

WEAVER STUDY GUIDES

Biblical Wealth

Study Guide

Covenant Theology

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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 September 30, 2026 edition of the companion book. Online lecture links and QR codes are collected at the end.

LESSON 1

Biblical Wealth

Part One of Eight

July 04, 2004

Read Chapter 1 in the companion book, pages 5-23.

Major Themes

Wealth is not inherently evil

Scripture does not condemn wealth itself, but condemns dishonest acquisition and wrong use. The morality of wealth depends on how it is gained and employed.

Lecture support: Weaver states, 'Material riches are regarded by Scripture as neither good nor bad in and of themselves. The goodness and the badness is determined as to how it is acquired and how it is used.'

Pagan dualism vs. biblical view of matter

Greek philosophy taught that matter is inherently evil, leading to the false equation of poverty with spirituality. The Bible teaches that sin is in the heart, not in material things.

Lecture support: Weaver says, 'Sin is not in anything material. Sin is in the human heart.' He contrasts this with the Greek view that 'matter somehow was inherently evil in and of itself.'

The sacred-secular divide

Thomas Aquinas's philosophy split life into sacred and secular spheres, removing secular activities from God's law and leading to a compartmentalized, inconsistent Christian life.

Lecture support: Weaver explains, 'He has compartmentalized one's life... the secular, can be your everyday life based upon your own logic... and the second sphere... is your faith... totally separate.'

God's sovereignty and ownership of all

God is the creator and owner of everything, including all wealth. He alone gives the power to get wealth and determines class distinctions.

Lecture support: Weaver cites Deuteronomy 8:18, Psalm 24:1, and 1 Samuel 2:7-8 to show that 'God is the source of all class distinctions' and 'the sovereign owner and ruler of all.'

Restoration of godly dominion in Christ

Man's original dominion mandate was perverted by sin, but Christ restored righteousness, holiness, and the ability to exercise dominion for God's glory, which includes the proper use of wealth.

Lecture support: Weaver says, 'What did our Lord do? He restored that which He took not away... He's restored our life, our righteousness, our holiness, and our godly dominion.'

Seeking God first for wealth

Since God is the source of wealth, believers must seek Him and His kingdom first, not wealth itself, trusting that material needs will be added.

Lecture support: Weaver applies Matthew 6:33: 'You put Him first. You don't seek money first. You seek Him first. And as you seek Him, all the other things shall be added.'

Key Arguments

Wealth is morally neutral

The Bible does not label wealth as good or evil; its moral character is determined by the means of acquisition and the purpose of its use.

Lecture support: Weaver says, 'Material riches are regarded by Scripture as neither good nor bad in and of themselves.'

Thomas Aquinas introduced pagan dualism into Christianity

Aquinas synthesized Greek philosophy with Christian teaching, creating a sacred-secular split that led to the belief that material things are unspiritual.

Lecture support: Weaver states, 'Thomas Aquinas... tried to synthesize... the teaching of Christianity with the teaching of Greek philosophy... This unbiblical dichotomy made the sphere of faith inaccessible and unapproachable by reason.'

The sacred-secular divide produces practical atheism

By separating faith from everyday life, Aquinas's philosophy allowed secular activities to operate without reference to God, leading to humanism and churchianity.

Lecture support: Weaver explains, 'it then emancipates the secular life from under the sovereignty of God and the law of God, and that means then the secular life and the secular man is free to run headlong in the world without God.'

Asceticism is a pagan practice, not biblical holiness

Extreme self-denial and abuse of the body, as seen in medieval monks and ascetics, stem from the false belief that matter is evil, not from biblical teaching.

Lecture support: Weaver recounts Rushdoony's illustration of Melania and Dorotheus, concluding, 'That is paganism to the nth degree.'

God is the absolute owner of all creation

Scripture repeatedly declares that the earth and everything in it belong to God, giving Him the right to set the terms for its use and to dispossess those who disobey.

Lecture support: Weaver cites Psalm 24:1, Leviticus 25:23, and the Babylonian captivity as proof that 'the whole earth belongs to God who is the sole owner.'

God sovereignly distributes wealth

God makes rich and poor according to His will, and no one can claim their wealth is solely the result of their own effort.

Lecture support: Weaver quotes 1 Samuel 2:7-8 and Proverbs 22:2: 'The Lord maketh poor, and maketh rich... The rich and poor meet together: the Lord is the maker of them all.'

Wealth must be sought from God for His purposes

Believers should seek God first, not wealth, and use wealth to advance God's kingdom and bring Him glory, not for selfish ends.

Lecture support: Weaver applies Matthew 6:33 and states, 'we don't seek wealth for wealth's sake, but we seek wealth only that we may further the kingdom of God and bring honor and glory to Him.'

Scripture References

Deuteronomy 8:1-20

Read as the foundational text for the series, emphasizing verses 17-18 about God giving power to get wealth.

1 Timothy 6:8-10

Mentioned as a passage often misinterpreted to condemn wealth, when it actually condemns the love of money.

Mark 10:17-27

Cited as the story of the rich young ruler, sometimes misused to teach that wealth is evil.

Luke 12:15-21

Referenced as the parable of the rich farmer, another passage misapplied to condemn wealth itself.

1 Corinthians 2:4, 11, 14

Used to refute Aquinas's idea that natural reason can lead to faith; the natural man cannot understand spiritual things.

Genesis 1:26-28

Shows that God created man with a dominion mandate over the earth.

Genesis 9:1-2

Repeats the dominion mandate to Noah after the flood.

Psalms 8:1-9

Celebrates man's God-given dominion over creation.

Psalms 69:4

Messianic psalm quoted to show that Christ restored what He did not take away, including godly dominion.

1 Corinthians 10:31

Commands believers to do all things to God's glory, including the use of wealth.

Deuteronomy 8:17-18

Central text warning against pride in self-made wealth and affirming God as the giver of power to get wealth.

1 Samuel 2:7-8

Declares that the Lord makes poor and rich, establishing God as the source of class distinctions.

Deuteronomy 10:14

States that heaven and earth belong to the Lord.

Psalms 24:1

Affirms that the earth and everything in it are the Lord's.

Leviticus 25:23

God declares that the land is His and the Israelites are strangers and sojourners with Him.

Ezekiel 46:16-18

God limits the prince from taking the people's inheritance, showing His protection of property rights.

Deuteronomy 7:1-10

God dispossesses the wicked nations from the land because of their disobedience, demonstrating His ownership.

Jeremiah 50:34

Speaks of the Redeemer giving rest to the land, connected to the land enjoying its sabbaths.

2 Chronicles 36:19-21

Explains that the Babylonian captivity fulfilled the land's sabbath rests, showing God's enforcement of His land laws.

Proverbs 22:2

States that the Lord is the maker of both rich and poor.

Discussion Questions

1. How does the idea that 'wealth is neither good nor bad in itself' challenge common assumptions in Christian circles?

Consider: Weaver argues that Scripture does not condemn wealth per se, but its acquisition and use.

2. In what ways might the sacred-secular divide described by Weaver still affect modern Christian living?

Consider: Weaver explains how Aquinas's philosophy compartmentalized life, leading to churchianity.

3. Why is it important to recognize that sin resides in the human heart rather than in material things?

Consider: Weaver contrasts the biblical view with Greek dualism, which labeled matter as evil.

4. How does understanding God as the sovereign owner of all creation change the way we view our possessions and wealth?

Consider: Weaver cites multiple scriptures to show that everything belongs to God.

5. What does it practically mean to 'seek first the kingdom of God' in the context of financial goals and career?

Consider: Weaver applies Matthew 6:33, urging believers to prioritize God over wealth.

6. How can believers avoid the trap of thinking their wealth is solely the result of their own effort?

Consider: Weaver warns against the attitude of Deuteronomy 8:17, 'My power and the might of mine hand hath gotten me this wealth.'

7. What are some modern examples of 'ascetic' thinking that equate poverty with spirituality?

Consider: Weaver describes historical asceticism and its root in pagan philosophy.

