drinking at the springs of living water,  
O wonderful and bountiful supply.  
(source unknown)

**v. 14 the king of Hormah                    one**  
**the king of Arad                    one**

“the king of Hormah                    one  
the king of Arad                    one”

What does “Hormah” mean?

This is one of the most interesting of all of them. And as we come to number 11—“the king of Hormah”—this word means “a devoting.” But it also means “a place laid waste”—“a devoting” and “a place laid waste.”

Maybe we find ourself at Hormah. When we’re at Hormah, we have a trauma in our life that we don’t understand. This is something that hits us upside the head that was totally unexpected and it’s just caused us to cry, it’s caused us to agonize, it’s caused us to look in. We can’t figure out what

happened to us and there's no logical human reason for this trial that's taken place in our life. We just can't understand how this fits in with God's eternal purpose. We have this unexplainable heartache and circumstance that seems to be so inconsistent with His love.

It is Job 1. It is James 1. It is Romans 8:18—"what we have to suffer now is nothing compared to the glory to be revealed in us."

It's 1 Peter 1 and 1 Peter 4. But what do we find when we are at our Hormah? When we're at our Hormah that trial and that difficulty was designed by God for a devoting.

Now we mean by that, that when that comes, we devote it to the Lord. That trauma and that trial is for some purpose that God has in mind, but we can count on it. He wants that thing devoted to Him.

One of the highlights of the book by Joni Eareckson Tada is that she goes to visit Tanti Corrie ten Boom just before she dies and after she's had a stroke. And as they both are sitting in their wheelchairs talking to each other, this is what Joni says:

(Choices, Changes by Joni Eareckson Tada)

Corrie and I talk about heaven. It is a favorite topic for both of us. A new body. A new mind. A new heart. A new language. A new home. Even new ways to serve. Corrie

underscores each of my words with a hearty Dutch “ja.” [In other words, “yes!”]  
p. 173

What have these two ladies done to teach us about difficult trials in their lives? They both teach us that when we get to Hormah and you don't understand why, as a senior in high school, you experience becoming a quadriplegic. Or when you're about 50 years old you're put in a prison camp where your sister and your father die, you barely survive, you could have come out terribly filled with hatred and bitterness but there is a devoting of that to the Lord. And look at the fantastic ministry both of those women had because at their Hormah they took the trial, they took the unexplainable circumstance and they devoted it to the Lord. And the rest of their lives their ministry was to use that which was devoted to the Lord.

God expects a devoting on our part to Him of unexplainable circumstances that come into our lives so God can get the glory from what is taking place in our lives.

Heaven becomes nearer, Christ becomes dearer and sweeter in those kinds of times when we're at our Hormah.

King #12 is “the king of Arad”

“Arad” means “wild ass.” It means “to be untamed.” It means to “flee.”

When we think of that, who do we think of? Well there's only one fella who went through a whale of an experience by the name of Jonah, right?

Jonah chapter 1, the Lord says go to Nineveh. He goes down and buys a ticket to a ship heading for Tarshish in the opposite direction. He just takes off. He flees the will of God. And that's "the king of Arad" when we find ourselves running out of control, out of the will of God.

<b>v. 15 the king of Libnah</b>	<b>one</b>
<b>the king of Adullam</b>	<b>one</b>

“the king of Libnah	one
the king of Adullam	one”

King #13 is “the king of Libnah.”

“Libnah” means “whiteness” or “transparency.”

Now what does that mean?

Acts 24:16

Herein do I exercise myself to have a conscience void of offense toward God and toward men.

It's living transparently. It's having nothing wrong between us and God. It's 1 John 1, verses 5-7—“He is light” and I'm walking in the light.

And so the power of our life is the fact that we're walking in whiteness or transparency. We're walking in the light.

Put John 3:19-20 there.

And put Romans 13:11-14 alongside of that as well as Ephesians 5:9:

### Ephesians 5:9

For the fruit of the light consists in all goodness and righteousness and truth.

King #14 is “the king of Adullam one.”

“Adullam” means “a hiding place.” “Adullam” means “the justice of the people.”

Now what did “Adullam” mean to David?

Remember what happened to David? He went down into the land of the Philistines and he was recognized and he had to feign insanity to get out of it. He started scribbling all over the doors and letting spittle run down his beard to fake insanity so he could get safely out of the land. And where does he come? Straight to Adullam.

