

WEAVER STUDY GUIDES

The Ten Commandments

Study Guide

Biblical Law

Weaver Bible College

16 lessons with source study material + 1 documented source gap | October 1, 2026

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

Source availability: 16 lessons have source study material; 1 lesson slot has documented missing study fields. Lesson 8 (JW00116) contains a placeholder transcript, not recovered sermon teaching. Its recording-based worksheet provides generic critical-listening and reflection prompts only. Recording availability must be confirmed by the reader.

Read the assigned chapter before working through each lesson. Write responses before group discussion.

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

Reading assignments refer to the October 1, 2026 completed book editions. For collections issued in two volumes, use the named volume and its own printed page numbers. Chapter numbering continues across the set.

Print at Actual Size / 100% on US Letter paper. Lessons begin on the next available page. No blank padding pages are inserted. The contents lists lessons; PDF bookmarks also list all study sections.

Online resources link to the corresponding lecture using the destination convention retained in earlier lecture guides. Live availability has not been checked.

LESSON 1

Application & Practicality of Biblical Law

August 19, 2000

Read Chapter 1 in the companion book, pages 5-34 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Abiding Validity of Biblical Law

God's law, including case law, remains fully applicable to believers today; the Ten Commandments are summaries, not replacements.

Lecture support: Weaver states, 'The truth is all of God's law is applicable to God's people today' and 'the Ten Commandments then are indeed a summary of God's law, and it does not cancel out the totality of God's law.'

Case Law as the Key to Understanding Commandments

Case law provides specific illustrations that reveal the full extent and application of broad biblical principles.

Lecture support: Weaver says, 'you cannot comprehend the extent or the fullness of even of the Ten Commandments until you understand the case law that is given to us in the Bible.'

The Positive Duties Implied by Negative Commands

Every negative command has a corresponding positive duty; e.g., 'Thou shalt not kill' implies 'Thou shalt preserve life.'

Lecture support: Weaver explains, 'every negative has a positive... when God says, Thou shalt not kill, that's a negative. There is a positive. What is the positive of Thou shalt not kill? The positive is, Thou shalt preserve life.'

Argument from the Lesser to the Greater

Scripture often argues from lesser duties (e.g., caring for animals) to greater duties (e.g., caring for humans) to teach moral responsibility.

Lecture support: Weaver states, 'God is giving us an argument in the Bible from the lesser to the greater. He's telling us if this is true in the least, how much more is it true in the greater?'

Theft Beyond Robbery

Stealing includes defrauding laborers, delaying wages, and being stingy; Christians often steal without realizing it.

Lecture support: Weaver says, 'most Christians are thieves and don't even know it' and explains that failing to pay a worker on time is 'stealing the use of that money.'

Honoring Parents as Lifelong Duty

Honoring parents involves provision, care, and respect throughout life, not just childhood obedience; failure to do so is cursing them.

Lecture support: Weaver teaches, 'there never comes a time when honor ceases' and 'if you fail to honor your parents, you've denied the faith. You're worse than infidel.'

Key Arguments

The Ten Commandments are summaries, not the whole law

Jesus summarized the law as love for God and neighbor, not by quoting the Ten Commandments, showing that summaries do not cancel the full law.

Lecture support: Weaver notes, 'He never quoted any of the ten. He said the first and great commandment is this, thou shalt love the Lord thy God... So love is an excellent summary of God's law, but it certainly does not replace the law of God.'

Case law reveals the true intent of 'Thou shalt not kill'

The command implies a duty to preserve life, as shown by laws protecting a betrothed virgin and requiring help for animals, even those of enemies.

Lecture support: Weaver argues, 'if you are obligated to help save the life of your neighbor's animal, how much more are you obligated to help save your neighbor's life?'

Defrauding a worker is theft

Paying a worker less than fair wages or delaying payment violates the eighth commandment, as illustrated by the law of not muzzling the ox.

Lecture support: Weaver states, 'when we defraud someone of his honest worth, of his honest labor, God says it is theft' and cites Deuteronomy 24:14-15.

Stinginess and failure to give are forms of theft

Ephesians 4:28 teaches that not sharing with those in need is theft, because the purpose of labor is to have to give.

Lecture support: Weaver says, 'when we're miserly and selfish and stingy and unwilling to share, God says that's theft as well.'

Honoring parents includes financial provision

1 Timothy 5:4,8 teaches that children and grandchildren must repay their parents by caring for them in old age; failure to do so denies the faith.

Lecture support: Weaver explains, 'God says, now when your parents get older, and they can't do for themselves, God says you better learn to pay them back and do it for them.'

Cursing parents is more than verbal abuse

To curse parents is to dishonor them by neglect or failure to provide, which Jesus condemned in the Pharisees' tradition of Corban.

Lecture support: Weaver states, 'cursing them is when you dishonor them, when you fail to provide for them, when you fail to help them.'

Scripture References

Matthew 5:17-19

Jesus affirms the abiding validity of the law; not one jot or tittle will pass until all is fulfilled.

Matthew 22:35-40

Jesus summarizes the law as love for God and neighbor, showing that summaries do not replace the whole law.

Exodus 20:13

The sixth commandment, 'Thou shalt not kill,' is the broad principle for case laws on preserving life.

Deuteronomy 22:23-27

Case law on rape of a betrothed virgin, illustrating the duty to preserve life by crying out for help.

Deuteronomy 22:1-4

Case law requiring help for a neighbor's straying or fallen animal, based on the duty to preserve life.

Exodus 23:4-5

Case law extending the duty to help an enemy's animal, arguing from lesser to greater.

Mark 3:1-5

Jesus applies the principle of preserving life by healing on the Sabbath, showing it is lawful to save life.

Exodus 20:15

The eighth commandment, 'Thou shalt not steal,' is the broad principle for case laws on theft.

Deuteronomy 25:4

Case law: 'Thou shalt not muzzle the ox when he treadeth out the corn,' illustrating the laborer's right to wages.

1 Corinthians 9:7-14

Paul applies the ox-muzzling law to argue that ministers of the gospel should be supported financially.

1 Timothy 5:17-18

Paul again quotes the ox-muzzling law to support double honor (pay) for elders who labor in word and doctrine.

Deuteronomy 24:14-15

Case law requiring prompt payment of a hired servant, showing that delaying wages is theft.

Luke 10:7

Jesus affirms the laborer is worthy of his hire, instructing disciples to eat what is set before them.

Ephesians 4:28

Paul teaches that the positive of 'thou shalt not steal' is to labor and give to those in need; stinginess is theft.

Exodus 20:12

The fifth commandment, 'Honor thy father and thy mother,' is the broad principle for case laws on family respect.

Exodus 23:19; 34:26; Deuteronomy 14:21

Case law: 'Thou shalt not seethe a kid in his mother's milk,' repeated three times, pointing to respect for family bonds.

Leviticus 22:28

Case law forbidding killing a mother animal and her young on the same day, emphasizing family respect.

Deuteronomy 22:6-7

Case law on taking a bird's nest: let the mother go to preserve life, with a promise of long life, paralleling the fifth commandment.

Ephesians 6:1-3

Paul quotes the fifth commandment with its promise of long life, connecting it to the case law in Deuteronomy 22.

1 Timothy 5:4,8,16

Instructions for children and nephews to provide for widowed parents, showing that honor includes financial care.

Discussion Questions

1. How does understanding case law change your view of the Ten Commandments?

Consider: Weaver argues that case law reveals the full intent of commands like 'Thou shalt not kill.'

2. In what practical ways can you fulfill the positive duty to preserve life?

Consider: Weaver applies the sixth commandment to health, safety, and helping others in danger.

3. Are there areas in your work or finances where you might be guilty of theft according to biblical case law?

Consider: Weaver discusses defrauding workers, delaying payment, and stinginess as forms of theft.

4. What does it mean to honor your parents after you are married and have your own household?

Consider: Weaver distinguishes between obedience and honor, emphasizing lifelong care and respect.

5. How should the church care for widows and the elderly in light of 1 Timothy 5?

Consider: Weaver explains that family has primary responsibility, then the church, not the government.

6. Why does God use examples from the animal world to teach about human relationships?

Consider: Weaver shows that laws about animals argue from the lesser to the greater regarding family respect.

7. In what ways do modern Christians 'rob God' according to Malachi 3?

Consider: Weaver mentions failing to tithe and failing to give God glory as forms of robbing God.

8. How can we apply the principle 'circumstances change, but principles never change' to contemporary ethical issues?

Consider: Weaver states this principle as the key to applying Old Testament law today.

Applications

Preserve your own life and the lives of others

Believers must take practical steps to protect their health and safety, and intervene to help those in danger, as required by the sixth commandment.

Lecture support: Weaver says, 'you are required before God to do everything that you possibly can to preserve your life' and 'you have the responsibility to preserve the life of other folks who are around you.'

Pay workers fairly and promptly

Employers must give just wages and not delay payment, as withholding wages is a form of theft.

Lecture support: Weaver states, 'at his day thou shalt give him his hire. Neither shall the sun go down upon it... lest he cry against thee unto the Lord, and it be sin unto thee.'

