

# Joshua 12:7

Authorized King James Version (KJV)

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;

## Analysis

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**And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west**—This heading introduces the catalog of western conquests, distinct from the Transjordan victories (12:1-6). The Hebrew *melek* (מֶלֶךְ, 'king') appears 31 times in this chapter, emphasizing that Israel defeated not mere tribes but organized city-states with centralized power. **From Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir** defines the conquest's north-south extent—approximately 300 miles.

The phrase **which Joshua gave unto the tribes of Israel for a possession according to their divisions** employs *nachalah* (נַחֲלָה), 'inheritance'—land received not by conquest alone but by divine gift. The conquest demonstrated God's power; the distribution demonstrated His covenant faithfulness. Every inch of Canaan was both won by human obedience and granted by sovereign grace.

## Historical Context

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This catalog (12:7-24) functions as a victory monument in literary form, comparable to Egyptian and Mesopotamian king lists. Archaeological surveys

confirm widespread destruction layers at many sites ca. 1400-1200 BC. The geographic markers—Baal-gad (likely modern Banias) and Mount Halak (near Petra)—establish historiographic precision, not myth.

## Related Passages

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**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. How does the emphasis on 31 defeated kings demonstrate that spiritual victory often requires multiple, specific battles rather than one dramatic conquest?
2. What does the dual reality—Joshua 'smote' and 'gave'—teach about human responsibility and divine sovereignty working together?
3. How should viewing your inheritance as *nachalah* (covenant gift) rather than earned possession transform your relationship with what God provides?

## Interlinear Text

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וְאֵלֶּה	מְלִכֵּי י	הָאֵרֶץ	הִכָּה אֲשֶׁר	יְהוֹשֻׁעַ	
H428	And these are the kings	of the country	H834	smote	which Joshua
	H4428	H776	H5221		H3091
וּבְנֵי י	יִשְׂרָאֵל	בְּעִבְרֵי	הַיַּרְדֵּן	לְמַחֲוֵה	מִבְּעַל
and the children	of Israel	on this side	Jordan	on the west	H0
H1121	H3478	H5676	H3383	H3220	
גַּד	בְּבִקְעַת	הַלְבָּנוֹן	וְעַד	הָהָר	הַחֲלָק
from Baalgad	in the valley	of Lebanon	H5704	even unto the mount	Halak
H1171	H1237	H3844		H2022	H2510
הָעֹלֶה	שֶׁעַר יִרְה	וַתֵּן ה	יְהוֹשֻׁעַ	לְשִׁבְטֵי י	יִשְׂרָאֵל
that goeth up	to Seir	gave	which Joshua	unto the tribes	of Israel
H5927	H8165	H5414	H3091	H7626	H3478
יִרְשָׁה	כְּמִחְלָקָתָם:				
for a possession	according to their divisions				
H3425	H4256				

## Additional Cross-References

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**Joshua 11:17** (Kingdom): Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.