Survey of God's Program with Israel

Joshua — the Conquest Stage

A 8-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

This 8-lesson study is the third part of the Survey of God's Program with Israel. It covers the third stage in the history of God's dealings with the nation Israel — what is entitled the taking of the land stage or the conquest of the land stage — as recorded in the book of Joshua: Israel's history once they enter into the land. The outline of the book is taken from the first nine verses of Joshua — enter the land, conquer the land, divide the land — followed by Joshua's final appeal, and one major issue is looked at in each of the four sections. The study notes the emphasis Joshua places on who Israel is to appreciate God to be, in connection with who they are in God's plan and purpose: Israel, God's great nation for the purpose of repossessing the earth, entering Jehovah's land, the land He claimed for Himself; He is the Lord of all the earth, and they are His agency for the repossession of the earth. The understanding here is that the memorial stones Joshua set up in the midst of Jordan are for the real Joshua, the Lord Jesus Christ, who will part Jordan and cross at that same point when He comes in as the conquering hero. The study then shows why God demanded the utter destruction of the nations in the land, and that the conquest under Joshua is only the initial installment of the land God promised Abraham, Isaac and Jacob. The study closes with Joshua's final charge: he sees the seeds of rebelliousness already working among the people, and the generation that follows him begins to bring the courses of punishment upon the nation, starting with the 1st course in Judges.

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Lesson	Core Focus
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Lesson Summaries

L1

The Conquest of the Land Stage *Joshua 1–4; Exodus 15 and 19; the two memorials of stone*

The Third Stage: Israel's History in the Land

- This lesson now begins Israel's history once they enter into the land — the taking of the land or conquest of the land stage, the third of the 14 stages by this survey's count
- Joshua has been established as the one through whom God will take Israel into the land, and the book records one of Israel's better days
- After Joshua dies, the 1st course of punishment begins to come upon the nation in Judges; from then on it is a downhill course through courses two, three, four and five

Joshua 1:1–9: The Outline of the Book

- The first nine verses give the outline of everything in the book; God gives Joshua a major threefold charge — enter the land, conquer the land, divide the land — though there are actually four parts to it
- The Gentile nations in the land will attempt to oppose God's plan and purpose with Israel, but there will be victory on Israel's side and the conquest will take place
- The four sections: 1:1–5:12, Israel's entrance into the land; 5:13–12:24, the actual conquest; 13:1–22:34, the dividing of the land; and 23:1 to the end, a final charge to keep the law — though it is a lot more than that

The Seed of Rebelliousness

- Verses 7–9 are stressed because the seed of Israel's rebelliousness gets planted in the time under Joshua, though for this short span the nation did not come under the curses
- When Joshua's generation died, the next generation was not familiar with what Joshua had said; Judges 2 begins the description of the 1st course of punishment of Leviticus 26 coming upon the nation

Joshua 3: The Lord of All the Earth

- Listen to how Joshua describes God to Israel: God's plan with Abraham and his seed is to have them as a great nation for His repossession of the earth
- Israel enters as God's people and God's army, with a battle on for the

possession of the earth; the living God will go into the land before them and take back what is His

- Verse 13 stresses that Jehovah is "the Lord of all the earth"

Moses Said the Same Thing: Exodus 15 and 19

- At the Red Sea Moses knew he was leading God's army toward real estate already claimed by God for His kingdom, and that it would all be accomplished because of God's Jehovahness
- In Exodus 19 all the earth is God's, but it is in the hand of the usurper, and He is going to repossess it; Joshua charges Israel to cross the river with that knowledge — they are "not on a Sunday school picnic."

Joshua 4: Two Memorials of Stone

- There are two memorials: one on the bank and one submerged in the water; verses 6–7 explain the one on the bank, but nothing is really said about the one in the river
- The one in the river is probably for the Lord Himself when He comes back at the end of the tribulation period, crossing at that exact spot and parting the waters of Jordan as Israel's conquering hero, fulfilling Psalm 68

L2

God's Means for the Repossession of the Earth *Joshua 3:7–13 and 4:1–9; Psalms 8 and 95–100; Habakkuk 3*

The Outline and the Seeds of Rebelliousness

- Israel is initially blessed in the land under Joshua, but the seeds of their rebelliousness are sown and Joshua recognizes them; most of the study's time will be spent in the final section
- In his final appeal Joshua establishes what is called a covenant of witness, that Israel will cast themselves upon God's Jehovahness and grace — but their history is one of not doing so