Avoid stinginess and share with those in need

Christians should labor not just for self but to have resources to give to others; miserliness is theft.

Lecture support: Weaver explains, 'when we're miserly and selfish and stingy and unwilling to share, God says that's theft as well.'

Provide for aging parents

Adult children have a biblical duty to financially support and care for their elderly parents, repaying them for their upbringing.

Lecture support: Weaver says, 'God says, now when your parents get older, and they can't do for themselves, God says you better learn to pay them back and do it for them.'

Give God the glory due His name

Believers rob God when they attribute His providential works to luck or fortune instead of praising Him.

Lecture support: Weaver states, 'We rob God by failing to give Him the glory and the honor that's due in His name.'

Respect family bonds in all areas

The case laws about animals teach that God demands respect for family relationships, and believers must honor their own families accordingly.

Lecture support: Weaver argues, 'If God demands that you respect the families of animals, how much more does God demand that you respect your own family and the family of others?'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 2

The Sabbath Principle of Rest

March 11, 2001

Read Chapter 2 in the companion book, pages 35-48 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Sabbath as Rest, Not Worship

The essence of the Sabbath is rest, faith, and rejoicing, not primarily worship.

Lecture support: Weaver states, 'the essence of Sabbath was rest and not worship... that which particularly had reference to the Sabbath was rest.'

Jesus Christ as the Believer's Sabbath

Jesus Christ is the fulfillment of the Sabbath rest for Christians.

Lecture support: Weaver says, 'Jesus Christ is the sinner's Sabbath... Jesus Christ is our Sabbath.'

Spiritual Death for Rejecting Christ's Rest

Just as physical death was the penalty for Sabbath violation in the Old Testament, eternal death awaits those who refuse to rest in Christ.

Lecture support: Weaver explains, 'In the New Testament, if a man does not rest in that rest provided by God, he too is put to death.'

Daily Trust and Rest in God

Believers are called to obey God and then rest in His provision, rather than worrying.

Lecture support: Weaver says, 'Our responsibility is to do whatever we are required to do to the best of our ability, to the glory of God, and then rest in Him to work it out.'

Key Arguments

The Sabbath principle is about rest, not worship

Weaver argues that the Old Testament Sabbath primarily emphasized rest, faith, and rejoicing, not worship.

Lecture support: Weaver says, 'the essence of Sabbath was rest and not worship... that which particularly had reference to the Sabbath was rest.'

The Sabbath penalty remains in a spiritual sense

The death penalty for Sabbath violation in the Old Testament corresponds to eternal death for those who reject Christ's rest.

Lecture support: Weaver states, 'spiritually speaking, the Sabbath penalty is still with us... if a man does not rest in that rest provided by God, he too is put to death.'

Jesus Christ is the fulfillment of the Sabbath

Christ offers rest to all who come to Him, making Him the true Sabbath for believers.

Lecture support: Weaver says, 'Jesus Christ is the sinner's Sabbath... Jesus Christ is our Sabbath.'

Believers must rest in Christ daily

Christians are to obey God and then trust Him with the outcome, rather than worrying.

Lecture support: Weaver says, 'Our responsibility is to do whatever we are required to do to the best of our ability, to the glory of God, and then rest in Him to work it out.'

Scripture References

Exodus 31:12-18

Read at the beginning as the foundational passage on the Sabbath as a sign and perpetual covenant.

Exodus 20

Mentioned as containing the command to remember the Sabbath day.

Deuteronomy 5

Mentioned alongside Exodus 20 as containing the Sabbath command.

Mark 3:1-5

Jesus heals a man with a withered hand on the Sabbath, showing it is lawful to do good.

Matthew 12:10-12

Jesus teaches it is lawful to do well on the Sabbath, including helping animals.

Matthew 12:1-8

Jesus defends His disciples plucking grain on the Sabbath, emphasizing mercy over sacrifice.

Numbers 15:30-36

The case of the man gathering sticks on the Sabbath and being stoned to death.

Matthew 11:28-30

Jesus invites the weary to come to Him for rest.

Hebrews 4:9

There remains a Sabbath rest for the people of God; the Greek word is sabbatismos.

2 Thessalonians 1:7

Paul says those who are troubled will rest with us.

Proverbs 8:35-36

Wisdom personified says those who find Him find life, but those who hate Him love death.

Revelation 14:10-11

Those who worship the beast have no rest day or night.

Matthew 6:24-33

Jesus teaches not to worry about material needs but to seek first God's kingdom.

Exodus 13:17

Mentioned regarding the Feast of Unleavened Bread lasting seven days.

Leviticus 23

Mentioned regarding the Feast of Weeks and Feast of Tabernacles.

Nehemiah 13:19

Nehemiah ordered the gates shut on the Sabbath.

Exodus 16

God said every man was to abide in his place on the Sabbath.

Jeremiah 17

No burdens are to be borne on the Sabbath.

Exodus 35:3

No fires are to be kindled on the Sabbath.

Nehemiah 10

No victuals were to be bought or sold on the Sabbath.

Discussion Questions

1. How does understanding the Sabbath as primarily about rest rather than worship change your view of the command?

Consider: Weaver emphasizes that the essence of the Sabbath is rest, faith, and rejoicing.

2. In what ways do you struggle to rest in Christ daily, and what practical steps can you take to obey and then trust Him?

Consider: Weaver applies the Sabbath principle to daily life, urging believers to rest in God rather than worry.

3. How does the story of the man gathering sticks illustrate the heart of rebellion against God?

Consider: Weaver explains that the man's act was not just about sticks but about despising God's word.

4. What does it mean that Jesus is 'Lord even of the Sabbath day,' and how does that affect our understanding of rest?

Consider: Weaver references Matthew 12:8 and the authority of Christ over the Sabbath.

Applications

Rest in Christ daily

Believers are to obey God and then rest in Him, trusting Him to work out the results.

Lecture support: Weaver says, 'Our responsibility is to do whatever we are required to do to the best of our ability, to the glory of God, and then rest in Him to work it out.'

Cease from worry and self-rule

Christians should stop worrying and trying to control their lives, instead trusting Christ.

Lecture support: Weaver says, 'If you and I would cease to rule our lives and cease to rule our world, and trust Christ and rest in Him, all would be well.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 3

Preaching Profanity

April 17, 2005

Read Chapter 3 in the companion book, pages 49-65 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Profanity is primarily a life, not just language

The central thesis is that profanity is not limited to foul words but is fundamentally a way of living that denies God's sovereignty and disregards His commands.

Lecture support: Weaver states, 'One can be profane and never curse. One can be profane and never ever use God's name with an epithet. One can be profane and never ever use a slang term.'

Taking God's name in vain means bearing it falsely by disobedience

The third commandment is interpreted as forbidding an empty profession of God when one's life contradicts that profession, thus profaning His name.

Lecture support: He explains, 'To take God's name in vain is to deny in reality that He is the one true and the living God. It is an empty profession of God when our lives... are totally and absolutely alienated from God.'

Walking worthy is the positive counterpart to the third commandment

The New Testament calls believers to walk worthy of their calling, which means living in obedience and not like the world, thus carrying God's name in truth.

Lecture support: Weaver cites Ephesians 4:1, Colossians 1:10, and 1 Thessalonians 2:12 to show that walking worthy is the opposite of taking God's name in vain.

Biblical examples of profanity involve idolatry and disobedience, not language

Old Testament instances of profaning God's name are linked to child sacrifice to Molech, false swearing, and unholy priestly conduct, none of which involve cursing.

Lecture support: In Leviticus 18:21, God says allowing children to pass through fire to Molech profanes His name; in 1 Samuel 2, the sons of Eli profaned God by their greedy and immoral actions.

Esau as the archetype of a profane person

Esau is labeled a profane person in Hebrews 12:16 because he despised his birthright and spiritual blessings, not because of his speech.

Lecture support: Weaver says, 'What made Esau a profane person was he despised spiritual things. He despised God and his worship and his service.'

The etymology of 'profane' means 'outside the temple'

The word derives from Latin 'pro' (toward) and 'fanum' (temple), indicating a life lived outside God's presence and authority.

Lecture support: He explains, 'A profane person then is someone that is facing to or toward the temple, but... he is outside of the temple. So a profane person then is someone who endeavors to live his life outside of God and outside of God's Word.'

Preachers who omit parts of God's Word preach profanity

When preachers fail to declare the whole counsel of God and apply it to all of life, they are guilty of preaching profanity by treating God's Word as less than fully authoritative.

Lecture support: Weaver states, 'When preachers do not declare the whole counsel of God, when they do not apply the word of God to every area and every sphere of life, they are preaching profanity.'

Relativism is refuted by the distinction between holy and profane

God commands a clear distinction between holy and unholy, clean and unclean; refusing to make that distinction is itself profanity, as seen in Ezekiel 22:26.

Lecture support: He says, 'There is no such thing, folks, as a common ground or common gray. There are absolutes. There is a right and there is a wrong.'

