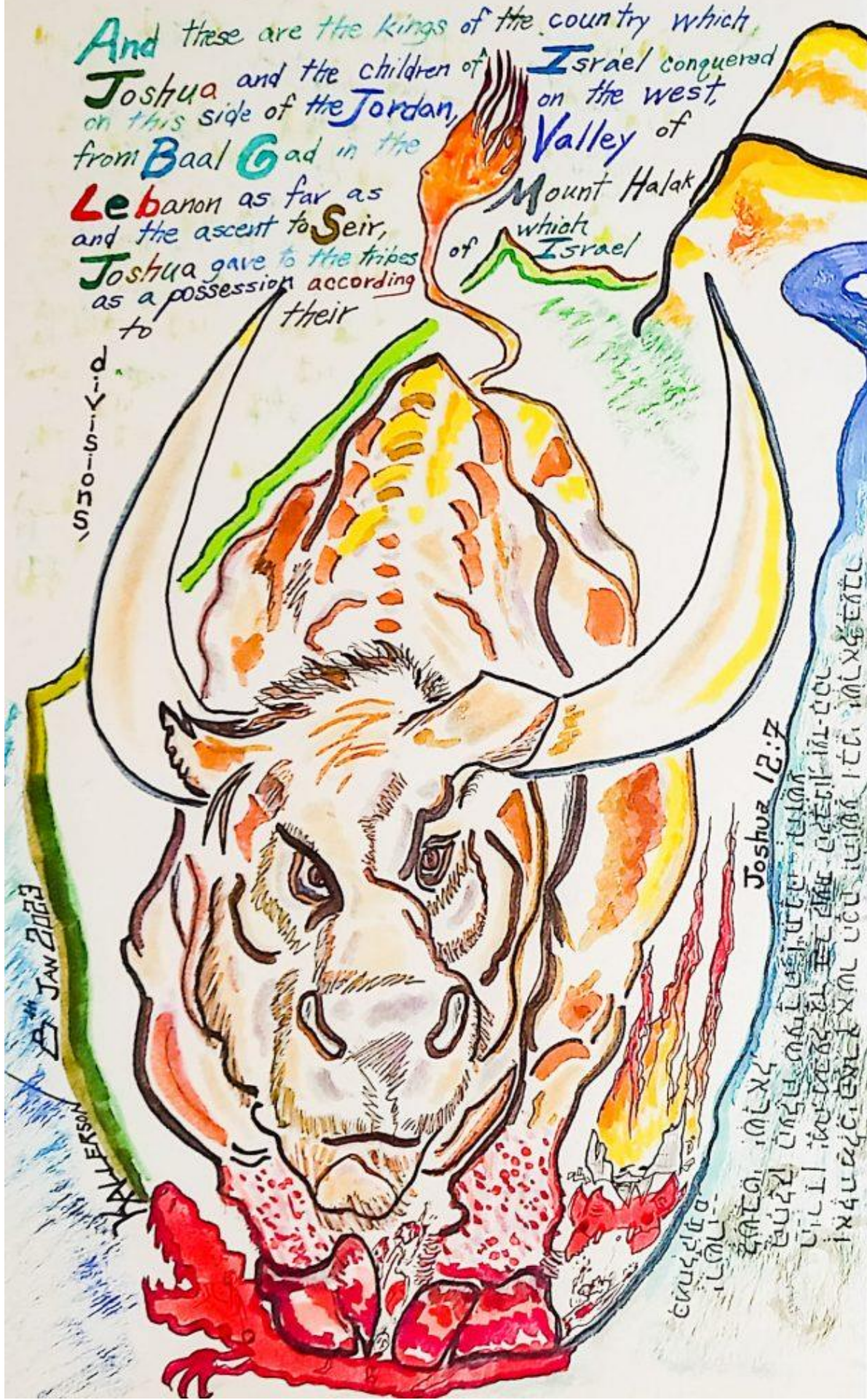


And these are the kings of the country which
 Joshua and the children of Israel conquered
 on this side of the Jordan, on the west,
 from Baal Gad in the Valley of
 Lebanon as far as and the ascent to Seir,
 Joshua gave to the tribes as a possession according
 to their



וְאֵלֶּה הַמְּלָכִים

JAN 2023

DOUG KALLERSON

Joshua 12:7

וְאֵלֶּה הַמְּלָכִים הַשְּׂמָרָה וְהַיַּבֵּשׁ
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Artwork by Doug Kallerson

Joshua 12:7-24 **(An Inheritance Seaward)**

At times, the typology in the book of Joshua can be rather hard to pin down. The more names of people and locations there are, the more difficult it can become to decipher the typology. And there are a lot of parts of Joshua that heap on the names.