Why does he go to Adullam? Adullam is God's woodshed. It's the place where the justice of God is vindicated in us. It is the

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woodshed in that we are chastened before God. It's the place of chastening.

Psalms 32:3-5 and Hebrews 12:5-13—no chastening seems joyous for the present, but it eventually yields the peaceful fruit of righteousness.

If we want a little more on that, Isaiah chapter 1 beginning at verse 2 and following describes what God does to a rebellious people. And how hard He brings down the blows on those who fight Him.

The “Adullam” is the place of chastening and disciplining all of the faces as sons and daughters in God’s family.

<b>v. 16 the king of Makkedah</b>	<b>one</b>
<b>the king of Bethel</b>	<b>one</b>

“the king of Makkedah	one
the king of Bethel	one”

King #15 is “the king of Makkedah.”

“Makkedah” means “a place of shepherds.”

We can put Psalm 23 and John 10 here.

Have we learned that He is our shepherd and He cares for us? It's being aware of His shepherding so that we in turn can become shepherds.



Remember Moses went down to deliver the children of Israel and was unsuccessful. God gave him 40 years as a shepherd before He would let him shepherd the people.

Isn't it interesting that after Peter's failure in John 21 the Lord says, "If you love Me then, feed My sheep—tend My lambs."

In 1 Peter chapter 5 He tells us to shepherd the flock of God. Once we've been to our Makkedah and we become aware of His shepherding of us, we then become qualified to be shepherds of others—the place of shepherding.

King #16 is "the king of Bethel one"

What does "Bethel" mean? It's "the house of God."

Hebrews 10:25

Don't forsake the assembling of yourself together, as the manner of some is...

We need the house of God for our cleansing, for our commitment, for that time of conviction and confession before God, before we go out to minister in the world.

**v. 17 the king of Tappuah one**  
**the king of Hopher one**

“the king of Tappuah                    one  
the king of Hopher                    one”

Now as we come to “Tappuah” we’ve left the central campaign, we’ve left the southern campaign and all we have left is the northern campaign.

“Tappuah” means “a place fruitful in apples.”

Some of these words describe the territory. And when we think of “Tappuah” we think of being fruitful in apples. It’s the Yakima, it’s the Wenatchee of Washington state where the apple capital of the world exists.

What’s that mean to us?

John 15:8

Herein is My Father glorified, that you bear much fruit...

When we’ve been to “Tappuah” we begin to be aware of the fact that God is bearing fruit in our life.

We can also put Galatians 5:22 and 23 there—there’s the fruit of the Spirit. And how delighted we are when we begin to see those changes take place in our lives.

King #18 is “the king of Hopher                    one”

“Hopher” means “a pit” or “a well.” Been there?





When we come to “Lasharon” we come to the wealthy place.

Who failed in that? Lot did in Genesis 13:10 and 11. He couldn't live with that. He went down there and botched it up and really fouled up his life.

Luke 12:19 and 20—another guy says, “I will say to my soul, ‘Thou has much goods laid up for many years; take thine ease, eat, drink and be merry.’ But God said unto him, ‘You're a fool! Tis night your soul shall be required of them; then whose shall those things be?’”

Gordon MacDonald in one of his books talks about how to live with prosperity and the problems with it:

(Restoring Your Spiritual Passions by Gordon MacDonald)

Akin to ambition is pride, the inability to handle success. Our Christian world includes men and women in both the pastoral and lay sectors who started into leadership not through the energy of ambition but by sincere commitment to God's purposes. But something happened along the way. Their success became intoxicating.

Uzziah, king of Israel, is a warning signal to us all. “As long as he sought the Lord,” we are told, “God made him prosper” (2 Chron. 26:5 RSV). The man hit the top. He was successful in everything he did: the urban renewal of Jerusalem, the reorganization and reequipping of the army, and the invigoration of a sick economy. Nothing could go

wrong except that which was deep within the darkness of the king's heart.

“When he was strong he grew proud, to his destruction,” (2 Chron. 26:16 RSV) the reader is informed. And from there it was downhill. Uzziah died a leper in disgrace under the judgment of God.

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He was a man who came to “Lasharon,” came to the places of plains and prosperity. And there in that place he became proud. He was not able to live comfortably with the blessings of God upon his life.

