WEAVER STUDY GUIDES

Concepts of a Holy War

Study Guide

Old Testament Studies

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A lesson-by-lesson companion for reading, discussion, and written responses.

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

Read the corresponding chapter, then work through the themes, arguments, and Scripture references.

Write your responses before discussing the questions with others. Use the application pages to identify a practical next step.

The study material is retained from the existing lecture study guides. Added writing prompts provide space for your own response.

Print at Actual Size / 100% on US Letter paper. Single-sided and double-sided printing are both suitable. Lessons begin on the next available page; no blank pages are inserted.

Reading assignments refer to the October 9, 2026 opening-heading corrected edition of the companion book. Online lecture links and QR codes are collected at the end.

LESSON 1

Concepts of a Holy War,

Part One

November 03, 1996

Read Chapter 1 in the companion book, pages 5-22 (October 9, 2026 opening-heading corrected edition).

Major Themes

God as a Warrior

The Bible consistently portrays God as a warrior who fights against enemies, both physical and spiritual, and this is a foundational truth for understanding holy war.

Lecture support: Weaver recaps five truths: God fought Israel's enemies, fought against Israel when they sinned, the prophets foretold a divine warrior, Christ came as a warrior, and Christ will return as a warrior. He also notes the title 'Lord of Hosts.'

The Holiness of War

War is not inherently sinful; it can be holy when conducted according to God's will and righteousness. Spiritual warfare is holy, and physical war can be holy for the same reasons.

Lecture support: Weaver argues from Ephesians 6 that spiritual warfare is holy, and uses the analogy of adultery to show that if war were inherently sinful, it would be wrong both physically and spiritually. He cites Revelation 19:11 where Christ makes war in righteousness.

The Death Penalty as a Principle of Justice

The biblical mandate to execute murderers is righteous and holy, and this principle extends to corporate entities like armies and nations, providing a basis for holy war.

Lecture support: Weaver cites Numbers 35:31, Deuteronomy 19:11-13, Romans 13:4, and Genesis 9:6 to establish the death penalty. He then argues that if one murderer deserves death, so do many murderers, including an army or nation.

Covenantal Warfare

Warfare is tied to God's covenant: obedience brings divine protection and victory, while disobedience brings defeat and curse. National security depends on covenant faithfulness.

Lecture support: Weaver reads Leviticus 26 and Deuteronomy 28, showing blessings for obedience (enemies flee) and curses for disobedience (enemies prevail). He applies this to modern America.

Warfare as Worship

Holy war is an act of worship and obedience done 'before the Lord,' meaning it is performed as unto God and is part of honoring Him.

Lecture support: Weaver examines Joshua 4:13 ('passed over before the Lord'), 1 Samuel 15 (Samuel hews Agag 'before the Lord'), and 1 Kings 18 (Elijah slays prophets of Baal) to show that these acts of war were done as worship.

Discernment in Warfare

Because not all wars are holy, Christians must carefully discern whether a war is righteous before participating. Many modern wars are fought for ungodly reasons.

Lecture support: Weaver warns that America has sent sons to fight in unholy wars for oil and wealth, and stresses the need to ensure any war is a holy war according to God's will.

Key Arguments

War is not inherently sinful

If war were inherently sinful, it would be wrong both physically and spiritually. Since spiritual warfare is commanded and holy, physical war can also be holy when fought for righteous reasons.

Lecture support: Weaver uses the analogy of adultery: if an act is wrong in itself, it is wrong in all forms. He points to Ephesians 6 and Revelation 19:11 to show that spiritual war is holy and Christ makes war in righteousness.

The death penalty justifies corporate judgment

The biblical command to execute murderers is based on the image of God in man. This principle scales from individuals to armies and nations, making national destruction a form of holy war.

Lecture support: Weaver cites Genesis 9:6 and Romans 13:4, then extends the logic: if one murderer deserves death, so do five, twenty, a hundred, or an entire nation of murderers.

God's wars are holy by definition

Whatever God does is holy and right. The Bible calls God's wars 'the wars of the Lord,' and He delivered Israel by war, proving that some wars are holy.

Lecture support: Weaver references Numbers 21:14 ('the book of the wars of the Lord') and Deuteronomy 4:34 (God delivered Israel by war).

Holy war is an act of worship

The phrase 'before the Lord' in war contexts means 'as unto the Lord,' indicating that holy war is performed as an act of worship and obedience, not merely in God's presence.