As you saw last week, and as we will see again this week, that is certainly the case with chapter 12. I will be honest, I am not even going to attempt to try to give you the meaning of every name given.

I will give enough info to demonstrate what this account is telling us about the work of Christ, but I am not going to start making unfounded conclusions just to tickle your ears. It is easy to make anything say anything. That does not interest me at all.

However, I do believe every word that is given, including every name, has a purpose. By contrast, Jamieson-Faucet-Brown comes to a different conclusion. For example, from their commentary on verse 7 –

“Baal-gad ... even unto ... Halak—(See on [188]Jos 11:17). A list of thirty-one chief towns is here given; and, as the whole land contained a superficial extent of only fifteen miles in length by fifty in breadth, it is evident that these capital cities belonged to petty and insignificant kingdoms. With a few exceptions, they were not the scenes of any important events recorded in the sacred history, and therefore do not require a particular notice.” JFB

Text Verse: *“Every word of God is pure;
He is a shield to those who put their trust in Him.
⁶Do not add to His words,
Lest He rebuke you, and you be found a liar.” Proverbs 30:5, 6*

It should be noted that the distance concerning the length of Israel that was given by Jamieson-Faucet-Brown is about one hundred and fifteen miles, not fifteen. Also, to say that these locations “do not require a particular notice” when that is exactly why God has included them in His word is a bit troubling to me.

There may not be a lot of commentary that can be derived from these names, but they are there for a reason and so they should be given particular notice. Many of the names will be mentioned elsewhere in Scripture, so it is good to understand how these locations fit into the overall layout of the land.

And more, like all things in Scripture, the names are given to alert us to other truths that God has tucked away in the word. Despite that, it is complicated to sit down and derive everything

one can about such a passage. Rather, it is the kind of thing that someone might do after pondering the passage over months or years.

I have a bit more than 10 hours on any given Monday to research the contents of a passage for a sermon. It can be tiring, even mentally debilitating, but it is also amazingly joyous to do. Today's passage is not unimportant, except in how we may treat it. Let us not have that attitude toward God's word.

Let us do our best to draw out what the word is telling us. I hope and pray what is presented here today accomplishes that end, even if it does not fully answer the meaning of what every name given is intended to reveal.

Great things such as marvelous hidden types and pictures of Christ are to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. A Possession According to Their Divisions (verses 7, 8)

⁷ And these *are* the kings of the country which Joshua and the children of Israel conquered

The narrative details all of the kings conquered in the campaign to take Canaan. The words of this verse are in accord with what has already been recorded in chapters 10 and 11 –

“So Joshua conquered all the land: the mountain country and the South and the lowland and the wilderness slopes, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel had commanded. ⁴¹ And Joshua conquered them from Kadesh Barnea as far as Gaza, and all the country of Goshen, even as far as Gibeon. ⁴² All these kings and their land Joshua took at one time, because the Lord God of Israel fought for Israel.” Joshua 10:40-42

“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.” Joshua 11:16, 17

Those are the areas and even specific locations taken by Joshua. The kings who were taken are to be named now. They are those...

⁷ (con't) **on this side of the Jordan, on the west,**

More literally, it reads: *b'ever ha'yarden yamah* – “in side the Jordan, seaward.” It is on a particular side of the Jordan and that is the westward, or seaward, side, as it is looking toward

the Mediterranean Sea. The word *yam* signifies both “sea” and “west.” The extent of the area goes...

^{7 (con't)} **from Baal Gad in the Valley of Lebanon as far as Mount Halak and the ascent to Seir,**

It is the same locations noted in Joshua 11:17, but they are listed from north to south here instead of south to north: *mibaal gad b'biqat ha'l'vanon v'ad ha'har he'khalaq ha'oleh seirah* – “from Baal Gad in valley the Lebanon and unto the mount, the Smooth, the ascender Seir.”

