

# **Dr. Tremper Longman, God is a Warrior, Session 3, Phase 1: God Fights Enemies, Phase 2: God Fights Israel Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

## **1. Abstract of Longman, God is a Warrior, Session 3, Phase 1: God Fights Enemies, Phase 2: God Fights Israel, Biblicalelearning.org, BeL**

This lecture excerpt from Dr. Tremper Longman's teaching, "God is a Warrior," examines the Old Testament portrayal of God's role in warfare. **Phase 1** focuses on God's victories against Israel's physical enemies, using examples from Genesis to Judges. **Phase 2** shifts to instances where God fights against Israel itself due to their disobedience, referencing events like the battle of Ai and the Babylonian exile. The lecture uses biblical narratives to illustrate these phases, highlighting God's actions as both a protector and a judge. Longman analyzes these events through the lens of covenant theology, emphasizing the consequences of obedience and disobedience.

**2. 17 - minute Audio Podcast Created on the basis of  
Dr. Longman, God is a Warrior, Session 3 – Double click icon to  
play in Windows media player or go to the  
Biblicalelearning.org [BeL] Site and click the audio podcast link  
there (Theology → God is a Warrior).**



**Longman\_Warrior\_  
Session03.mp3**

### 3. Briefing Document

Okay, here is a detailed briefing document summarizing the main themes and ideas from the provided source, "Tremper\_Warrior\_EN\_Session03A.pdf," with relevant quotes:

#### **Briefing Document: God as a Warrior in the Old Testament**

**Source:** Excerpts from "Tremper\_Warrior\_EN\_Session03A.pdf" - Dr. Tremper Longman, "God is a Warrior," Session 3.

**Overall Theme:** This session explores the concept of God as a warrior in the Old Testament, specifically focusing on two initial phases of God's warring activity: Phase 1 where God fights the flesh and blood enemies of Israel, and Phase 2 where God fights against Israel itself. The session sets the stage for future discussions of how this warrior theme evolves in later phases.

#### **Key Concepts and Ideas:**

- **Absence of Conflict in Creation:** Unlike other Ancient Near East creation stories that involve a cosmic battle, Genesis 1 and 2 portray God creating order from chaos not as a warrior but as an artist or sculptor. As Longman says, "...in the ancient Near East, creation stories often had a conflict at the heart of it...But you don't get a hint of conflict in Genesis 1 and 2. God takes an unordered creation and shapes it into something...along the lines of an artist or a sculptor than a warrior."
- **Introduction of God as a Warrior Post-Fall:** The concept of God as a warrior emerges after the introduction of sin in Genesis 3. The placement of Cherubim (described as "the seal team six of God's heavenly army") at the entrance of the Garden of Eden is the first hint of this warrior aspect. "So, this is the first hint that God is a warrior now that sin has been introduced into the world."
- **Explicit Identification of God as a Warrior:** Exodus 15:3 is cited as the first time God is explicitly called a warrior, but the concept is hinted at earlier.
- **God's Role in Victory:** While humans participate in battles, the victories are ultimately attributed to God. Even in Genesis 14, where Abraham defeats kings, Melchizedek acknowledges it is God who "delivered your enemies into your hand." This reinforces the idea that God is the source of military success.
- **Phase 1: God Fights Flesh and Blood Enemies of Israel:** Numerous examples illustrate this phase:

- **Abraham's Victory:** Genesis 14, God delivered enemies into Abraham's hand.
- **Exodus:** Victory over Egyptians in Exodus 14 and celebrated in Exodus 15.
- **Conquest of Canaan:** Battles of Jericho and Ai. God's intervention through nature like with the hailstones in Joshua 10.
- "The Lord hurled large hailstones down on them and more of them died from the hail than were killed by the swords of the Israelites."
- **Judges:** God delivers Israel through flawed leaders, such as Ehud. Judges 3:28 where Ehud says, "Follow me...for the Lord has given Moab, your enemy, into your hands." Even Samson.
- **David's Battles:** 2 Samuel 5:17 and following. God directs David's military actions against the Philistines, with divine signs like the rustling of poplar trees indicating God's presence.
- "As soon as you hear the sounds of marching in the tops of the poplar trees move quickly because that will mean the Lord has gone out in front of you to strike the Philistine army."
- **Phase 2: God Fights Against Israel:** This phase demonstrates that God's favor is not guaranteed. Disobedience and sin can cause God to turn against Israel, treating them as an enemy. Key examples:
  - **Defeat at Ai:** (Joshua 7-8) The defeat at Ai after the victory at Jericho is attributed to Achan's sin and the violation of the rules of warfare regarding plunder.
  - **Loss of the Ark of the Covenant:** 1 Samuel 4-5, the Ark of the Covenant is captured by the Philistines because of the sinfulness of Eli's sons. Although God demonstrates his power over the Philistine god Dagon, it was only after allowing his covenant people to be defeated as a result of their sin.
  - **Babylonian Exile:** The Babylonian destruction of Jerusalem (586 BC) is presented as an example of God fighting against Israel due to their continued disobedience, rather than protecting them.
  - Lamentations 2: "The Lord is like an enemy. He has swallowed up Israel..."
  - **Covenant Curses:** Deuteronomy 28 emphasizes the link between obedience and victory, and disobedience and defeat in warfare:

- Deuteronomy 28:7 says, “If you obey me the Lord will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven.”
- Deuteronomy 28:25 says, “The Lord will cause you to be defeated before your enemies. You will come at them from one direction but flee from them in seven.”
- **Prophets as Covenant Lawyers:** The prophets are seen as enforcing the covenant by reminding the people of the consequences of disobedience outlined in Deuteronomy.
- "That's why I often call prophets covenant lawyers. When Israel breaks the law God sends in his prophets to present a case against them and warn them to repent."

### **Transition to Phase 3:**

The session concludes by indicating that Phase 3, which explores how later prophets depict God as a warrior who will save Israel from their oppressors, will be explored in the next section.

### **Importance and Implications:**

- **Nuanced Understanding of God:** This session challenges a simplistic view of God always being on Israel's side. It emphasizes God's justice and the consequences of sin.
- **Historical Context:** The examples are rooted in historical events, providing a way to understand the relationship between God and Israel within their historical context.
- **Spiritual Warfare:** While this session primarily focuses on literal battles, it lays the groundwork for discussing spiritual warfare as mentioned in relation to the plagues as God's battle against the gods of Egypt.

This briefing document encapsulates the core ideas of Session 3, providing a solid overview for further discussion and analysis of the “God as a Warrior” theme.

## 4. God is a Warrior, Session 3, Phase 1: God Fights Enemies, Phase 2: God Fights Israel

### God as a Warrior: A Study Guide

#### Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. How does the depiction of God's creative actions in Genesis 1-2 differ from typical ancient Near Eastern creation stories?
2. What is the significance of the Cherubim in Genesis 3, and how does this relate to the idea of God as a warrior?
3. How does the story of Abraham's victory over the four kings in Genesis 14 illustrate God's role as a warrior?
4. Why does Joshua initially fail in the battle of Ai?
5. How does God use natural forces in battles, and what does that suggest about His power?
6. According to the lecture, what does the story of Ehud illustrate about God's use of flawed individuals?
7. How does the story of the Ark being taken by the Philistines in 1 Samuel 4-5 demonstrate God's willingness to fight against Israel?
8. What is the significance of the book of Lamentations in understanding God's judgment against Jerusalem?
9. What are the two main types of consequences that are described in Deuteronomy 27 and 28?
10. How does the lecture use the term "covenant lawyer" in reference to prophets?