Lecture support: Weaver analyzes Joshua 4:13, 1 Samuel 15:33, and 1 Kings 18:40, showing that the Hebrew word 'paneh' implies doing something as unto the Lord, making warfare an act of worship.

Covenant obedience determines military outcome

God promises to fight for His people when they obey His covenant, but He will fight against them when they disobey. National security is a spiritual issue.

Lecture support: Weaver reads Leviticus 26 and Deuteronomy 28, contrasting the blessings of victory with the curses of defeat, and applies this to America's military boasting.

Spiritual and physical warfare are intertwined

All warfare has spiritual roots, and spiritual warfare often has physical manifestations. The battle on Mount Carmel began as spiritual warfare and ended with physical execution.

Lecture support: Weaver cites 1 Kings 18, where Elijah's spiritual contest with Baal's prophets led to their physical slaughter, and mentions modern examples like Waco.

Scripture References

Joshua 4:13

Weaver uses this verse to introduce the concept of holy war and later to show that warfare is done 'before the Lord' as an act of worship.

Numbers 21:14

Weaver cites this verse to show that God's wars are called 'the wars of the Lord,' implying they are holy.

Deuteronomy 4:34

Weaver uses this verse to demonstrate that God delivered Israel from Egypt by war, making it a holy war.

Revelation 19:11

Weaver cites this verse to show that Christ makes war in righteousness, proving that war can be holy.

Ephesians 6:10-18

Weaver reads this passage to establish that spiritual warfare is holy and commanded, and argues that if spiritual war is holy, physical war can be holy too.

Numbers 35:31

Weaver uses this verse to establish the death penalty for murderers as a foundation for holy war.

Deuteronomy 19:11-13

Weaver cites this passage to reinforce the command to execute murderers without pity.

Romans 13:4

Weaver uses this verse to show that the civil magistrate is God's minister to execute wrath on evildoers, supporting the death penalty.

Genesis 9:6

Weaver cites this verse to explain that the death penalty is based on man being made in God's image.

Genesis 15:13-16

Weaver uses this passage to show that the destruction of the Amorites was a holy war because their iniquity was full.

2 Thessalonians 1:7-8

Weaver references this passage to show that Christ's return will be a holy war of vengeance on the disobedient.

Leviticus 26:2-8, 14-17, 25

Weaver reads this chapter to demonstrate the covenantal aspect of warfare: obedience brings victory, disobedience brings defeat.

Deuteronomy 28:1-9, 15, 25-29

Weaver reads this chapter to further illustrate the blessings and curses tied to covenant obedience, including military outcomes.

1 Samuel 15:2-3, 22-23, 26-33

Weaver uses this passage to show that holy war is commanded by God, that obedience is better than sacrifice, and that Samuel's execution of Agag was done 'before the Lord' as worship.

1 Kings 18:36-40

Weaver cites this passage to show that Elijah's slaughter of the prophets of Baal was a holy act of war that began as spiritual warfare.

Study notes

Discussion Questions

1. How does the biblical portrayal of God as a warrior challenge modern Christian assumptions about the nature of God?

Consider: Weaver argues that Christians have been humanized and need to recover the biblical concept of God as a warrior.

2. In what ways does the Islamic concept of jihad reflect a biblical idea, and how is it misapplied?

Consider: Weaver notes that the Islamic holy war is a misapplied but biblical concept.

3. How does the death penalty for murderers provide a foundation for the concept of holy war against nations?

Consider: Weaver extends the principle of individual capital punishment to corporate judgment on armies and nations.

4. What does it mean for warfare to be an act of worship, and how does this change our view of military service?

Consider: Weaver argues from Joshua 4:13 and 1 Samuel 15 that holy war is done 'before the Lord' as worship.

5. How should the covenantal blessings and curses of Deuteronomy 28 inform a nation's approach to military policy?

Consider: Weaver applies the covenant promises of protection and curses of defeat to modern national security.

6. What criteria should Christians use to determine whether a war is holy or unholy?

Consider: Weaver raises the question of discernment and promises to address it in the next sermon.

Applications

Recover biblical thinking on war

Christians must reject humanistic pacifism and embrace the scriptural truth that God is a warrior and that some wars are holy.

Lecture support: Weaver states that modern Christians have been humanized and need to be Christianized to understand the biblical concept of holy war.

Support righteous capital punishment

Believers should uphold the death penalty for murderers as a biblical mandate, recognizing it as an act of justice that reflects God's image in man.