As was noted then, the name Baal Gad means “Lord of Fortune” with a secondary meaning of “Lord of the Invasion.” This is because Gad (Fortune) comes from *gadad* meaning to cut or invade. Baal simply means “master.” Hence it is one with authority.

Lebanon means White One or even Mountain of Snow. However, it is derived from *lavan*, meaning white. This is identical to *lavan*, or brick, because bricks turn white when fired. That word carries the connotation of works because bricks imply the work of man as opposed to stone which is fashioned by God.

The type of valley here, *biqat*, comes from *baqa*, meaning to cleave, rend, or rip open. Hence, it is a valley that is a split between mountains. That is the northern demarcation. It then goes to the south, to the mount, the Smooth.” This is the second and last time this is mentioned. As seen in chapter 11, the name comes from *khalaq*, meaning “smooth.” For example, it was used in Genesis 27:11, saying –

“And Jacob said to Rebekah his mother, ‘Look, Esau my brother *is* a hairy man, and I *am* a smooth-skinned [*khalaq*] man.’”

The word is used figuratively in Proverbs and Ezekiel when speaking in a flattering manner because of the smooth tongue that is so employed.

This mount is described next as “the ascender Seir.” As was noted, Seir means hairy, coming from *sa'iyar*, hairy. For example, it was used in Genesis 27:11, saying –

“And Jacob said to Rebekah his mother, ‘Look, Esau my brother *is* a hairy [*sa'iyar*] man, and I *am* a smooth-skinned man.’”

By analogy, it also speaks of a he-goat because the he-goat is a hairy animal. That is the animal used as a sin offering, such as on the Day of Atonement and elsewhere. These borders then are named in order to define all of the area...

^{7 (con't)} **which Joshua gave to the tribes of Israel as a possession according to their divisions,**

The words are similar to those of Joshua 11:23, with a few differences. Also, they are actually their own clause in the Hebrew: *v'yitenah Yehoshua l'shivte Yisrael yerushah k'makh'l'qotam* – “and gave Joshua to tribes Israel inheritance according to their divisions.”

This anticipates the actual description of the division of the land coming up in Joshua 13. The kings are disinherited in order for Israel to then inherit the land. The rule of these kings is next noted by the various topographical indicators, saying...

⁸ in the mountain country,

As in Joshua 11, the land is next divided into seven divisions. Six are by location. The seventh division is for the six named people groups. This is the first division: *ba'har* – “in the mountain.” It means in the mountainous areas.

⁸ (con't) in the lowlands,

The second division: *u-ba'sh'phelah* – and in the Shephelah, meaning the transitional region of soft-sloping rolling hills in south-central Israel stretching about 6 to 9 miles in length. The word comes from *shaphel*, to become low or abased. It is the lowland.

⁸ (con't) in the Jordan plain,

The third division: *u-ba'aravah* – “and in the Aravah.” This is the plain that extends about one hundred miles south from the Dead Sea to the Gulf of Aqaba forming a border between Israel and Jordan. The word comes from *arav*, to grow dark or become evening.

This is because of the darkness of the terrain. However, that is identical to *arav*, meaning to take or give in pledge.

⁸ (con't) in the slopes,

The fourth division: *u-ba'ashedoth* – “and in the slopes.” The word *ashedah* comes from *eshed*, meaning a foundation, bottom, or lower part. That comes from a root signifying to pour. As such, some translations say “springs.” But this is more likely the slopes of the mountains. Cities built on them would be fortified and thus ideally located.

⁸ (con't) in the wilderness,

The fifth division: *u-ba'midbar* – “and in the wilderness.” It signifies an area that is very dry and barren and thus sparsely inhabited. In Scripture, the wilderness is equated to a place of testing and trial. This would predominantly be in the areas of Judah and Benjamin. It is an area noted in the New Testament, such as in Matthew 3:1 and elsewhere.

⁸ (con't) and in the South—

The sixth division: *u-ba'negev* – “and in the Negev.” Negev means “south,” but it is also the designation of a specific location and is thus a proper noun – “the South.” It comes from an unused root meaning to be parched, and the Negev is a very parched land. All of this is the land of...

