

**3 (12:1–6) Spiritual Warfare, Deliverance from—Victory, Source—Israel, Victories of—Sihon, King of the Amorites—Og, King of Bashan—Israel, Inheritance of, East Jordan:** there was the victory over the kings of East Jordan by Moses, the servant of the Lord. Chapter 12 is a summary of the great kings conquered by Israel under both Moses and Joshua. This chapter is a song of praise to the Lord for the glorious victory He gave over the enemies of the promised land. The long list of kings shows just how glorious the victory was. First of all, the great conquest of East Jordan made by Moses is covered.

a. The territory of East Jordan stretched from the Arnon Gorge in the south all the way up to Mount Hermon in the north. The territory also included all the eastern plain of the Arabah, that is, all the land east of the Jordan Valley.

b. The Amorite king, Sihon, was also conquered by Moses. He had reigned in Heshbon and ruled over a large part of the territory (vv.2–3; see outline and notes—Nu. 21:21–32, for more discussion).

c. The Rephaite king, Og, had also been conquered by Moses (vv.4–5). King Og had reigned in Ashteroth and in Edreh, and his kingdom had also stretched out over a large part of the territory (see outline and note—Nu. 21:33–35, for more discussion).

d. The conquest of East Jordan had been conducted under the leadership of Moses, the servant of the Lord. Note that Moses is called “the servant of the Lord” twice in this one verse. The land of East Jordan was given to the tribes of Reuben and Gad and the half-tribe of Manasseh (v.6; see outline and notes—Nu. 32:1–42, for more discussion).

**OUTLINE**

**SCRIPTURE**

**3. The victory over the kings of East Jordan by Moses, the servant of the Lord (v.6): A picture of Christ, the Servant of God, who gives victory over the enemies of this world**

Now these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

- a. The territory of East Jordan
- b. The Amorite king, Sihon
  - 1) Reigned in Heshbon
  - 2) Ruled over a large territory

2 Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:

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|---|---|
| <p>c. The Rephaite king, Og</p> <p>1) Reigned in Ashtaroth &amp; Edrei</p> <p>2) Ruled over a large territory</p>   | <p>4 And the coast of Og king of Bashan, <i>which was</i> of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,</p> <p>5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.</p> |
| <p>d. The conquest of East Jordan</p> <p>1) The land had been conquered by Moses</p> <p>2) The land had been given as an inheritance to Israel: the tribes of Reuben, Gad, &amp; the half-tribe of Manasseh</p> | <p>6 Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it <i>for</i> a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.</p>   |

**Thought 1.** As the servant of the Lord, Moses is a clear type of Christ, the servant of God. Just as Moses led the Israelites to victory over East Jordan, so the Lord Jesus Christ leads us to secure victory over the enemies of this world.

We can conquer the enemies of life *only* as we follow Christ. The presence and power of Christ are needed to conquer the trials and temptations of life. Our energy and strength are limited. We get tired and our bodies weaken until they die and return to dust. We are very limited in strength, in overcoming all the suffering, pain, and problems that affect and surround us. Moreover, we are all here but for a brief time and then we cease to be. We are no more.

In summary, we are very limited in conquering the enemies that drag us down into defeat and destruction. It is Christ, His presence and power, that is needed to conquer the enemies of this life. He is our Victor, and our victory is found in Him and Him alone. Christ is the servant of God who was sent by God to give us the victory over all of life. Through Christ, we triumph and gain the victory. We are more than conquerors through Him who loved us and gave Himself for us.

**“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn. 16:33).**

**“Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro. 8:34,37–39).**

**“There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*” (1 Co. 10:13).**

**“Then *cometh* the end, when he [Christ] shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power” (1 Co. 15:24).**

**“Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place” (2 Co. 2:14).**

**“For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Co. 10:3–5).**

**“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God” (1 Jn. 5:4–5).**

**“To him that overcometh will I [Christ] grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Re. 3:21).**

**“The Lord shall fight for you, and ye shall hold your peace” (Ex. 14:14).**

**“I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee” (Ex. 23:27).**

**“With him *is* an arm of flesh; but with us *is* the Lord our God to help us, and to fight our battles” (2 Chr. 32:8).**

**“Through thee will we push down our enemies: through thy name will we tread them under that rise up against us” (Ps. 44:5).**

**4 (12:7–24) Victory, Over Enemies—Spiritual Struggle, Deliverance from—Israel, Conquest of Enemies—Joshua, Type of Christ:** there was the victory over the kings of West Jordan by Joshua, the savior of Israel. Just as Moses had defeated the kings of East Jordan, so Joshua had conquered the kings and land of West Jordan. This is a concluding summary of the military leadership of Joshua. In this passage, Joshua is seen to be the savior of Israel over a vast host of enemies who had opposed the Israelites, attempting to keep them out of the promised land. As the great military commander—the savior and deliverer of Israel—Joshua is a clear picture of Christ who is the Savior of God’s people. Thirty-one major kings are listed. Just keep this fact in mind: there were many other weaker city-states that Joshua had left for the individual tribes to conquer.