Lecture support: Weaver cites multiple scriptures commanding the execution of murderers and argues that it is righteous and holy.

Discern the holiness of a war before participating

Christians must ensure that any war they support or fight in is a holy war according to God's will, not merely for economic or political gain.

Lecture support: Weaver warns against sending sons to fight in unholy wars for oil and wealth, and stresses the need for discernment.

Understand the covenantal basis for national security

National military strength is worthless without God's protection; obedience to God's covenant is the true source of security.

Lecture support: Weaver applies Leviticus 26 and Deuteronomy 28 to America, stating that boasting in military power is empty if God is against the nation.

View warfare as potentially worshipful

When engaged in a righteous cause, warfare can be an act of worship and obedience to God, not merely a secular endeavor.

Lecture support: Weaver shows from Joshua 4:13 and 1 Samuel 15 that holy war is done 'before the Lord' as an act of worship.

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 2

Concepts of a Holy War,

Part Two

November 10, 1996

Read Chapter 2 in the companion book, pages 23-41 (October 9, 2026 opening-heading corrected edition).

Major Themes

Holiness of Warfare

Warfare in the Bible is not secular but a sacred act of worship, sanctified by God's command.

Lecture support: The Hebrew word 'kodesh' means both 'prepare' and 'sanctify,' used in commands like 'prepare war' (Jeremiah 6:4).

Covenantal Nature of All Life

Every sphere of life, including war, is religious and governed by God's covenant; there is no secular-sacred divide.

Lecture support: 1 Corinthians 10:31 and Colossians 3:23 command doing all to God's glory, including fighting.

Necessity of a Holy Cause

A just war must have a cause that honors God, not selfish ambition; believers must scrutinize causes by Scripture.

Lecture support: David fought Goliath because God was defied (1 Samuel 17:29); Nehemiah fought for families and God's city (Nehemiah 4:14).

Purity of the Army and Camp

God demands holiness in the soldiers and the camp; impurity brings His curse and defeat.

Lecture support: Deuteronomy 23:9-14 commands keeping from wickedness and maintaining cleanliness because God walks in the camp.

Godly Leadership in War

Victory in holy war requires leaders who are holy and prayerful, not just militarily skilled.

Lecture support: Moses interceded with the rod of God while Joshua fought (Exodus 17); Hebrews 11 lists faith-filled warriors.

Key Arguments

War is an act of worship

In ancient Israel, warfare was part of worship and conducted according to God's rules, not a secular activity.

Lecture support: The 40,000 prepared for war 'passed over before the Lord' as unto the Lord (Joshua 4:13).

The word 'prepare' means 'sanctify'

The Hebrew 'kodesh' used for 'prepare war' is the same word for sanctifying the Sabbath and tabernacle, proving war is to be made holy.

Lecture support: Jeremiah 6:4 says 'prepare war'; Genesis 2:3 uses the same word for God sanctifying the seventh day.

A holy cause is essential

Fighting for selfish gain is wicked; a holy cause is one that defends God's honor, His people, and their inheritance.

Lecture support: Psalm 109:3 says the wicked fight without a cause; David asked, 'Is there not a cause?' when God was defied (1 Samuel 17:29).

Sin in the camp brings defeat

Achan's theft of the accursed thing caused Israel's defeat at Ai, showing that one man's sin can bring God's curse on the whole army.

Lecture support: Joshua 7:11-13 states Israel could not stand before enemies because they were accursed until the sin was removed.

God demands physical and moral cleanliness

The camp latrine law was not merely sanitary but a matter of reverence for God's holy presence, implying greater concern for moral purity.

Lecture support: Deuteronomy 23:14 says the camp must be holy because God walks there to deliver them.

Holy leaders are required for divine victory

God's battles are led by prophets and godly men who exercise faith and prayer, not merely by military experts.

Lecture support: Moses held up the rod of God in prayer while Joshua fought (Exodus 17); Hebrews 11:32-34 lists men of faith who conquered.

Scripture References

Joshua 4:13

40,000 prepared for war passed over before the Lord, showing war as worship.

1 Corinthians 10:31

Whether you eat or drink, do all to the glory of God, proving no secular-sacred divide.

Colossians 3:23

Whatsoever you do, do it heartily as unto the Lord, applying to all activities including war.

Jeremiah 6:4

God commands 'Prepare ye war,' using the Hebrew word for sanctify.