⁸ (con't) **the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites:**

The seventh division, which is naming the people groups rather than a location: Each of these names is stated in the singular, not the plural. The names mean: Hittite – Terror, Terrible, Fearsome; Amorite – Talkers (active) or Renown (passive); Canaanite – Humiliated, Humbled, or even Subdued; Perizzite – A Breach or Irruption; Hivite – Villagers, or maybe more specifically, Tent Villagers; Jebusite – Treading Down (active) or Trodden Underfoot (passive).

With the borders defined, the areas identified, and the people groups named, the listing next details the kings of the individual cities that were disinherited...

*There is a land to be subdued, ruled by many kings
But just one Leader will defeat them all
Because of His victories, my heart sings
Yes, the enemies have all seen their downfall*

*Our Leader gained the victory because He is great
None can stand against Him; not now, not ever
What was their land, now belongs to His estate
And He offers it to “whosoever”*

*If you will believe in Him, accepting His victory
You too can share in the inheritance of the saints
By faith alone it comes, works would be contradictory
So be sure to cast off the law's restraints*

II. Thirty-one Kings (verses 9-24)

⁹ **the king of Jericho, one;**

The listing is generally given in the order of the battles. The first location was Jericho, meaning Place of Fragrance. It has a secondary meaning of Place of the Moon.

⁹ (con't) **the king of Ai, which is beside Bethel, one;**

melekh ha'ay asher mi'tsad beit el ekhad – “king the Ai which from side Bethel, one.” The Ai means The Ruins. It is said to be located from the side of Bethel, meaning House of God.

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

Of these kings, Albert Barnes notes, “Those enumerated in Joshua 12:10-18 either belonged to the league of the southern Canaanites (Joshua 10:1 ff), the power of which was broken in the battle of Beth-horon, or were at any rate conquered in the campaign following that battle.”

The name Jerusalem has many possible meanings. For simplicity, it is Foundation of Peace. Hebron means Alliance.

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

Jarmuth means Elevation. Lachish means Obstinate.

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

Eglon means Heifer-like. Gezer means Part or Portion.

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

Debir means Place of the Word. Geder is found only here in Scripture. It comes from *gadar*, meaning to wall up or around. Hence, it means Wall.

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

Hormah is a name given in Numbers 21:3. It means Anathema. Arad is mentioned in Numbers 21:1, in the same account as Hormah. Arad comes from either an unused root meaning to sequester, and thus a fugitive, or from a root which signifies untamed, such as the wild donkey. Either way, the result is the same – it carries the sense of One who is Unrestrained.

To understand the significance of these locations, a review of the Numbers 21 sermon would be a good thing to do in your free time.

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

Libnah means Whiteness. However, that comes from *lavan*, a verb meaning to make whiter or make bricks because bricks whiten when they are made. Adullam is first seen here. It means Refuge or The Justice of the People.

¹⁶ **the king of Makkedah, one; the king of Bethel, one;**

Makkedah means Place of Shepherds. Bethel means House of God.

¹⁷ **the king of Tappuah, one; the king of Hopher, one;**

Tapuakh is introduced here and will be seen six times. It comes from *naphakh*, signifying to breathe or blow. It means Love Apple, being identical to *tapuakh* found in Proverbs 25:11 and

several times in the Song of Solomon. Its name is derived from its fragrance. Khepher means either Well (from dig) or Shame. It could be a combination of the two – Well of Shame.

¹⁸ the king of Aphek, one; the king of Lasharon, one;

melekh aphek ekhad melekh la'sharon ekhad – “King Aphek, one; king to the Sharon, one.” The words “to the Sharon” would indicate the district of Sharon. Aphek is first seen here. It comes from *aphaq*, meaning to contain, refrain, or be strong. Hence, it is Fortress. Sharon is also introduced here. It signifies Great Plain, but also Body Armor.

¹⁹ the king of Madon, one; the king of Hazor, one;

Of the rest of the verses, Albert Barnes notes, “Those mentioned in Joshua 12:19-24 were in like manner connected with the northern confederates (Joshua 11:1 ff), who were defeated at the Waters of Merom.” Madon means Contention or Strife.