The territory of West Jordan was a vast land, most of which has already been described (11:16–17). In this repetition of the land, Goshen is omitted and the wilderness or desert is added (v.8). All the land was to be distributed as an inheritance to the tribes of Israel, that is, distributed to the other eight and one-half tribes (vv.7–8).

The Scripture lists only the major kings who were conquered by Joshua. Keep in mind that Joshua’s strategy had been to break the back of the Canaanites, to keep them from being able to mobilize a

significant alliance against the people of God. He had left the smaller and weaker city-states to be conquered by the individual tribes. This list of thirty-one kings shows just how strong and formidable the enemy had been. The Israelites had achieved a mighty victory over the enemies of the promised land. The major enemies who had tried to keep them out of the promised land were destroyed. The conquest was theirs. Victory had been achieved. Note the extensive list of powerful kings, strong enemies who had been conquered by God's people:

**OUTLINE**

**SCRIPTURE**

**4. The victory over the kings of West Jordan by Joshua, the savior of Israel: A picture of Christ who is the Savior of God's people**

- a. The territory of West Jordan
  - 1) Was a vast land
  - 2) Was given as an inheritance to Israel: The other eight & one-half tribes

7 And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

- b. The list of kings
  - 1) King of Jericho
  - 2) King of Ai
  - 3) King of Jerusalem
  - 4) King of Hebron
  - 5) King of Jarmuth
  - 6) King of Lachish
  - 7) King of Eglon
  - 8) King of Gezer
  - 9) King of Debir
  - 10) King of Geder
  - 11) King of Hormah
  - 12) King of Arad

9 The king of Jericho, one; the king of Ai, which *is* beside Bethel, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

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|--------------------------------|--|
| 13) King of Libnah             | 16 The king of Makkedah, one; the king of Bethel, one;                               |
| 14) King of Adullam            |  |
| 15) King of Makkedah           | 17 The king of Tappuah, one; the king of Hopher, one;                                |
| 16) King of Bethel             | 18 The king of Aphek, one; the king of Lasharon, one;                                |
| 17) King of Tappuah            |  |
| 18) King of Hopher             | 19 The king of Madon, one; the king of Hazor, one;                                   |
| 19) King of Aphek              |  |
| 20) King of Lasharon           | 20 The king of Shimronmeron, one; the king of Achshaph, one;                         |
| 21) King of Madon              |  |
| 22) King of Hazor              |  |
| 23) King of Shimron Meron      |  |
| 24) King of Acshaph            |  |
| 25) King of Taanach            | 21 The king of Taanach, one; the king of Megiddo, one;                               |
| 26) King of Megiddo            |  |
| 27) King of Kedesh             | 22 The king of Kedesh, one; the king of Jokneam of Carmel, one;                      |
| 28) King of Jokneam in Carmel  |  |
| 29) King of Dor in Naphoth Dor | 23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; |
| 30) King of Goyim in Gilgal    |  |
| 31) King of Tirzah             | 24 The king of Tirzah, one: all the kings thirty and one.                            |

**Thought 1.** The enemy had been conquered by the Israelites. Joshua had been appointed by God to be the savior of his people. Joshua had delivered God’s people from the hand of the enemy, giving them the victory over their enemies. Joshua was a clear picture of Christ who is the Savior of God’s people.

It is Christ who saves and delivers us from all the enemies that seek to defeat and destroy us—even that great enemy death. Jesus Christ is the Savior, the great deliverer of every human being. Jesus Christ saves us from sin, death, and judgment to come. Jesus Christ saves through all the trials and temptations of life. There is no salvation and no deliverance, not permanently, except in Jesus Christ. Jesus Christ is the Savior and Deliverer of all believers.

**“For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Lu. 2:11).**

**“For the Son of man is come to seek and to save that which was lost” (Lu. 19:10).**

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (Jn. 1:29).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jn. 3:16–17).

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro. 5:6).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro. 5:8).

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Ga. 1:4).

“This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Ti. 1:15).