8. How does the dominion mandate (Genesis 1:26-28) relate to the proper use of wealth?

Consider: Weaver connects the restoration of godly dominion in Christ to the responsible use of resources for God's glory.

Applications

Reject the idea that wealth is inherently evil

Recognize that the Bible does not condemn wealth itself, but condemns dishonest gain and selfish use. Evaluate wealth by how it is acquired and used.

Lecture support: Weaver states, 'it is not wealth, per se, that is condemned in Scripture. Rather, it is wealth that is gotten dishonestly and wickedly or else wealth used for the wrong ends.'

Seek God first, not wealth

Since God is the source of all wealth, prioritize seeking His kingdom and righteousness, trusting that material needs will be provided.

Lecture support: Weaver applies Matthew 6:33: 'You put Him first. You don't seek money first. You seek Him first.'

Use wealth for God's kingdom purposes

Wealth should be sought and used to further God's kingdom and bring Him glory, not for selfish indulgence.

Lecture support: Weaver says, 'we don't seek wealth for wealth's sake, but we seek wealth only that we may further the kingdom of God and bring honor and glory to Him.'

Reject pagan dualism in daily life

Do not view material things as unspiritual or inherently evil. Enjoy God's creation and use it responsibly under His law.

Lecture support: Weaver exhorts, 'The next time you tend to think that anything material is wicked in and of itself, you say, oh, that's pagan... there is a proper way to enjoy all that God has given to us.'

Acknowledge God's sovereignty in economic status

Whether rich or poor, recognize that God is the maker of both and has a purpose in each person's economic condition.

Lecture support: Weaver cites Proverbs 22:2 and 1 Samuel 2:7-8 to show God's control over class distinctions.

Guard against pride in self-made wealth

Remember that all ability to produce wealth comes from God, and avoid the arrogance of thinking 'my power and the might of mine hand hath gotten me this wealth.'

Lecture support: Weaver warns against the attitude of Deuteronomy 8:17 and emphasizes verse 18.

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

Biblical Wealth

Part Two of Eight

July 11, 2004

Read Chapter 2 in the companion book, pages 25-45.

Major Themes

Sovereignty of God over Wealth

God is the ultimate source of wealth, making both rich and poor according to His sovereign will.

Lecture support: Deuteronomy 8:18 and 1 Samuel 2:7-8 are cited to show that God gives power to get wealth and determines poverty or riches.

Unity of the Sacred Sphere

For Christians, there is no division between sacred and secular; all of life must be lived for God's glory.

Lecture support: 1 Corinthians 10:31 and Colossians 3:23 are used to argue that every action, including eating and drinking, should honor God.

Wealth as a Potential Snare

Riches can become a trap leading to self-confidence and destruction, especially for the wicked who trust in them.

Lecture support: Psalm 69:22, Job 12:6, and Proverbs 11:28 are referenced to show that wealth can be a curse and a source of downfall.

Covenantal Obedience

Blessings are contingent upon obeying God's commandments and remembering Him as the source of all provision.

Lecture support: Deuteronomy 8:11-18 warns against forgetting God through disobedience and self-reliance.

Individual Responsibility and Diligence

Faithful, diligent labor is required alongside obedience for God's blessings; laziness is condemned as sin.

Lecture support: Proverbs 28:20, 27:23-27, and 6:6-11 emphasize that the diligent prosper while the slothful suffer poverty.

Key Arguments

Wealth is not always a sign of God's favor

While generally a blessing, wealth can also be a curse to the wicked, given for their condemnation.

Lecture support: Psalm 73 shows the wicked prospering but facing destruction; Job 12:6 says robbers prosper as God brings abundance into their hands.

The righteous will ultimately inherit all wealth

The wealth of the wicked is stored up for the just, so believers should not envy the ungodly.

Lecture support: Proverbs 13:22 and 28:8 state that the wealth of the sinner is laid up for the just; 1 Corinthians 3:21-23 says all things belong to believers.

Covenantal obedience is essential for blessing

God's blessings are conditional upon keeping His commandments and acknowledging Him as the source of wealth.

Lecture support: Deuteronomy 8:11-18 warns that forgetting God through disobedience and pride leads to loss of blessing.

Diligence is a non-negotiable requirement

Only the faithful and diligent abound with blessings; slothfulness leads to poverty.

Lecture support: Proverbs 28:20, 6:6-11, and 24:30-34 contrast the diligent with the sluggard, showing that poverty comes from laziness.

Scripture References

Deuteronomy 8:1-20

Read as the primary text, emphasizing remembrance of God as the giver of wealth and warning against pride.

1 Samuel 2:7-8

Cited to show God's sovereignty in making poor and rich, lifting the needy to positions of honor.

1 Corinthians 10:31

Used to argue that all activities, including eating and drinking, must be done for God's glory, rejecting a sacred-secular divide.

Colossians 3:23

Reinforces that whatever we do should be done heartily as to the Lord, not men.

2 Corinthians 10:5

Shows that every thought must be brought into captivity to Christ, supporting the one-sphere view.

2 Timothy 2:19

Commands those who name Christ to depart from iniquity, emphasizing holy living.

1 Thessalonians 5:22

Instructs believers to abstain from all appearance of evil.

Genesis 13:2

Shows Abraham was very rich in cattle, silver, and gold as a sign of God's blessing.

Genesis 14:13-23

Illustrates Abraham's wealth through his 318 trained servants and his refusal to take spoils from the king of Sodom.

Genesis 24:1, 34-36

States that the Lord blessed Abraham in all things, giving him great wealth.

Genesis 26:12-16

Isaac's wealth grew so great that the Philistines envied him and asked him to leave.

Psalms 69:22

A prayer that the table of the wicked become a snare, showing blessings can become traps.

Job 12:6

Notes that robbers prosper and those who provoke God are secure, with God bringing abundance into their hands.

Psalms 62:10

Warns not to trust in oppression or set the heart on increasing riches.

Proverbs 11:4, 28

Riches do not profit in the day of wrath; those who trust in riches will fall.

Proverbs 18:11

The rich man's wealth is his strong city in his own conceit.

Psalms 73:1-22

Asaph's struggle with the prosperity of the wicked, resolved by understanding their final destruction.

Proverbs 13:22

The wealth of the sinner is laid up for the just.

Proverbs 28:8

Those who increase wealth by usury gather it for him who will pity the poor.

1 Corinthians 3:21-23

All things belong to believers, including the world, life, death, and things present and to come.

Discussion Questions

1. How does the concept of a single sacred sphere challenge the way we typically separate our 'spiritual' and 'secular' activities?

Consider: Weaver argues that for Christians, every action must be done for God's glory, based on 1 Corinthians 10:31 and Colossians 3:23.

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2. Why might God allow the wicked to prosper, and how should this affect our attitude toward wealth and success?

Consider: Psalm 73 and Job 12:6 show that prosperity can be a snare or a curse, leading to destruction.

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3. What does it mean to 'forget God' in the context of Deuteronomy 8, and how can we guard against it in times of abundance?

Consider: Forgetting God is equated with disobedience and failing to acknowledge His blessings, leading to pride.

4. How do covenantal obedience and individual responsibility work together in experiencing God's blessings?

Consider: Weaver presents these as the two hinges on which the door of blessing swings, requiring both submission to God's commands and diligent labor.

5. In what ways does our culture promote laziness or a 'get rich quick' mentality, and how can we cultivate biblical diligence?

Consider: Proverbs 6:6-11 and 24:30-34 warn against slothfulness and emphasize the ant's example of diligent preparation.

Applications

Live all of life for God's glory

Reject the sacred-secular divide; every activity, from work to leisure, must be done in submission to Christ and for His honor.

Lecture support: 1 Corinthians 10:31 and Colossians 3:23 command doing all to God's glory; 2 Corinthians 10:5 calls for taking every thought captive.

Guard against trusting in riches

Do not set your heart on wealth or view it as ultimate security; riches can become a snare leading to pride and destruction.