Khatsor has various meanings based on its root that signifies “to begin to cluster or gather.” It may mean Village, Trumpet, Leek, Enclosure, etc.

²⁰ the king of Shimron Meron, one; the king of Achshaph, one;

Shimron Meron was mentioned in Joshua 11:1 simply as Shimron. Shimron means Watching or Vigilant Guardian. The word Meron comes from a word signifying well fed or fat. Hence, this would mean Vigilance and Prosperity. Achshaph signifies Fascination or Bewitched.

²¹ the king of Taanach, one; the king of Megiddo, one;

Both locations are introduced here. The meaning of Taanakh is completely uncertain. Some think it is derived from an Egyptian word; others from an Arabic word. There is no corresponding root word found in Scripture. Meggido comes from *gadad*, to penetrate or cut. Hence it signifies Invading or Intruding.

²² the king of Kedesh, one; the king of Jokneam in Carmel, one;

melekh qedesh ekhad melekh yaq'noam la'karmel ekhad – “king Kadesh one; king Jokneam to the Carmel, one.” Kedesh means Sanctuary or Sacred Place, coming from *qodesh*, meaning holy.

Jokneam is first found here and then only twice more in Joshua. It means either People will be Lamented or Let the People Acquire. It is said to be “to the Carmel,” meaning in the district of Carmel. That means Plantation or Orchard.

²³ the king of Dor in the heights of Dor, one;

The “heights of Dor” is literally “the sieves of Dor.” The meaning is that as a sieve is raised, it pours out. Hence it can signify heights or borders of an area. Dor means To Dwell, but it is identical to the word translated as generation, as in the time period of one’s dwelling.

²³ (con’t) **the king of the people of Gilgal, one;**

melekh goyim l’gilgal ekhad – “king nations to Gilgal, one.” This is not the Gilgal where Joshua and Israel encamped. There is a lot of speculation where this was or what the real meaning of the words is. Gilgal means Rolling Away, a Wheel, or Circle of Stones. Metaphorically, it means Liberty.

²⁴ **the king of Tirzah, one—**

Tirtsah means Delight or Pleasantness.

²⁴ (fin) **all the kings, thirty-one.**

This is the total number of kings subdued on the west side of the Jordan River. Bullinger uses Hebrew gematria to define the meaning of the number. The number comes from the letters aleph/1 and lamed/30. It is the number of El or God. Hence, he defines it as Deity.

Combining them with the two from the east side, and the total number of kings is thirty-three. The number is derived from 3, signifying “that which is solid, real, substantial, complete, and entire,” and 11, which “is the number that marks disorder, disorganization, imperfection, and disintegration.” Hence, 3 and 11 are two seemingly contradictory numbers.

*Thirty-one kings met their end in the war
Because God Himself fought for us
This is the victory of which He swore
And it has come about through the giving of Jesus*

*Thirty-one kings; all have met their end
And the inheritance is now offered to us
To our helpless state He did attend
God heard our voice and sent the Lord Jesus*

*Great is God to His people Israel
And we have come to know what He has done for us
Of His great deeds, we shall all the world tell
Because we now have come to know the Lord Jesus*

III. Pictures of Christ

There are obviously a lot of names of both people and places in this section. Hence, to fit everything in typology correctly may be beyond what is possible, but I will give my best analysis. We have to look at things from the perspective that the book of Joshua is given to highlight the victories of the Lord.

The first half of the chapter was a picture of those who had come to Christ prior to national Israel's salvation. Hence, it would logically follow that this is picturing the same for Israel as a nation now. That is seen with the words "in side the Jordan seaward." It is that area west of the Jordan.

The sea is the place furthest west. In Revelation 4, we see the throne of God and before Him is a sea of glass. Hence, John would have been east of both the sea and the throne. I note this so you can get the sense. The Biblical idea is that man approaches God from the east and always anticipates Him as he moves west. This is seen, for example, in the layout of the tabernacle and the temple.

With this understanding, the borders of the land here in Joshua 12 are defined as those on the north and the south. The meaning would be the same as was previously given in the Joshua 11 sermon. Therefore, the words "from Baal Gad in the Valley of Lebanon" would typologically mean "from Lord of the Invasion in the cleaving of the works."

