

# ENTER AT YOUR OWN REST

## Studies in the Book of Joshua

*“Full blessing in the Christian life is not bestowed except to eager, hungry people who press in to receive it”*

*Alan Redpath*

Text

Joshua 12:1-24

Topic

Joshua summarizes the conquest of thirty-three kings by himself and Moses on both sides of the Jordan River

Title

*“All the King’s Horses & All the King’s Men  
Couldn’t Put Canaan Together Again”*

Joshua 12:1 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:

Joshua 12:2 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,

Joshua 12:3 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.

Joshua 12:4 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,

Joshua 12:5 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.

Joshua 12:6 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.

Joshua 12:7 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,

Joshua 12:8 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:  
Joshua 12:9 the king of Jericho, one; the king of Ai, which is beside Bethel, one;  
Joshua 12:10 the king of Jerusalem, one; the king of Hebron, one;  
Joshua 12:11 the king of Jarmuth, one; the king of Lachish, one;  
Joshua 12:12 the king of Eglon, one; the king of Gezer, one;  
Joshua 12:13 the king of Debir, one; the king of Geder, one;  
Joshua 12:14 the king of Hormah, one; the king of Arad, one;  
Joshua 12:15 the king of Libnah, one; the king of Adullam, one;  
Joshua 12:16 the king of Makedah, one; the king of Bethel, one;  
Joshua 12:17 the king of Tappuah, one; the king of Hopher, one;  
Joshua 12:18 the king of Aphek, one; the king of Lasharon, one;  
Joshua 12:19 the king of Madon, one; the king of Hazor, one;  
Joshua 12:20 the king of Shimron Meron, one; the king of Achshaph, one;  
Joshua 12:21 the king of Taanach, one; the king of Megiddo, one;  
Joshua 12:22 the king of Kedesh, one; the king of Jokneam in Carmel, one;  
Joshua 12:23 the king of Dor in the heights of Dor, one; the king of the people of Gilgal, one;  
Joshua 12:24 the king of Tirzah, one - all the kings, thirty-one.

## Introduction

It was Joshua thirty-one, Moses two.

Without taking anything away from the greatness of Moses as the Lord's servant you can't help but be struck by the contrast between what he accomplished and what Joshua accomplished when it came to conquering the Promised Land.

You might argue that Moses never got the chance since he died before the Israelites entered the land.

Do you remember why he died? On their journey to the Promised Land the Israelites twice complained about not having water. The first time they did God told Moses to strike a rock and water would flow from it. The second time they complained God told Moses to

*Joshua 12:1-24*  
*"All the King's Horses & All the King's Men*  
*Couldn't Put Canaan Together Again"*

merely speak to the rock and water would flow from it. Instead of speaking to it the second time, Moses smote the rock twice. Water flowed as promised; but God took Moses aside and disciplined him. He said,

Numbers 20:12 ..."Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."

After forty years in Egypt and forty years in the desert and forty years leading Israel through the wilderness Moses was prevented from entering the Promised Land. The Bible tells us,

Deuteronomy 34:1 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the Lord showed him all the land of Gilead as far as Dan,

Deuteronomy 34:2 all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea,

Deuteronomy 34:3 the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar.

Deuteronomy 34:4 Then the Lord said to him, "This is the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see it with your eyes, but you shall not cross over there."

Deuteronomy 34:5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

Deuteronomy 34:6 And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day.

Deuteronomy 34:7 Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.

Moses was only allowed to see the Promised Land. Joshua would be the one to *seize* it.

It struck me that the contrast between these two men spotlights the experience of many Christians. We're walking with the Lord as His servants and enjoying some victories but seem to fall short of really

*Joshua 12:1-24*  
*"All the King's Horses & All the King's Men*  
*Couldn't Put Canaan Together Again"*

entering in to everything the Lord has promised us. We read the Word and can see our spiritual inheritance in Jesus Christ but are having trouble seizing it.

Maybe we can learn something from Moses and Joshua. I'll organize my thoughts around two points: #1 You Can Be A 'Moses' Who Sees Your Spiritual Inheritance, or #2 You Can Be A 'Joshua' Who Seizes Your Spiritual Inheritance.

#1 You Can Be A 'Moses'  
Who Sees Your Spiritual Inheritance  
(v1-6)

The first six verses take us back to the victory that God gave Moses over Sihon, king of the Amorites, and Og, king of Bashan. These victories are considered as part of the total conquest since the territory was occupied by the two and a half tribes east of the Jordan River.

I mean no disrespect to Moses. After all, I don't want to have to avoid him once we're together in Heaven.

