

Survey of God's Program with Israel

Joshua — the Conquest Stage

An 8-Lesson Study by Keith Blades | Enjoy the Bible Ministries®
Study Overview & Lesson Summaries

About This Series

This 8-lesson study is the third installment in Keith Blades' Long History of Israel series, covering the book of Joshua — the stage in which Israel enters the Promised Land and begins the active repossession of the earth under God's direction. Building on the five crucial issues of the Exodus Stage and the Abrahamic covenant of the Formation Stage, Keith opens by reviewing how Israel crossed the Jordan as God's great nation, His army, entering territory He had claimed as His own sanctuary and future residence. Two sets of memorial stones at the Jordan crossing are examined — one on the western bank for Israel's future generations, and one submerged in Jordan's midst that Keith identifies as a marker for the Lord Himself when He returns along the same route at the end of the Tribulation. The second section (Joshua 5:13–12) covers the conquest of the land and answers the difficult question of why God commanded the utter and total destruction of every Canaanite nation — showing they were instruments of Satan's policy, illegal squatters in God's holy land whose iniquity had ripened to fullness. The third section (Joshua 13–22) addresses the division of the land and establishes that what Joshua distributed is only the first installment of the full Abrahamic land grant, which awaits complete fulfillment in the Kingdom. The series closes with Joshua's farewell covenant (Joshua 23–24), in which Joshua rehearses God's unilateral grace throughout Israel's entire history and confronts the people with the testimony of their own insincere profession — establishing that Jehovah's grace alone, never Israel's performance, is the basis of all her hope.



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Lessons at a Glance

Lesson	Core Focus
L1	Israel Enters the Promised Land — Israel enters as God's great nation, His army for the active repossession of the earth (Joshua 1–4)
L2	The Memorial in Jordan's Midst — Two sets of stones; the submerged memorial and its prophetic significance for the Lord's return
L3	The True Joshua's Prophetic Route — Habakkuk 3, Isaiah 51 & 63, and the Lord's return route along Israel's Exodus path
L4	Conquering the Land: The Nations Must Be Destroyed — Why God commanded the

	utter destruction of Canaan's peoples (Joshua 5:13–12)
L5	Squatters in God's Land: Completing the Case — Canaanite abominations as instruments of Satan's policy; Numbers 33, Leviticus 18
L6	Dividing the Land: The Full Scope of the Promise — Joshua's distribution is only the first installment of the full Abrahamic land grant
L7	Nations in the Full Border and Prophetic Judgment — The fate of nations within the full Abrahamic borders when the Kingdom comes
L8	Joshua's Final Covenant: Jehovah's Grace Alone — Seeds of rebellion, Joshua 24's testimony against Israel, and the one abiding hope

Lesson Summaries

L1

Israel Enters the Promised Land *God's army commences the repossession of the earth*

- Keith opens the Joshua Stage by reviewing the five crucial issues from the Exodus Stage, emphasizing that foundation as essential for understanding everything in Joshua; the book is outlined in four sections: (1) Entrance into the land (chs. 1–5:12), (2) Conquest (chs. 5:13–12), (3) Division (chs. 13–22), (4) Joshua's covenant before death (chs. 23–24)
- Israel is not simply moving to a new homeland — they are entering as God's great nation, His army, to begin the active repossession of a piece of real estate God claimed for Himself for the establishment of His Kingdom
- Joshua 3 introduces Israel's crossing of the Jordan; Joshua deliberately titles God as 'the living God' and 'the Lord of all the earth' — titles that carry the full weight of the Abrahamic covenant and God's repossession program
- Exodus 15:17 is reviewed: Moses declared they are being guided to 'thy holy habitation' — Moses understood the land of Canaan as God's sanctuary and the place He will reign forever
- Exodus 19:4–6 is cited: 'For all the earth is mine' — God's declaration underpinning the entire repossession program and Israel's calling as a kingdom of priests
- The parting of the Jordan River, like the parting of the Red Sea, is a sovereign act of Jehovah that puts the fear of Israel's God upon all surrounding nations — Jericho, Edom, Moab, and Canaan all hear and their hearts melt
- Joshua 4 records the western bank memorial: Joshua tells twelve men to each take a stone from the riverbed and set them up on the bank — a sign for future generations asking 'What mean ye by these stones?'
- Keith introduces the second memorial — twelve stones Joshua himself sets in the midst of Jordan (Joshua 4:9) — and previews its significance: this memorial is for the Lord Himself when He returns at the end of the Tribulation
- The entire entrance section establishes the principle that will govern the whole book: God is the true Warrior, the true Conqueror; Israel is His instrument, and the land is His holy possession — everything that follows flows from this foundation