In other words, Christ came as a Man aware of the consequences of sin. He accomplished all that was necessary under the law to bring man to God. It is His works that make it possible. All other works are insufficient to accomplish the purpose.

The words "as far as Mount Halak and the ascent to Seir," look to the sinless Jesus who came in the appearance of sinful man. Mount Halak is the smooth mountain, representing a sinless nature. Hair in Scripture speaks of awareness, especially awareness of sin.

Jesus came knowing no sin (2 Corinthians 5:21), pictured by the smooth mountain. But He came in the likeness of sinful man (Hebrews 2:17), pictured by the hairy mountain, in order to accomplish His work. Hence, these borders define His nature and the scope of his work.

This is highlighted by the words of verse 7 noting Joshua gave this land to the tribes of Israel. Simply change Joshua (The Lord is Salvation) in the earthly sense to Jesus (the Lord who is "Salvation") in the spiritual sense.

From there, the six types of land divisions were named. In chapter 11, these six divisions are each referring to Christ. They are the mountain, the lowland, the Aravah, the slopes, the wilderness, and the South (*negev*).

He is 1) the gatherer of God's people; 2) the One who abased Himself in order to bring the humbled to God; 3) the One through whom the pledge, meaning the Holy Spirit, is given; 4)

the Foundation upon which all else is built (1 Corinthians 3:11); 5) the One who was tested and tried and yet who prevailed; and 6) the Giver of water (life through the word) in the otherwise parched world.

The seventh division, that of the six people groups, anticipates Christ's victory over those who each group represents. They are the same listing of people mentioned in Joshua 3:10, 9:1, & 11:3.

With that noted, the account then turned to the defeat of the thirty-one kings, naming their locations. As the kings are unnamed but the locations are named, it would indicate the land which is inherited by Israel.

It is certain that each location tells its own story, and every location is a part of the whole. However, were I to attempt to define each, I would have to make things up as I went – something I refuse to do. This is especially so when the meaning of one of the locations, Taanach, is wholly unknown. The names that can be found for it in various references are simply best guesses.

I will give you the best meaning I can from my studies in one quick list:

Place of Fragrance
The Ruins (from side of Bethel)
Foundation of Peace
Alliance
Elevation
Obstinate
Heifer-like
Portion
Place of the Word
Wall
Anathema
Untamed
Whiteness (works)
Refuge (or Justice of the People)
Place of Shepherds
House of God
Love Apple
Well (or Shame)
Fortress
To the Great Plain (or Body Armor)
Contention
To Begin to Cluster or Gather
Vigilance and Prosperity

Fascination

?

Invading

Sacred Place

Let the People Acquire (in) Orchard

Generation in the Sieves (heights) of Generation

Nations of Liberty

Delight

Some of the meanings are obvious. We know from previous sermons in Deuteronomy and Joshua that Jericho, the Place of Fragrance, anticipates Christ's restoration of us to paradise, meaning access to heaven. Ai, the Ruins, represented Christ's victory over the law.

Jerusalem, or Foundation of Peace, seems obvious as anticipating the peace offered through Jesus. That can be more fully seen in New Testament references, such as Galatians 4 and Hebrews 12. We might be able to equate Sharon (Body Armor) with Paul's words concerning putting on the whole armor of God which is given by Christ. And so on.

But there is a point where we can make anything say anything. I don't desire to do that. We can be satisfied that God knows exactly why each location is listed and that each has its own typological anticipation of Christ.

Someone may be able to do a more thorough job on a listing than me, and that would be great. But I would recommend anyone making such a list to provide the references for each name and how they came to their conclusions. Otherwise, such a list would be pick and choose. We should not go there.

As for the final words of the chapter, Bullinger approached the meaning of the number 31 in a different manner than he normally does by defining it based on gematria. That is a valid science, but it can be easily manipulated as well.

His conclusion of the meaning of 31 beautifully matches the domain conquered by Joshua. As he anticipates Christ Jesus, and as Christ is El, God, Canaan anticipates the victory of God in Christ over all His foes and the granting of the full inheritance to His people.

Finally, and because there are those of the inheritance on both sides of the Jordan, the total number of defeated kings, 33, would presumably have meaning as well. As I noted, the number is derived from 3, signifying "that which is solid, real, substantial, complete, and entire," and 11, which "is the number which marks disorder, disorganization, imperfection, and disintegration."