Jeremiah 22:7

God says 'I will prepare destroyers,' again using the word for sanctify.

Jeremiah 51:27-28

Commands to prepare nations for war, using the sanctify word.

Joel 3:9

Proclaim among the Gentiles, 'Prepare war,' meaning sanctify war.

Genesis 2:3

God sanctified the seventh day, using the same Hebrew word as 'prepare war.'

Exodus 29:43

The tabernacle shall be sanctified by God's glory, same word as prepare.

Isaiah 13:3-5

God commands His sanctified ones (army) as weapons of His indignation.

Psalm 109:2-3

The wicked fight without a cause, contrasting with holy warfare.

1 Samuel 17:29, 36, 45

David asks 'Is there not a cause?' and fights because Goliath defied the armies of the living God.

Nehemiah 4:8-14

Nehemiah calls the people to fight for their brethren, families, and houses as a holy cause.

2 Samuel 10:12

Joab says to play the men for our people and the cities of our God, a holy cause.

Deuteronomy 23:9

When the host goes forth against enemies, keep from every wicked thing.

Deuteronomy 17:1-5

Idolatry is a wicked thing; the army must avoid such wickedness.

Joshua 3:5

Joshua tells the people to sanctify themselves for the Lord will do wonders.

Joshua 6:17-18

Keep yourselves from the accursed thing lest you make the camp accursed.

Joshua 7:1-13

Achan's sin caused defeat; God says sanctify the people and remove the accursed thing.

Deuteronomy 23:9-14

Laws for camp cleanliness because God walks in the camp; the camp must be holy.

Study notes

Discussion Questions

1. How does the biblical concept of holy war differ from the Islamic concept of jihad?

Consider: Weaver contrasts the two at the beginning of the sermon.

2. In what ways do 1 Corinthians 10:31 and Colossians 3:23 challenge the modern division between sacred and secular activities?

Consider: Weaver uses these verses to argue that all of life, including war, is to be done for God's glory.

3. Why is it significant that the Hebrew word for 'prepare' is the same as 'sanctify'? How does this shape our understanding of holy war?

Consider: Weaver explains the meaning of kodesh in Jeremiah and other passages.

4. What criteria should believers use to determine if a cause for war is holy and just?

Consider: Weaver emphasizes personal responsibility to scrutinize causes by Scripture.

5. How does the story of Achan illustrate the corporate effects of individual sin in a community engaged in God's work?

Consider: Weaver uses Joshua 7 to show how one man's sin brought defeat on all Israel.

6. What does the camp latrine law teach us about God's concern for both physical and moral purity?

Consider: Weaver argues from the lesser (sanitation) to the greater (moral purity) in Deuteronomy 23.

7. Why does God require holy leaders for warfare, and how does this contrast with modern military leadership?

Consider: Weaver points to Moses, Joshua, and the heroes of faith in Hebrews 11.

8. What practical steps can believers take to ensure they are not an 'Achan' in their families, churches, or nations?

Consider: Weaver applies the lesson by urging holiness and self-examination.

Applications

Personal Responsibility to Evaluate Causes

Each believer must scrutinize any cause for war or conflict by the Word of God to ensure it is holy and just.

Lecture support: Weaver states, 'It is your responsibility to make sure that the cause is holy and right... examine it in light of the Word of God.'

Maintain Personal Holiness

Believers must keep themselves from every wicked thing in thought, word, and deed, especially when engaged in spiritual battles.

Lecture support: Deuteronomy 23:9 commands keeping from wickedness; Weaver warns against being an Achan who brings a curse.

Corporate Holiness Matters

Individual sin affects the whole community; we must pursue holiness for the sake of others and God's presence among us.

Lecture support: Achan's sin caused Israel's defeat; God said He would not be with them until the accursed thing was removed.

Reverence for God's Presence

Even practical matters like cleanliness should be done out of reverence for God who walks among His people.

Lecture support: The camp latrine law was given because God walked in the camp; we must honor His holiness in all details.

Need for Godly Leadership

In any conflict, we need leaders who are holy, prayerful, and reliant on God, not just human skill.

Lecture support: Moses interceded while Joshua fought; modern wars lack such spiritual leadership.

Act on Biblical Knowledge

We must know what God's Word teaches about every area of life and be ready to act accordingly before crises arise.

Lecture support: Weaver urges knowing what a holy cause is, referencing the covenant made at a conference to defend children.