L2

The Memorial in Jordan's Midst *Two sets of stones and their prophetic significance*

- Keith continues in Joshua 3–4, reviewing Israel's Jordan crossing; the titles 'Living God' and 'Lord of all the earth' are traced back through Genesis and Exodus to show their full covenantal weight and connection to the Abrahamic repossession program
- The western bank memorial (twelve stones brought from the riverbed) signifies God's miraculous act to future generations of Israel — its purpose is explicitly stated in the text: a sign and testimony to future generations
- The submerged memorial (twelve stones set by Joshua himself in the midst of Jordan, Joshua 4:9) has no stated explanation in the text — Keith argues it is a marker set by God for the Lord Himself when He returns at the end of the Tribulation
- Zechariah 14 is examined: the Lord goes forth and fights 'as when He fought in the day of battle' — the conquest campaigns of Joshua 6–12 are identified as the historical type that the Lord's return will fulfill on a greater scale
- Hosea 11 and Matthew 2 are noted: the Lord's comings are tied to Israel's historical journeys — 'out of Egypt have I called my son' applies both to Israel and to the Lord as Son; the pattern of historical precedent repeating prophetically
- Isaiah 63 and Habakkuk 3 are identified as key passages describing the Lord's travel route when He returns — coming from Edom/Bozrah, through the wilderness, mirroring Israel's Exodus route into the land
- Psalm 68 describes the Lord climbing Mount Zion as a conquering hero — the fulfillment of what the Joshua conquest only began; the ark of the covenant ascending Zion is itself a type of the Lord's victorious entry
- Deuteronomy 29–32 (the Jehovah's-grace covenant) underlies all these prophetic expectations: God contracted to fight for Israel based on His own faithfulness, not theirs — the submerged memorial is consistent with God's own sovereign planning of that final crossing
- Keith closes by noting that two memorials for two different audiences is itself a doctrinal statement: one is for Israel (the church of God's time-past program), the other is for the Lord Himself — the land belongs to Him, the conquest belongs to Him, the return belongs to Him

L3

The True Joshua's Prophetic Route *Habakkuk, Isaiah, and the Lord's return pattern*

- Keith focuses the entire lesson on Joshua 4:9 — the twelve stones set in the midst of Jordan, a memorial with no stated explanation in the text; the prophets are used to unlock its significance
- Habakkuk 3 is examined at length: the Lord 'rode upon' His horses and chariots, went through the sea, cleft rivers apart, the nations trembled — language describing both past Exodus events and the future return in the same prophetic vision
- Isaiah 51:9–11 is examined: God is called to 'awaken as in the ancient days' when He 'dried the sea, the waters of the great deep' and 'made the depths of the sea a way for the ransomed to pass over' — looking back to the Exodus AND forward to the final deliverance
- Isaiah 43:16–17 is cited: 'Which maketh a way in the sea' — God's past acts

are types and patterns of what He will do again when He finally redeems Israel; the Exodus and Jordan crossings are not once-for-all events but prophetic templates

- Deuteronomy 33 — Moses' blessing opens with God 'coming out of the south' and fighting for Israel; Keith argues this also looks forward to the Lord's final coming from the south (Edom/Bozrah), not merely back to the Sinai/wilderness experience
- The route is mapped out: out of the south (Edom/Bozrah area) → through the wilderness → across the Jordan at the exact point Israel crossed under Joshua → into Canaan → up to Jerusalem and Mount Zion
- The submerged stones mark the precise crossing point — Keith believes the Lord parts Jordan at the same location, crosses where the ark once stood, and the stones serve as His own marker, set there for that day
- Psalm 18 and Psalm 68 are identified as additional passages describing the Lord's victorious entry into the land and ascent of Zion — to be examined in full when the series reaches the fifth course of punishment stage and the Day of the Lord
- Zechariah 14 provides the finale: 'The Lord shall be king over all the earth' — the ultimate goal of the entire conquest program that began under Joshua and is completed when Christ returns; the stones in Jordan bridge these two moments

L4

Conquering the Land: The Nations Must Be Destroyed *Why God commanded the utter destruction of Canaan's peoples*