Key Arguments

Profanity is not limited to words

Weaver argues that the common understanding of profanity as only foul language is too narrow; the Bible defines profanity primarily as a life that denies God's authority.

Lecture support: He says, 'When you and I limit profanity to words or expressions, then it frees us to live a profane life and never be troubled about it.'

The third commandment forbids false profession, not just verbal misuse

Taking God's name in vain means professing to know God while living in disobedience, thus carrying His name emptily.

Lecture support: He cites Titus 1:16: 'They profess that they know God. But in works, they deny Him.'

Swearing by God's name biblically means acknowledging His sovereignty

In Deuteronomy 6:13 and 10:20, swearing by God's name is a positive act of confessing Him as the only true God, not a casual oath.

Lecture support: He explains, 'To swear by the name of the Lord is to say you are the one true and the living God. There are no other gods. We are going to be your people.'

Old Testament priests profaned God by unholy living, not by language

The sons of Eli and other priests profaned God's name through greed, immorality, and failure to honor Him, demonstrating that profanity is about conduct.

Lecture support: In 1 Samuel 2, Hophni and Phinehas stole offerings and committed fornication; God said they 'despised me' and were slain.

Esau's profanity was despising spiritual things

Esau is the biblical model of a profane person because he sold his birthright for a meal, showing contempt for God's promises and parental authority.

Lecture support: Weaver notes, 'He purposely and deliberately went out and married someone that he knew that would be dishonoring to his father and mother, and he did it out of pure spite.'

The word 'profane' means 'outside the temple'

Etymologically, profane refers to being outside the sacred precincts, symbolizing a life lived apart from God's rule.

Lecture support: He states, 'A profane person then is someone who endeavors to live his life outside of God and outside of God's Word.'

Failing to distinguish holy from profane profanes God

Ezekiel 22:26 shows that when leaders blur the line between holy and unholy, they profane God's name by treating Him as common.

Lecture support: God says, 'Her priests have violated my law and have profaned my holy things... and I am profaned among them.'

Preaching profanity is omitting parts of God's Word

Preachers who do not teach the whole counsel of God and apply it to all areas of life are guilty of profaning God's name by making His Word seem partial or irrelevant.

Lecture support: He asserts, 'When preachers do not declare the whole counsel of God... they are preaching profanity.'

Scripture References

Exodus 20:7

The third commandment, the foundational text for the sermon, forbidding taking God's name in vain.

Ephesians 4:29

Command to let no corrupt communication proceed from the mouth, cited as a negative command regarding speech.

Colossians 4:6

Positive command to let speech be always with grace, seasoned with salt.

Titus 1:16

They profess to know God but deny Him by works, illustrating taking God's name in vain.

Ephesians 4:1

Paul beseeches believers to walk worthy of their calling, the positive side of the third commandment.

Ephesians 4:17

Command not to walk as other Gentiles in the vanity of their mind, contrasting worthy walk.

Colossians 1:10

Walking worthy of the Lord unto all pleasing, being fruitful and increasing in knowledge of God.

1 Thessalonians 2:12

Walking worthy of God who calls us into His kingdom and glory.

Leviticus 18:21

First occurrence of 'profane' in the Bible; forbidding child sacrifice to Molech as profaning God's name.

Leviticus 19:12

Swearing falsely by God's name profanes His name; connected to not stealing or dealing falsely.

Deuteronomy 6:13

Positive command to fear the Lord, serve Him, and swear by His name.

Deuteronomy 10:20

Command to fear, serve, cleave to, and swear by God's name; He is our praise.

Isaiah 48:1

Israel swears by the Lord but not in truth or righteousness, condemned as false swearing.

Jeremiah 7:9-11

People steal, murder, commit adultery, swear falsely, and then stand in the temple claiming deliverance; God condemns this as making His house a den of robbers.

Leviticus 21:6

Priests must be holy and not profane God's name, for they offer the offerings of the Lord.

Leviticus 22:31-32

Keeping God's commandments prevents profaning His holy name; He will be hallowed among Israel.

1 Samuel 2:12-17, 22-25, 27-30

The sons of Eli were profane; they stole offerings and committed fornication, despising God and causing others to abhor the offering.

Hebrews 12:16

Esau is called a profane person for selling his birthright for one morsel of meat.

Genesis 25:31-34

Esau despised his birthright, selling it for bread and pottage, showing his profane character.

Ezekiel 22:26

Priests profane God by not distinguishing between holy and profane, clean and unclean, and hiding their eyes from Sabbaths.

Discussion Questions

1. How does limiting profanity to foul language allow Christians to live profane lives without conviction?

Consider: Weaver argues that a narrow definition of profanity frees us to live disobediently while feeling righteous about our speech.

2. In what ways might we be taking God's name in vain through our actions rather than our words?

Consider: The sermon defines taking God's name in vain as an empty profession when our lives deny His sovereignty.

3. What does it mean to 'walk worthy' of our calling, and how does that contrast with profanity?

Consider: Weaver presents walking worthy as the positive command that opposes taking God's name in vain, involving obedience and distinct living.

- 4.** How does the example of Esau challenge our understanding of what it means to be a profane person?

Consider: Esau is called profane for despising his birthright, not for his language, showing that profanity is about valuing spiritual things.

- 5.** What are some areas of life where we might be living 'outside the temple' and thus profaning God's name?

Consider: The etymology of 'profane' as 'outside the temple' suggests any area of life not submitted to God's Word is profane.

- 6.** How can preachers and teachers avoid the error of 'preaching profanity' by omitting parts of God's counsel?

Consider: Weaver warns that failing to declare the whole counsel of God is a form of profanity in the pulpit.

7. Why is relativism incompatible with the biblical command to distinguish between holy and profane?

Consider: Ezekiel 22:26 condemns those who blur the line between holy and unholy, and Weaver applies this to modern relativism.

8. What practical steps can we take to ensure we are carrying God's name in truth rather than in vain?

Consider: The sermon calls for grounding our lives fully on God's Word and obeying His commands as the way to honor His name.

Applications

Examine your life for profanity beyond your words

Weaver urges listeners to recognize that profanity is primarily a matter of how we live, not just what we say, and to evaluate whether their lives honor God's authority.

Lecture support: He states, 'When you and I limit profanity to words or expressions, then it frees us to live a profane life and never be troubled about it.'

Walk worthy of your Christian calling

Believers are called to live in a manner that matches their profession, obeying God's commands and not conforming to the world, thus carrying God's name in truth.

Lecture support: He cites Ephesians 4:1 and Colossians 1:10 to show that walking worthy is the positive command that fulfills the third commandment.

Preach and teach the whole counsel of God

Preachers must declare all of God's Word and apply it to every area of life, avoiding the error of selective teaching that profanes God's name.

Lecture support: He says, 'When preachers do not declare the whole counsel of God... they are preaching profanity.'

Reject relativism and uphold biblical absolutes

Christians must maintain the clear distinction between holy and unholy, clean and unclean, refusing to blur moral lines as the world does.

Lecture support: He asserts, 'There is no such thing... as a common ground or common gray. There are absolutes.'

Ground your life fully on God's Word

To avoid profanity, believers must base their actions, attitudes, and decisions entirely on Scripture, acknowledging God's sovereignty in all things.

Lecture support: He says, 'To take the name of the Lord in truth means that we ground our lives, our actions, and our attitudes firmly and fully upon him and his word.'

Honor God by obeying His commandments

Obedience to God's law is the way to hallow His name, while disobedience profanes it; believers are called to keep His commandments.

Lecture support: He explains from Leviticus 22:31-32 that keeping God's commandments prevents profaning His name.

Do not despise spiritual things like Esau

Esau's example warns against valuing temporary, worldly things over spiritual blessings and God's promises, which is the essence of profanity.

Lecture support: He says, 'What made Esau a profane person was he despised spiritual things.'

Live inside the temple, not outside

The imagery of being outside the temple calls believers to live within the sphere of God's authority, not as autonomous individuals ignoring His Word.

Lecture support: He states, 'A profane person then is someone who endeavors to live his life outside of God and outside of God's Word.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 4

Preaching Profanity

August 17, 2008

Read Chapter 4 in the companion book, pages 67-82 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Profanity is more than foul language

Profanity includes living as if God does not exist or His Word has no authority, not just cursing.

Lecture support: Weaver states, 'You can be profane and never, ever use foul language... In fact, the preachers who are profane... are very nice, cordial, congenial, and likable men.'

Taking God's name in vain means empty profession

To take God's name in vain is to profess faith while denying God by disobedient works, as in Titus 1:16.

Lecture support: Weaver explains, 'They profess that they know God, but in works they deny Him... we are guilty of profaning the name of the Lord.'

Walking worthy of God's calling

The positive command is to walk worthy of the Lord, not emptily or falsely, as taught in Ephesians, Colossians, and 1 Thessalonians.

Lecture support: Weaver cites Ephesians 4:1, Colossians 1:10, and 1 Thessalonians 2:12 to show believers must walk worthy of their calling.

Profanity in Scripture is primarily about conduct

The first biblical uses of 'profane' relate to child sacrifice and false swearing, showing it concerns actions, not speech.