“And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen” (2 Ti. 4:18).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (He. 2:9).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage” (He. 2:14–15).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (He. 7:25).

“Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pe. 1:18–19).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pe. 2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pe. 3:18).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pe. 2:9).

“But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed” (Is. 53:5).

#### Deeper Study # 1

(11:20) Iniquity, Cup of—Nations, Destruction of—Nations, Evil of—Nations, Judgment of—Canaanites, Destruction of: the words “utterly destroy” or “totally, completely destroy” (harami

or charam) mean to annihilate, exterminate, eliminate, or abolish. The word is related to the Hebrew *herem* which means “to devote to the ban.” Once something had been promised or devoted to God, it was placed under the ban: it could not be removed. If it was a gift, it had to be given to God. If it was the promise to do something, then it had to be done. If it was a vow to devote something to destruction, then it had to be destroyed or exterminated. In ancient days, this was known as the *harem principal or law*. Once a person or thing had been *devoted* to the Lord, it could not be removed. It went to the Lord.

The very idea that God and moral people would be set on the total destruction of a people is offensive to some persons. How could God and moral people possibly endorse such an act? In looking at this, a person needs to keep certain factors in mind:

1. People can become so savage, evil, and corrupt that they are beyond repair or repentance, beyond hope or correction. This is what is known as the “cup of iniquity being full”—filled to the point that it overflows and continues to overflow with ...

- savagery
- violence
- brutality
- slavery
- rape
- ruthlessness
- lawlessness
- abuse
- cruelty
- atrocities
- barbarianism
- corruption
- evil
- immorality
- injustice

History has shown that such behavior can be true of both individuals and nations. A person’s or a nation’s “cup of iniquity” can become full—well beyond repair or repentance, well beyond hope or correction. God declares this fact time and again as the Scriptures below show (Ge. 15:16).

God wants justice executed against these people. Scripture is clear about this fact: this is the very purpose for the judgment of God.

**“But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full” (Ge. 15:16).**

**“Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants” (Le. 18:24–25).**

**“And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them” (Le. 20:23).**

**“Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob” (De. 9:4–5).**

**“And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel” (2 K. 21:2).**

**“Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel” (2 Chr. 28:3).**

**“But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel” (2 Chr. 33:2).**

**“And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood” (Ps. 106:38).**

**“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant” (Is. 24:5).**

**“... thou hast polluted the land with thy whoredoms and with thy wickedness” (Je. 3:2).**

**“And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things” (Je. 16:18).**

2. God is a just God as well as a God of love. God loves all people—every individual and every nation upon earth. His love continually flows out to everyone. But God is also a just God, the Sovereign Lord who executes justice upon the earth. God is not an *indulgent grandfather* who pampers the evil and savage of this world. To allow injustice to go unpunished, He would be a God of evil, a God who showed partiality and favoritism. He would be favoring the evil of the

earth by allowing them to go unpunished, showing injustice to the moral of the earth by allowing them to continue to suffer under the injustices of evil people.

When the “cup of iniquity becomes full”—well beyond repair or repentance, well beyond hope or correction—that person or people are to be judged. Justice is to be executed upon them. God wants justice executed against such persons. This is the reason He has appointed a day in which He will judge the world.

**“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mt. 16:27).**

**“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left” (Mt. 25:31–33).**

**“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Ac. 17:31).**

**“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Ro. 2:16).**

**“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom” (2 Ti. 4:1).**

**“And as it is appointed unto men once to die, but after this the judgment” (He. 9:27).**

**“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pe. 2:9).**

**“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pe. 3:9).**

**“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14–15).**

**“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Re. 20:12).**

3. Israel was used by God as His instrument of justice and judgment against the nations of Canaan. The Israelites did not receive the promised land of Canaan because of some merit or value within themselves nor because of their own strength or power. In justice and judgment, God Himself destroyed the Canaanites, and it was because of their wickedness that He destroyed them.

Again, it is critical to note this fact: Israel as a people did not receive the promised land because of their merit or value nor because of some righteousness they possessed. The Canaanites were destroyed because they were evil and their “cup of iniquity” had been filled to the brim. They reached the point of no repentance; they were beyond correction. Moses himself declared to the Israelites:

“It is not because of any personal righteousness within you, not because you have pure hearts, that you inherit the promised land (De. 9:5). The enemies of the land are to be conquered and destroyed for two reasons:

⇒ “Because of their wickedness and because they are an evil people; their ‘cup of iniquity’ is full.