- Keith moves to the second major section of Joshua (chs. 5:13–12) — the military conquest; the central issue is why God commanded the total and utter destruction of every man, woman, child, and often even the livestock of the Canaanite nations
- Joshua 5:13–15 — the Captain of the Lord's host appears to Joshua with a drawn sword; Joshua is told to remove his sandals because the ground is holy; Keith emphasizes this is God's holy land — the occupying nations are usurpers and their removal is God's righteous act
- The nations in Canaan are identified as 'children of Sheth' (Numbers 23:24) — literally children of the rebellious one — all nations operating under Satan's domain in the land; their destruction is not ethnic warfare but cosmic repossession
- Ezekiel 16 is referenced: God made a covenant with Jerusalem (the land itself), saw all the abominations being committed there, and regards those acts as defilement of His holy land — the destruction of the nations is His response to the defilement of His property
- The abominations of the Canaanite nations — child sacrifice, sexual perversions, idolatry, bestiality — are identified as instruments of Satan's policy designed to hold the land against God's repossession program and to provoke God's judgment against His own nation if Israel adopted them
- Genesis 15:16 is central: 'The iniquity of the Amorites is not yet full' — God foreknew the full development of the Satanic program in the land and waited patiently until those nations had reached the zenith of their wickedness before commanding their destruction
- Romans 1 is noted: the descent into the sins practiced in Canaan (idolatry → sexual immorality → homosexuality → bestiality) follows a defined Satanic

trajectory, not merely human depravity — the Canaanite nations had reached the terminal end of that descent

- Numbers 33:50–53 is previewed: God tells Israel they are ousting squatters — people with no rightful claim whatsoever to the land — and commands complete dispossession; the principle is legal and covenantal, not merely military
- The conquest under Joshua is shown as a type of what the Lord will do at His return: the utter destruction of the Satanic nations that have once again taken possession of the land in the Tribulation, clearing it for the Kingdom's establishment

L5

Squatters in God's Land: Completing the Case *The Canaanite abominations as instruments of Satan's policy*

- Keith concludes the case for the necessity of destroying the nations; Numbers 33:50–53 is examined: Israel is told they are dispossessing people with no legal claim to the land — they are illegal squatters in God's domain, and God commands complete dispossession
- Exodus 23 and 34 — God's original instructions regarding the nations: to be completely driven out; no covenants were to be made with them; their idols, high places, and groves were to be utterly destroyed — the command is total and non-negotiable
- Deuteronomy 12 — God commands the complete destruction of all the places where the nations served their gods, including cutting down their groves and burning their images; tied directly to the holiness of the land God chose for His name to dwell there
- Leviticus 18 — The specific abominations listed: incest, adultery, child sacrifice to Molech, homosexuality, bestiality; God states explicitly: 'In all these the nations are defiled which I cast out before you' — the list is the indictment
- Leviticus 18:25 — 'The land itself vomited out her inhabitants' — God's language of the land being defiled and repulsed by what the nations practiced; the imagery underscores the covenant relationship God had established with the land itself
- Deuteronomy 13 — any Israelite city or tribe that turns to idolatry is to be treated the same way as the Canaanite cities: utterly destroyed; the principle is consistent — nothing that defiles God's holy land is to be tolerated
- Numbers 23 (Balaam's oracles) — Balaam identified all the surrounding nations — Moab, Ammon, Asher, Canaanites, Hittites — as 'children of Sheth,' children of the rebellious one; all part of Satan's dominion, all opposed to God's repossession program
- Summary of Joshua's conquest section: the nations were destroyed because (1) they were in illegal possession of God's land, (2) they were instruments of Satan's policy of evil, (3) their abominations had fully ripened (Genesis 15:16), and (4) God's repossession program required their complete removal
- Keith previews the land division section (Joshua 13–22) and the full scope of what God actually promised Abraham — far larger than what Israel possessed even in Joshua's greatest victories — and mentions Ezekiel 40–48 as the millennial template

L6

Dividing the Land: The Full Scope of the Promise *Israel's first installment and the greater Abrahamic land grant*