The Living God, the Lord of All the Earth

- Joshua speaks of the living God among them (verse 10) and the LORD of all the earth (verse 11), describing who God is person-wise to remind Israel who they are program-wise
- God established Adam as monarch of the earth; Adam sinned through Satan's deceit, and Satan usurped dominion of the earth and established himself as the prince of this world
- Israel is the means by which the Lord of all the earth will take possession of the earth back to Himself; the ark of the covenant is His symbolic representation

Who These Nations Are

- The account repeats that the Lord does the fighting; Israel will destroy those in the land who are Satan's chief agents for holding on to the earth
- The Lord's declaration for the complete destruction of the seven nations of verse 10 can only be appreciated by viewing them from a divine perspective, as part of Satan's policy of evil

The Lord of All the Earth in the New Song Psalms

- Psalm 8 is David's psalm about who his son would be as the son of man and the repossessor of the earth
- Psalms 95 through 100 are the new song psalms: prophetic psalms of the victory song Israel will sing when God, out of His Jehovahness and grace,

delivers her from all her adversaries

- The reign of Psalm 97:1 is the Lord's literal reign on the earth when He comes to deliver Israel from the oppression of the nations in the tribulation period

The Perfect Joshua

- The conquest in chapters 6–12 describes the LORD fighting in the day of battle; their covenant calls them to do it in their own strength, which is why they fail, but the Lord contracts to do it on the basis of His Jehovahness and grace
- The conquest under Joshua was imperfect and not concluded; when the Lord Jesus Christ as the perfect Joshua comes back it will be perfect and concluded, on the premise of grace rather than Israel's performance

The Two Memorials and the Lord's Route

- One set of stones is taken out of Jordan and set up at Gilgal, always to be seen; Joshua himself sets up twelve stones in the midst of Jordan, and the waters come back over them
- The understanding here is that the stones in Jordan are the marker for the Lord Jesus Christ: He will cross at that exact spot, and the heaps of waters will occur again there
- In Habakkuk 3, Teman refers to the entire south area: He comes up from the south the same way Israel did, without the wilderness wanderings

L3

The Memorial Stones in the Midst of Jordan *Joshua 4:9; Zechariah 14; Isaiah 40, 42, 43 and 63; Habakkuk 3*

Nothing Said in Verse 9

- Verse 24 gives two things: the impact on the Gentiles, who take note of God's mighty hand and His use of Israel, and that Israel might fear the Lord their God forever
- Joshua set up the stones in the midst of Jordan himself, in the very place where the representation of God's personage stood holding the waters back
- Nothing is said in verse 9 about their significance, and no passage is known here that directly states it; once the waters came back, only the west bank memorial was visible

The Real Joshua on the Same Track

- It appears to have to do with the time when, after the dispensation of grace is over, God resumes His program with Israel: the Lord will follow the same track Israel followed, but perfectly
- He will come up from the south — from Sinai itself, it appears — and deal with Edom, the Ammonites and the Moabites; passages speak of Him again parting the waters of Jordan

As He Fought in the Day of Battle

- Zechariah 14 says the Lord will fight as He fought in the day of battle, and the day of battle refers to Joshua's time
- Such expressions are not common in the Old Testament — Israel often fought on her own — but the Lord fighting for her is the expression found in Joshua; He will do more than Joshua, a mortal man who died

Isaiah: The Lord as a Mighty Man of War

- In view of the times of the Gentiles, Israel will desperately need Jehovah

Nissi, the Lord coming to fight for them — a concept that runs through all the prophets raised up with the 5th course of punishment

- In Isaiah 40 the comforting news begins: the 5th course and the times of the Gentiles will come to an end, and God will come as a mighty man of war
- The foundation for the promise to the remnant in Isaiah 42 is the Jehovahness contract the Lord made with Israel before He brought them into the land
- Isaiah 43:16 is not about the past: what God did through Moses out of Egypt and through Joshua into the land will take place again, as Moses already introduced in Deuteronomy 33

Isaiah 63 and Habakkuk 3: The Route and the Battles

- Isaiah, in Jerusalem, sees the Holy One of Israel, the Lord Jesus Christ, coming up from Edom and Bozrah — not His first battle, and He will fight one more in the valley of Jehoshaphat
- Coming up from the south is not yet His full-blown power; there is a hiding of His power, and its full expression waits for Jerusalem and the valley of Jehoshaphat