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 3

Concepts of a Holy War,

Part Three

November 17, 1996

Read Chapter 3 in the companion book, pages 43-65 (October 9, 2026 opening-heading corrected edition).

Major Themes

Discernment of God's Will for War

God reveals His will for holy war through direct revelation to leaders, inquiry by leaders, placing conviction in hearts, or sovereignly destroying enemies.

Lecture support: Weaver outlines four ways: 'Sometimes God singled out a leader... God revealed his will to that holy leader' (340.6-384.7); 'leaders must ask God what his will is' (754.4-832.4); 'God just simply placed in the hearts of the people what they were to do' (1162.5-1195.8); 'when God just simply begins to sovereignly destroy our enemies before us' (1325.1-1335.3).

Primacy of Spiritual Preparation in Warfare

Spiritual preparations - sacrifice, circumcision, vows, atonement money, trumpets, and the ark - are more critical than physical readiness for battle.

Lecture support: Weaver states, 'The spiritual preparations were more important than the physical preparations' (1461.0-1510.4) and concludes, 'Spiritual preparation is far more important than all the physical preparation that you could ever make in war' (4149.1-4185.3).

Covenantal Relationship and Obedience

Circumcision and other acts signify a covenantal relationship with God, essential for warriors. Disobedience, like Saul's unlawful sacrifice, leads to rejection.

Lecture support: Circumcision was 'the sign of the covenant' (2163.8-2210.8); Saul's sin was offering sacrifice without waiting for Samuel (1674.1-1691.2); 'the people need to be circumcised... they need to have a relationship with God the Father through the Lord Jesus Christ' (2380.0-2389.8).

God's Presence and Sovereignty in Battle

The ark symbolized God's presence, and victory depends on God, not human strength. Trust must be in God, not symbols or military might.

Lecture support: The ark 'represented the divine presence of God with the army during warfare' (3704.3-3759.4); 'It's not the symbols that save us, it's God who saves us' (3956.9-4012.2); 'A horse is a vain thing for safety' (4186.5-4259.6).

Continuity of Old Testament Principles in Christ

Old Testament spiritual preparations find fulfillment in Christ: sacrifice in Christ's atonement, circumcision in heart circumcision, atonement money in Christ's ransom.

Lecture support: Weaver explains: 'Christ, even our Passover, is sacrificed for us' (1795.4-1872.0); 'in whom also ye are circumcised with the circumcision made without hands' (2285.8-2354.7); 'Christ is our great atonement' (3285.9-3342.1).

Key Arguments

War is not inherently evil; holy war is directed by God.

Weaver argues against the humanistic view that all war is wrong, asserting that holy war is divine activity because God sends His people to war and is the captain of the host.

Lecture support: Weaver says, 'We've always thought that all war was automatically wrong... those are untrue concepts. You see, holy war is always directed by God himself' (174.6-226.5); 'God does send his people out to war from time to time' (226.9-257.9).

God reveals His will for war through multiple means.

Weaver presents four biblical ways to know God's will for war: direct revelation to a leader, inquiry by leaders, God placing it in hearts, and God sovereignly acting.

Lecture support: He details each: 'Sometimes God singled out a leader... God revealed his will' (340.6-384.7); 'leaders must ask God what his will is' (754.4-832.4); 'God just simply placed in the hearts of the people' (1162.5-1195.8); 'when God just simply begins to sovereignly destroy our enemies' (1325.1-1335.3).

Spiritual preparation is essential for holy war.

Weaver argues that spiritual acts like sacrifice, circumcision, vows, atonement money, trumpets, and the ark were prerequisites for battle, demonstrating that war is a spiritual endeavor.

Lecture support: He states, 'The spiritual preparations were more important than the physical preparations' (1461.0-1510.4) and provides examples: sacrifice (1 Samuel 13), circumcision (Joshua 5), vows (Numbers 21), atonement money (Exodus 30), trumpets (Numbers 10), and the ark (Numbers 10:35-36).

Circumcision typifies the new birth and covenant relationship.

Weaver argues that physical circumcision in the Old Testament prefigured heart circumcision in Christ, making spiritual rebirth essential for warriors.

Lecture support: He cites Colossians 2:11: 'in whom also ye are circumcised with the circumcision made without hands' (2285.8-2354.7) and says, 'the people need to be circumcised... they need to have a relationship with God the Father through the Lord Jesus Christ' (2380.0-2389.8).

Victory in war depends on God, not human strength.