- Keith moves to the third section of Joshua (chs. 13–22) — the division of the land into tribal inheritances; while comparatively 'dry' reading, the section contains one crucial doctrinal highlight: what Israel possesses here is only the first installment of the full Abrahamic land grant
- Joshua 13:1 — 'There remaineth yet very much land to be possessed' — God Himself acknowledges that the conquest described in chapters 5–12 is only a portion of what was promised to Abraham, Isaac, and Jacob; the promise is not yet fully realized
- Deuteronomy 11:22–25 is examined: if Israel diligently kept the commandments, their border would extend 'from the wilderness and Lebanon, from the river Euphrates, even unto the uttermost sea' — vastly larger than what Joshua distributed
- Genesis 15:18–21 — the original Abrahamic land grant runs from the river of Egypt to the great river Euphrates, encompassing territory extending into present-day Turkey, Syria, Iraq, and Egypt; Keith traces this on a rough map at the board
- Exodus 23 reveals God's own staged possession plan: the land was to be taken in stages, expanding from the Jordan-to-Mediterranean foothold outward to the full borders over successive generations as Israel remained faithful to the covenant
- Because Israel rebelled immediately after Joshua, the expansion never happened — the generation of Judges came under the first course of punishment (Leviticus 26) instead of inheriting the larger promised borders; the full land grant is therefore deferred to the Kingdom
- 1 Timothy 6 is briefly noted: Paul's description of the Lord's glorious appearing as 'blessed and only Potentate, King of kings and Lord of lords' is the ultimate fulfillment of what Joshua's land division only foreshadowed and began
- Ezekiel 40–48 — the millennial division of the land is the final template: far grander than anything Joshua distributed; the tribal allotments in Ezekiel reveal the full scope of what the Kingdom will possess and confirm that Joshua was only Stage 1
- Keith previews the fourth and final section: Joshua 23–24, Joshua's covenant before death, the seeds of rebelliousness he already sees among the people, and the charge to the next generation that — as Joshua already knows — they will not keep

L7

Nations in the Full Border and Prophetic Judgment *What happens to surrounding nations when the Kingdom comes*

- Keith extends the land study for one additional lesson prompted by the natural follow-on question: if the land God promised is vastly larger than what Israel conquered under Joshua, what happens to the nations currently living within those full borders?
- Using a rough map, Keith outlines the nations that fall within the full Abrahamic land grant (from Egypt to the Euphrates): Moab, Ammon, Edom, the ten original Canaanite nations, and others further north — all presently occupying God's promised territory
- Zechariah 14 is examined: the Lord returns and fights against the nations gathered against Jerusalem; He becomes King over all the earth; the nations

within the promised land borders are eliminated; nations outside those borders (Egypt, Ethiopia, Libya) appear in the Kingdom as subjects

- Joel 3 — God gathers all nations to the valley of Jehoshaphat for judgment; the nations are judged based on their treatment of Israel; those within the land are destroyed; those outside may send representatives to worship in the Kingdom (Zechariah 14:16–19)
- Zephaniah 1:14–18 — the Day of the Lord is described as consuming the whole land; Zephaniah sees the land in full Gentile possession (the fifth course of punishment at its climax) and God coming to make 'a speedy riddance of all them that dwell in the land'
- Zephaniah 3:8 — 'Wait ye upon me, saith the Lord' — Israel's only hope in that day is God's Jehovah-ness and grace; He will pour His indignation on the nations and devour all the earth with the fire of His jealousy on their behalf
- Amos 9, Isaiah 66, Zechariah 14, Joel 2–3 — multiple prophetic passages are aligned as describing the complete removal of the usurping nations from within God's land boundaries and the establishment of Israel in the full land grant
- The ten-nation Canaanite confederacy (Genesis 15:19–21) that originally occupied the land has no place in the Kingdom — they have been the instrumentality of Satan's policy from the beginning, and their final elimination is consistent with the pattern begun under Joshua
- Keith closes by previewing the final lesson: Joshua chapters 23–24, Joshua's farewell covenant, the seeds of rebelliousness already operating among the people, and the pattern of Jehovah's grace as Israel's one and only basis of hope

L8

Joshua's Final Covenant: Jehovah's Grace Alone *Seeds of rebellion and Israel's one abiding hope*

- The final lesson covers Joshua 23–24 — Joshua's farewell charge to the nation; Keith identifies the key issue as one already seen repeatedly in Moses: God's Jehovah-ness and grace is Israel's only hope, never their own performance
- Joshua 23 — Joshua gathers the elders, heads, judges, and officers of Israel and charges them to keep the law covenant; he has already observed the seeds of rebelliousness throughout the conquest — even the sin of Achan (ch. 7) and other compromises
- Joshua 24:2–13 — God speaks through Joshua rehearsing the entire history of His dealings with Israel from Abraham through Egypt through the wilderness through the conquest; every event is marked by 'I gave... I brought... I destroyed' — all Jehovah's grace, never Israel's merit
- Joshua 24:14–15 — 'Choose you this day whom ye will serve... as for me and my house, we will serve the Lord'; Joshua sets the choice before them knowing their answer will be insincere — his goal is to create a testimony against them, not to elicit a genuine commitment
- When the people respond 'we will serve the Lord,' Joshua replies 'Ye cannot serve the Lord' — a stunning response that reveals his full awareness of the rebelliousness already operating among them; he calls them to put away the foreign gods they had already accumulated
- Joshua makes the covenant as a testimony against them — not because he believes they will keep it, but to make them accountable before God and ensure they cannot plead ignorance when the curses of Leviticus 26 arrive