What the Memorial Stones Are For

- The heaps of the great waters will stand again and He will pass right through; Keith believes that is what the memorial stones are about, and that is what the whole lesson is driving at
- They are for the real Joshua, who comes in as the conquering hero and parts Jordan at the very point where the ark of His presence stood the first time

L4

The Destruction of These Nations in the Land *Joshua 5:13–15, 6, 8 and 12; Genesis 15; Deuteronomy 12–13; Leviticus 18*

The Covenant and the Conquest Section

- Before his death Joshua makes a covenant that the nation will adhere to the law contract and the next generation will continue the conquest; in Judges Israel's rebelliousness begins and they come under the five courses of punishment
- The survey looks at one major issue in each of the book's four parts, and this session begins the section on the conquest of the land

Joshua 12: Thirty-One Kings

- Joshua 12 is a summary of all the conquest up to this point; verses 1–6 describe the land possessed under Moses before the Jordan was crossed
- Thirty-one kings, and the nations under them, were destroyed by Joshua and Israel; every one of these cities was an individual kingdom with its own king
- No prisoners of war were taken, and not only the kings but all the populace of their kingdoms were killed

Jericho and Ai: Accursed and Utterly Destroyed

- At Jericho men and women, young and old, and even the oxen, sheep and asses were to be destroyed; the city was to be considered accursed, and that was not merely Israel's viewpoint
- Israel goes in to oust the usurper and dispossess people connected with Satan's policy of evil, as the executors of God's wrath; the same holds for all thirty-one
- At Ai the LORD allowed Israel to take the cattle, which was not allowed at

Jericho

The Captain of the Lord's Host (Joshua 5:13–15)

- Joshua was not on the ball here; the answer "nay" is almost a rebuke, and Joshua's worship was appropriate because this was the Lord Jesus Christ Himself as captain of the Lord's host
- He tells Joshua "the place whereon thou standest *is* holy" — that is what this land is; it reaches to the Euphrates and down to the Nile, but Joshua's commandments concern removing only seven of the nations, not all ten

Satan's Hotbed and the Iniquity of the Amorites

- The nations of Canaan served as Satan's hotbed for spewing out his ungodly abominable practices, part of his policy of evil against God's plan for the repossession of the earth
- Balaam called them all the children of Sheth, the tumultuous ones — literally, the children of the rebel or the rebellious one
- The stress on the Amorites points back to Genesis 15: God would judge their iniquity, but not while Abraham stood in the land; by the time Joshua brings Israel in, it has come to its fullness

"every abomination to the LORD, which he hateth"

- What took place in this land was the epitome of worshiping the creature more than the Creator: child sacrifices on these altars, and groves for extremely perverse sexual practices
- Deuteronomy 13:13 calls these people children of Belial, one of Satan's names; the sexual perversions of Leviticus 18 were part of the nations' ordered religious system
- There was no possibility of these people changing their mind, and God demands their total and utter destruction because of who they are in the satanic policy of evil

L5

Why Their Utter Destruction Was Called For *Joshua 12; Exodus 23 and 34; Deuteronomy 12–13; Leviticus 18; Numbers 33*

Four Things Israel Was to Learn

- Joshua 12 summarizes Joshua's conquest and campaign: thirty-one kings, and nations, destroyed
- Four things set forth in Exodus, Leviticus, Numbers and Deuteronomy taught Israel how to look upon these nations, and made it easy for them to realize why their utter destruction was called for

First: The Epitome of Ungodly Idolatry

- The nations in Canaan formed the hotbed of Satan's policy of evil; their ungodly idolatry was "the ungodliest idolatry" — other nations were ungodly, but the epitome of it was bred in Canaan
- The groves of Exodus 34:13 are groves connected with idol worship; when they "go a whoring after their gods," God looks on it as spiritual fornication and adultery
- It provoked God's jealousy, and God seeing the breeding ground for it among the sons of Canaan was one of the things that called for their destruction

Second: Abominations the Lord Hates

- In Deuteronomy 12, "cut off" means no further advance: as at the Tower of Babel, God sees the satanic policy of evil advancing — here on a smaller

scale — and takes action with His people

- Burning their sons and daughters was human sacrifice; God had been long-suffering and forbearing a long time, but it came to the cutting off
- In Leviticus 18 these practices were ordinances among the nations, and anyone who did not participate was killed or outcast; the land vomiting them out pictures a sickening effect, and it is God Himself who is sickened
- Cutting everybody off, animals included, it appears, also had to do with the diseases of that time — though some aspects are not fully settled here; Exodus 23:25 is taken to refer to sickness Israel would be liable to be infected by in that land