Together, these two seemingly contradictory numbers would appear to look to the state of the world, even during the millennium after Israel has come to Christ, as still lacking its final restoration. Hence, the need for a new heaven and a new earth as promised in Revelation.

This can be seen in the words of Hebrews 2 –

“For He has not put the world to come, of which we speak, in subjection to angels. ⁶ But one testified in a certain place, saying:

‘What is man that You are mindful of him,
Or the son of man that You take care of him?

⁷ You have made him a little lower than the angels;

You have crowned him with glory and honor,
And set him over the works of Your hands.

⁸ You have put all things in subjection under his feet.’

For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him. ⁹ But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.” Hebrews 2:5-9

What Christ has done is solid, real, substantial, complete, and entire, and yet, there will remain a mark of disorder, disorganization, imperfection, and disintegration on this earth until it finds its final and forever renewal.

There is no reason to dismiss this as either speculation or stretching the meaning to fit a hoped-for outcome. The definitions provided by Bullinger beautifully match the state of things in the world as they are and as they will be until the final consummation of the redemptive scenario laid out in Scripture.

The chapter has concluded logically with what has come before it in the winning of the battles, the marking out of the territory, and how all of it anticipates the victories of the Lord on behalf of His people.

It is also a chapter of assurance for each of us in our own battles. Consider that God was so attentive to the needs of Israel that He watched over them and gave them victory after victory. As these victories anticipate the victories of Christ Jesus to secure our salvation and that of Israel as a nation, then we can be assured that He is watching over us just as closely when we belong to Him.

It would be contradictory and perverse to think that God saved us through all of the trials and troubles that Christ faced, for Him to then say, “Ok, you’re on your own in this life.” Rather, in reading Joshua, and indeed all of Scripture, we can be even more assured that God has the best plan for us in the lives we lead.

So hold on to that thought and be reassured by it. When we are in Christ, we are God's children. As He is the perfect Father, we can know that He is perfectly attentive to us from moment to moment. Thank God for Jesus Christ who made this possible.

Closing Verse: *"He gave them the lands of the Gentiles,
And they inherited the labor of the nations,
⁴⁵ That they might observe His statutes
And keep His laws." Psalm 105:44, 45*

Next Week: Joshua 13:1-14 *Getting one's inheritance sure is grand...* (Now Therefore, Divide This Land) (27th Joshua Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who has defeated the enemy and who now offers His people rest. So, follow Him and trust Him and He will do marvelous things for you and through you.

An Inheritance Seaward

And these are the kings of the country
Which conquered Joshua and the children of Israel
On this side of the Jordan, on the west
From Baal Gad in the Valley of Lebanon, as the record does tell

As far as Mount Halak
And the ascent to Seir without any noted revisions
Which Joshua gave to the tribes of Israel as a possession
According to their divisions

In the mountain country, in the lowlands, in the Jordan plain
In the slopes, in the wilderness, and in the South, yes those sites
The Hittites, the Amorites, the Canaanites
The Perizzites, the Hivites, and the Jebusites:

The king of Jericho, one
The king of Ai, which is beside Bethel, one
The king of Jerusalem, one
The king of Hebron, one – isn't this fun!

The king of Jarmuth, one
The king of Lachish, one
The king of Eglon, one
The king of Gezer, one – we'll make it rhyme with the word pun

The king of Debir, one
The king of Geder, one
The king of Hormah, one
The king of Arad, one – we'll be done before the setting of the sun

The king of Libnah, one
The king of Adullam, one
The king of Makkedah, one
The king of Bethel, one – a few more before the list is done

The king of Tappuah, one
The king of Hopher, one
The king of Aphek, one
The king of Lasharon, one – this is a ton of fun!

The king of Madon, one
The king of Hazor, one
The king of Shimron Meron, one
The king of Achshaph, one – one is more than none

The king of Taanach, one
The king of Megiddo, one
The king of Kedesh, one
The king of Jokneam in Carmel, one – his city got overrun

The king of Dor in the heights of Dor, one
The king of the people of Gilgal, one
The king of Tirzah, one
All the kings, thirty-one – and now we're done

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...