Lecture support: Psalm 62:10 warns not to set the heart on riches; Proverbs 11:28 says those who trust in riches will fall.

Remember God as the source of all provision

Acknowledge that every blessing comes from God, not from your own power, to avoid the pride condemned in Deuteronomy 8.

Lecture support: Deuteronomy 8:17-18 warns against saying 'my power and might have gotten me this wealth'; instead, remember the Lord.

Pursue diligent labor as a duty

Work faithfully and consistently, avoiding laziness, because God blesses the diligent and slothfulness leads to poverty.

Lecture support: Proverbs 6:6-11 and 28:20 contrast the diligent with the sluggard; diligence requires continuous activity.

Seek God's kingdom first, not riches

Make obedience to God and His righteousness the primary pursuit; material needs will be added as He sees fit.

Lecture support: Matthew 6:33 is cited as the principle that seeking God's kingdom results in all other things being added.

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

Biblical Wealth

Part Three of Eight

July 25, 2004

Read Chapter 3 in the companion book, pages 47-66.

Major Themes

Purpose of Wealth

Wealth is given by God primarily to establish His covenant and advance His kingdom, not for selfish indulgence.

Lecture support: Deuteronomy 8:18: 'that he may establish his covenant'.

Dominion Mandate

God's original command to Adam to subdue the earth and exercise dominion is a comprehensive cultural task that extends to all human endeavor.

Lecture support: Genesis 1:26-28; Weaver defines culture and mandate.

Christ as the Last Adam

Jesus Christ is the federal head who restores and surpasses what was lost in Adam, including knowledge, righteousness, holiness, and dominion.

Lecture support: 1 Corinthians 15:45-47; Romans 5; Ephesians 4:24; Colossians 3:10.

Great Commission as Dominion Expansion

The Great Commission is not merely soul-winning but teaching all nations to obey all of Christ's commands, thus expanding the dominion mandate globally.

Lecture support: Matthew 28:18-20; Weaver states 'the Great Commission just simply expands the cultural mandate'.

Culture as Religion Externalized

Culture is the outworking of religion; a change in theology precedes a change in culture.

Lecture support: Weaver explains that Southern culture was based on Biblical Christianity and that cultural changes follow theological changes.

Sovereignty of God in Wealth Distribution

God is absolutely sovereign in giving wealth, but He usually channels blessings through covenantal obedience and individual responsibility.

Lecture support: Review of previous messages; 1 Samuel 2:7-8.

Key Arguments

Wealth's purpose is covenantal, not personal merit

God gives wealth to establish His covenant, not because of our worthiness.

Lecture support: Deuteronomy 8:18: 'that he may establish his covenant'.

Believers are heirs of Abraham's promises through Christ

The promises to Abraham are fulfilled in Christ, and those in Christ are Abraham's seed and heirs.

Lecture support: Galatians 3:16, 29; Romans 9:5; Romans 15:8.

The dominion mandate is comprehensive and inescapable

All human activity is cultural and falls under the mandate to subdue the earth for God's glory.

Lecture support: Genesis 1:26-28; Weaver's explanation of various cultural tasks.

Work is pre-fall and part of created nature

Work existed before sin; laziness contradicts God's command and human nature.

Lecture support: Genesis 2:15; Weaver states 'work was before the fall'.

In Christ we regain more than Adam lost

Christ restores knowledge, righteousness, holiness, and dominion in a superior, immutable form.

Lecture support: Ephesians 4:24; Colossians 3:10; Matthew 28:18.

The Great Commission is a dominion mandate

Christ's authority and command to teach all nations encompasses all of life, not just evangelism.

Lecture support: Matthew 28:18-20; Weaver says 'the Great Commission just simply expands the cultural mandate'.

Scripture References

Deuteronomy 8:11-20

Read as the primary text, warning against forgetting God in prosperity and stating the purpose of wealth.

Deuteronomy 8:18

Key verse: God gives power to get wealth to establish His covenant.

1 Samuel 2:7-8

Referenced in review: God makes rich and poor, sovereign in distribution.

Deuteronomy 7:9-15

God keeps covenant and mercy with those who love Him; blessings for obedience.

Galatians 3:16

The promises to Abraham were made to his seed, which is Christ.

Galatians 3:29

If you are Christ's, you are Abraham's seed and heirs according to the promise.

Acts 3:22-26

Jesus is the fulfillment of the promise made to the fathers.

Acts 5:30-31

The God of our fathers raised up Jesus as Prince and Savior.

Romans 9:5

Christ came from the fathers according to the flesh, God blessed forever.

Romans 15:8

Christ confirmed the promises made to the fathers.

Genesis 1:26-28

The dominion mandate: man created in God's image to have dominion and subdue the earth.

Genesis 2:16

God commanded the man, putting him under a covenant.

Psalms 24:1

The earth is the Lord's; sovereignty and ownership intertwined.

Genesis 9:1-3

The dominion mandate reissued to Noah after the flood.

Psalms 8:4-9

Man crowned with glory and honor, given dominion over creation.

Proverbs 21:4

Even the plowing of the wicked is sin; culture without faith is sinful.

Romans 14:23

Whatever is not of faith is sin.

Genesis 2:8, 15

God placed Adam in the garden to dress and keep it; work before the fall.

Genesis 3:17-19

The curse on the ground; work now attended by sweat and sorrow.

1 Corinthians 15:45-49

Christ as the last Adam and second man; federal headship.

Study notes

Discussion Questions

- 1.** How does understanding wealth as a tool for establishing God's covenant change your perspective on financial blessings?

Consider: Based on Deuteronomy 8:18 and the sermon's main point.

- 2.** In what ways does the dominion mandate apply to your daily work and responsibilities?

Consider: Weaver explains the comprehensive nature of the cultural mandate.

- 3.** How does the concept of Christ as the last Adam and federal head impact your assurance of salvation?

Consider: Discussion of Romans 5 and 1 Corinthians 15.

- 4.** What are some practical ways the church can move beyond a narrow focus on soul-winning to a full-orbed dominion mandate?

Consider: Weaver critiques limiting the Great Commission to evangelism.

- 5.** How can we discern whether our cultural activities are done in faith and for God's glory?

Consider: Reference to Proverbs 21:4 and Romans 14:23.

Applications

Use wealth for covenant purposes

Recognize that wealth is given to advance God's kingdom, not just for personal comfort.

Lecture support: Deuteronomy 8:18; 'that he may establish his covenant'.

Engage in dominion work in your vocation

View your job as a calling to exercise dominion and bring that sphere under Christ's lordship.

Lecture support: Genesis 1:26-28; Weaver's examples of various cultural tasks.

Reject the sacred/secular divide

All of life is sacred; do everything for God's glory.

Lecture support: Review of Thomism; 'whatsoever ye do, do all to the honor and glory of God'.

Teach the whole counsel of God

Disciple others to observe all of Christ's commands, not just initial conversion.

Lecture support: Matthew 28:20; 'teaching them to observe all things whatsoever I have commanded you'.

Work diligently as part of created nature

Embrace work as a pre-fall good, avoiding laziness which contradicts God's design.

Lecture support: Genesis 2:15; 'work was before the fall'.

Study notes

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

Biblical Wealth

Part Four of Eight

August 01, 2004

Read Chapter 4 in the companion book, pages 67-83.

Major Themes

Sovereignty of God in Wealth

All wealth comes from God, and tithing is a recognition of His sovereignty and lordship.

Lecture support: Weaver states, 'All wealth ultimately is from God and God alone' and 'the tithe is a recognition of God's sovereignty, of His Lordship.'

Tithes as God's Property

Tithes belong exclusively to the Lord and must be given to godly causes, not to apostate institutions.

Lecture support: Weaver says, 'The tithes belong unto the Lord... they are foundationally the property of God Himself' and cites Leviticus 27:30.

Biblical Law vs. Man's Law

Rejecting God's tithing plan leads to tyrannical human government and excessive taxation.