Third: Their Role in Satan's Policy of Evil

- Deuteronomy 13 calls them children of Belial, a name used in connection with Satan, letting Israel understand who they were
- They were Satan's children, and not only in being unjustified; Satan attempted to infiltrate Israel, pollute them and turn them away from Jehovah

Fourth: Illegal Possession of the Land

- In Numbers 33, "dispossess" has a legal sense: removing someone, like a squatter, who has no right to occupy a place — and that is who they were in Satan's policy of evil
- God put Abraham in the land and told him to walk through it as a gesture of taking possession; God claimed that land for Himself for His repossession of the earth

The Four Issues Together

- In sum: the nations are the epitome of ungodliness in idolatry; the abomination of those practices is what God hates, and the diseases associated with those practices needed to be curtailed and stopped; they were Satan's pawns and mainstay; and they were in illegal possession of the land
- They are all interrelated, but thinking on each lets you appreciate the necessity of the destruction described in Joshua 5 through 12

L6

The Dimensions of the Land God Promised *Joshua 13 and 21:43–45; Genesis 15; Deuteronomy 11; Exodus 23; Ezekiel 40–48*

The Highlight Issue of the Third Section

- The third section concerns the division of the land, and its highlight issue is the dimensions of the land God promised Abraham, Isaac, Jacob and the children of Israel
- The main concern: God promised Abraham, Isaac and Jacob more land than Israel has ever possessed in her history

Joshua 13: "yet very much land to be possessed"

- The conquest of Joshua 5–12 is only the initial installment of the land; the Lord does not tell Joshua that only a little is left
- Even if the generation after Joshua had done everything it was supposed to, it still would not have possessed all the land; God had set out in the law a plan for possessing it little by little, generation following generation
- That is no slam against Joshua: he did his job, and the next installment called for the next generation to take a little more

Genesis 15: "unto thy seed have I given this land"

- In the unconditional covenant God swore by His own character and essence, and, as Keith puts it, "It's no longer will I do it. I have done it."
- As that great nation and the blessing to the world the Abrahamic covenant calls for, Israel is to possess the entire territory — the whole Sinai Peninsula, and land occupied today by Iraq, Kuwait and others

Deuteronomy 11 and Exodus 23: "By little and little"

- God works by a system of attainment: one section first, then the following generation the larger section of Joshua 13; had Israel come under the blessings, the whole would have been possessed
- Bearings are taken from where the people are: in Exodus 23 Israel is at Mount Sinai, not the plains of Moab, and "the river" is taken to be the Euphrates
- Joshua was not promised the land from the Nile to the Euphrates — the seed of Abraham was; God gave Joshua all He promised him under the little by little installment plan

Joshua 21:43–45: All Came to Pass on the Installment Program

- In verse 43, "gave" means the possession they have — the tribal inheritances and the places they dwell; the generation under Joshua conquered what God designed the first installment to achieve, so their conquering responsibility is over
- The next generation was then to take the next installment, as described in Joshua 13

The Full Borders and the Seeds of Rebelliousness

- Ezekiel 40–48 describes the division of the land in the day it becomes Jehovah-Shammah; those borders are the land God promised Abraham, Isaac and Jacob, which Israel has yet to possess
- The generation after Joshua never did what Joshua 13 said remained for it, because they never purged out the seeds of rebelliousness as Joshua charged them in chapters 23 and 24
- Because of those seeds of rebelliousness the next generation never took the expansion into the borders, and those whose possession was on those borders became tributaries — the very thing the 1st course of punishment calls for

L7

Israel's Full Possession of the Land *Joel 3; Zephaniah 1–3; Amos 9; Obadiah; the ten-nation confederacy*

Only the First Installment

- What Joshua records is only the first installment in the program for possessing the land; on the lesson's diagram there is at least eight times as much land yet to be possessed
- The full land is what the seed of Abraham will possess when the kingdom is established; Ezekiel's land dimensions differ from Joshua's because Ezekiel views the whole thing

Why the Remnant Will Possess the Nations

- The prophets look forward to God doing on His own the conquering Israel failed to do, and say the remnant will possess Edom, the Moabites and others, because the promised borders include all those territories

- If Israel's role is to dispossess the nations occupying those lands, those peoples will not exist once that takes place — which is why passages speak of no more Moabite

The Ten-Nation Confederacy and "the old hatred"

- As Psalm 83 sets forth, the Man of Sin puts together a confederacy of the ten nations immediately surrounding the land, because of "the old hatred."
- In Genesis 15 God mentioned ten nations possessing the land; because Israel never went on after Joshua's generation to eliminate them, their seed are still there