Weaver argues that physical armaments are useless without God's favor, citing Proverbs 21:31 and Psalm 33:17, and that spiritual preparation secures God's presence and victory.

Lecture support: He quotes, 'The horse is prepared for battle, but safety is of the Lord' and 'A horse is a vain thing for safety' (4186.5-4259.6), concluding, 'if God be against us, we'll never ever succeed' (4259.6-4303.1).

Scripture References

2 Chronicles 6:34

Solomon's prayer that God would hear His people's prayers when they go to war as He sends them.

Numbers 25:16-17

God commands Moses to vex and smite the Midianites for beguiling Israel at Peor.

Deuteronomy 2:1-9, 19, 24-25

God instructs Israel not to war against Edom, Moab, and Ammon, but to contend with Sihon king of the Amorites.

Deuteronomy 3:1-3

God tells Moses to fear not Og king of Bashan, for He will deliver him into Israel's hand.

Deuteronomy 7:1-2

God commands Israel to smite and utterly destroy seven nations greater than they.

1 Samuel 15:1-3

God, through Samuel, commands Saul to utterly destroy Amalek for opposing Israel.

1 Samuel 23:1-6

David inquires of the Lord twice about fighting the Philistines at Keilah, and God gives victory.

Numbers 27:21

Joshua is to stand before Eleazar the priest, who will ask counsel for him by Urim before the Lord.

Luke 22:47-51

The disciples ask Jesus, 'Lord, shall we smite with the sword?' before Peter cuts off the servant's ear.

1 Samuel 13:1-14

Saul offers a burnt offering unlawfully before battle, and Samuel rebukes him, costing his kingdom.

Joshua 5:1-10

God commands Joshua to circumcise the men of war before the battle of Jericho, rolling away the reproach of Egypt.

Colossians 2:11-12

Believers are circumcised with the circumcision made without hands, through Christ, in putting off the body of sins.

2 Samuel 11:6-13

Uriah refuses to go home to his wife while the ark and army are in the field, maintaining spiritual readiness.

Numbers 21:1-3

Israel vows to utterly destroy the Canaanites if God delivers them, and God hearkens and gives victory.

Judges 11:29-40

Jephthah vows to offer as a burnt offering whatever comes out of his house if God gives victory; his daughter comes out, and he dedicates her to perpetual virginity.

Exodus 30:11-16

God commands a half-shekel atonement money from every man numbered for war, as a ransom for their souls.

Numbers 10:1-10

God instructs Moses to make two silver trumpets for calling assemblies, journeying, and sounding an alarm in war to be remembered before the Lord.

Numbers 31:6

Phinehas the priest goes to war with the holy instruments and trumpets to blow.

Psalm 47:5

God is gone up with a shout, the Lord with the sound of a trumpet.

1 Corinthians 14:8

If the trumpet gives an uncertain sound, who shall prepare himself to the battle?

Study notes

Discussion Questions

1. How does the biblical concept of holy war challenge the common humanistic view that all war is inherently evil?

Consider: Weaver argues that holy war is directed by God and is divine activity, contrary to the idea that war is automatically wrong.

2. In what ways does God reveal His will for war according to Scripture, and how might these apply to discerning God's will in other areas?

Consider: Weaver outlines four methods: direct revelation, inquiry, heart conviction, and sovereign action.

3. Why was Saul's offering of the burnt sacrifice considered a great sin, and what does this teach about the importance of obedience and timing in spiritual preparation?

Consider: Saul's unlawful sacrifice in 1 Samuel 13 shows the necessity of following God's commands precisely, especially before battle.

4. How does the Old Testament practice of circumcision as preparation for battle relate to the New Testament concept of heart circumcision, and what does this imply for spiritual warfare today?

Consider: Weaver connects Joshua 5 with Colossians 2, showing that physical circumcision typified the new birth and covenant relationship.

5. What can we learn from Uriah's refusal to go home to his wife about maintaining spiritual readiness and priorities in times of conflict?

Consider: Uriah's example in 2 Samuel 11 demonstrates loyalty and spiritual discipline, even when David tried to compromise him.

6. How do the trumpets and the ark function as spiritual preparations, and what do they teach about calling on God and trusting His presence in battle?

Consider: Trumpets were used to sound alarm and be remembered before God; the ark symbolized God's presence and was carried into war.

7. In what ways might the church today apply the principles of spiritual preparation (sacrifice, vows, atonement, etc.) in facing spiritual battles?