Lecture support: Weaver warns, 'When we reject God's law, the only substitute is going to be man's law' and references 1 Samuel 8.

Historical Importance of Tithing

Early America enforced tithing as part of biblical law, and its decline coincided with the rise of anti-Christian philosophies.

Lecture support: Weaver quotes Rushdoony: 'When America was colonized, the settlers in every colony made biblical law their basic law' and notes the property tax came with deism and Unitarianism.

Individual Responsibility in Tithing

Each person is accountable to God for tithing; failure to tithe brings God's direct blessing or curse.

Lecture support: Weaver states, 'Each individual is responsible to be faithful unto the Lord' and 'God takes care of that one Himself.'

Tithing as a Means of Dominion

Without tithing, there can be no restoration of a Christian social order or exercise of godly dominion.

Lecture support: Weaver says, 'Without the tithes, there cannot be a restoration of the Christian social order' and 'His tithes are a means of accomplishing dominion.'

Key Arguments

Tithes are not optional gifts but a required tax to God

The tithe is God's tax for the use of His earth, not a voluntary offering; failure to pay is robbing God.

Lecture support: Weaver quotes Rushdoony: 'The tithe is God's tax for the use of His earth. It is not a gift to God.'

Tithing predates the Mosaic Law

The practice of tithing was established by God, embraced by Abraham, and continued by Jacob before the law was given.

Lecture support: Weaver outlines: 'God originated the tithes, Abraham embraced the tithes, Jacob continued the tithes, Moses incorporated the tithes.'

The civil tax was equal for all, unlike modern property taxes

Exodus 30 shows a head tax of half a shekel for every man, rich or poor, because all have the same interest in justice.

Lecture support: Weaver reads Exodus 30:15: 'The rich shall not give more, and the poor shall not give less than half a shekel.'

Rejecting God's tithing system leads to state tyranny

When Christians fail to finance godly dominion through tithes, the state fills the vacuum with oppressive taxation and bureaucracy.

Lecture support: Weaver says, 'Whenever Christians make a vacuum, it will always be filled by the state' and cites 1 Samuel 8's warning.

Tithing is an act of honoring God as the source of all blessing

Giving the firstfruits acknowledges God's provision and dedicates the remainder to His purposes.

Lecture support: Weaver explains, 'When you give the first, it is a recognition that everything else came from Him as well.'

The church's failure to teach tithing is itself robbing God

Neglecting to instruct on the importance of the tithe is as serious as failing to pay it.

Lecture support: Weaver quotes Rushdoony: 'The failure of the church to teach its importance and meaning constitutes a form of robbing God.'

Scripture References

Malachi 3:7-12

Read at the opening to introduce the topic of tithing and God's promise of blessing for obedience.

Deuteronomy 8:18

Cited in review to show God gives power to get wealth and the purpose of wealth is to fulfill His covenant.

1 Samuel 2:7

Mentioned to illustrate God's sovereignty in making rich and poor.

1 Peter 3:18

Referenced to explain Christ's death brings us back to God for obedience.

Leviticus 27:30

Quoted to prove that all the tithe of the land is the Lord's and holy unto Him.

2 Kings 4:38-43

Used to illustrate a man bringing tithes to Elisha instead of the apostate northern priesthood.

Genesis 14:12-24

Read to show Abraham tithing to Melchizedek as recognition of God's sovereignty.

Hebrews 7:1-10

Referenced to explain Melchizedek's priesthood and Abraham's tithe, including Levi paying tithes in Abraham.

Malachi 1:6

Cited to show God questions where His honor and fear are when people fail to recognize His lordship.

Exodus 30:11-16

Read to describe the equal head tax for rich and poor, distinguishing it from the tithe.

1 Samuel 8:11-17

Quoted to warn of the despotic nature of human kings who would take tithes for themselves.

Leviticus 25:10

Mentioned as the inscription on the Liberty Bell, relating to biblical land law and liberty.

Proverbs 3:9-10

Alluded to in the principle of honoring the Lord with firstfruits for blessing.

Matthew 23:23

Referenced as Christ commending the Pharisees for tithing mint, anise, and cummin.

Deuteronomy 15

Cited regarding the six-year limit on debt as part of biblical economic law.

Study notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Discussion Questions

1. How does understanding that the tithe belongs to God change our attitude toward giving?

Consider: Weaver emphasizes that tithes are God's property, not ours to use as we please.

2. In what ways does tithing serve as a recognition of God's sovereignty in our lives?

Consider: Weaver connects tithing to honoring God as the source of all wealth and blessing.

3. What are the differences between the biblical civil tax and the tithes, and why is this distinction important?

Consider: Weaver contrasts the equal head tax with the proportional tithes and their purposes.

4. How does the example of Abraham tithing to Melchizedek inform our practice of tithing today?

Consider: Weaver uses Abraham's tithe as a model of recognizing God's provision and refusing worldly wealth.

5. What are the social and political consequences when Christians neglect tithing?

Consider: Weaver argues that failure to tithe leads to state overreach and tyranny.

6. How can we apply the principle of 'firstfruits' in our modern financial practices?

Consider: Weaver explains that giving the first portion dedicates the whole to God.

7. Why does Weaver say that the church's failure to teach on tithing is a form of robbing God?

Consider: Weaver quotes Rushdoony to stress the importance of instruction on this topic.

Applications

Recognize God's ownership of all wealth

Acknowledge that everything we have comes from God and tithe as an act of honoring His sovereignty.

Lecture support: Weaver states, 'The tithes belong unto the Lord' and 'when you tithe, it is indeed an honoring of the Lord.'

Give tithes to godly causes

Ensure tithes are directed to ministries and institutions that uphold biblical truth, not apostate organizations.

Lecture support: Weaver uses the example of the man from Baal-shalisha bringing tithes to Elisha instead of the apostate priesthood.

Assume personal responsibility for tithing

Each believer must be faithful in tithing without relying on pastoral enforcement, as God Himself blesses or curses accordingly.

Lecture support: Weaver says, 'Each individual is responsible to be faithful unto the Lord' and 'God takes care of that one Himself.'

Prioritize tithing as a means of dominion

Faithfully tithe to finance the work of God's kingdom and restore a Christian social order.

Lecture support: Weaver states, 'Without the tithes, there cannot be a restoration of the Christian social order' and 'His tithes are a means of accomplishing dominion.'

Give the firstfruits to God

Practice giving the first portion of income as a recognition that all provision comes from God.

Lecture support: Weaver explains, 'When you give the first, it is a recognition that everything else came from Him as well.'

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 5

Biblical Wealth

Part Five of Eight

August 15, 2004

Read Chapter 5 in the companion book, pages 85-103.

Major Themes

Sovereignty of God in Wealth

God is the source and sovereign distributor of wealth, giving it according to His purposes and often through covenantal obedience and individual responsibility.

Lecture support: Weaver reviews Deuteronomy 8:18 and 1 Samuel 2, stating, 'it is the Lord who maketh rich, it is the Lord who maketh poor.'

The Tithes as the Lord's Property

The tithes belong to the Lord and are to be used for His kingdom, not owned by individuals or institutions.

Lecture support: Leviticus 27:30 is cited: 'all the tithe of the land... is the Lord's. It is wholly unto the Lord.'

Prevention of Statism through Tithing

Without the tithes, the state usurps God's role, leading to tyranny; restoration of tithing is necessary for a Christian order.

Lecture support: Weaver states, 'Without the tithes, statism usurps and replaces the kingdom of God with the kingdom of man.'

The Levites as Educators and Their Economic Provision

The Levites' primary role was teaching God's law, and they were to be adequately supported, not impoverished, as their capital was the Lord and His Word.

Lecture support: Weaver says, 'Their capital was the Lord and His Word,' and explains they received about 20% more than average Israelites.

Universal Obligation to Tithe

All, including Levites, must tithe; only the high priest (ultimately Christ) is exempt, signifying God's rule through Christ.