Lecture support: Weaver points to Leviticus 18:21 and 19:12, noting, 'the very first time the word "profane" occurs, it has nothing to do with language.'

Despising spiritual things makes one profane

Esau is called profane because he despised his birthright and spiritual responsibilities, not because he cursed.

Lecture support: Weaver says, 'Esau was called a profane man because he despised spiritual things, because his life was contrary to God and contrary to God's word.'

Profane means 'outside the temple'

The word 'profane' derives from Latin meaning 'outside the temple,' describing one who remains outside God's Word and law.

Lecture support: Weaver explains, 'A profane man is one who remains outside of God's Word and outside of God's law.'

Preachers can preach profanity by ignoring parts of Scripture

When preachers do not preach the whole counsel of God, they imply some parts of God's Word are irrelevant, which is profane.

Lecture support: Weaver states, 'when preachers do not preach the whole counsel of God... they're preaching profanity.'

Profanity denies God's sovereignty

Living a profane life denies that God's sovereignty undergirds reality and treats Him as commonplace.

Lecture support: Weaver says, 'When you and I endeavor to live our lives apart from God and His law word, we're living profane lives... denying... that His sovereignty undergirds reality.'

Key Arguments

Profanity is not limited to speech

The common understanding of profanity as only foul language is too narrow; Scripture shows profanity is primarily about conduct.

Lecture support: Weaver argues, 'You can be profane and never utter a curse word... The fact of the matter is there are many preachers in this country that preach profanity.'

Taking God's name in vain is living falsely

Exodus 20:7 forbids bearing God's name emptily or falsely, which occurs when one's life contradicts one's profession of faith.

Lecture support: Weaver explains the Hebrew emphasis: 'Thou shalt not take God's name intently or falsely or lyingly... absolutely worthless conduct.'

The positive command is to walk worthy

The New Testament calls believers to walk worthy of their calling, which is the opposite of taking God's name in vain.

Lecture support: Weaver cites Ephesians 4:1, Colossians 1:10, and 1 Thessalonians 2:12 to show the positive requirement.

Old Testament 'profane' refers to unholy actions

The first occurrences of 'profane' in Leviticus involve child sacrifice and false swearing, not bad language.

Lecture support: Weaver notes, 'the very first time the word "profane" occurs, it has nothing to do with language. It has to do with actions, conduct.'

Esau's profanity was despising spiritual things

Hebrews 12:16 calls Esau profane because he sold his birthright for a meal, showing contempt for spiritual blessings and responsibilities.

Lecture support: Weaver says, 'Esau was called a profane man because he despised spiritual things... He wanted nothing to do with it.'

Profane means 'outside the temple'

The etymology of 'profane' indicates one who is outside the sacred precincts, not applying God's Word to life.

Lecture support: Weaver explains, 'A profane man is one who remains outside of God's Word and outside of God's law.'

Ignoring parts of Scripture is preaching profanity

Preachers who omit portions of God's counsel communicate that those parts lack authority, which profanes God's name.

Lecture support: Weaver states, 'when preachers do not preach the whole counsel of God... they're preaching profanity.'

Profanity denies God's sovereignty over all life

Living apart from God's law denies His sovereignty and treats Him as irrelevant to areas like marriage, economics, and education.

Lecture support: Weaver asks, 'Does He speak about every area of our life? And the answer is yes. How many of those areas can you safely ignore? None.'

Scripture References

Exodus 20:7

The third commandment: 'Thou shalt not take the name of the Lord thy God in vain.' Weaver uses this as the foundational text for defining profanity.

Ephesians 4:29

Cited to show that Scripture commands no corrupt communication, but speech that edifies.

Colossians 4:6

Cited to emphasize that speech should be gracious and seasoned with salt.

Titus 1:16

They profess to know God but deny Him by works; used to illustrate taking God's name in vain through disobedient living.

Ephesians 4:1

Paul beseeches believers to walk worthy of their calling, the positive side of not taking God's name in vain.

Ephesians 4:17

Believers are not to walk as other Gentiles in the vanity of their mind, contrasting worthy and vain walking.

Colossians 1:10

Walk worthy of the Lord unto all pleasing, being fruitful and increasing in knowledge of God.

1 Thessalonians 2:12

Walk worthy of God who has called you into His kingdom and glory.

Leviticus 18:21

First occurrence of 'profane': not letting children pass through fire to Molech, lest they profane God's name.

Leviticus 19:12

Second occurrence: not swearing by God's name falsely, which profanes His name.

Deuteronomy 6:13

Command to fear God, serve Him, and swear by His name, connecting swearing with worship.

Deuteronomy 10:20

Similar command to fear, serve, cleave to God, and swear by His name.

Isaiah 48:1

Israel swears by God's name but not in truth or righteousness, illustrating false profession.

Jeremiah 7:9-15

People steal, murder, commit adultery, swear falsely, and then claim deliverance; God condemns their hypocrisy.

Leviticus 21:6

Priests shall be holy and not profane God's name, for they offer the offerings of the Lord.

Leviticus 22:32

Neither shall you profane my holy name, but I will be hallowed among the children of Israel.

1 Samuel 2:12-17, 22-25

Eli's sons Hophni and Phinehas profaned God's name by their greedy and immoral conduct as priests.

Hebrews 12:16

Warning against being a fornicator or profane person like Esau, who sold his birthright for one morsel of meat.

Genesis 25:29-34

Esau sells his birthright to Jacob for a bowl of pottage, despising his spiritual heritage.

Genesis 28:2-9

Esau deliberately marries Canaanite women to displease his parents, showing contempt for God's covenant.

Discussion Questions

1. How does the common understanding of profanity as only foul language fall short of the biblical definition?

Consider: Weaver argues that profanity is primarily about conduct and living as if God does not exist.

2. In what ways can a person profess faith in God but deny Him by their works, according to Titus 1:16?

Consider: Weaver uses this verse to illustrate taking God's name in vain through disobedient living.

3. What does it mean to 'walk worthy of the Lord' in practical terms, based on Ephesians 4:1 and Colossians 1:10?

Consider: Weaver presents these verses as the positive command opposite to taking God's name in vain.

4. Why is Esau called a profane person in Hebrews 12:16, and how does his example challenge our priorities?

Consider: Weaver explains Esau's contempt for spiritual things and family responsibilities.

5. How does the etymology of 'profane' (outside the temple) help us understand what it means to live a profane life today?

Consider: Weaver explains the Latin roots and applies it to remaining outside God's Word.

6. In what areas of life (marriage, economics, education, etc.) are Christians tempted to ignore God's Word, and how is that profanity?

Consider: Weaver challenges believers to apply God's Word to every area, not just 'spiritual' ones.

7. What does it mean for preachers to 'preach profanity,' and how can we discern if a church is guilty of this?

Consider: Weaver states that omitting parts of God's counsel is preaching profanity.

8. How does living a profane life deny God's sovereignty and treat Him as commonplace?

Consider: Weaver argues that profanity causes God to be identified with the commonplace and denies His authority.

Applications

Examine your life for profanity beyond speech

Evaluate whether your conduct, not just your words, aligns with your profession of faith, lest you take God's name in vain.

Lecture support: Weaver says, 'You can be profane and never utter a curse word... In fact, the preachers who are profane... are very nice, cordial, congenial, and likable men.'

Walk worthy of your calling

Strive to live in a manner consistent with the gospel, pleasing God in all areas, as commanded in Ephesians 4:1 and Colossians 1:10.

Lecture support: Weaver emphasizes, 'that you walk worthy of the vocation wherewith you are called... you walk worthy of the Lord unto all pleasing.'

Do not despise spiritual things

Value your spiritual heritage and responsibilities, unlike Esau who sold his birthright for temporary satisfaction.

Lecture support: Weaver warns, 'Esau was called a profane man because he despised spiritual things... He wanted nothing to do with it.'

Apply God's Word to every area of life

Recognize that God speaks to all aspects of life (marriage, economics, education) and none can be safely ignored.

Lecture support: Weaver asks, 'Does He speak about every area of our life? And the answer is yes. How many of those areas can you safely ignore? None.'

Preach and hear the whole counsel of God

Ensure that preaching and teaching do not omit difficult or seemingly irrelevant parts of Scripture, as that is preaching profanity.

Lecture support: Weaver states, 'when preachers do not preach the whole counsel of God... they're preaching profanity.'

Honor God by obedience, not just words

True swearing by God's name means living in truth and righteousness, not merely claiming to be His people.

Lecture support: Weaver explains, 'Swearing by God's name in truth means that we not only profess that He's the one true and living God, we live and act and walk like He is indeed the one true and living God.'

Remain inside the temple of God's Word

Do not cross the threshold into living as if God has not spoken; stay within the bounds of His revealed will.

Lecture support: Weaver prays, 'Keep us inside the temple of Thy Word, that we may bring our lives into complete conformity to Your truth.'

Reject relativism and distinguish holy from profane

Learn to discern between right and wrong, clean and unclean, as God defines them, rather than embracing moral grayness.