<b>v. 19 the king of Madon</b>	<b>one</b>
<b>the king of Hazor</b>	<b>one</b>

“the king of Madon	one
the king of Hazor	one”

Now “Madon” means “contention and strife.”

Maybe we find ourself there. The thing that God hates so much is dissension and strife among brothers and sisters in God's family.

Proverbs 15:18

A hot-tempered man stirs up dissension,  
but a penitent man calms a quarrel.

## James 3:14-17

If you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, it's earthly, natural, and demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. ...

And so the picture is the same.

## Philippians 2:3

Do nothing from selfishness or empty conceit, but with humility of mind; regard others better than yourselves.

“the king of Hazor                      one”

“Hazor” means “castle.” It means “village.”

A man's castle is his home isn't it? We're focusing on the experiences of the home.

What do we learn from the marriage relationship? What do we learn from our relationships with our children?

Deuteronomy 6:6-9 and Ephesians 6:1-6.

Gordon MacDonald, said:

(Restoring Your Spiritual Passion by Gordon MacDonald)

“There are times when I feel like an unprotected goalie in a hockey game,” a friend told me. “More pucks coming at me than I can handle: decisions to make, criticisms to respond to, problems to solve, conflicts to resolve. My stomach knots up, and I find myself breathing hard. Frankly, I just get scared. I’m not supposed to admit that I get scared, but I do nevertheless.”

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**v. 20 the king of Shimron Meron one  
the king of Acshaph one**

“the king of Shimron Meron one  
the king of Acshaph one”

The word “Shimron Meron” means “to watch.” And think of the places where we see the word “to watch” in the scripture.

Watch for the coming of the Lord is near. He speaks in all of His parables, be on the alert. Be ready. Watch for the day of your salvation comes and is near.

And so we are told in the scripture many times to watch.

“the king of Acshaph one”

“Acshaph” means “enchantment.”

All of us have been enchanted by the evil one. He comes like



he did to Eve in the garden in Genesis chapter 3, with his enchantment program.

It is some enchanted evening, across a crowded room. You'll finally see her and you'll be swept away just like 2 Samuel chapter 11. As David is on the roof of the palace he is enchanted by what he sees.

Satan will use sex and music and drugs and alcohol and all of it to take us to the land of enchantment to tempt us, that we might stop and not further proceed in the realm of spiritual growth.

James 1:13-16 fits here.

And 1 Timothy 6:10-11 and Galatians 6:1.

<b>v. 21 the king of Taanach</b>	<b>one</b>
<b>the king of Megiddo</b>	<b>one</b>

“the king of Taanach	one
the king of Megiddo	one”

What does “Taanach” mean? It means “sandy soil.”

We have called it the SANDY SOIL SYNDROME. It's the place where everything:

is DEEP,

it's DIFFICULT,

it's a DESERT,

it's DRY and

it's DUSTY.

And everything we try bogs down. We're sunk axle-deep in the sand, just spinning our wheels.

Ever been there? Maybe we're there now in our "Taanach." God allows those times in our lives—these dry, dusty periods—in order for Him to do a good work in our lives.

"the king of Megiddo                      one"

"Megiddo" means "the place of crowds."

Listen, if we're at our "Megiddo" get away from it. The place of crowds is the place of error. The place of crowds is the place where wrong people live.

Daniel 1:8—Daniel purposed in his heart. He stood against the crowd.

Joshua and Caleb said to the other ten spies and the people, "We can take the land. The crowd was wrong."

Matthew 7:13, 14

Enter in at the narrow gate. For the gate is wide and broad that leads to destruction, and many go that way. ...

Want to follow the crowd? We can follow to destruction. Few enter and find light.

Second Timothy 4:16, 17—the apostle Paul says: “Nobody stood by me in that defense, only the Lord stood by me and He will not of course leave me, but He will deliver me out of the lion’s mouth.”

<b>v. 22 the king of Kedesh</b>	<b>one</b>
<b>the king of Jokneam in Carmel</b>	<b>one</b>

“the king of Kedesh	one
the king of Jokneam in Carmel	one”

“the king of Kedesh” is King # 27.

“Kedesh” means “sanctuary.” It’s that place of protection.

Matthew 23:37

...I would like to gather you as a hen would gather her chickens under her wings, but you would not.

That’s our sanctuary. It is this city that becomes one of the cities of refuge in the later part of the book. A place, a sanctuary for us to flee to be protected.