Lecture support: Numbers 18:25-28 shows Levites tithing to Aaron; Weaver says, 'no one is exempt from paying God his due.'

Local and Discerning Charity

The poor tithe was given locally, requiring knowledge of recipients' character; help should not subsidize sloth or evil.

Lecture support: Deuteronomy 14:28-29 and 2 Thessalonians 3:10 are cited; Weaver says, 'If any will not work, neither should he eat.'

Key Arguments

Tithing Prevents State Control

Faithful tithing places social services under the control of tithers, not the state or wealthy elites, preventing governmental overreach.

Lecture support: Weaver argues, 'If the poor tithe was faithfully tithed, the usurpation of government in this area would eventually disappear.'

The Levites Were Not to Be Poor

The belief that ministers should be poor is ungodly; the Levites' inheritance was the Lord, and they were to live equal to or above others.

Lecture support: Weaver states, 'The belief that the Levites or ministers of the word of God in any age should reveal their piety by their poverty is ungodly.'

Tithing Reflects God's Rule through Christ

Tithing acknowledges Christ as the ultimate High Priest through whom God rules; it is an act of recognizing His mediatorship.

Lecture support: Weaver says, 'Therefore we are obligated and required to tithe in recognition of His mediatorship and His priesthood.'

Charity Must Be Discerning and Temporary

Help should be given to those genuinely in need, not to enable laziness, and should aim to make recipients self-reliant, not dependent.

Lecture support: Weaver explains, 'The help cannot be a permanent arrangement. It is not a welfare system.'

Biblical Charity Strengthens Society

Properly administered charity, like the poor tithe, provides stability for families and strengthens a godly society.

Lecture support: Weaver notes that helping families of imprisoned believers maintained family strength until the breadwinner returned.

Scripture References

Malachi 3:7-12

God accuses Israel of robbing Him in tithes and offerings and promises blessing if they bring the full tithe.

Deuteronomy 8:18

God gives the power to get wealth to establish His covenant.

1 Samuel 2:7-8

The Lord makes poor and rich; He lifts the beggar to set him among princes.

Leviticus 27:30

All the tithe of the land is the Lord's; it is holy unto the Lord.

Numbers 18:20-21

The Levites have no inheritance; the tithe is given to them for their service.

Numbers 3:5-13

The Levites are taken instead of the firstborn of Israel to serve the tabernacle.

Numbers 1:51

The Levites are to take down and set up the tabernacle; strangers who come near are to be put to death.

Numbers 18:22-24

The Levites bear the iniquity of the sanctuary and have no inheritance; the tithe is their inheritance.

Deuteronomy 10:9

Levi has no part or inheritance; the Lord is his inheritance.

Deuteronomy 18:1-2

The priests and Levites have no inheritance; they eat the offerings of the Lord.

Leviticus 10:11

The priests are to teach the children of Israel all the statutes of the Lord.

Deuteronomy 17:18-19

The king is to write a copy of the law from the priests and read it all his life.

Deuteronomy 31:9-13

The law is to be read before all Israel every seven years at the Feast of Tabernacles.

Deuteronomy 33:10

They shall teach Jacob thy judgments and Israel thy law.

Numbers 18:25-28

The Levites are to offer a heave offering of a tenth of the tithes they receive to the Lord.

Deuteronomy 14:28-29

At the end of three years, the tithe is to be laid up for the Levite, stranger, fatherless, and widow.

Deuteronomy 26:12

The tithe of the third year is given to the Levite, stranger, fatherless, and widow.

2 Thessalonians 3:10

If any would not work, neither should he eat.

1 Corinthians 16:1-4

Paul instructs the church to collect for the saints and send it by approved messengers.

Exodus 22:22-24

God commands not to afflict widows or fatherless children; He will hear their cry and execute judgment.

Discussion Questions

1. How does the concept that 'the tithes belong to the Lord' change our perspective on giving?

Consider: Weaver emphasizes that tithes are not ours to direct but are holy to God, based on Leviticus 27:30.

2. In what ways might the church today be guilty of 'robbing God' in tithes and offerings, and what are the consequences?

Consider: Malachi 3:8-9 is cited, where God accuses Israel of robbing Him and being cursed.

3. What would a society look like if the poor tithe were faithfully practiced today?

Consider: Weaver argues that faithful tithing would eliminate state welfare and place social services under godly control.

4. How should we balance the command to help the needy with the principle that 'if any will not work, neither should he eat'?

Consider: Weaver discusses the need for discernment in charity, citing 2 Thessalonians 3:10.

5. What does it mean for a pastor or minister to have 'the Lord and His Word' as their capital, and how should that affect a congregation's support?

Consider: Weaver explains that the Levites' capital was spiritual, not land, and they were to be supported accordingly.

6. Why is it significant that the Levites themselves were required to tithe, and how does this apply to all believers?

Consider: Numbers 18:25-28 shows Levites tithing to the high priest, establishing that no one is exempt from tithing.

Applications

Faithful Tithing as an Act of Worship

Believers should tithe faithfully, recognizing that the tithe belongs to the Lord and is an act of obedience and worship.

Lecture support: Weaver states, 'the tithes belong unto the Lord' and that tithing acknowledges God's sovereignty.

Supporting Ministers Adequately

Churches should ensure that pastors and ministers are supported financially so they can focus on teaching and ministry, not be impoverished.

Lecture support: Weaver argues that the Levites were not to be poor and that their capital was the Lord and His Word.

Discerning Charity

When giving to the needy, believers should know the recipients and ensure help is given to those genuinely in need, not to enable laziness.

Lecture support: Weaver cites 2 Thessalonians 3:10 and emphasizes local, personal knowledge in giving the poor tithe.

Temporary Assistance for Self-Reliance

Charity should be temporary and aimed at helping recipients become self-reliant, not creating dependency.

Lecture support: Weaver says, 'The help cannot be a permanent arrangement. It is not a welfare system.'

Local Church Responsibility for Social Services

The church, not the state, should be the primary agent of social welfare, administered through tithing and local knowledge.

Lecture support: Weaver argues that the poor tithe places control in the hands of tithers, not the state.

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 6

Biblical Wealth

Part Six of Eight

August 22, 2004

Read Chapter 6 in the companion book, pages 105-122.

Major Themes

The Tithe of Rejoicing as a Biblical Mandate

God commanded a third tithe, 10% spent on oneself and family during feasts, to learn to fear Him.

Lecture support: Deuteronomy 14:22-26: 'Thou shalt truly tithe... thou shalt eat before the Lord... that thou mayest learn to fear the Lord thy God always.'

Joy and Rejoicing in the Old Testament

Joy was a predominant theme in the Old Testament, not just the New, with many commands to rejoice.

Lecture support: Nehemiah 8:10: 'the joy of the Lord is your strength'; 'rejoice' occurs 13 times in Deuteronomy.

Creaturehood and Dependence on God

Rejoicing acknowledges our limitations as creatures and our total dependence on God, not seeking autonomy.

Lecture support: Psalm 103:13-14: 'he knoweth our frame; he remembereth that we are dust.'

Joy in Obedience, Not Simplicity

True joy comes from obedience to God in trials, not from a problem-free life; the desire for simplicity is a desire to be God.

Lecture support: James 1:2-4: 'count it all joy when ye fall into divers temptations'; Romans 5:3-5.

Decapitalization and Trust in God

The tithe of rejoicing decapitalizes the believer, preventing pride and demonstrating faith that God will recapitalize.

Lecture support: Deuteronomy 8:18: 'it is he that giveth thee power to get wealth'; the tithe takes 'the wind out of our sails.'

God's Tithe vs. Man's Tithe (Statism)

Denying God's tithe of rejoicing leads to reliance on state-provided recreation, usurping God's jurisdiction.

Lecture support: State holidays, parks, etc., are man's tithe; 'all people hold to a tithe of rejoicing.'

Serving God with Gladness

Failure to serve God with joyfulness results in serving enemies; believers must rejoice in God's abundance.