Consider: Weaver applies Old Testament practices to Christ's fulfillment, suggesting prayer, worship, and reliance on Christ's sacrifice.

8. How does the statement 'Spiritual preparation is far more important than all the physical preparation' challenge our reliance on human resources in times of crisis?

Consider: Weaver concludes that victory depends on God, not military might, citing Proverbs 21:31 and Psalm 33:17.

Applications

Prioritize spiritual readiness over physical preparation in all conflicts.

Believers should focus on prayer, worship, and obedience to God rather than relying solely on human strength or resources when facing battles.

Lecture support: Weaver states, 'Spiritual preparation is far more important than all the physical preparation that you could ever make in war' and cites Proverbs 21:31.

Seek God's will through prayer and Scripture before engaging in conflict.

Just as leaders inquired of the Lord before battle, Christians should seek God's guidance through prayer and His Word before acting.

Lecture support: Weaver explains that leaders 'had to inquire of God and discern the mind of the Lord' (754.4-832.4) and that today we have the Word and access to God.

Maintain personal holiness and covenant faithfulness as a warrior for God.

Circumcision typified the new birth; believers must be spiritually reborn and live in obedience to God to be effective in spiritual warfare.

Lecture support: Weaver says, 'the people need to be circumcised... they need to have a relationship with God the Father through the Lord Jesus Christ' (2380.0-2389.8).

Trust in God's presence and power, not in religious symbols or human might.

The ark incident warns against trusting symbols instead of God; victory comes from God alone, not from military strength.

Lecture support: Weaver warns, 'It's not the symbols that save us, it's God who saves us' (3956.9-4012.2) and quotes Psalm 33:17.

Be willing to make vows and sacrifices to God in times of need.

Vows and sacrifices were acts of worship and dependence on God; believers can dedicate themselves and their resources to God in prayer.

Lecture support: Weaver notes Jephthah's vow (Judges 11) and the atonement money (Exodus 30) as examples of giving to God in recognition of His protection.

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 4

Concepts of a Holy War,

Part Four

November 24, 1996

Read Chapter 4 in the companion book, pages 67-87 (October 9, 2026 opening-heading corrected edition).

Major Themes

Praise as a Weapon of Holy War

Praise is a powerful weapon that God's people are to employ before, during, and after battles, as demonstrated in 2 Chronicles 20.

Lecture support: Weaver states, 'Praise is a weapon of war... I want you to note in verses 19 through 20, here is praise before the battle... here's praise during the battle... there was also praise after the battle.'

God's Sovereignty in Warfare

God is the sovereign ruler over all nations and history, and He alone determines the outcome of battles.

Lecture support: Jehoshaphat's confession: 'O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen?'

The Necessity of Human Helplessness

God fights for His people when they confess their own inability and rely completely on Him.

Lecture support: Jehoshaphat prays, 'we have no might against this great company... neither know we what to do: but our eyes are upon thee.'

The New Song as Victory Song

The biblical 'new song' is consistently linked to warfare and victory, celebrating God's triumph over enemies.

Lecture support: Weaver traces the 'new song' through Psalms, Isaiah, and Revelation, showing its connection to God's judgment and deliverance.

Fear as a Motivator to Seek God

Fear is a natural emotion that should drive believers to seek God rather than paralyze them.

Lecture support: Weaver says, 'fear is a natural emotion. But fear should never control us or dominate us. It should, however, motivate us.'

Key Arguments

Praise is integral to holy war

Scripture consistently shows that praise accompanies divine warfare, from the song of Moses to the Psalms to Revelation.

Lecture support: Weaver cites Exodus 15, Judges 5, and multiple Psalms as war songs, and states, 'in every one of these instances, there was the concept and the precept of praise.'

God fights for His people when they praise

In 2 Chronicles 20, God set ambushments against the enemy when Judah began to sing and praise.

Lecture support: Verse 22: 'And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir.'

Confession of God's sovereignty is essential in crisis

Jehoshaphat's prayer models the proper response to overwhelming threat: acknowledging God's absolute rule and power.

Lecture support: Weaver emphasizes Jehoshaphat's confession that God rules over all kingdoms and that none can withstand Him.

The 'new song' is a war song

Every occurrence of the 'new song' in Scripture is set in a context of victory and judgment.

Lecture support: Weaver examines Isaiah 42, Psalms 40, 96, 98, 144, 149, and Revelation 5 and 14, all linking the new song to warfare.

