

Joshua 11 and 12 “The Northern Conquest”

The outcome was never in doubt, because of God’s commitment to his word of promise, but there was much blood, toil, sweat, and tears along the way. When we read the conclusion, it is easy to underestimate or even forget the process.

Our outcome is never to be doubted... God will finish what He started! Many battles will be fought, some will be lost and many will be won... but in the end God will have the victory... May you and I never forget it **Pray**

Chapter **11** And it came to pass, when Jabin king of Hazor heard *these things*, that he sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph, ² and to the kings who *were* from the north, in the mountains, in the plain south of Chinneroth, in the lowland, and in the heights of Dor on the west, ³ to the Canaanites in the east and in the west, the Amorite, the Hittite, the Perizzite, the Jebusite in the mountains, and the Hivite below Hermon in the land of Mizpah. ⁴ So they went out, they and all their armies with them, *as many people as the sand that is on the seashore in multitude*, with very many horses and chariots. [Horses, chariots: \(1st mention in Joshua\)](#). ⁵ And when all these kings had met together, they came and camped together at the waters of Merom to fight against Israel.

Jabin mounts a formidable army. Josephus says he had 300,000 infantry, 20,000 cavalry, 10,000 chariots. Jabin’s army was the equivalent of a modern war machine. Joshua was a little intimidated... But the Lord encourages him, 11:6, “Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain...” The next day, Joshua led Israel in a surprise attack. Verse 8 tells us: “the Lord delivered them into the hand of Israel, who defeated them ...”. Hazor is burned, and all its inhabitants are killed by the sword. These were pagans steeped in the occult, and God used Israel to judge them. It’s a credit to Joshua that modern Israeli generals have studied his battle tactics and used them to defeat the Syrians and Jordanians in recent conflicts. Joshua originated the preemptive strike. Rarely did he wait on his enemy to attack. He also knew and used the lay of the land. Often outnumbered, Joshua relied on speed, stealth, and surprise.

[Two things indicate that now Israel is facing challenges they had never faced before. First, the size of the enemy army: as many people as the sand that is on the seashore in multitude. Second, the technological superiority of the Canaanites: with very many horses and chariots.](#)

[The challenges brought to Israel seem to increase at each step, from Jericho, to Ai, to the battle with the southern kings, now to this battle.](#)

[We often find that the challenges facing us in our Christian life increase at each step. God uses each previous victory as a springboard for what we face in the future.](#)

⁶ But the Lord said to Joshua, “Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain before Israel. **This means that fear was an issue for Joshua and the people of Israel. God has a reason for everything He does, and He would not have assured them *do not be afraid* unless there was a reason for the encouragement.** You shall hamstring their horses and burn their chariots with fire.” ⁷ So Joshua and all the people of war with him came against them suddenly by the waters of Merom, and they attacked them. Joshua fought with *boldness* and *strategy*, he surprised them with an unexpected ambush.

Timing: When horses being watered? Could have been timed to make them a liability rather than an asset.

Missler notes, A study of Biblical Battles reveals—even in simply secular terms—

Joshua’s excellent generalship. He was skilled at the preemptive offense. He established a successful style in exploiting:

- 1) Speed;**
- 2) Stealth;**
- 3) Knowledge of the terrain.**

This seems to have laid the foundation for military doctrine venerated at West Point, the Prussian traditions behind the fabled German General Staff, and, most significantly of all, the Israel Defense Forces today. [It’s tragic that they haven’t discovered Joshua’s most significant military secret: “He wholly followed the Lord God of Israel” (Josh 14:14; Num 14:24; 32:12; Deut 1:36; Josh 14:8-9).]

