

**Lecture 14- Debating Points: Holy War**

*So Joshua subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed, just as the LORD, the God of Israel, had commanded.*

*Josh 10:40*

**Key Terms**

Holy war, particular, purposive, pattern, “intrusion ethics”

**Lecture Objectives**

- Summarize the major issues/problems associated with the concept of “holy war.”
- Identify some biblical principles for discussing holy war, and explain their application.
- Consider how these principles ought to be applied in our contemporary circumstances.

**Preliminary Questions**

- How would you define the concept of “holy war”? Is a “holy war” found in the Christian Bible different than contemporary ideas of “holy war”? If so, in what ways?

Review of the kings (See appendix A)

**Debating Points: Holy War****I. Debating Points: Holy War (Genocide of the Canaanites)****A. The Biblical problem**

1. Joshua 6:21 - goes farther than the Geneva Convention
2. Joshua 8:25
3. Joshua 10:40 - the command of God
4. Joshua 11:12 - Moses
  - a. Deut. 20:16
  - b. C. S. Lewis “Aslan is not a tame lion.”

**B. Some Biblical principles**

1. The slaughter was particularized
  - a. Deut. 20:10ff offer of peace outside the Promised Land
2. The slaughter was purposive
  - a. Protection from apostasy
    - 1) Deut. 20:18
    - 2) Deut. 7:2
  - b. Punishment/judgment
    - 1) Gen. 15:16
    - 2) Canaanite religion = depraved religion
  - c. Not because the Israelites are righteous
    - 1) Deut. 9:4f
3. The slaughter not a pattern for today
 

Eph. 6 - our warfare is a spiritual warfare

  - a. Herem, “Holy War” = the ban, devote to destruction
    - 1) The purpose is not self-enrichment

How would you respond to someone objecting to God’s “barbaric and cruel” commands to annihilate the Canaanites?

b. "Intrusion ethics"

- 1) Meredith Kline (By oath consigned on baptism)
- 2) Distinction between the period of common grace and the time of the consummation.

- | Common Grace   | Consummation |
|--|--------------|
| <ol style="list-style-type: none"> <li>3) Intrusions of the ethics of the consummation into the period of common grace in which we live,                             <ol style="list-style-type: none"> <li>a) "an anticipatory abrogation of the principle of common grace"</li> <li>b) "At present the consummation is delayed by a period of common grace when we are called upon to love our enemy, but when the eschaton comes, we will be called upon to imitate our God by hating sin and the products of sin."</li> <li>c) The conquest is an example of intrusion ethics.</li> <li>d) "The conquest...(is) anticipated eschatology."                                     <ol style="list-style-type: none"> <li>(1) Flood</li> <li>(2) Conquest</li> <li>(3) Uzzah</li> <li>(4) Ananias and Saphira</li> <li>(5) Luke 13:1-5, "Outside of Christ, that is the fate that awaits us all."</li> <li>(6) Luke 13:6-9 Parable of the fig tree</li> <li>(7) It is not our decision to determine when final judgment intrudes into this period of common grace.</li> </ol> </li> </ol> </li> </ol> |              |

How would you evaluate Kline's article? What were its strengths and weaknesses?

Does God's revelation of intrusion ethics have any application to today? Explain.

What about the imprecatory Psalms? Concerned not with personal vengeance, but with God's righteousness. Turn the situation over to God.