#### Quiz Answer Key

1. Unlike other ancient Near Eastern creation stories that depict a cosmic battle, Genesis 1-2 portrays God as an artist or sculptor, bringing order out of chaos without conflict. He creates a harmonious world without battling any rival deities.
2. The Cherubim are depicted as God's spiritual army guarding the entrance to the Garden of Eden after sin has entered the world. This demonstrates that God has a

"seal team six" of warriors and suggests that even at this early stage, God takes on a warrior role to protect his holiness.

3. Abraham won against the four kings, but the recognition of God's role in delivering the enemy into Abraham's hands illustrates God's strategic role in warfare. It shows that even when humans engage in battle, God is the ultimate source of victory.
4. Joshua failed at Ai because the Israelites disobeyed God by taking plunder, violating the rules of warfare. This shows that victory is not based on strength alone, but also on obedience to God's commands.
5. God often uses forces of nature like hailstones, rain, and wind, as His weapons in battle. This shows that He is the ultimate power over all creation and that the outcome of battles is ultimately determined by Him.
6. Ehud's story, despite his character, demonstrates that God can bring about victories through unexpected people, even deeply flawed ones. The narrative serves to underscore the point that God can use anyone for his purpose.
7. The Philistine capture of the Ark of the Covenant illustrates that God is not a tool for Israel's victory but rather a holy power who allows defeat as a consequence of their sinfulness. The story teaches that God does not fight with Israel when they are disobedient.
8. Lamentations poetically expresses the destruction of Jerusalem as a consequence of the people's disobedience, showing God acting like an enemy to His own people. God is not obligated to protect a disobedient people.
9. Deuteronomy 27 and 28 outline both blessings for obedience and curses for disobedience. The blessings often include victories in battle, while the curses include defeat and scattering of the people.
10. Prophets are described as "covenant lawyers" because they present God's case against Israel when they have broken the covenant. Like lawyers, they use the law to warn the people of the consequences of disobedience and to call them back to repentance.

## Essay Questions

1. Analyze how the concept of God as a warrior evolves from Genesis to the time of the Judges, paying particular attention to how God uses both human action and natural elements in these battles.
2. Compare and contrast the two phases of God as a warrior described in the lecture: God fighting for Israel and God fighting against Israel, illustrating your arguments with key examples.
3. Discuss the theological significance of God's use of flawed individuals to achieve victory in the book of Judges, considering implications for both the nature of God and the nature of faith.
4. Explain how the prophets act as "covenant lawyers" and how their role in warning Israel of impending judgment is crucial for understanding the Old Testament concept of God as a warrior.
5. Explore how the book of Lamentations captures the consequences of Israel's disobedience and how it challenges traditional understandings of God's protection and intervention.

## Glossary of Key Terms

- **Cherubim:** Angelic beings, often described as guardians of sacred spaces. In this lecture, they are depicted as God's "seal team six" or elite warrior angels.
- **Achan:** An Israelite who violated the ban on plunder at the battle of Jericho, leading to Israel's defeat at Ai. His story is used to illustrate the concept of corporate sin and punishment.
- **Ark of the Covenant:** A sacred chest containing the tablets of the Ten Commandments, representing God's presence with Israel. It was misused by Eli's sons.
- **Melchizedek:** A mysterious figure, king of Salem, who blesses Abraham after his victory. He recognizes God's role in Abraham's success.
- **Baal-perazim:** The place where David defeats the Philistines. The name means "Lord of Breaking Out," referring to God's victory.
- **Phase 1 (God as a Warrior):** God fighting flesh-and-blood enemies of Israel, typically in battles against other nations.
- **Phase 2 (God as a Warrior):** God fighting against Israel as a consequence of their disobedience.
- **Covenant Lawyer:** A term used to describe the prophets who, much like legal professionals, brought accusations and pointed out broken covenant agreements to the people.
- **Lamentations:** A book of five poems written in response to the destruction of Jerusalem, lamenting the suffering and loss of the people.
- **Deuteronomy 27-28:** Chapters in the book of Deuteronomy outlining the blessings for obedience to the covenant and curses for disobedience.