⁸ And the Lord delivered them into the hand of Israel, who defeated them and chased them to Greater Sidon, to the Brook Misrephoth, and to the Valley of Mizpah eastward; they attacked them until they left none of them remaining. **300,000 gone!** ⁹ So Joshua did to them as the Lord had told him: he hamstrung their horses and burned their chariots with fire. ¹⁰ Joshua turned back at that time and took Hazor, and struck its king with the sword; for Hazor was formerly the head of all those kingdoms. ¹¹ And they struck all the people who *were* in it with the edge of the sword, utterly destroying *them*. There was none left breathing. Then he burned Hazor with fire. ¹² So all the cities of those kings, and all their kings, Joshua took and struck with the edge of the sword. He utterly destroyed them, as

Moses the servant of the Lord had commanded. ¹³ But *as for* the cities that stood on their mounds, Israel burned none of them, except Hazor only, *which* Joshua burned. ¹⁴ And all the spoil of these cities and the livestock, the children of Israel took as booty for themselves; but they struck every man with the edge of the sword until they had destroyed them, and they left none breathing. ¹⁵ As the Lord had commanded Moses His servant, so Moses commanded Joshua, and so Joshua did. He left nothing undone of all that the Lord had commanded Moses. **The real secret to Joshua's success is found in 11:15: "He left nothing undone of all that the LORD had commanded Moses." He was obedient in every detail – he left nothing undone God asked him to do. Guys, this is the difference between victory and defeat – what have you left undone?**

Summary of Joshua's Conquests

¹⁶ Thus Joshua took all this land: the mountain country, all the South, all the land of Goshen, the lowland, and the Jordan plain—the mountains of Israel and its lowlands, ¹⁷ from Mount Halak and the ascent to Seir, even as far as Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings, and struck them down and killed them. ¹⁸ Joshua made war a long time with all those kings. **Unfortunately we cannot know precisely just how long this took, though the suggestion is 7 years. This is based on the fact that Caleb was forty years old when Moses sent him (and Joshua) to spy out the land (14:7), and Deuteronomy 2:14 tells us that from that time to the entry of the land was thirty-eight years when he later claimed his inheritance (14:10).**

¹⁹ There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. All *the others* they took in battle. ²⁰ For it was of the Lord to harden their hearts, that they should come against Israel in battle, that He might utterly destroy them, *and* that they might receive no mercy, but that He might destroy them, as the Lord had commanded Moses. **The hardening of men's hearts is when God gives man up to the sin that is in his heart (Romans 1:24-28). The other way was open, as is shown by what the Gibeonites did.** Same sun hardens that melts... Not on God but us!

²¹ And at that time Joshua came and cut off the Anakim from the mountains: from Hebron, from Debir, from Anab, from all the mountains of Judah, and from all the mountains of Israel; Joshua utterly destroyed them with their cities. ²² None of the Anakim were left in the land of the children of Israel; they remained only in Gaza, in Gath, and in Ashdod. ²³ So Joshua took the whole land, according to all that the Lord had said to Moses; and Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land rested from war. Inheritance (occurs over 50x in Joshua) not earned, but given by God. [Cf. 13:1: **The control over the whole land was gained by destroying the key cities and their people. They didn't take every city or village. Each tribe had to gain mastery after the land was allocated. Even after the death of Joshua and his officers, there was additional land to be taken (Judges 1-3).**]

The Scarlet thread of redemption runs through every verse in God's word. A love story of God seeking hopeless mankind with restored relationship once lost.

[So how does this Christmas story begin...](#) long before the baby Jesus filled this earth with His presence. We see this Scarlet Thread woven right from the beginning in the book of Genesis.

Since the ten *Hebrew* names are proper names, they are not translated but only *transliterated* to approximate the way they were pronounced. The meaning of proper names can be a difficult pursuit since direct translations are not readily available. Many study aids, such as conventional lexicons, can prove superficial when dealing with proper names. Even a conventional Hebrew lexicon can prove disappointing. A study of the original *roots*, however, can yield some fascinating insights. (It should be recognized, however, that the views concerning the meaning and significance of the original roots are not free of controversy and are subject to variant readings. This is why we receive so many questions or comments on variations.)

Adam... The first name, Adam, comes from *adomah*, and means "man." As the first man, that seems straightforward enough.

Seth... Adam's son was named Seth, which means "appointed." When he was born Eve said, "For God hath *appointed* me another seed instead of Abel, whom Cain slew."

Enosh... Seth's son was called Enosh, which means "mortal," "frail," or "miserable." It is from the root *anash*: to be incurable; used of a wound, grief, woe, sickness, or wickedness. (It was in the days of Enosh that men began to defile the name of the Living God.)