Lecture support: Weaver says, 'God speaks about right and wrong. He speaks about clean and unclean. He speaks about profane and holy. And you need to be able to distinguish between those things.'

Personal Response and Notes

Student notes after reading the assigned chapter

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on its right side, suggesting it's resting on a surface.

LESSON 5

The First Shot

April 29, 2012

Read Chapter 5 in the companion book, pages 83-104 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Biblical Justification for Defensive War

The American War for Independence was a just, defensive war, consistent with biblical principles of self-defense and resistance to tyranny.

Lecture support: Weaver states, 'Our American forefathers were not rebels... they had been taught the biblical doctrine of interposition by their pastors.'

The Role of Pastors in the Revolution

Patriot pastors like Jonas Clark taught biblical principles of limited government and self-defense, preparing their congregations to resist tyranny.

Lecture support: Weaver quotes historian James Adams: 'the patriotic preaching of the Reverend Jonas Clark primed those guns.'

Eyewitness Testimony vs. Official Reports

Multiple eyewitness accounts from colonists contradict General Gage's claim that the colonists fired first, proving the British initiated hostilities.

Lecture support: Weaver reads Sylvanus Wood's affidavit: 'There was not a gun fired by any of Captain Parker's company within my knowledge.'

The Doctrine of Interposition

Resistance to tyranny must be under lawful authority; the colonists acted under the Continental Congress and local militia, not as individuals.

Lecture support: Weaver explains, 'the lawful way to resist tyranny is to do so under constituted authority.'

The Right and Duty of Self-Defense

Self-defense is a biblical obligation, extending from personal to national defense; denying one aspect denies all.

Lecture support: Weaver argues, 'It is impossible to deny one aspect of this without denying all others.'

Tyranny as Anti-God

Tyrannical government is contrary to God's design; Christians must resist unlawful authority that violates God-given rights.

Lecture support: Weaver declares, 'A tyrannical and despotic form of government is anti-God, anti-Christian, anti-Bible.'

Key Arguments

The British Fired First

Eyewitness accounts from colonists, including Pastor Jonas Clark and Captain John Parker, prove that British troops fired the first shot without provocation.

Lecture support: Weaver quotes Captain Parker: 'I immediately ordered our militia to disperse and not to fire. Immediately said troops fired upon and killed eight of our party without receiving any provocation therefor from us.'

The War Was Defensive and Lawful

The colonists were dispersing, not attacking; they fought back only after being fired upon, making the war a just defensive action.

Lecture support: Weaver states, 'Ours is going to be a defensive war. They will fire first.'

Pastors Prepared the People

The teaching of patriot pastors like Jonas Clark equipped the colonists with the biblical rationale for resistance, leading to the first stand at Lexington.

Lecture support: Weaver quotes Headley: 'The teachings of the pulpit of Lexington caused the first blow to be struck for American independence.'

Resistance Requires Authority

The colonists' resistance was not rebellion because it was conducted under the authority of the Continental Congress and local militia, consistent with the doctrine of interposition.

Lecture support: Weaver explains, 'They chose authority and they submitted themselves to that particular authority.'

Self-Defense Is a Biblical Duty

The sixth commandment implies a positive duty to preserve life, which includes the right to defend oneself, family, and nation.

Lecture support: Weaver says, 'The positive is Thou shalt preserve life. We have a duty... to preserve life, even our own life.'

Unlawful Authority Must Be Resisted

Any order that violates God-given rights is null and void; Christians must obey God rather than men, as the apostles did.

Lecture support: Weaver states, 'Any order, any law, any statute that violates God-given rights is to be resisted and disobeyed.'

Scripture References

Joel 3:19-21

Weaver reads this passage at the beginning, noting it was the text for Pastor Jonas Clark's memorial sermon.

1 Kings 12

Weaver cites Rehoboam's tyranny as an example of how despotism leads to division and war.

2 Kings 11:3-11

Weaver uses this passage to show that weapons were stored in the temple, justifying the militia's use of the meeting house as a magazine.

Numbers 31

Weaver mentions God-ordained offensive war against the Midianites as an example of a just offensive war commanded by God.

1 Samuel 15

Weaver references the command to Saul to destroy the Amalekites as another instance of a divinely ordered offensive war.

1 Samuel 13:19-22

Weaver reads this passage to illustrate that disarmament leads to slavery, as the Philistines prevented Israelites from having weapons.

Exodus 20:13

Weaver references the sixth commandment, 'Thou shalt not kill,' and its positive implication to preserve life.

Acts 5:29

Weaver alludes to Peter and the apostles' declaration, 'We ought to obey God rather than man,' as a principle for resisting unlawful authority.

Discussion Questions

1. How does the biblical doctrine of interposition shape a Christian's response to governmental tyranny?

Consider: Weaver explains interposition as resistance under lawful authority, using the example of the Continental Congress.

2. In what ways did the patriot pastors' teaching prepare their congregations for the events of April 19, 1775?

Consider: Weaver discusses how pastors like Jonas Clark taught limited government and self-defense.

3. Why is it significant that the colonists were dispersing rather than attacking when the British fired?

Consider: Weaver emphasizes that the militia was obeying orders to disperse, proving the war was defensive.

- 4.** How does the positive implication of the sixth commandment ('Thou shalt preserve life') apply to modern self-defense debates?

Consider: Weaver argues that self-defense is a biblical duty extending from personal to national defense.

- 5.** What lessons can contemporary Christians draw from the colonists' refusal to lay down their arms?

Consider: Weaver states, 'We can never lay down our arms. We can never forego our God-given right of self-defense.'

- 6.** How does the eyewitness testimony of Pastor Jonas Clark and others challenge the official British narrative of the battle?

Consider: Weaver presents multiple affidavits asserting the British fired first, contradicting General Gage's report.

7. In what ways does tyranny manifest today, and how should Christians respond according to the principles discussed?

Consider: Weaver applies the sermon to modern times, urging vigilance and resistance to governmental overreach.

Applications

Self-Defense Is Biblical

Christians must understand that self-defense, from personal to national, is a biblical duty rooted in the command to preserve life.

Lecture support: Weaver states, 'It is biblical to defend oneself, one's family, one's town, one's state, one's nation.'

Resist Unlawful Authority

Believers must disobey any law or order that violates God-given rights, following the example of the apostles.

Lecture support: Weaver says, 'Any order, any law, any statute that violates God-given rights is to be resisted and disobeyed.'

Never Surrender God-Given Rights

Christians should never relinquish their right to self-defense, as disarmament leads to slavery, illustrated by 1 Samuel 13.

Lecture support: Weaver warns, 'We can never lay down our arms. We can never forego our God-given right of self-defense, never.'

Learn from History

Weaver encourages studying the covenantal nature of government and the American Revolution to understand just resistance.

Lecture support: Weaver recommends his book 'The Christian Civil Government' and sermons on covenantal government.

Stay Vigilant Against Tyranny

Modern tyranny mirrors that of King George; Christians must remain armed with courage and determination to defend liberty.

Lecture support: Weaver concludes, 'May we stay vigilant and stay armed with the courage and determination to never, ever surrender our God-given rights.'

Personal Response and Notes

Student notes after reading the assigned chapter

[illegible]

LESSON 6

Case Laws Of The Bible

December 14, 2013

Read Chapter 6 in the companion book, pages 105-128 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Unity and Continuity of Scripture

The Old and New Testaments are one unified revelation; the law is not abolished but fulfilled in Christ, and both testaments contain law and grace.

Lecture support: Weaver states, 'we have one Bible, not two Bibles' and explains that the ceremonial law is fulfilled, not abrogated, with Christ as the substance of the shadows.

Case Laws as Necessary Interpretive Tools

The Ten Commandments are broad principles that require specific case laws to understand their full meaning and application.

Lecture support: Weaver says, 'it's almost impossible to understand the ten laws apart from what is known as the case laws in the Bible' and compares them to legal precedents.

Positive Duties Implied by Negative Commands

Every negative command implies a positive duty; e.g., 'thou shalt not kill' implies 'thou shalt preserve life.'

Lecture support: Weaver states, 'every negative has a positive. When God tells you not to do something, He's also telling you to do something.'

Argument from the Lesser to the Greater

If God's law requires care for animals, it requires even greater care for humans. This principle is used to expand the application of several commandments.

Lecture support: Weaver repeatedly uses this argument, e.g., 'If God requires you to help preserve a life, even of your enemy's animals, how much more does God require you to help to preserve his life?'

Theft as Withholding What Is Due

Theft includes not only robbery but also underpaying workers, delaying wages, and failing to give God tithes and offerings.

Lecture support: Weaver says, 'it is theft according to the word of God to withhold a man's due' and gives examples of underpaying and delayed payment.

Honoring Parents as a Lifelong Duty

Honoring father and mother includes financial support, respect, and care in old age; failure to do so is a denial of the faith.

Lecture support: Weaver cites 1 Timothy 5:4, 8 and says, 'there may be a time when obedience ceases in one sense of the word, but there is never a time when honor ceases.'

Key Arguments

Self-defense is obligatory under the Sixth Commandment

Because the positive duty is to preserve life, allowing oneself to be killed is self-murder; therefore, self-defense is a moral obligation.