## 5. FAQs on Longman, God is a Warrior, Session 3, Phase 1: God Fights Enemies, Phase 2: God Fights Israel, Biblicalelearning.org (BeL)

### Frequently Asked Questions About God as a Warrior in the Old Testament

- **What are the two primary phases of God's warring activity discussed in the Old Testament?**
- The lecture identifies two primary phases in God's warring activity: Phase 1, where God fights against the flesh and blood enemies of Israel, and Phase 2, where God fights against Israel itself when they are disobedient. These phases illustrate the dual nature of God's actions, acting as a protector for his people and also as a judge when they stray from His covenant.
- **How does the creation account in Genesis 1 and 2 contrast with ancient Near Eastern creation stories in terms of warfare?**
- Unlike the creation stories of other ancient Near Eastern cultures, such as Babylon and Canaan, where creation arises out of a violent conflict between gods, Genesis 1 and 2 portray God creating order out of chaos more as an artist or sculptor than as a warrior. There is no initial conflict at the heart of creation in Genesis, presenting a peaceful origin rather than a combative one. The idea of God as a warrior emerges in Genesis 3 when sin enters the world.
- **When do we first see hints of God acting as a warrior, and what specific events illustrate this?**
- The first hints of God as a warrior emerge in Genesis 3, where God uses the Cherubim to guard the entrance to the Garden of Eden after the introduction of sin. Further examples include Abraham's victory over the four kings of the East in Genesis 14, where Melchizedek recognizes God as the one who delivered the enemies into Abraham's hands, and the victory over the Egyptians in Exodus 14. These examples predate the explicit designation of God as a warrior in Exodus 15:3.

- **How does God use natural phenomena in the Old Testament as a weapon in battle?**
- God is portrayed as utilizing forces of nature as weapons in battle. Examples include sending hailstones to defeat the Canaanites (Joshua 10) and torrential rainstorms to cause chariots to become stuck in mud. This theme illustrates that God is the ultimate victor, employing the natural world as part of His power and strategy.
- **What are some examples from the Book of Judges that demonstrate God's power even through flawed individuals?**
- The Book of Judges portrays God providing victories even through morally flawed and dubious individuals. The story of Ehud, who assassinates King Eglon, is a prime example of this where God uses a flawed character to deliver Israel. Even Samson who does "nothing good," is used by God to defeat the Philistines. These stories highlight that God's power is not dependent on human perfection.
- **What does it mean that God fights against Israel (Phase 2), and what examples highlight this?**
- Phase 2 describes instances where God fights against Israel due to their disobedience and sin. The defeat at Ai, after the victory at Jericho, happened because Achan took plunder against God's commands, this is a prime example of this. Other examples include the losses against the Philistines when Eli's wicked sons misuse the Ark of the Covenant, and the Babylonian destruction of Jerusalem in 586 BC, where God's judgment is described as Him acting like an enemy against His own people.
- **How do the blessings and curses described in Deuteronomy relate to God's role as a warrior?**
- Deuteronomy 28 outlines blessings for obedience and curses for disobedience, specifically related to warfare. If Israel obeys, God will give them victory, but if they disobey, they will be defeated by their enemies. This highlights the conditional nature of God's protection and demonstrates that His role as a warrior can be either for or against Israel, depending on their faithfulness.

- **What does the book of Lamentations reveal about God's actions when he fights against Israel?**
- The book of Lamentations, written in response to the destruction of Jerusalem, portrays God as actively involved in the city's destruction. It describes Him as having "swallowed up" the city and destroyed its strongholds and behaving "like an enemy." This vividly illustrates that when Israel breaks the covenant, God's role as a warrior will turn against His own people as a consequence of their sins, fulfilling the curses laid out in Deuteronomy.