Joel 3: The Great and Terrible Day of the Lord

- The Lord's route outlined in Joshua's first section ends at this battle: He crosses the Jordan where Joshua did — that is what the memorial stones are for
- The great and terrible day of the Lord is the zenith of the last seven years on Daniel's time schedule, when the Lord Himself personally fights as Israel's conquering hero
- God takes the nations in their own craftiness, brings them to one place, and "in about two days' time" vanquishes them all; then the people go out and possess the lands He has conquered for them

Zephaniah and Amos 9

- Zephaniah looks at the land as in the possession of the Gentiles, as the last aspect of the 5th course calls for; to the remnant of that day he says from the Lord, wait for Me
- Israel's only hope is God's Jehovahness coming and taking possession of the land for her — that is what the great and terrible day of the Lord is all about
- In Amos 9 the tabernacle of David is the kingdom promised to David and his seed, which fell; it is raised up by the Son of David, the Lord Jesus Christ
- He plants them in the whole land from the river of Egypt to the Euphrates, and no one will remove them again; the process began in Joshua's day with the first installment

Obadiah and Zephaniah 2: The Squatters Ousted

- Obadiah deals with Edom: "as though they had not been" is exactly what will take place, and He will give the remnant all the land the Gentiles are in, including Edom
- Zephaniah 2 shows no more Philistines in the day of the LORD, and the remnant possessing those lands; they have been squatters on land not theirs, as in Numbers 33, and Israel did not oust them under the old covenant
- The seed of the ten original nations, the instrumentality of the satanic policy of evil from day one, are eliminated

L8

Choose You This Day: Joshua's Final Charge *Joshua 23–24: Jehovahness and grace, the performance contract, the inclined heart*

The Seeds of Rebelliousness and a Contract of Witness

- Joshua sees the seeds of rebelliousness already working among the people and gives them one final charge before he dies, to keep the covenant God made with them and receive the blessings rather than the curses
- He sets up a contract of witness personally with them, that they recognize it in themselves and will do something about it this day; that does not happen,

and Judges starts off with the 1st course of punishment

- Joshua remembers the sin of Achan in chapter 7 and recognizes that not just one Israelite is guilty of that

Chapter 23: Jehovahness and Grace vs. a Performance Contract

- Joshua reminds them they have only gotten where they are because of God's Jehovahness and grace — their only hope from here on — but the contract they signed is a performance contract
- Under an installment plan for taking the land, the following generation must do what this generation did, or the curses start coming; there are nations that remain for that generation to deal with
- Instead of going through all the courses of punishment, Joshua summarizes with the 5th course of Leviticus 26 — "until ye perish from off this good land" — when the Lord takes them off into captivity
- Joshua had been taken aside by Moses when God forecast Israel's history, so he does not say "if" — he says it is going to happen; the problem is not in the Lord's hands but in theirs

Chapter 24: Israel's History, Blow by Blow

- Speaking as the prophet and divine spokesman, Joshua sets out their history: blow by blow God's Jehovahness and grace stand out, they merited none of it, and Israel is going to need to cast herself upon it

"in sincerity and in truth"

- The call to serve "in sincerity and in truth" implies some insincerity and two-faced, pretentious conduct already; being told to "put away the gods" shows they did have them with them
- In verse 19, "he will not forgive" does not describe God's natural nature but what the performance contract they signed calls for

"incline your heart unto the LORD"

- The illustration is an inclined stick — the strange gods on one side, Jehovah on the other, the stick their heart: Joshua already sees it leaning the other way and says, bend it back
- With the heat of the battle over for a while, in an interlude of tranquility, there would be a tendency to cohabit with the nations; Joshua's message comes down to "Turn that thing back this way or you're doomed."

The Covenant Stone at Shechem

- Joshua made the covenant especially for the next generation, writing the words of their oath on a stone designed to serve as a testimony, a statute and ordinance, for them
- While the elders who had seen the marvelous works lived, their testimony bore weight; the generation following that one starts to go back on the law contract, and the 1st course of punishment begins in Judges 2

Key Doctrinal Distinctions

Israel's Program vs. the Present Dispensation of Grace

The dispensation of grace in which "we live" has interrupted the program, and the conquest of the earth is not in effect today; the conquest of the heavenly places is in effect today, and the mystery of Christ. God has broken off His program and dealings with the nation of Israel in this dispensation of Gentile grace; when He resumes it, Israel will still be under the final installment of the 5th course of punishment.