Lecture support: Weaver argues, 'If I have a responsibility to preserve my life... I also have a duty and responsibility not to allow myself to be killed. And therefore, self-defense is obligatory.'

Failing to rescue someone in danger violates the Sixth Commandment

The case law in Deuteronomy 22:23-27 shows that those who hear a cry for help and do nothing are complicit in the harm.

Lecture support: Weaver references the Kitty Genovese case and says, 'so were the 21 who watched her raped and murdered and did not lift one hand to help her.'

Care for animals teaches care for humans

Deuteronomy 22:1-4 and Exodus 23:4-5 command helping even an enemy's animals, implying a greater duty to help humans.

Lecture support: Weaver states, 'If you're responsible to help preserve the lives of your neighbor's animals, how much more are you responsible to help to preserve his life?'

Withholding wages is theft

The case law of not muzzling the ox (Deuteronomy 25:4) teaches that laborers must be paid promptly and fairly; underpayment or delay is stealing.

Lecture support: Weaver says, 'if I know what that work is worth, and I deliberately, purposefully underpay him, it's theft' and 'I've stolen the use of his money for one week.'

Respect for animal families teaches respect for human families

Commands not to boil a kid in its mother's milk and not to take a mother bird with her young teach respect for family units, which applies to honoring parents.

Lecture support: Weaver says, 'what He is teaching us is respect for families. And it's an argument from the lesser to the greater.'

Cursing parents includes refusing to support them

Jesus condemned the Pharisees for using 'Corban' to avoid helping parents, showing that cursing is not just verbal but also neglect.

Lecture support: Weaver explains, 'You can curse your father and your mother and never raise your voice... How do you curse your parents? By refusing to help them.'

Children must 'requite' their parents

1 Timothy 5:4 commands children to pay back their parents for the care they received, and failure to provide for family is worse than unbelief.

Lecture support: Weaver says, 'let them learn to requite their parents... to pay back your parents. You take care of them.'

Scripture References

Exodus 20:1-3

Introduction to the Ten Commandments; God speaks all these words.

Matthew 5:17-20

Referenced as the previous sermon text on the abiding validity of the law.

2 Timothy 3:16-17

Paul primarily had the Old Testament in mind when writing about Scripture's inspiration.

Genesis 6:8

Noah found grace in the eyes of the Lord, showing grace in the Old Testament.

Ephesians 6:1-3

Children obey your parents; law in the New Testament; promise of long life.

Hebrews 8-10

The ceremonial law is fulfilled in Christ, who is the reality of the Old Testament shadows.

1 Corinthians 5:7

Christ our Passover is sacrificed for us.

Hebrews 13:10

We have an altar; Christ is our altar.

John 1:17

The law was given by Moses, but grace and truth came by Jesus Christ; explained as fullness in Christ.

Exodus 20:13

The sixth commandment: Thou shalt not kill.

Exodus 21:12-14

Death penalty for murder, but not for accidental killings.

Deuteronomy 22:23-27

Case law on rape of a betrothed virgin; distinction between city and field; duty to rescue.

Deuteronomy 22:1-4

Duty to return lost animals and help a fallen animal; argument from lesser to greater.

Exodus 23:4-5

Duty to help even an enemy's animals.

Mark 3:1-4

Jesus asks if it is lawful to save life on the Sabbath, affirming the duty to preserve life.

Exodus 20:15

The eighth commandment: Thou shalt not steal.

Deuteronomy 25:4

Thou shalt not muzzle the ox when he treadeth out the corn; case law on theft.

1 Corinthians 9:7-10

Paul applies the ox law to the principle that laborers deserve support.

1 Timothy 5:17-18

Elders who rule well are worthy of double honor; quotes Deuteronomy 25:4.

Deuteronomy 24:14-15

Do not oppress a hired servant; pay him before sunset.

Discussion Questions

1. How does understanding the case laws change your view of the Ten Commandments?

Consider: Weaver argues that case laws are necessary to understand the broad principles.

2. In what practical ways can you fulfill the positive duty to preserve life?

Consider: The sixth commandment implies a duty to protect life, including self-defense and rescuing others.

3. Are there areas where you might be guilty of theft by withholding what is due to others?

Consider: Theft includes underpaying, delaying payment, and robbing God of tithes and praise.

4. What does it look like to 'requite' your parents in your current stage of life?

Consider: 1 Timothy 5:4 commands children to pay back their parents for their care.

5. How can you honor your parents even if obedience in some areas is no longer required?

Consider: Honor never ceases, even when children establish their own households.

6. Why does God connect long life with honoring parents and with just weights and measures?

Consider: The promise of long life appears in Deuteronomy 22:6-7, 25:15, and Ephesians 6:2-3.

Applications

Practice self-defense and protect others

Because the sixth commandment requires preserving life, believers must be willing to defend themselves and intervene to save others from harm.

Lecture support: Weaver says, 'Self-defense is obligatory' and uses the Kitty Genovese case to show the guilt of bystanders who do nothing.

Pay workers fairly and promptly

Employers must pay wages on time and not underpay, as withholding due wages is a form of theft.

Lecture support: Weaver states, 'it is theft according to the word of God to withhold a man's due' and gives examples of underpayment and delayed payment.

Give God tithes, offerings, and thanks

Failing to tithe or to thank God for His mercies is robbing Him of what is due.

Lecture support: Weaver references Malachi 3:8 and Lamentations 3:22-23, saying 'we rob God... of His praise and His honor and His glory.'

Honor parents through practical support and respect

Children must financially support elderly parents, avoid carping at their requests, and show affection and gratitude.

Lecture support: Weaver says, 'let them learn to requite their parents' and urges, 'now is the time to obey God... to honor your father and your mother.'

Respect all families, including animal families

Learning to respect the family units of animals teaches respect for human families, preventing adultery, theft, and defrauding.

Lecture support: Weaver says, 'if you honor families, you would never be trying to hit on another man's wife... you'd never be trying to steal.'

Personal Response and Notes

Student notes after reading the assigned chapter

[illegible]

LESSON 7

The Importance of and Implication of the 6th Commandment

September 16, 2018

Read Chapter 7 in the companion book, pages 129-147 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Breadth of the Sixth Commandment

The commandment extends beyond physical murder to include inward sins like anger, hatred, and neglect, as well as positive duties to preserve life.

Lecture support: Weaver states, 'When God forbids any sin, at the same time, He forbids anything and everything that would lead up to that sin.' He cites Matthew 5:21-22 and 1 John 3:15.

The Positive Duty to Preserve Life

The negative command implies a positive obligation to actively preserve one's own life and the lives of others.

Lecture support: Weaver says, 'So when you look at the sixth commandment, "Thou shalt not kill," you have to understand that the positive is, "Thou shalt preserve life."'

Self-Defense as Preservation of Life

Taking life in self-defense is not murder but a lawful preservation of life, contrary to misapplications of 'turn the other cheek.'

Lecture support: Weaver explains Matthew 5:39 refers to insults, not deadly attacks, and says of the young man, 'He should have done exactly that which he did, defend himself.'

The Argument from Lesser to Greater

If God requires helping an enemy's animal, how much more does He require helping preserve human life, even an enemy's.

Lecture support: Weaver states, 'If God holds us accountable and responsible to help save the life of our brother's animals, how much more does He hold us accountable to help save our brother's life?'

Murder by Neglect and Omission

Failing to rescue or provide for those in need when able is equivalent to murder.

Lecture support: Weaver quotes Adam Clarke: 'He who neglects to save a life according to an incontrovertible maxim in the law is the same who takes it away.'

Self-Murder Through Disobedience and Neglect

Disobeying God or neglecting one's health can be a form of self-murder, violating the commandment.

Lecture support: Weaver tells of a diabetic who ate himself to death and cites Proverbs 8:36: 'All they that hate me love death.'

Key Arguments

All sin makes one guilty of the whole law, including murder.

James 2:10-11 teaches that breaking any commandment makes one a transgressor of the whole law, so all are guilty of murder in principle.

Lecture support: Weaver says, 'If we have ever violated God's law in any respect whatsoever, then we would be classified as murderers because we have broken the entire law.'

The commandment forbids only unjust killing, not all taking of life.

The Hebrew word means murder, not all killing. Self-defense and just capital punishment are permitted because God alone has authority over life.

Lecture support: Weaver states, 'The sixth commandment literally means, "Thou shalt not take life unjustly." It is possible to take life justly.'

Turning the other cheek does not apply to life-threatening attacks.

Matthew 5:39 addresses insults, not deadly force. The young man was justified in defending himself against a knife attack.

Lecture support: Weaver explains, 'If I hit him on the right cheek, it has to be like a backhanded slap... it is not anything that would endanger his life.'

Case laws show the duty to preserve life extends even to enemies.

Deuteronomy 22 and Exodus 23 command helping an enemy's animal, implying a greater duty to help the enemy himself.

Lecture support: Weaver says, 'If God is holding us answerable and accountable to help save the life of our enemy's animals, how much more are we obligated to help save his life?'