But he's the one who struck the rock twice and was prevented from entering into God's inheritance for Israel in Canaan.

Sure, Moses was angry; but who wouldn't be with that complaining crowd? Why was this so significant that it required a rather severe discipline from God?

The Rock was a type of Christ who was once smitten for the salvation of man. First Corinthians 10:4 says, "that Rock that followed them was Christ." The Rock had already been smitten once in Exodus 17:5-7. Now, to preserve the spiritual type, the Rock only needed to be spoken to in order to dispense its living water.

*Joshua 12:1-24*  
*"All the King's Horses & All the King's Men*  
*Couldn't Put Canaan Together Again"*

Jesus was smitten once on the Cross so that we might speak to Him and receive eternal life by grace through faith. We then enter in to a personal relationship with Him in which we can approach Him anytime and anywhere.

It wasn't just that Moses ruined a beautiful illustration God was working on. In the passage we quoted from Numbers God said to Moses, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."

God told Moses two specific things:

1. Moses did not "believe" God.
2. Moses did not "hallow" God in the eyes of Israel.

Of course Moses believed in God. Of course he believed God could bring water from the rock. "Believe" is the translation of an interesting word. It is from a root word meaning *to build up* or *to support*. It is used of a parent fostering the development of a child or a nurse supporting a patient.

Moses may have been angry or resentful or bitter towards the Israelites. We might call it a temper tantrum. Regardless what we might call it God said he did not "believe." Moses did not portray God to His people as a nurturing father or as a caring nurse. He misrepresented the nature and character of God.

As an aside to our study let me say that we do not want to misrepresent God! Not so much because He will discipline us; that's good when we need it. We want to be careful to never misrepresent God because people's lives are at stake. Their eternal life and the quality of their earthly life as they walk with the Lord.

*Joshua 12:1-24*  
*"All the King's Horses & All the King's Men*  
*Couldn't Put Canaan Together Again"*

The word “hallow” captures the sense of what the people didn’t see about God. Because Moses misrepresented God they did not see Him as Someone to be revered no matter your personal feelings or frustrations.

If you feel as though you are falling short, seeing God’s promises but not really seizing them, look in to your own heart for its attitudes.

A lot of strange things go on in our hearts. You can substitute the word “mind” for heart if it makes more sense.

Let me give you an example from the Bible of what goes on in the heart.

In the Old Testament book of Ezekiel the prophet is given a vision of the hearts and minds of the leaders. He ‘sees’ their hearts as God says,

Ezekiel 8:7 So He brought me to the door of the court; and when I looked, there was a hole in the wall.

Ezekiel 8:8 Then He said to me, "Son of man, dig into the wall"; and when I dug into the wall, there was a door.

Ezekiel 8:9 And He said to me, "Go in, and see the wicked abominations which they are doing there."

Ezekiel 8:10 So I went in and saw, and there - every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls.

Ezekiel 8:12 Then He said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, 'The Lord does not see us, the Lord has forsaken the land.' "

By the way, the phrase, “the room of his idols” can alternately be translated, “the room of his pictures.” One Bible commentator said,

*Joshua 12:1-24*  
*“All the King’s Horses & All the King’s Men*  
*Couldn’t Put Canaan Together Again”*

[A] modern equivalent to these "rooms of pictures" would surely be... pornographic literature... [Along with our] secret fantasies, and the American macho male mythologies we live by today, these captivate us more fully than any statue of a golden calf ever could. In Ezekiel's day, "every man" had his "room of pictures" - his secret world of lustful fantasies, and inner idolatries which, though hidden largely from public view, reflected the condition of the hearts of the people towards personal and holy devotion to God.

Maybe it's just me, but I think this happens all the time. We entertain carnal thoughts in our hearts and minds all the while thinking they will not affect our walk with the Lord. They will; they do.

There is a classic Christian tract that you should read. It's called, *My Heart, Christ's Home*, by Robert Boyd Munger. (You can find the complete text on the internet<sup>1</sup>). It describes a person asking Jesus to come in to his heart and make it His home. Then, using the analogy of a house, it goes room-by-room describing how the indwelling Christ affects us. It's a great and encouraging heart-check.

Let me read one small section that follows along with our study:

One day I found [Jesus] waiting for me at the door. An arresting look was in His eye. As I entered, He said to me, "There is a peculiar odor in the house. Something must be dead around here. It's upstairs. I think it is in the hall closet."

As soon as He said this, I knew what He was talking about. There was a small closet up there on the hall landing, just a few feet square. In that closet, behind lock and key, I had one or two little personal things that I did not want anyone to know about. Certainly, I did not want Christ to see them. I knew they were dead and rotting things left over from the old life. I wanted them so for myself that I was afraid to admit they were there.