The Times of the Gentiles vs. the Dispensation of Gentile Grace

The times of the Gentiles started when the 5th course of punishment started; they are the times of Gentile dominion over Israel, without Israel having an independent kingdom — not the dispensation of Gentile grace.

Prophecy for After This Dispensation

The significance of the memorial stones, the remnant's appreciation of Isaiah 42:14, and Joel's great and terrible day of the Lord are placed after this dispensation of grace is over, when God resumes His program with Israel; Amos 9's possession of the land is not going on in this dispensation of grace. "Proclaim ye this among the Gentiles" in Joel 3 is not what God is saying in this dispensation of grace. When Amos spoke there was no idea God would cut off His dealings with Israel, and the disciples before Pentecost did not know a dispensation of grace would interrupt the program either.

Israel's Divine Viewpoint vs. Ours Today

Israel was to have the divine viewpoint in connection with God's program with them; members of the body of Christ today get the divine viewpoint by educating their souls to what Paul teaches in this dispensation of grace. The appreciation Israel was to have of who they were when they entered the land is separate from the appreciation "you and I" are to have of what was historically taking place.

The Law Contract vs. Jehovahness and Grace

Israel's covenant calls them to do it in their own strength, which is why they fail; what the Lord contracts for is to do it on the basis of His Jehovahness and grace, not their performance. The contract Israel signed is a performance contract; "he will not forgive" in Joshua 24:19 describes what that contract calls for, not God's natural nature.

Joshua's Imperfect Conquest vs. the Perfect Joshua

The conquest under Joshua was imperfect and not concluded; the one coming with the Lord Jesus Christ as the perfect Joshua will be perfect and concluded, because its premise is grace rather than Israel's own performance.

The First Installment vs. the Full Borders

Joshua was not promised the land from the Nile to the Euphrates — the seed of Abraham was; Joshua took the initial installment, and the full land is what the seed of Abraham possesses when the kingdom is established.

Key Scripture References

Genesis 15:13–16	"the iniquity of the Amorites *is* not yet full" — full by Joshua's time
Genesis 15:18–21	The unconditional covenant: "unto thy seed have I given this land"; ten nations possessing it
Exodus 15	Moses' view of the land as Jehovah's, claimed for Himself
Exodus 19:4–6	"for all the earth *is* mine" — underscoring what God is doing with Israel
Exodus 23	The nations' gods and images; sickness taken away; the bounds of the land and the little by little plan
Leviticus 18	The nations' ordinances; the land defiled vomits them out
Leviticus 26	The courses of punishment; the 5th calls for Israel to perish off the land
Numbers 33:50–53	Dispossess the inhabitants — squatters with no right to the land
Deuteronomy 12:29–31; 13:12–15	Every abomination the Lord hates; the children of Belial
Joshua 1:1–9	The outline of the book: enter, conquer and divide the land
Joshua 3:7–13	The living God among them; "the Lord of all the earth"
Joshua 4:1–9	Two memorials: stones set up at Gilgal and twelve in the midst of Jordan
Joshua 5:13–15	The captain of the Lord's host; the place is holy
Joshua 12	Summary of the conquest: thirty-one kings
Joshua 13:1–5	"yet very much land to be possessed" — only the initial installment
Joshua 21:43–45	All came to pass on the installment program
Joshua 23	Joshua's final charge; "until ye perish from off this good land"
Joshua 24	Jehovahness and grace; "choose you this day"; "incline your heart"; the stone of witness
Judges 2	The 1st course of punishment begins
Psalm 68	Fulfilled by the Lord as Israel's conquering hero
Psalms 95–100	The new song psalms; Psalm 97, the Lord of the whole earth
Isaiah 40	Comfort; "the Lord GOD will come with strong *hand*" — the Jehovah Nissi concept
Isaiah 63:1–6	The Lord coming up from Edom and Bozrah
Ezekiel 40–48	The millennial division of the land, reaching the full borders
Joel 3	All nations gathered into the valley of Jehoshaphat
Amos 9:11–15	Raising up the tabernacle of David; planted in the land, never pulled up

Obadiah	Edom: "as though they had not been"; the remnant possesses the land
Habakkuk 3	The route and battles of the Lord Jesus Christ at the end of the tribulation period
Zephaniah 1–3	The land in Gentile possession; "wait ye upon me"; no more Philistines
Zechariah 14	The Lord fights "as when he fought in the day of battle"