Kenan... Enosh's son was named Kenan, from which can mean "sorrow," dirge," or "elegy." (The precise denotation is somewhat elusive; some study aids unfortunately presume an Aramaic root synonymous with "Cainan.") Balaam, looking down from the heights of Moab, employed a pun upon the name of the Kenites when he prophesied their destruction.²

Mahalalel... Kenan's son was Mahalalel, from *mahalal*, which means "blessed" or "praise"; and *El*, the name for God. Thus, Mahalalel means "the Blessed God." Often Hebrew names included *El*, the name of God, as Dani-*el*, "God is my Judge," Nathani-*el*, "Gift of God," etc.

Jared... Mahalalel's son was named Jared, from the verb *yaradh*, meaning "shall come down." Some authorities suggest that this might have been an allusion to the "Sons of God" who "came down" to corrupt the daughters of men, resulting in the Nephilim ("Fallen Ones") of Gen. 6.

Enoch... Jared's son was named Enoch, which means "teaching," or "commencement." He was the first of four generations of preachers. In fact, the earliest recorded prophecy was by Enoch, which amazingly enough deals with the Second Coming of Christ.

Methuselah... The Flood of Noah did not come as a surprise. It had been preached on for four generations. But something strange happened when Enoch was 65, from which time "he walked with God." Enoch was given a prophecy that as long as his son was alive, the judgment of the flood would be withheld; but as soon as he died, the flood would be sent forth.

Enoch named his son to reflect this prophecy. The name Methuselah comes from two roots: *muth*, a root that means "death" ; and from *shalach*, which means "to bring," or "to send forth." Thus, the name Methuselah signifies, "his death shall bring."⁶

And, indeed, in the year that Methuselah died, the flood came. Methuselah was 187 when he had Lamech, and lived 782 years more. Lamech had Noah when he was 182. The Flood came in Noah's 600th year. $187 + 182 + 600 = 969$, Methuselah's age when he died.

It is interesting that Methuselah's life was, in effect, a symbol of God's mercy in forestalling the coming judgment of the flood. It is therefore fitting that his lifetime is the oldest in the Bible, symbolizing the extreme extensiveness of God's mercy.

Lamech... Methuselah's son was named Lamech, a root still evident today in our own English word, "lament" or "lamentation." Lamech suggests "despairing." (This name is also linked to the Lamech in Cain's line who inadvertently killed his son Tubal-Cain in a hunting incident.)

Noah... Lamech, of course, is the father of Noah, which is derived from *nacham* , "to bring relief" or "comfort," as Lamech himself explains. Now let's put it all together:

<i>Hebrew</i>	<i>English</i>
Adam	Man
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow
Mahalalel	The Blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring

Lamech	The despairing
Noah	Rest, or comfort

Chapter **12** These *are* the kings of the land whom the children of Israel defeated, and whose land they possessed on the other side of the Jordan toward the rising of the sun, from the River Arnon to Mount Hermon, and all the eastern Jordan plain: ² *One king was* Sihon king of the Amorites, who dwelt in Heshbon *and* ruled half of Gilead, from Aroer, which is on the bank of the River Arnon, from the middle of that river, even as far as the River Jabbok, *which is* the border of the Ammonites, ³ and the eastern Jordan plain from the Sea of Chinneroth as far as the Sea of the Arabah (the Salt Sea), the road to Beth Jeshimoth, and southward below the slopes of Pisgah. ⁴ *The other king was* Og king of Bashan and his territory, *who was* of the remnant of the giants, who dwelt at Ashtaroth and at Edrei, ⁵ and reigned over Mount Hermon, over Salcah, over all Bashan, as far as the border of the Geshurites and the Maachathites, and over half of Gilead *to* the border of Sihon king of Heshbon. ⁶ These Moses the servant of the Lord and the children of Israel had conquered; and Moses the servant of the Lord had given it *as* a possession to the Reubenites, the Gadites, and half the tribe of Manasseh.⁷ And these *are* the kings of the country which Joshua and the children of Israel conquered on this side of the Jordan, on the west, from Baal Gad in the Valley of Lebanon as far as Mount Halak and the ascent to Seir, which Joshua gave to the tribes of Israel *as* a possession according to their divisions, ⁸ in the mountain country, in the lowlands, in the *Jordan* plain, in the slopes, in the wilderness, and in the South—the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites:

But as each one is delineated, with the repeated “one” tolling like a bell, they represent the removal of those impossibly strong opposition forces at the hand of the living God and his limitless, sovereign power. “Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness” (Psalm 115:1). Whatever spiritual blessings we enjoy, whatever victories are won, whatever experience of God’s rest is currently ours, it is not due to us but to our great God and Savior Jesus Christ, who has rescued us from the domain of darkness and transferred us to his eternal kingdom (Colossians 1:13). To him be the glory forever and ever!