Reluctantly, I went up with Him, and as we mounted the stairs the odor became stronger and stronger. He pointed to the door. I was angry. That's the only way I can put it. I had given Him access to the library, the dining room, the living room,

---

<sup>1</sup> <http://www.hcm2.org/prose/home.htm>

*Joshua 12:1-24*  
*"All the King's Horses & All the King's Men*  
*Couldn't Put Canaan Together Again"*

the workroom, the rec room, and now He was asking me about a little two-by-four closet. I said to myself, "This is too much. I am not going to give Him the key."

"Well," He said, reading my thoughts, "if you think I'm going to stay up here on the second floor with this smell, you are mistaken. I will go out on the porch." Then I saw Him start down the stairs.

When one comes to know and love Christ, the worst thing that can happen is to sense Him withdrawing His fellowship. I had to give in.

"I'll give You the key," I said sadly, "but You will have to open the closet and clean it out. I haven't the strength to do it."

"Just give me the key," He said. "Authorize me to take care of that closet and I will."

With trembling fingers I passed the key to Him. He took it, walked over to the door, opened it, entered, took out all the putrefying stuff that was rotting there, and threw it away. Then He cleaned the closet and painted it. It was done in a moment's time. Oh, what victory and release to have that dead thing out of my life!

That is all we are talking about today. Simple heart-searching so that we do not fail to "believe" and "hallow" God in our walk with Him. Lives are at stake.

## #2 You Can Be A 'Joshua' Who Seizes Your Spiritual Inheritance (v7-24)

The names of the thirty-one kings conquered in Canaan are given in the order of their encounter with Joshua. It all began at Jericho (v9) as Joshua took the strategic city at the very center of the land. Those kings named in verses 10-18 were conquered in the southern campaign. Those mentioned in verses 19-24 were conquered in the northern campaign.

*Joshua 12:1-24*  
*"All the King's Horses & All the King's Men*  
*Couldn't Put Canaan Together Again"*



The devotional insight we draw from these verses comes from the sheer magnitude of the contrast. Moses conquered two kings on the borders of the Promised Land, saw it from a mountain top, but never entered it. Joshua went in and conquered thirty-one kings. He set foot in the land; he seized the land.

It encourages you that you can do more than 'see' the things Jesus has promised you. You can seize them. The 'how to' is on every page of the Bible, in every story with its illustrations and types. But it all begins by believing you are a 'Joshua.'

The writer to the Hebrew Christians compared Moses to a servant in God's house while Jesus was the Son. It's great to be a servant in a great house. But the Son has more privileges by virtue of His relationship.

If you are a Christian the Bible describes you as being "in Christ." You, too, are a son or a daughter in God's household of faith. We serve out of relationship and not because of rules and regulations.

When I say "Be a 'Joshua'" it means to begin more-and-more to understand your privileged position as a child of God. It means to believe more-and-more that you can do all things through Christ Who strengthens you. It means to believe more-and-more that all things are working together for the good to those who love the Lord. It means to believe more-and-more that greater is He that is in you than he that is in the world. It means to believe more-and-more that He Who has begun a good work in you will complete it.

We're too much like Moses. We tend to see our spouse or our children or our bosses as if they were the Israelites hassling us. Instead of seeing them that way we should concentrate on how they see God in and through us. They should see Him nurturing and

*Joshua 12:1-24*  
*"All the King's Horses & All the King's Men*  
*Couldn't Put Canaan Together Again"*

caring for them. It's up to us to win the war within and walk in the Spirit rather than giving in to our flesh. We ought to hallow God. I need to say a final word about Moses. He was prevented from entering the Promised Land. *But he got there eventually!*

In the Gospel of Matthew Jesus took a group of His disciples up to a mount. It became the Mount of Transfiguration as He was revealed in His future glory. Two Old Testament saints appeared with Jesus. They were Elijah and Moses.

**So Moses *did* get to set foot in the land.** And he will in the future as the Lord returns to establish His kingdom on the earth for one-thousand years.

It shows us that even in God's discipline there is grace and mercy.

If you are not a believer, invite the Lord in to your heart.

If you are a believer, take the Lord on a tour of your heart room-by-room. Let Him do a makeover, even an extreme makeover, as necessary. Then seize the promises you've inherited as a son or daughter in this great household of faith.

*Joshua 12:1-24*  
*"All the King's Horses & All the King's Men*  
*Couldn't Put Canaan Together Again"*