under the judges

- Joshua 24:31 — 'Israel served the Lord all the days of Joshua and all the days of the elders that outlived Joshua' — the faithful period lasts only as long as eyewitnesses of God's works remain alive; the very next generation falls away immediately
- The book of Judges begins immediately with the first course of punishment (Leviticus 26) — border raids and oppression by the very nations Israel failed to drive out; the first course lasts approximately 450 years, through Judges and into 1 Samuel 16
- Keith closes the Joshua Stage by distributing the Stage 3 summary sheets; the pattern is now firmly established: Israel's history is the cycle of rebellion, punishment, and restoration — always pointing to the day when God's Jehovah-ness and grace in Christ will be the final and total answer

Key Doctrinal Distinctions

Israel as God's Agent for the Repossession of the Earth

Keith consistently emphasizes that Israel's national existence, the Abrahamic covenant, and the conquest of Canaan are not about ethnic privilege but about God's cosmic program. The earth belongs to God as El Elyon (Most High, Possessor of Heaven and Earth), and Satan has usurped it. Israel is God's appointed great nation through whom He will repossess the earth and establish His Kingdom — beginning with the specific land He claimed for His own residency and reign. The conquest under Joshua is the opening phase of that repossession, pointing forward to the Lord's final conquest at His return.

The Satanic Policy of Evil and the Canaanite Nations

The nations occupying Canaan were not merely wicked cultures — they were instruments of Satan's policy, placed in God's land to retain possession of it against His program. Their abominations (idolatry, child sacrifice, sexual perversions) were deliberate Satanic tools designed to defile God's holy land and provoke His judgment. This is why God commanded their utter destruction: they were the enemy's mainstay in opposing the Abrahamic covenant, their iniquity had ripened to fullness (Genesis 15:16), and they were squatters with no legal claim to the land God had designated as His own.

The Lord Jesus Christ as the True Joshua

Joshua's name means 'Jehovah the Savior,' and his role as the one who leads Israel into the land and defeats their enemies is a type of what the Lord Jesus Christ will do at His second coming. Habakkuk 3, Isaiah 51 and 63, Psalm 18, Psalm 68, and Zechariah 14 all describe the Lord traveling the same route Israel took out of Egypt and into Canaan — parting the Jordan at the same crossing point, running the circuit of conquest, and ascending Mount Zion. The submerged twelve stones in Jordan mark the very crossing point for the Lord's return, set there by God's own foreknowledge.

A Staged Possession Program for the Full Land Grant

What Joshua divided among the tribes was only the first installment of the full Abrahamic land grant. God's own program (Exodus 23, Deuteronomy 11) called for the land to be possessed in stages over successive generations, expanding from the Jordan-to-Mediterranean foothold outward to the full borders from Egypt to the Euphrates. Because Israel immediately fell into rebellion under the judges, the expansion never occurred. The full land grant awaits fulfillment in the Kingdom, as Ezekiel 40–48 and the prophets confirm — Joshua's distribution was only Stage 1.

Jehovah's Grace as Israel's Only Hope

The recurring theme running through Moses, Joshua, and all of Israel's subsequent history is that Israel can never make herself into the holy nation and kingdom of priests through her own performance. Every time she tries, she fails. Joshua's farewell covenant (Joshua 24) makes this explicit: he rehearses the entire history of God's unilateral acts of grace, confronts the people with their own insincere profession, and creates a testimony against them. The Deuteronomy 29–30 covenant of Jehovah's grace — in which God contracts to act on the basis of His own faithfulness — is the ultimate foundation upon which Israel's future deliverance and Kingdom rest.