## Romans 8:38, 39

...nothing can separate us from the love of God, which is in Christ Jesus.

Now King #28 “the king of Jokneam in Carmel”

“Jokneam” means “possessed by the people.”

“Carmel” means “a cultivated garden.”

“possessed by the people.”

What does that mean?

That means that we're so scared of what people think that we can't stand without apology for what we believe. We're so shackled and possessed by people that we can't be ourselves.

## 2 Timothy 2:15

Study to show yourself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.

Listen to Jesus as He walked through this earth and heard the voice from heaven say, “This is My beloved Son in whom I am well pleased.” (ref. Matthew 3:7)

“Jokneam in Carmel”—it's “a place possessed by the people.”

Free yourself from the shackles of that.

<b>v. 23 the king of Dor</b>	
<b>(in Naphoth Dor)</b>	<b>one</b>
<b>the king of Goyim in Gilgal</b>	<b>one</b>

“the king of Dor	
(in Naphoth Dor)	one
the king of Goyim in Gilgal	one”

Now let’s take “Dor” and “Naphtha Dor” first. That’s King #29. The word “Dor” means “age.” It means “generation.” It means “one generation comes and another goes.”

This is the same word that’s used for “going to the house of your fathers.” What does that mean? Physical death.

Have we been there? Where several of our friends have died or things have happened and we’re confronted with our mortality? And we realize when we’re confronted with our mortality that we have to get on with it because we’re losing time like crazy and we’re getting close and we’re really not immortal. And what has happened to them is going to happen to us.

And it’s the “Heights of Dor.” It’s the emphasis on the meaninglessness of experience and of life.

And that’s:

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## Ecclesiastes 1:2-4

“Meaningless! Meaningless!”...”Utterly meaningless!  
Everything is meaningless.”

What does a man gain from all his labor  
at which he toils under the sun?  
Generations come and generations go,  
but the earth remains forever.

And then King #30 is “the king of Goyim in Gilgal”

“Goyim” is another word for “nations.”

It’s interesting that they mention this. “Gilgal” is home base.  
They have to drive out the “king of the nations” at home base  
and allow God to become King of kings and Lord of lords.

We can put Philippians chapter 2 there. We have to drive him  
out of the home base—Philippians 2:9—“that every knee  
should bow...”

And Revelation 19:11-16.

And then we’d sing with the hymn writer:

King of my life, I crown Thee now,  
Thine shall the glory be;  
Lest I forget Thy thorn-crowned brow,  
Lead me to Calvary.

(source unknown)

Here's King #31.

**v. 24 the king of Tirzah                      one  
thirty-one kings in all.**

“the king of Tirzah                      one  
thirty-one kings in all.”

“Tirzah” means “pleasantness.”

We have called this the CREATURE COMFORT CONCERNS

It's always wanting everything to be pleasant. Always concerned if we don't have the right clothes to wear and food to eat.

And from the Sermon on the Mount—Matthew 6:19-24.

When we come to our “Tirzah,” that “place of pleasantness,” let's make it pleasant by trusting the One who has obligated Himself to provide for every need in our lives.

Now out of that chapter we have three lessons

Lesson #1: The Lord grants victory to the obedient heart.

We have seen 33 victories in that chapter. There was not a loss. God gave the victory.

Lesson #2: It is Satan's supreme desire to keep us childish and carnal after we become Christians.

He wants us to have a comfortable thing and not fight the battles and go through the experiences that we've looked at in all of these kings and their locations.

Lesson #3: Each of us face similar problems in our pursuit of Christian growth.

We've been there. We look at that and say, "Hey, that happened to me. Now I understand what's happening to me and why that's happening." Because God had clothed it in the meaning of these places way back in Joshua chapter 12 so that we would see it and recognize it.

Alright, here comes a sober thought to wrap up our study.

### Revelation 20:12, 15

And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.

And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.



If God is so specific that He writes down all of the locations of these kings who've been destroyed in the seven year campaign, there's a day coming when we're going to look in the book and if we've not received Jesus Christ we're not going to find our name in that directory. It's going to be missing.

But if we've come to know Christ in a personal way our name is recorded in that book and we can count on it being there. And one of these days like we've looked at in the record of these conquests, we're going to look in that book and we're going to see our name recorded there because we received Jesus Christ as Savior.