⇒ “Because God is faithful; He fulfills His promise to the forefathers, to Abraham, Isaac, and Jacob. God has promised to give the promised land to their descendants, to all those down through the centuries who believe His Word, His promises.

“Understand this warning: it is not because of your righteousness that God gives you the promised land. On the contrary, you are a stiff-necked, stubborn people (De. 9:6). You are a sinful people. You have no righteousness within yourselves that merits God’s favor. Your hearts are not upright nor pure enough to make God accept you and give you victory over the enemies of the promised land. You are a stiff-necked, stubborn people.”

**“Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people” (De. 9:5–6).**

4. God shows no partiality, no favoritism—not to any person nor to any nation. God warned the Israelites that they too would face the justice and judgment of God if they disobeyed Him, if they failed to keep His commandments.

The Canaanites were destroyed because they lived immoral and unrighteous lives. If the Israelites adopted the immoral and unrighteous lifestyle of the Canaanites, they too would be destroyed.

**“Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not *any one* of**

these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the Lord your God” (Le. 18:24–30).

“Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, which have separated you from *other* people” (Le. 20:22–24).

“When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly” (De. 7:1–4).

“Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people” (De. 9:4–6).

**Thought 1.** James Philip makes an excellent statement on the justice and judgment of God that is well worth quoting in full.

*God was using His people as the rod of His anger against peoples whose cup of iniquity was full to overflowing. They were being judged for their sins and their depravities. This is, of course, stated explicitly more than once in the Old Testament itself (cf. Gen. 15:16 and Lev. 18:24–30). The time of their destruction was ripe. This is why they were thus dealt with, and it was no arbitrary act of injustice that drove them out of their land. They had forfeited the right to live as nations in Canaan by the extremes of their debauchery and depravity, just as Sodom and Gomorrah had done (Ge. 19), and just as the Cainite civilization as a whole had done, bringing upon itself the judgment of the Flood (Ge. 6). Furthermore, it should be remembered that God dealt with His own people in similar fashion when they proved themselves unworthy to live in the land of promise, and He brought them into the captivity of Babylon in 586 b.c. To understand God’s burning passion for righteousness in His creatures is to understand the basic reason for these judgments upon men and nations that refused to be righteous, and who rendered themselves incapable of being so by their continued sin.*

**Thought 2.** *The Nelson Study Bible* says this:

*Of Israel's attacks on the northern part of Canaanite cities, the Bible states, "but they struck every man with the edge of the sword until they had destroyed them, and they left none breathing. As the Lord had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did" (Jos. 11:14, 15). God clearly commanded Israel to annihilate the Canaanites, and that is exactly what Joshua did.*

*Headlines such as this have caused many people to question God's basic justice. How can a holy, just, and loving God command such extreme violence? Indeed, many have thought of this issue as the Old Testament's biggest challenge to modern readers. Some have gone so far as to allege that there is no connection between the "God of the Old Testament" and "God of the New Testament revealed in Jesus."*

*However, this stereotype breaks down under examination. The Bible gives reasons for the Canaanites' destruction—and these reasons are in concert with the whole tenor of the Bible in both Testaments.*

*The primary reason for the Canaanites' destruction was that they were guilty of gross sin. Abraham got a preview of this when God promised him the land. God said fulfillment of the promise would be delayed in part because "the iniquity of the Amorites is not yet complete" (Ge. 15:16; the Amorites were the Canaanites). For many years, the Canaanites' sins would not justify annihilation. But that time would arrive, and it did arrive by the time of Joshua.*

*What were the sins of the Canaanites? The gruesome list in Lev. 18 gives some of the details, including incest, adultery, child sacrifice, homosexuality, and bestiality. Of course, every person has sinned in some fashion (Ps. 14:3). On this level, the Canaanites only received what all peoples deserved; others were spared only by God's grace. But Canaan was not a community of upstanding citizens. It was a thoroughly debased society, hostile to all God's ways (Deut. 9:4, 5).*

*To a lesser degree, God was merely protecting His people. God promised Abraham that He would curse anyone who cursed Israel (Ge. 12:3). The Canaanites sought to destroy Israel on at least two occasions (Jos. 9:1, 2; 11:1–5), and God would not allow that.*

*The stereotype also breaks down because it overlooks the highly localized nature of the judgment on Canaan. The Israelites did not have a license to kill. They had no right to do the same to whatever peoples they encountered, at any time or in any place. This destruction targeted the sinful Canaanites of that time only. As harsh as it may seem to us, the Canaanites brought God's judgment on themselves by their own sin.*