Lecture support: Deuteronomy 28:47-48: 'Because thou servedst not the Lord thy God with joyfulness... therefore shalt thou serve thine enemies.'

Key Arguments

The tithe of rejoicing is a distinct, commanded tithe of 10%.

Scripture commands a third tithe beyond the Levitical and poor tithes, to be spent on rejoicing before God.

Lecture support: Deuteronomy 14:22-26 and Exodus 34:22-24 command appearing before God three times a year and tithing for rejoicing.

Rejoicing is a duty rooted in creaturehood.

We must rejoice because we are creatures dependent on God; failing to do so denies our limitations.

Lecture support: Psalm 100:3; Psalm 103:13-14; 'the desire for simplicity is the desire to be God.'

Joy is found in obedience, not in the absence of problems.

Trials and testings are opportunities for joy through obedience, not obstacles to a simple life.

Lecture support: James 1:2-4; Romans 5:3-5; 'Joy is not to be found in simplicity. But joy is to be found in obedience.'

The tithe of rejoicing must include an educational aspect to learn the fear of God.

The purpose of the tithe is to learn to fear the Lord; it cannot violate other commands like drunkenness.

Lecture support: Deuteronomy 14:23: 'that thou mayest learn to fear the Lord thy God always'; 'there must be an educational aspect.'

The tithe decapitalizes the believer, fostering dependence on God.

Spending 10% on oneself prevents boasting in works and requires faith that God will provide.

Lecture support: Deuteronomy 8:18; 'it takes the wind out of our sails... faith is required to decapitalize ourselves.'

Denying God's tithe of rejoicing leads to statism.

When God's tithe is rejected, man establishes state-provided recreation, giving glory to man instead of God.

Lecture support: State holidays, parks, etc.; 'we will either celebrate God's tithe of rejoicing, or we will celebrate man's tithe of rejoicing.'

Serving God without joy brings judgment.

Deuteronomy 28 warns that failing to serve God with gladness results in serving enemies in want.

Lecture support: Deuteronomy 28:47-48: 'Because thou servedst not the Lord thy God with joyfulness... therefore shalt thou serve thine enemies.'

Scripture References**Malachi 3:7-12**

Weaver opens with this passage on tithes and offerings, setting the theme of robbing God and the blessing of tithing.

Exodus 34:22-24

Command for all males to appear before God three times a year, foundational for the tithe of rejoicing.

Deuteronomy 14:22-26

Primary passage on the tithe of rejoicing: tithing increase, eating before the Lord, converting to money, and rejoicing.

Deuteronomy 16:16-17

Reinforces appearing before God three times a year and not empty-handed, giving as able.

Nehemiah 8:10

The joy of the Lord is your strength, cited to show joy in the Old Testament.

Deuteronomy 12:7, 12, 18

Commands to rejoice before the Lord with household, including servants and Levites.

Deuteronomy 14:26

Rejoicing with household as part of the tithe of rejoicing.

Deuteronomy 16:11, 14-15

Commands to rejoice in feasts with family, servants, Levites, strangers, fatherless, and widows.

Deuteronomy 26:11

Rejoice in every good thing given by God, with Levite and stranger.

Deuteronomy 27:7

Offer peace offerings and rejoice before the Lord.

Psalms 100:3

We are the sheep of His pasture, His handiwork, cited to emphasize creaturehood.

Psalms 103:13-14

God pities us as a father, knowing our frame and that we are dust, illustrating our limitations.

James 1:2-4

Count it all joy in trials, because testing produces patience; joy in obedience.

Romans 5:3-5

We exult in tribulations, knowing they produce patience and hope; referenced in passing.

Deuteronomy 12:11-12, 17-18

Tithe of rejoicing not to be eaten at home, but before the Lord with household and Levite.

Deuteronomy 14:22-26

Detailed instructions on tithing, converting to money, and spending on whatever desired, with rejoicing.

Deuteronomy 8:18

God gives power to get wealth, cited to show God recapitalizes after decapitalization.

Ephesians 4:11

God gave pastor-teachers to instruct people, referenced to justify teaching on this tithe.

Deuteronomy 28:45-48

Curses for not serving God with joyfulness; serving enemies instead.

Study notes

Discussion Questions

1. How does the tithe of rejoicing differ from the Levitical and poor tithes in its purpose and use?

Consider: Weaver distinguishes the three tithes, with the rejoicing tithe being spent on oneself and family.

2. In what ways do we deny our creaturehood by seeking a 'simple life'?

Consider: Weaver argues that longing for simplicity is a desire to be God, free from problems.

3. How can we find joy in trials and testings according to James 1?

Consider: Weaver cites James 1:2-4 to show that joy comes from obedience in trials, not absence of trials.

4. What does it mean to 'learn to fear the Lord' through the tithe of rejoicing?

Consider: Deuteronomy 14:23 states the purpose of the tithe is to learn to fear God; Weaver emphasizes an educational aspect.

5. How does the tithe of rejoicing decapitalize us, and why is that important?

Consider: Weaver explains that spending 10% on ourselves prevents pride and demonstrates trust in God's provision.

6. What are modern examples of 'man's tithe of rejoicing'?

Consider: Weaver points to state holidays, parks, and recreational services as substitutes for God's tithe.

7. How does Deuteronomy 28:47-48 apply to our service to God today?

Consider: Weaver warns that failing to serve God with gladness leads to serving enemies, a principle for believers.

Applications

Practice the tithe of rejoicing as a family

Set aside 10% of income for a family vacation or activity that includes worship and learning to fear God.

Lecture support: Deuteronomy 14:22-26 commands tithing and rejoicing with household; 'it is to be a time of rejoicing... that you may learn to fear the Lord.'

Find joy in obedience, not in problem-free living

When facing trials, count it joy by focusing on obedience and trusting God's purpose, rather than seeking escape.

Lecture support: James 1:2-4; 'Joy is not to be found in simplicity. But joy is to be found in obedience.'

Acknowledge creaturehood and rest in God's care

Recognize personal limitations and avoid overextending to the point of exhaustion; trust God's knowledge of our frame.

Lecture support: Psalm 103:13-14; 'He knoweth our frame, he remembereth that we are but dust.'

Ensure recreational activities include a spiritual educational component

When spending on leisure, incorporate elements that teach the fear of the Lord, such as Bible study or creation appreciation.

Lecture support: Deuteronomy 14:23; 'that thou mayest learn to fear the Lord thy God always'; 'there must be an educational aspect.'

Trust God to provide as you obey the tithe of rejoicing

Decapitalize by spending on rejoicing in faith, believing God will recapitalize according to His promise.

Lecture support: Deuteronomy 8:18; 'faith is required to decapitalize ourselves... we trust him to supply those needs.'

Serve God with gladness in all abundance

Cultivate a joyful heart in service, thanking God for His provision, to avoid the curse of serving enemies.

Lecture support: Deuteronomy 28:47-48; 'serve the Lord with joyfulness and gladness of heart for the abundance of all things.'

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 7

Biblical Wealth

Part Seven of Eight

August 29, 2004

Read Chapter 7 in the companion book, pages 123-142.

Major Themes

Selectivity of Biblical Charity

Charity is never promiscuous; it is always selective, mirroring God's own selective pity and compassion.

Lecture support: Weaver states, 'Charity is never promiscuous on God's part. It is always selective.' He cites Deuteronomy 13:8, 19:13, and others where God forbids pity.

Work as a Requirement for Charity

Biblical charity, exemplified by gleaning, requires work from the recipient, fostering self-respect and satisfaction.

Lecture support: Weaver explains, 'Gleaning was charity. But gleaning was also work. It was hard, back-breaking work.' He contrasts this with modern welfare.

Distinction Between Mercy and Charity

Works of mercy are humane acts to preserve life, even for enemies, while charity strengthens the faith community and requires shared identity.

Lecture support: Weaver says, 'An act of charity is the undergirding and the strengthening of the society of faith. An act of mercy is just simply a humane act.'

False Charity as Theft

Coercive or promiscuous charity is theft, violating God's law and blurring moral distinctions.

