

# 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

**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 (מלך, '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 (נָכָלה), '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

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

וְאֵלֶּה	מֶלֶכִים	בְּאַרְץ	אֲשֶׁר	הַכְּהֻנָּה	יְהוֹשֻׁעַ
H428	<b>And these are the kings</b>	<b>of the country</b>	H834	<b>smote</b>	<b>which Joshua</b>
	H4428	H776		H5221	H3091

מִבְּ עַל יְמֵה יַבְנֵי יִשְׂרָאֵל בְּעֵבֶר הַرְּדוֹן  
and the children of Israel on this side Jordan on the west H0  
H1121 H3478 H5676 H3383 H3220

וְשָׁבָא לְלִשְׁבַּטִּים יְהוֹשֻׁעַ עַתְּה שָׁעַר יְרֵה בְּעֵל הַעֲלֵה that goeth up to Seir gave which Joshua unto the tribes of Israel H5927 H8165 H5414 H3091 H7626 H3478

במחלוקת תם: ה'רשות ה' for a possession according to their divisions H4256 H4255

## Additional Cross-References

**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.

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