Key Scripture References

Genesis 15:16	God declares 'the iniquity of the Amorites is not yet full' — His foreknowledge of the Satanic program's full development before commanding the conquest
Genesis 15:18–21	The full Abrahamic land grant from the river of Egypt to the Euphrates — establishes the scope of what Israel will ultimately possess, far beyond what Joshua divided
Exodus 15:17	Moses declares God is guiding Israel to 'thy holy habitation' — the land is God's sanctuary and the place of His eternal reign
Exodus 19:4–6	'For all the earth is mine' — God's declaration underlining the entire repossession program behind Israel's calling as a kingdom of priests
Exodus 23:27–30	God's staged possession plan revealed: He will drive out the nations 'little by little' to allow Israel to expand into the full land over successive generations
Leviticus 18:24–25	The Canaanite abominations listed; 'the land itself vomited out' the nations because of their defilement of God's holy land
Leviticus 26	The five courses of punishment — the framework for all of Israel's subsequent history; the first course begins immediately after Joshua under the judges
Numbers 23:24	Balaam identifies the surrounding nations as 'children of Sheth' (children of the rebellious one) — all part of Satan's dominion in the land
Numbers 33:50–53	God commands Israel to dispossess the nations as squatters with no rightful claim to the land He chose for Himself
Deuteronomy 11:22–25	The full promised borders stated: from the wilderness and Lebanon to the Euphrates and the uttermost sea — far beyond what Joshua's generation possessed
Deuteronomy 12:2–3	Complete destruction of all Canaanite worship sites commanded — tied to the holiness of the land God chose for His name to dwell there

Deuteronomy 29–30	The Moab covenant (Jehovah's grace covenant) — God contracts to act on the basis of His faithfulness, not Israel's performance; Israel's only ultimate hope
Deuteronomy 32	The Song of Witness mapping out Israel's future history of rebellion and the courses of punishment that follow — Moses' prophetic overview of Joshua and beyond
Deuteronomy 33	Moses' blessing of the tribes, opening with God 'coming out of the south' — Keith identifies this as also looking forward to the Lord's future return route from Edom/Bozrah
Joshua 3:13	Joshua calls God 'the Lord of all the earth' as Israel prepares to cross Jordan — reminding them they are God's army in His repossession program, not Israel's personal military campaign
Joshua 4:9	The twelve stones Joshua sets in the midst of Jordan — a memorial with no stated purpose in the text; identified as a marker for the Lord's own return crossing at the end of the Tribulation
Joshua 5:13–15	The Captain of the Lord's host appears to Joshua with a drawn sword; Joshua is told to remove his sandals because the ground is holy — God's absolute claim on the land
Joshua 13:1	'There remaineth yet very much land to be possessed' — what Joshua divided is only the first installment of the full Abrahamic land grant
Joshua 24:2–13	God's rehearsal of Israel's history: every act of deliverance and conquest is marked by 'I gave... I brought... I destroyed' — all Jehovah's grace, never Israel's merit
Joshua 24:15	'Choose you this day whom ye will serve' — Joshua's charge, knowing the profession will be insincere; the covenant is made as a testimony against them
Psalms 18	Describes the Lord's victorious entry into the land as a conquering hero — one of the passages Keith notes as pointing to the Lord's final return along Israel's conquest route
Psalms 68	David looks forward to the Lord's ascent of Mount Zion as conquering hero — the ultimate fulfillment of what the Joshua conquest only foreshadowed
Isaiah 43:16–17	'Which maketh a way in the sea' — God's past acts at the Exodus are types and patterns of what He will do again at the final redemption
Isaiah 51:9–11	God called to awaken 'as in the ancient days' when He dried the sea — the Exodus and Jordan crossings are types of the final deliverance Isaiah anticipates
Isaiah 63:1–6	The Lord comes from Edom/Bozrah having trodden the winepress — a key passage in tracing the Lord's return route from the south into the Promised Land
Habakkuk 3	A prophetic vision of the Lord riding through the earth as He did at the Exodus — rivers parted, nations trembling — describing His future return along the same route Israel travelled
Zechariah 14:1–9	The Lord goes forth to fight the nations gathered against Jerusalem, His feet stand on the Mount of Olives, and He becomes King over all the earth — the conquest's ultimate fulfillment
Zephaniah 1:14–18	The Day of the Lord described as consuming fire against the nations possessing God's land — the fifth course of punishment reaching its climax
Zephaniah 3:8	'Wait ye upon me, saith the Lord' — Israel's only hope in the Tribulation is God's Jehovah-ness and grace coming to fight for them
Ezekiel 40–48	Ezekiel's millennial temple and land division reveal the full scope of Israel's Kingdom inheritance — vastly exceeding what Joshua distributed; Joshua was

	only Stage 1
Romans 1:21-32	The Satanic trajectory of moral descent (idolatry → sexual immorality → homosexuality) mirrors the abominations of the Canaanite nations that occupied God's land

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