Believers have enemies because they are Christ's

The world automatically hates Christians, just as it hated Christ, making spiritual warfare a present reality.

Lecture support: Weaver cites John 15:18-21: 'If the world hate you, ye know that it hated me before it hated you.'

Scripture References

2 Chronicles 20:1-30

The primary text for the sermon, detailing Jehoshaphat's crisis, prayer, God's promise, and the victory through praise.

Joel 2:11

God utters His voice before His army; His camp is very great.

2 Kings 6:8-17

Elisha's servant sees the heavenly host of horses and chariots of fire surrounding the enemy.

Exodus 14:21

God used a great east wind to divide the Red Sea.

Joshua 10:9-10

God cast down great hailstones upon the enemy.

Judges 5

The song of Deborah and Barak, where creation fought against Sisera.

John 15:18-21

Jesus teaches that the world hates believers because it hated Him first.

Deuteronomy 32:8

God divided the nations and set their boundaries.

Acts 17:26

God determined the times and boundaries of nations.

Psalm 68:1-3, 19-30

A war psalm: 'Let God arise, let his enemies be scattered.'

Exodus 15:1-21

The song of Moses and Miriam after the defeat of Pharaoh's army.

Psalm 7

A psalm likely sung before battle, asking God to arise and destroy enemies.

Psalm 91

A psalm of protection in battle, promising deliverance from arrows and pestilence.

Psalm 98

A new song celebrating past victory, present kingship, and future judgment.

Psalm 44:1-8

Thanks for past victories, prayer for present help, and confidence in future triumph.

Isaiah 42:10, 13

Sing a new song; the Lord goes forth as a mighty man of war.

Psalm 40:1-3

God put a new song in David's mouth after delivering him from the pit.

Psalm 96:1, 12-13

Sing a new song; the Lord comes to judge the earth.

Psalm 144:1, 9-10

A new song in the context of God teaching hands to war.

Psalm 149:1, 5-9

Sing a new song with a two-edged sword to execute vengeance.

Study notes

Discussion Questions

1. How does Jehoshaphat's response to fear (seeking the Lord, fasting, confessing God's sovereignty) model a biblical response to overwhelming crises in our lives?

Consider: Weaver emphasizes that fear should motivate us to seek God rather than paralyze us.

2. In what practical ways can we incorporate praise as a weapon in our personal spiritual battles?

Consider: The sermon argues that praise is to be offered before, during, and after battles.

3. Why is confessing our own helplessness essential for experiencing God's deliverance?

Consider: Weaver states, 'As long as you think you can, God's not going to do it for you.'

4. How does understanding God as the God of history and geography affect our view of current world events and national boundaries?

Consider: Weaver teaches that God set the boundaries of nations and controls history.

5. What does it mean that the 'new song' is a war song, and how should that shape our worship and expectation of God's judgment?

Consider: Weaver traces the new song through Scripture, linking it to victory and judgment.

Applications

Learn to praise God as a weapon

Believers must learn to praise God before, during, and after spiritual battles, as praise is a principle of holy war.

Lecture support: Weaver says, 'You and I had better learn to praise God if we're going to fight with him in his battles.'

Confess helplessness and rely on God

In times of crisis, confess your own inability and fix your eyes on God alone for deliverance.

Lecture support: Jehoshaphat's prayer: 'neither know we what to do: but our eyes are upon thee.'

Respond to fear by seeking God

Fear should drive us to seek the Lord through prayer and fasting, not away from Him.

Lecture support: Jehoshaphat 'feared, and set himself to seek the Lord, and proclaimed a fast.'

Rest in the assurance of victory

Because Christ has already won the ultimate victory, believers can praise God now with confidence in the final outcome.

Lecture support: Weaver states, 'We have already won in Jesus Christ. Why should we not praise Him now?'

Study notes

Personal Application and Notes

Which application will you work on, and what specific step will you take?

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Additional notes or questions to discuss

Online Lecture Resources

Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

Lesson 1: Concepts of a Holy War, - Part One

Lecture JW01166

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01166&transcript=ai&pc_view=formatted

Lesson 2: Concepts of a Holy War, - Part Two

Lecture JW01165

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01165&transcript=ai&pc_view=formatted

Lesson 3: Concepts of a Holy War, - Part Three

Lecture JW01164

Open the formatted lecture online

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Lesson 4: Concepts of a Holy War, - Part Four

Lecture JW01163

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Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

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