Inward sins like anger and hatred are violations of the commandment.

Jesus equates anger and contempt with murder (Matthew 5:21-22), and 1 John 3:15 says hatred is murder.

Lecture support: Weaver states, 'If we hate unjustly, and if we hate unbiblically, God says it is murder.'

Neglecting to save a life is equivalent to taking it.

Adam Clarke's maxim states that one who neglects to save a life is the same as one who takes it, making omission a form of murder.

Lecture support: Weaver quotes Clarke: 'He who neglects to save a life according to an incontrovertible maxim in the law is the same who takes it away.'

Failure to execute murderers endangers society and violates the commandment.

God's law requires capital punishment for murderers to prevent further bloodshed; neglecting this is a violation.

Lecture support: Weaver says, 'Failure to execute a murderer is a violation of the sixth commandment. Because the way God has ordained this thing, if the murderer dies, society lives.'

Desiring revenge is murder because it usurps God's role.

Romans 12:19 says vengeance belongs to God; seeking personal revenge is a form of murder.

Lecture support: Weaver states, 'The sin of desiring revenge is also considered murder because it is usurping the prerogative of God.'

Scripture References

Exodus 20:13

The sixth commandment, 'Thou shalt not kill,' is introduced as the shortest commandment.

James 2:10-11

Used to show that breaking any part of the law makes one guilty of all, including murder.

Matthew 5:38-42

Jesus corrects the Pharisees' misuse of 'an eye for an eye' and teaches turning the other cheek, which Weaver argues refers to insults, not self-defense.

Deuteronomy 22:1-4

Case law requiring help for a brother's straying or fallen animal, illustrating the duty to preserve life.

Exodus 23:4-5

Case law extending the duty to help an enemy's animal, arguing from lesser to greater for preserving human life.

Matthew 5:27-28

Jesus teaches that lustful looking is adultery, illustrating that God forbids not only the act but everything leading to it.

Matthew 5:21-22

Jesus equates anger and contempt with murder, showing the commandment covers heart sins.

1 John 3:15

States that hatred is murder, reinforcing the inward dimension of the commandment.

Proverbs 6:16-17

Lists 'hands that shed innocent blood' as an abomination, referring to physical murder.

James 3:2-12

Describes the tongue's deadly poison, illustrating murder by speech.

James 3:13-18

Contrasts earthly, devilish wisdom (envy, strife) with heavenly wisdom, showing that bitter envying is a lie against the truth.

Acts 22:4

Paul admits persecuting Christians unto death, showing consent to murder.

Acts 26:10

Paul says he gave his voice against saints when they were put to death, further illustrating consent to murder.

Proverbs 24:11-12

Commands delivering those drawn to death; failure to do so is known to God and will be judged.

Proverbs 1:10-15

Warns against consenting to sinners who lie in wait for blood, illustrating conspiracy to murder.

Numbers 35:33

Bloodshed pollutes the land, and atonement requires the blood of the murderer, supporting capital punishment.

Ecclesiastes 8:11

Because sentence against evil is not executed speedily, hearts are set to do evil, arguing for swift justice.

Proverbs 8:36

Those who sin against wisdom wrong their own soul; all who hate God love death, applied to self-murder by disobedience.

1 John 3:16-18

Love is shown by laying down lives for brethren and meeting practical needs, not just words.

Romans 12:19

Commands not to avenge ourselves but leave room for God's wrath, as vengeance belongs to Him.

Discussion Questions

1. How does James 2:10-11 challenge the common assumption that we are not murderers?

Consider: Weaver begins by asking if we are murderers and uses this passage to show that breaking any law makes us guilty of all.

2. In what situations is taking a life not a violation of the sixth commandment?

Consider: Weaver distinguishes between murder and just taking of life, such as self-defense or capital punishment.

3. How does the story of Adam Daniels illustrate the importance of understanding the positive aspect of the commandment?

Consider: The young man turned to Satanism after being told he should have turned the other cheek, showing the harm of poor biblical counsel.

- 4.** What do the case laws in Deuteronomy 22 and Exodus 23 teach us about our responsibility to others?

Consider: These laws require helping even an enemy's animal, implying a greater duty to help people in danger.

- 5.** How does Jesus' teaching in Matthew 5:21-22 expand the scope of the sixth commandment?

Consider: Jesus equates anger and insults with murder, showing that the commandment governs the heart.

- 6.** In what ways can we commit murder with our tongue or pen?

Consider: Weaver discusses character assassination and writing to cause death, using David's letter about Uriah as an example.

7. Why is the failure to execute murderers a violation of the sixth commandment?

Consider: Weaver argues that capital punishment is God's ordained means to prevent further bloodshed and protect society.

8. How can neglecting our health or disobeying God be considered self-murder?

Consider: Weaver gives the example of a diabetic who ate himself to death and cites Proverbs 8:36.

Applications

Examine your heart for anger and hatred.

Since hatred is murder, believers must guard their hearts against unjust anger, malice, and bitterness.

Lecture support: Weaver says, 'If we hate unjustly, and if we hate unbiblically, God says it is murder.'

Actively preserve life when you have the power to do so.

The positive command requires helping those in danger, whether through emergency aid or meeting genuine needs.

Lecture support: Weaver states, 'If I deny him that which he needs to preserve his life, then I'm the one who takes his life.'

Reject personal revenge and trust God's justice.

Desiring revenge is murder because it usurps God's role; believers should leave vengeance to Him.

Lecture support: Weaver says, 'The sin of desiring revenge is also considered murder because it is usurping the prerogative of God.'

Take care of your physical health as a stewardship of life.

Neglecting health or engaging in self-destructive behaviors violates the commandment against self-murder.

Lecture support: Weaver tells of a diabetic who killed himself by overeating and says, 'Literally, he killed himself, which is a violation of the Sixth Commandment.'

Speak with care to avoid character assassination.

The tongue can murder through slander and harmful words; believers must control their speech.

Lecture support: Weaver says, 'We can murder with our tongue when we say things we ought not to say.'

Support just capital punishment to protect society.

Failure to execute murderers endangers others; God's law requires it to prevent further bloodshed.

Lecture support: Weaver says, 'If the murderer does not die and he lives, then society dies.'

Student notes after reading the assigned chapter

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LESSON 8

Thou Shalt Not Covet or Lust

February 18, 2024

Chapter 8 source-gap reference: companion book pages 149-149 (October 1, 2026 edition). This chapter is a placeholder; no substantive reading is assigned.

Study source: existing lecture enrichment; review needed against the restored manuscript.

Documented source gap: the available transcript says only 'Transcript text is not bundled for this lecture yet.' All five study fields are empty. The chapter title and generated deck do not establish actual teaching content. The lesson slot and original lecture resource are retained for later source recovery.

Major Themes

No source study material is available for this section. Editorial review is needed; no replacement study content has been supplied.

Key Arguments

No source study material is available for this section. Editorial review is needed; no replacement study content has been supplied.

Scripture References

No source study material is available for this section. Editorial review is needed; no replacement study content has been supplied.

Discussion Questions

No source study material is available for this section. Editorial review is needed; no replacement study content has been supplied.

Applications

No source study material is available for this section. Editorial review is needed; no replacement study content has been supplied.

Recording-Based Reflection Worksheet

Generic student prompts only: not recovered sermon content, not a summary of the missing lecture, and not a substitute for its five unavailable study sections. Use the original lecture resource if a recording is available to you; otherwise note the access limitation.

1. If you can access the original recording, note its title, identified speaker, and date. What can you confirm directly, and what remains uncertain?

2. Record a claim or question you hear, using the speaker's words where possible. Add a timestamp and distinguish quotation from your own interpretation.

3. If the recording cites Scripture, record the reference you actually hear and read it in context. What supports the speaker's interpretation, and what needs further checking?

4. What questions would you bring to a group discussion, and what personal reflection follows from material you have actually heard? If you cannot access the recording, record that limitation.

Personal Response and Notes

Student notes after reading the assigned chapter

[illegible]

LESSON 9

Negatives and Positives

January 04, 2026

Read Chapter 9 in the companion book, pages 151-169 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Biblical Pattern of Negatives and Positives

Scripture frequently uses negative commands (what not to do) paired with positive commands (what to do), and understanding both is essential for obedience.

Lecture support: The negative tells you what not to do. It tells you what not to think. It tells you what not or how not to act. The positive tells you what to do, how to think, and how to act.

Replacing Fretting with Trust, Delight, Commitment, and Rest

The command 'fret not' in Psalm 37 must be replaced with positive graces: trusting in the Lord, delighting in Him, committing our way to Him, and resting in Him.

Lecture support: If God commands us not to fret, we must replace fretting... with something else. What are we to replace it with? Well, let me just put it to you like this. The Lord gives us four things right now to replace fretting with.

The Temporary Prosperity and Ultimate Destruction of the Wicked

The wicked may prosper for a time, but God will judge and destroy them; they are like grass that withers or lambs fattened for slaughter.

Lecture support: For they shall soon be cut down like the grass, and wither as the green herb... But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

God's Sovereign Control and Justice

God is in absolute control of all events, and He will preserve the righteous and repay the wicked to their face; believers need only to wait and rest in Him.