*The New Testament states that one day Jesus Christ will judge the wicked nations of the earth (Matt. 25:31–46). God once judged all the wicked with an overwhelming flood (Ge. 6–9), and the same God will one day again judge everyone who has ever lived (2 Pet. 3:10–13). The judgment against the Canaanites is merely one instance of His judgment on the wicked even as He extends forgiveness to others.*

**Thought 3.** Warren Wiersbe gives an excellent statement on God's command to exterminate the Canaanite nations.

*But wasn't it cruel and unjust for God to command Israel to exterminate the nations in Canaan? Not in the least! To begin with, He had been patient with these nations for centuries and had mercifully withheld His judgment (Ge. 15:16; 2 Peter 3:9). Their society, and especially their religion, was unspeakably wicked (Rom. 1:18ff) and should have been wiped out years before Israel appeared on the scene.*

*Something else is true: These nations had been warned by the judgments God had inflicted on others, especially on Egypt and the nations east of the Jordan (Jos. 2:8–13). Rahab and her family had sufficient information to be able to repent and believe, and God saved them (Jos. 2; 6:22–25). Therefore, we have every right to conclude that God would have saved anybody who had turned to Him. These nations were sinning against a flood of light in rejecting God's truth and going their own way.*

*God didn't want the filth of the Canaanite society and religion to contaminate His people Israel. Israel was God's special people, chosen to fulfill divine purposes in this world. Israel would give the world the knowledge of the true God, the Holy Scriptures, and the Savior. In order to accomplish God's purposes, the nation had to be separated from all other nations; for if Israel was polluted, how could the Holy Son of God come into the world? "God is perpetually at war with sin," wrote G. Campbell Morgan. "That is the whole explanation of the extermination of the Canaanites.*

*The main deity in Canaan was Baal, god of rainfall and fertility, and Ashtoreth was his spouse. If you wanted to have fruitful orchards and vineyards, flourishing crops, and increasing flocks and herds, you worshiped Baal by visiting a temple prostitute. This combination of idolatry, immorality, and agricultural success was difficult for men to resist, which explains why God told Israel to wipe out the Canaanite religion completely (Nu. 33:51–56; Deut. 7:1–5).*

## TYPES, SYMBOLS, AND PICTURES

(Joshua 11:1–12:24)

Historical Term	Type or Picture (Scriptural Basis for Each)	Life Application for Today's Believer	Biblical Application
Moses as the Servant of the Lord Jos. 12:1–6	Moses as the servant of the Lord is a clear type of Christ, the servant of God.  "Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord	Just as Moses led the Israelites to victory over East Jordan, so the Lord Jesus Christ leads us to secure victory over the enemies of this world. We can conquer the enemies of life only as we follow Christ. The	" <b>These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world</b> " (Jn. 16:33).

**gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh” (Jos. 12:6).** presence and power of Christ are needed to conquer the enemies, the trials, and the temptations of life. Our energy and strength are limited. We get tired and our bodies weaken until they die and return to dust. We are very limited in conquering the enemies of this life, in overcoming all the suffering and pain and problems and death.

**“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Ro. 6:12–13).**

We are all here but for a brief time and then we cease to be. We are no more. We are very limited in conquering the enemies that drag us down into defeat and destruction. Christ, His presence and power, is needed to conquer the enemies of this life. He is our Victor, and our victory is found in Him and Him alone. Christ is the servant of God who was sent by God to give us the victory over all of life. Through Christ, we triumph and gain the victory. We are more than conquerors through Him who loved us and gave Himself for us.

**“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro. 8:34,37–39).**

**“There hath no temptation taken you**

*but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Co. 10:13).*

*Joshua Jos. 12:7*

*Joshua is a clear picture ⇒ It is Christ who saves and delivers us from all the enemies that seek to defeat and destroy us, even that great enemy, death. Jesus Christ is the Savior, the great deliverer of every human being. Jesus*

***“And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions (Jos. 12:7).***

*Christ saves us from sin, death, and judgment to come. Jesus Christ saves through all the trials and temptations of life. There is no salvation and no deliverance, not permanently, except in Jesus Christ. Jesus Christ is the Savior and Deliverer of us all.*

***“For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Lu. 2:11).***

***“For the Son of man is come to seek and to save that which was lost” (Lu. 19:10).***

***“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (Jn. 1:29).***

***“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world***

***through him might be saved” (Jn. 3:16–17).<sup>1</sup>***

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<sup>1</sup> Leadership Ministries Worldwide. (2003). [The Book of Joshua](#) (pp. 128–135). Leadership Ministries Worldwide.