

Milk & HONEY & BLOOD

What Makes a Land or a War “Holy”

Milk & HONEY & BLOOD &...

Leviticus 18:24-30

Deuteronomy 18:9-14

Deuteronomy 8:11-20

2 Kings 17:7-23

2 Chronicles 36:11-21

Israel entered the Holy Land as an instrument of judgment against seven nations the Lord had judged. Israel was vomited from the land for following the same practices.

The Seven Nations

Joshua 3:1-17

Canaanites—Genesis 9:18-27, alphabet originator

Hittites—Ezekiel 16:2-3, gone by 12th cen. BC

Hivites—2 Samuel 24:7, Joshua 9

Perizzites—Joshua 17:15, rural people

Girgashites—Genesis 10:16, fled to Africa?

Amorites—Amos 2:9, “the high one”

Jebusites—Judges 19:10, 2 Samuel 5:6-9, Jebus

WHAT IS IT GOOD FOR?

Revelation 12:7-12

Matthew 24:3-28

Genesis 14:1-24

Exodus 14:13-14

Joshua 6:15-7:26

Jesus teaches us there will be no end to war until His return. Nations will always look at weaker nations and be tempted to take by force. In distinction to such motivation, Israel’s conquest of the Holy Land was to be marked by not taking.



The Meeting of Abraham and Melchizedek by Peter Paul Rubens

JUST WAR

Drawing on the teachings of both Old and New Testament (e.g. Deuteronomy 20), Christians developed a consensus position on when war can be justified. Augustine of Hippo began this tradition in the fourth century, with many teachers, including the first Lutherans, following in his wake. Briefly, a just war is required to be defensive, a last resort, and aiming towards a just peace. The exercise of that warfare must be discriminate, proportional, and limited in its objectives. This view of war, rejects two extremes: pacifism and crusade. Surely, sinful Christians have not always lived up to these ideals, and not every Christian teacher has agreed, but the church’s teaching has a great tendency towards consensus.