Lecture support: Weaver declares, 'False charity is theft, plain and simple.' He references Judas's criticism of Mary's ointment.

Stewardship and Accountability

All wealth is a stewardship from God, and believers must use it according to His commands, refusing to help the ungodly.

Lecture support: Weaver concludes, 'Everything that we have... is a stewardship. And we must use what we have in light of God's directives.'

Key Arguments

God's Charity Is Selective, Not Universal

God does not always have pity; He commands withholding pity from certain sinners, and His charity is reserved for the godly.

Lecture support: Weaver cites Jeremiah 13:14, Ezekiel 5:11, and Zechariah 11:6 to show God refusing pity, and argues we should imitate Him.

Gleaning Was Charity That Required Work

The biblical law of gleaning provided for the poor but demanded hard work, ensuring only the deserving poor benefited.

Lecture support: Weaver explains from Leviticus 19, 23, and Deuteronomy 24 that gleaning was work, and Ruth had to ask permission.

The Poor Tithe Strengthened the Faith Community

The poor tithe was designed to unify rich and poor believers, not based on sentiment but on biblical principle.

Lecture support: Weaver says, 'It undergirded the unity of the faith... to strengthen and protect the people of God in their ties of faith.'

Mercy Is Obligatory Even Toward Enemies

Scripture commands helping even an enemy's animal in distress, arguing from lesser to greater that we must save lives regardless of faith.

Lecture support: Weaver references Exodus 23:4-5 and the Good Samaritan to show mercy is a humane act without religious strings.

Coercive Charity Is Theft and Destroys Society

Government welfare and forced giving are theft, penalize work, and blur the distinction between good and evil.

Lecture support: Weaver quotes Walter Williams and states, 'Coercive charity is not charity, it is theft, no matter what form it takes.'

Believers Must Not Subsidize the Ungodly

2 Chronicles 19:2 rebukes helping those who hate God; charity must not support wickedness.

Lecture support: Weaver cites Jehoshaphat's rebuke: 'Shouldest thou help the ungodly and love them that hate the Lord?'

Scripture References

Leviticus 19:9-10

God commands leaving gleanings for the poor and stranger.

Leviticus 23:22

Reiteration of the gleaning law for the poor and stranger.

Deuteronomy 24:19-22

Gleaning law extended to forgotten sheaves, olives, and grapes for the stranger, fatherless, and widow.

Matthew 20:15

Jesus asserts His sovereign right to do as He wills with His own, illustrating God's selective generosity.

Proverbs 19:17

He who has pity on the poor lends to the Lord, a general principle with exceptions.

Deuteronomy 13:8

God forbids pity on a family member who entices to idolatry; they must be put to death.

Deuteronomy 19:13

No pity for a premeditated murderer; justice requires execution.

Deuteronomy 19:21

No pity in delivering justice; life for life, eye for eye.

Deuteronomy 25:12

No pity for a woman whose hand must be cut off for a specific offense.

Jeremiah 13:14

God declares He will not pity, spare, or have mercy but destroy the wicked.

Ezekiel 5:11

God will not spare or have pity because of defilement and abominations.

Zechariah 11:6

God will no more pity the inhabitants of the land.

Ruth 2:5-16

Ruth asks permission to glean; Boaz grants it because of her character, illustrating selective charity.

2 Thessalonians 3:10

If anyone will not work, neither shall he eat.

Deuteronomy 22:1-4

Command to help a brother's lost or fallen animal, not hiding oneself.

Exodus 23:4-5

Command to help even an enemy's animal in distress.

Luke 10:25-37

The Good Samaritan shows mercy to a wounded man, illustrating a work of mercy.

Acts 11:27-30

Disciples send relief to brethren in Judea during a famine, an act of charity.

1 Timothy 5:3-16

Instructions on supporting widows indeed, who work through prayer and teaching.

John 12:1-8

Judas objects to the ointment being sold for the poor, but his motive was theft, illustrating false charity.

Study notes

Discussion Questions

1. How does the selectivity of God's charity challenge common assumptions about Christian giving?

Consider: Weaver argues that God does not always have pity and forbids pity on certain sinners.

2. In what ways does the gleaning law provide a model for charity that promotes work and self-respect?

Consider: Gleaning required hard work from the poor, unlike modern handouts.

3. What is the difference between a work of mercy and an act of charity, and why is this distinction important?

Consider: Weaver distinguishes between humane life-saving acts and faith-strengthening support.

4. How should the church apply the principles of 1 Timothy 5 in supporting widows today?

Consider: Widows supported by the church are expected to work through prayer and teaching.

5. Why does Weaver call false charity 'theft,' and how does this apply to government welfare programs?

Consider: Coercive taking from one to give to another violates the eighth commandment.

6. What are the dangers of helping the ungodly, as illustrated by Jehoshaphat's rebuke?

Consider: Helping those who hate God can bring wrath and blur moral distinctions.

Applications

Evaluate giving practices by biblical selectivity

Believers should not give promiscuously but assess the character and faith of recipients, following God's example.

Lecture support: Weaver says, 'There are certain individuals in the Bible that God forbids us to have pity or compassion upon.'

Require work from those seeking help

When possible, structure charity to involve work, preserving the recipient's dignity and ensuring genuine need.

Lecture support: Weaver notes, 'Biblical charity requires work... He has self-respect in the fact that he knows he's worked for it.'

Distinguish between mercy and charity in personal giving

Perform acts of mercy (e.g., emergency aid) for anyone, but reserve ongoing charity for those who share the faith.

Lecture support: Weaver explains the Good Samaritan as mercy, while Acts 11 relief was charity for brethren.

Reject coercive or government-mandated 'charity'

Recognize that forced wealth redistribution is theft and resist participation in systems that violate God's law.

Lecture support: Weaver states, 'Coercive charity is not charity, it is theft, no matter what form it takes.'

Do not subsidize the ungodly

Avoid financial support that enables wickedness or promotes anti-Christian agendas.

Lecture support: Weaver cites 2 Chronicles 19:2 and the UNICEF example.

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 8

The Implications of God's Taxation

September 05, 2004

Read Chapter 8 in the companion book, pages 143-161.

Major Themes

Sovereignty of God

Tithing is a confession that God is the true owner and sovereign of the world, as taxation implies ownership and control.

Lecture support: Weaver states, 'Sovereignty and taxation are inseparable because taxation is a claim to ownership... when God then claims the power to tax the world, He is at the same time claiming ownership and control of the world and is saying that I am indeed the Sovereign.'

Sovereignty of Grace

Tithing acknowledges that salvation is entirely by God's grace, not by human merit or lineage.

Lecture support: Weaver explains, 'tithing not only is an acknowledgment and recognition of God's sovereignty, it is also a realization of the sovereignty of grace... we are what we are only by the grace of God.'

Worship and Giving

Tithing is an integral act of worship that must be done with a right heart; improper giving is a form of despising God.

Lecture support: Weaver says, 'tithing and offering gifts are intimately and vitally connected with... worship... when one does not tithe and offer his gifts aright, he does not worship aright.'

Obedience as a Test

Tithing is a reasonable test of obedience, similar to the forbidden tree in Eden; faithfulness in money reflects overall faithfulness.

Lecture support: Weaver states, 'God has the absolute right to say to us, "The tithes are mine. I reserve those to myself. Don't touch."... It is a reasonable test of our obedience.'

Covenantal Relationship

Tithing is a mutual avouching: we declare God is our God, and God declares we are His people, reinforcing the covenant bond.

Lecture support: Weaver explains, 'when we tithe unto the Lord... we are avouching. We are declaring positively... that we are God's people... And the Lord hath avouched thee this day to be his peculiar people.'

God's Blessing on the Faithful

Tithing expresses reliance on God's promise to bless those who honor Him, not as a merited reward but as a gracious response.

Lecture support: Weaver says, 'when we faithfully tithe, we expect God's blessings... not because of our obedience, not because we've earned or merited those blessings, but because of God's promise.'