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; ¹⁶ the king of Makkedah, one; the king of Bethel, one; ¹⁷ the king of Tappuah, one; the king of Hopher, one; ¹⁸ the king of Aphek, one; the king of [L]asharon, one; ¹⁹ the king of Madon, one; the king of Hazor, one; ²⁰ the king of Shimron Meron, one;

the king of Achshaph, one; ²¹ the king of Taanach, one; the king of Megiddo, one; ²² the king of Kedesh, one; the king of Jokneam in Carmel, one; ²³ the king of Dor in the heights of Dor, one; the king of the people of Gilgal, one; ²⁴ the king of Tirzah, one—all the kings, thirty-one. End of 12... The basic conquest of the land is done.

The end of Chapter 11 tells us the Anakim were the last to be dislodged. **It was a fear of the Anakim - this tribe of exceptionally large and strong people - that had made Israel too afraid to enter the land some forty years ago ([Numbers 13:27-33](#)).**

When Israel refused to enter Canaan out of a fear of the Anakim, they did not realize that God would manage their affairs so they would face this most difficult challenge *last*. God knows how to manage the battles in your life.

The Anakim remained only in these coastal cities occupied by the Philistines. The giant Goliath comes from the city of Gath some five hundred years later ([1 Samuel 17:4](#)).

I wish I could tell you becoming a Christian immunizes you from trials and hardships, but it doesn't. Difficulties and persecutions are par for the course.

Trials don't bring maturity... going through them with endurance and patience produces maturity... ***practice doesn't make perfect... perfect practice makes perfect.***

Trials, pain and suffering are all catalysts... they will produce. They will make you better or bitter. what Satan throws our way as a temptation, God allows to be a trial. Satan wants to use the event to tear us down and wipe us out; God wants to use the same event to show us how faithful He is and how real He can be.

I don't always pass the test... I know this [ginôskô](#) from experience. **Hospital... God I don't want it** Help me learn it!!! When I pass the tests get harder... and then I grow deeper and stronger!

Robert Robinson was born into a poor home. His father died when he was only 8 and at age 14 his mother sent him to London to learn the barbering trade. Without a Father to guide him as many lost young men did... he joined a notorious gang and lived a life of SIN.

At age 17 he attended a meeting where George Whitefield was preaching. Robert was there with his gang with the **express purpose of mocking the poor deluded Methodists.**

He came with a switchblade of hate and left with the cross of love. He surrendered his life to Jesus. Later to become a Baptist Pastor.

He was 23 years old when he wrote this a wonderful hymn.

The statement in stanza two, "Here I raise my Ebenezer" refers to I Samuel 7:12, "Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, "Thus far the LORD has helped us." Ebenezer is the Hebrew for **"Stone of Help."** **Israel had suffered defeat because of it's sin. But the people had repented of their sin,** God had helped them and they were victorious. Samuel placed the stone to remind Israel that God was faithful and their victory was because of Him.

"HERE I RAISE MINE EBEREZER HITHER BY THEY HELP I'M COME"

In stanza three, Robinson speaks of being **"prone to wonder, prone to leave the God I love"**. This seems to be a forecast of his later life, when he like a dog returning to his vomit returned to his sin.

There is a well-known story of Robinson, riding a stagecoach with a lady who was deeply engrossed in a **hymnbook**. Seeking to encourage him, she asked him what he thought of the hymn she was humming. **Robinson burst into tears and said,** "Madam, I am the poor unhappy man who wrote that hymn many years ago, and I would give a thousand worlds, if I had them, to enjoy the feelings I had then."

Come, thou your sins be as red as scarlet... I will make them white as wool... stand with me as we sing this glorious hymn written by Robert Robinson... Come, thou fount!