### Jeremiah 17:10

“I the Lord search the heart  
and I examine the mind,  
to reward a man according to his conduct,  
according to what his deeds deserve.”

Father, we come to You recognizing the intensity of the study, realizing how much there is to grasp of it. Thank You that we had the privilege of scratching the surface. We just pray for each one that this truth will serve to edify and exhort and encourage. In Jesus' name we pray. Amen.

# A Practical Study of JOSHUA

## “The Path of Obedience Leads to Victory”

### Study Number Twelve – Joshua 12:1-24

### NOTES

v. 1 These are the kings of the land whom the Israelites had defeated and whose territory they took over east of the Jordan, from the Arnon Gorge to Mount Hermon, including all the eastern side of the Arabah:

v. 2 Sihon king of the Amorites, who reigned in Heshbon. He ruled from Aroer on the rim of the Arnon Gorge—from the middle of the gorge—to the Jabbok River, which is the border of the Ammonites. This included half of Gilead.

v. 3 He also ruled over the eastern Arabah from the Sea of Kinnereth to the Sea of the Arabah (the Salt Sea), to Beth Jeshimoth, and then southward below the slopes of Pisgah.

v. 4 And the territory of Og king of Bashan, one of the last of the Rephaites, who reigned in Ashtaroth and Edrei.

v. 5 He ruled over Mount Hermon, Salecah, all of Bashan to the border of the people of Geshur and Maacah, and half of Gilead to the border of Sihon king of Heshbon.

v. 6 Moses, the servant of the Lord, and the Israelites conquered them. And Moses the servant of the Lord gave their land to the Reubenites, the Gadites and the half-tribe of Manasseh to be their possession.

v. 7 These are the kings of the land that Joshua and the Israelites conquered on the west side of the Jordan, from Baal Gad in the Valley of Lebanon to Mount Halak, which rises toward Seir (their lands Joshua gave as an inheritance to the tribes of Israel according to their tribal divisions—

v. 8 the hill country, the western foothills, the Arabah, the mountain slopes, the desert and the Negev—the lands of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites):

<u>v. 9</u> the king of Jericho	one
the king of Ai (near Bethel)	one
<u>v. 10</u> the king of Jerusalem	one
the king of Hebron	one
<u>v. 11</u> the king of Jarmuth	one
the king of Lachish	one

## NOTES

<u>v. 12</u> the king of Eglon	one
the king of Gezer	one
<u>v. 13</u> the king of Debir	one
the king of Geder	one
<u>v. 14</u> the king of Hormah	one
the king of Arad	one
<u>v. 15</u> the king of Libnah	one
the king of Adullam	one
<u>v. 16</u> the king of Makkedah	one
the king of Bethel	one
<u>v. 17</u> the king of Tappuah	one
the king of Hopher	one
<u>v. 18</u> the king of Aphek	one
the king of Lasharon	one
<u>v. 19</u> the king of Madon	one
the king of Hazor	one
<u>v. 20</u> the king of Shimron Meron	one
the king of Acshaph	one
<u>v. 21</u> the king of Taanach	one
the king of Megiddo	one
<u>v. 22</u> the king of Kedesh	one
the king of Jokneam in Carmel	one
<u>v. 23</u> the king of Dor	one
(in Naphoth Dor)	one
the king of Goyim in Gilgal	one
<u>v. 24</u> the king of Tirzah	one
thirty-one kings in all.	

## QUESTIONS:

1. Read Joshua 12:1-24 and in your own words pull out the main thought of this passage.

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2. What are we going to be looking at in this twelfth chapter, according to verse 1?

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3. Using a good Bible map, locate the sites described in verses 2 & 3.

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4. Locate the territory of Og king of Bashan and the other geographical sites mentioned as a part of his kingdom.

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5. To whom did Moses delegate this land east of the Jordan, according to verse 6?

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6. Where would you find Baal Gad and Mount Halak?

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7. What did Joshua do with all of this conquered land, according to verse 7?

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8. How many kings were defeated in the Canaan campaign, according to verse 24?

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9. What verse in the study has meant the most to you?

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10. What lesson have you learned from this study?

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## LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: The Lord grants victory to the obedient heart.

LESSON #2: It is Satan's supreme desire to keep us childish and carnal after we become Christians.

LESSON #3: Each of us face similar problems in our pursuit of Christian growth.

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