Key Arguments

Taxation and Sovereignty

Since taxation is a claim to ownership, paying taxes to human governments while refusing God's tithe is a confession that those governments are sovereign over God.

Lecture support: Weaver argues, 'How in the world could a man in good conscience pay taxes to the federal government or pay taxes to the state government and not pay God's taxes? Because taxation and sovereignty are inseparable.'

Ungodly Taxation as Theft

Taxation beyond God's law is illegitimate and constitutes robbery; supporting such taxation makes one a partaker with thieves.

Lecture support: Weaver quotes Rushdoony: 'any man... who either supports taxation not authorized by Scripture, or who refuses to pay the taxes that are levied on man by Scripture, is a robber of God.'

Tithing as Confession of Grace

The confession 'A Syrian ready to perish was my father' shows that tithing is a declaration of total dependence on God's saving grace, not on ancestry.

Lecture support: Weaver states, 'when you're giving those tithes, you're saying, "A Syrian ready to perish was my father. I have no standing before you."'

Worship Requires Proper Giving

Malachi 1 shows that offering the lame and sick is despising God; true worship demands giving God the best, not leftovers.

Lecture support: Weaver says, 'God said, "If you think you're going to run in fifteen minutes late with a quarter in one hand and a quarterly in the other hand and please me, you're mistaken."'

Tithing as a Test of Faithfulness

God reserves the tithe as a test of obedience; faithfulness in tithing is a reliable indicator of faithfulness in other areas of life.

Lecture support: Weaver argues, 'If a man is willing to be faithful and honest and honor God with his money, in all probability, he's going to be faithful and honest and honor God in other areas as well.'

Covenantal Avouching

Tithing is a mutual declaration: we avouch God as our God, and God avouches us as His people, confirming the covenant relationship.

Lecture support: Weaver explains, 'when we tithe, we recognize He's our God... And when we receive our tithes, He's saying, "I'm acknowledging that you're My people."'

Scripture References

Deuteronomy 26:1-19

The entire chapter is read and forms the basis for the sermon on the implications of tithing and firstfruits.

Psalms 24:1

Cited to support God's ownership of the earth: 'The earth is the Lord's and the fullness thereof.'

Hebrews 1:3

Mentioned to affirm Christ as the Maker and Upholder of all things, reinforcing God's sovereignty.

Psalms 50:18

Quoted to show that consenting with thieves makes one guilty, applied to supporting ungodly taxation.

Jonah 2:9

Quoted: 'Salvation is of the Lord,' to emphasize that deliverance is entirely God's work.

Galatians 1:15

Paraphrased to illustrate that conversion happens when it pleases God, underscoring sovereign grace.

1 Corinthians 15:10

Quoted: 'By the grace of God, I am what I am,' to summarize the realization of grace in tithing.

John 4:24

Cited: 'God is Spirit, and they that worship Him must worship Him in spirit and in truth,' to define proper worship.

Malachi 1:6-8, 13-14

Read to show that offering blemished sacrifices is despising God's name and that God deserves the best.

1 John 3:4

Quoted: 'sin is the transgression of the law,' to define failure to tithe as sin.

Leviticus 27:30

Cited: 'The tithes are mine, saith the Lord,' to establish God's ownership of the tithe.

1 Kings 4:42-44

Referenced as an example of bringing tithes to a man of God rather than to apostate worship.

1 Samuel 2:30

Quoted: 'He that honoreth me will I honor... and he that despiseth me shall be lightly esteemed,' to show God's response to faithfulness.

Psalms 101:6

Quoted: 'Mine eyes shall be upon the faithful of the land,' to indicate God's special attention to the faithful.

Proverbs 28:20

Quoted: 'A faithful man shall abound with blessings,' to support the promise of blessing for tithers.

Deuteronomy 28:2

Referenced to show that blessings will overtake those who obey, reinforcing reliance on God.

Deuteronomy 23:17-18

Read to show that God rejects offerings from whores and sodomites because they live under an alien law system.

Zechariah 2:8

Alluded to: 'He that toucheth thee toucheth the apple of my eye,' to show God's protection of His people.

Study notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins or other markings on the paper.

Discussion Questions

1. How does the connection between taxation and sovereignty challenge the way we view paying taxes to human governments versus tithing to God?

Consider: Weaver argues that paying taxes to the state while refusing God's tithe is a confession that the state is sovereign over God.

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2. In what ways does the confession 'A Syrian ready to perish was my father' shape our understanding of grace in our giving?

Consider: Weaver explains that this confession acknowledges we have no standing before God apart from His sovereign grace.

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3. According to Malachi 1, what does offering God our 'leftovers' communicate about our view of Him, and how can we ensure our giving reflects His worth?

Consider: Weaver uses Malachi to show that giving the lame and sick is despising God's name; God deserves the best.

4. Why is tithing described as a 'reasonable test' of obedience, and how does this test compare to the test in the Garden of Eden?

Consider: Weaver compares the tithe to the forbidden tree, arguing that God reserves a small portion to test our faithfulness.

5. How does the concept of 'avouching' in Deuteronomy 26:17-18 deepen our understanding of the covenant relationship expressed through tithing?

Consider: Weaver explains that tithing is a mutual declaration: we avouch God as our God, and He avouches us as His people.

6. What does it mean to rely on God's promise of blessing when we tithe, and how do we avoid viewing tithing as a transactional means to gain wealth?

Consider: Weaver emphasizes that blessings come not because of our obedience but because of God's gracious promise.

Applications

Examine Your Confession of Sovereignty

Evaluate whether your tithing (or lack thereof) confesses that God is the true owner and sovereign, or whether your financial priorities acknowledge other authorities.

Lecture support: Weaver states, 'when you fail to tithe, you're confessing that God is not the true sovereign, He is not the true owner, and He is not the true controller of the world.'

Give as an Act of Grace-Rooted Worship

Approach tithing not as a legalistic duty but as a joyful, heartfelt act of worship that recognizes you are saved by grace alone.

Lecture support: Weaver says, 'tithing and offering our gifts demonstrates that we're acknowledging and confessing that simple truth... By the grace of God, I am what I am.'

Offer God Your Best, Not Leftovers

Ensure that your giving reflects the honor due to God as the great King, not giving Him what is second-rate or convenient.

Lecture support: Weaver warns, 'God said, "If you think you're going to run in fifteen minutes late with a quarter in one hand and a quarterly in the other hand and please me, you're mistaken."'

Use Tithing as a Test of Overall Faithfulness

View your faithfulness in tithing as a barometer of your obedience in other areas, and repent where you have been unfaithful.

Lecture support: Weaver argues, 'If a man is willing to be faithful and honest and honor God with his money, in all probability, he's going to be faithful and honest and honor God in other areas as well.'

Trust God's Promise of Blessing

Tithe in reliance on God's promise to bless, not as a way to earn favor, but as an expression of trust in His gracious character.

Lecture support: Weaver says, 'when we faithfully tithe, we expect God's blessings... not because of our obedience... but because of God's promise.'

Avouch Your Covenant Relationship

Through tithing and full obedience, openly declare that God is your God, and live in the confidence that He acknowledges you as His own.

Lecture support: Weaver explains, 'when we tithe, we recognize He's our God... And when we receive our tithes, He's saying, "I'm acknowledging that you're My people."'

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

Online Lecture Resources

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

Lesson 1: Biblical Wealth - Part One of Eight

Lecture JW01013

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Lesson 2: Biblical Wealth - Part Two of Eight

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Lesson 3: Biblical Wealth - Part Three of Eight

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Lesson 4: Biblical Wealth - Part Four of Eight

Lecture JW01009

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Lesson 5: Biblical Wealth - Part Five of Eight

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Lesson 6: Biblical Wealth - Part Six of Eight

Lecture JW01007

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Lesson 7: Biblical Wealth - Part Seven of Eight

Lecture JW01006

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Lesson 8: The Implications of God's Taxation

Lecture JW01005

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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.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.