Lecture support: It means that he is in absolute sovereign control. And he's going to work things out for us. And he's going to judge those that hate him and destroy them.

The Contrast Between the Righteous and the Wicked

Psalm 37 repeatedly contrasts the destiny of the righteous (inheritance, peace, salvation) with that of the wicked (cut off, destroyed, perishing).

Lecture support: But the meek shall inherit the earth; and shall delight themselves in the abundance of peace... But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

Obedience as the Antidote to Anxiety

Fretting is disobedience and hinders faith; replacing anxiety with prayer and thanksgiving is a New Testament parallel to Psalm 37.

Lecture support: Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Key Arguments

Every negative command implies a positive duty

Weaver argues that biblical negatives are not merely prohibitions but require corresponding positive actions; for example, 'thou shalt not steal' implies honest labor and generosity.

Lecture support: Every negative has a positive. Every positive has a negative... In order to obey the commandment, you must not only obey the negative, you must also obey the positive.

Fretting is sinful and must be actively replaced

Fretting is a lack of faith and trust, and God commands believers to replace it with trust, delight, commitment, and rest in Him.

Lecture support: Fretting is sinful in and of itself because it is a lack of faith and trust... If you are fretting, you are not obeying. If you are obeying, then you are not fretting.

The wicked's prosperity is temporary and their judgment is certain

Believers should not envy or fret over the wicked because God will soon cut them down; their prosperity is like grass that withers.

Lecture support: Why are you going to be envious of someone who's soon going to be destroyed? Would you like to be destroyed as they? No, obviously not.

God's sovereignty should calm our anxieties

Because God is in control and will judge the wicked, believers can rest and wait patiently rather than fret over circumstances they cannot control.

Lecture support: Why in the world am I going to fret over someone or something over which I have absolutely no control? ... God is going to control them. He's going to judge them.

Unrighteous anger leads to evil

Weaver warns that unbiblical anger and wrath can cause believers to do evil, so they must cease from such anger and instead pursue righteousness.

Lecture support: That unrighteous anger will make us do evil. Unrighteous anger will make us do evil.

Scripture References**Psalms 37:1-2**

Introduction of the psalm's opening negatives and the reason not to fret: the wicked will soon be cut down.

Ephesians 4:28

Illustration of the positive side of 'thou shalt not steal': honest labor and giving to those in need.

Exodus 20:12

The fifth commandment as an example of a positive command with underlying negatives.

Ephesians 6:1

Children's obedience to parents as part of the positive duty of honoring them.

1 Timothy 5:8

Providing for one's own household, including elderly parents, as a way to honor them.

Matthew 15:1-6

Jesus rebukes the Pharisees for using tradition to avoid honoring parents, contrasting honor with cursing.

Mark 7:9-13

Parallel account of Jesus condemning the Corban practice that nullified the command to honor parents.

1 Thessalonians 5:16-22

A series of negatives and positives, including 'rejoice evermore,' 'pray without ceasing,' and 'despise not prophesyings.'

Hebrews 1:1-2

God's final revelation is in His Son, indicating that new revelation has ceased.

Psalms 37:7-8

The second and third 'fret not' commands, along with 'rest in the Lord' and 'cease from anger.'

Psalms 37:25-27

David's testimony that he has never seen the righteous forsaken, reinforcing trust in God's provision.

Psalms 55:22

Casting burdens on the Lord as parallel to committing our way to Him.

1 Peter 5:7

Casting all care upon God because He cares for us.

Psalms 37:23-24

The steps of a good man are ordered by the Lord, and though he fall, he will not be utterly cast down.

Psalms 37:12-15

The wicked plot against the just, but the Lord laughs at them and their own weapons will destroy them.

Psalms 37:18-20

The Lord knows the days of the upright; the wicked will perish and consume away like smoke.

Psalms 37:9-11

Evildoers will be cut off, but those who wait on the Lord will inherit the earth.

Psalms 37:34-40

Final contrasts: the wicked will be cut off, but the salvation of the righteous is from the Lord.

Philippians 4:6-7

New Testament parallel: instead of being anxious, believers should pray with thanksgiving.

Deuteronomy 7:9-10

God keeps covenant and repays those who hate Him to their face, paralleling the judgment in Psalm 37.

Discussion Questions

1. How does understanding that every negative command has a positive counterpart change the way you read Scripture?

Consider: Weaver emphasizes that negatives and positives are paired throughout the Bible.

2. In what areas of your life are you most prone to fret, and how can you practically replace fretting with trust, delight, commitment, and rest in the Lord?

Consider: The four positive graces are given as replacements for fretting.

3. Why is it difficult to rest and wait patiently for God to deal with the wicked, and what truths from Psalm 37 can help you wait?

Consider: Weaver explains that we want to help God rather than wait on His timing.

4. How does the promise that the wicked will be cut down like grass affect your perspective on current events and powerful ungodly people?

Consider: The sermon applies the temporary nature of the wicked's prosperity.

5. What is the difference between righteous anger and unrighteous anger, and how can we 'cease from anger' as commanded?

Consider: Weaver distinguishes between biblical and unbiblical anger in the context of Psalm 37:8.

6. How does the New Testament teaching in Philippians 4:6-7 reinforce the message of Psalm 37?

Consider: Weaver presents Philippians 4 as a parallel passage.

7. In what ways can we honor our parents even after we are adults, and how does this relate to the broader principle of negatives and positives?

Consider: The sermon uses the fifth commandment to illustrate the positive duties of honor.

Applications

Replace anxiety with prayer and thanksgiving

Instead of fretting, believers should bring every concern to God in prayer with a thankful heart, as taught in Philippians 4:6-7.

Lecture support: Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Actively trust God rather than fret over the wicked

When tempted to fret over evildoers, believers must consciously trust in the Lord and continue doing good, knowing God will judge the wicked.

Lecture support: Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Cultivate delight in the Lord to align desires with His will

Delighting in the Lord transforms our desires so that we want what God wants, freeing us from envy of the wicked.

Lecture support: Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Commit your way to the Lord by rolling your burdens onto Him

Believers should actively 'wallow' in committing their plans and concerns to God, trusting Him to bring about His purposes.

Lecture support: Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

Practice resting in the Lord through silence and stillness

Resting in the Lord involves quieting our hearts, ceasing from frantic activity, and waiting patiently for God to act.

Lecture support: Rest in the Lord, and wait patiently for him.

Cease from unrighteous anger to avoid doing evil

Believers must forsake unbiblical anger and wrath, recognizing that such emotions can lead to sinful actions.

Lecture support: Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

Honor parents through practical care and respect

The command to honor parents includes providing for them in old age and showing respect, reflecting the positive side of the fifth commandment.

Lecture support: But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

Personal Response and Notes

Student notes after reading the assigned chapter

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.

LESSON 10

Thou Shalt Not Kill & Those That Hate Me Love Death

April 18, 2026

Read Chapter 10 in the companion book, pages 171-195 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Sixth Commandment's Positive Duty to Preserve Life

The command 'Thou shalt not kill' implies a positive obligation to protect and preserve life, including self-defense and defense of others.

Lecture support: When He says, 'Thou shalt not kill,' the positive is, 'Thou shalt preserve life.' So that means you would have a duty of responsibility to preserve your life, your family, and of course your friends and your neighbors as well.

Church Security as a Biblical Ministry

Church security is not merely a practical task but a God-ordained ministry of service and protection, requiring faithfulness and character.

Lecture support: Church security is a ministry. Mark that down in your mind. Church security is a ministry.

The Necessity of Training and Preparedness

Proper training and ongoing practice are essential for effective self-defense; without them, one is more likely to cause harm than prevent it.

Lecture support: If you do not have the proper training, the truth of the matter is you are more likely to get killed or to get someone else killed.

Personal Responsibility for Protection

Individuals, not law enforcement, bear the primary responsibility for their own safety and that of their families.

Lecture support: It is not their responsibility to save your life and to save your family. That is your responsibility.

The Spiritual Root of Violence: Hatred of Christ and Love of Death

Wickedness and violence stem from a hatred of Jesus Christ and a love of death, as stated in Proverbs 8:36.

Lecture support: All they that hate me love death. So the unsaved are dead to the Lord Jesus Christ. They're dead to life. And the only thing they are alive unto is death.

Situational Awareness and De-escalation

Security team members must be observant, calm, and skilled in de-escalation to handle threats without unnecessary force.

Lecture support: You must first learn what I would call de-escalation tactics. Not every problem and not every threat is a terroristic threat.

The Importance of a Settled Mindset

One must resolve biblical and moral questions about self-defense beforehand to avoid hesitation in a crisis.

Lecture support: If your mind is not made up, if your heart is not secure on what God says that you must do and that you're allowed to do, and you get in the situation, you're going to hesitate because you're not sure.

Parental Responsibility to Guard Children's Minds

Parents must monitor what their children consume, as whoever controls the mind controls the body, and exposure to violence can lead to destructive behavior.

Lecture support: Whoever or whatever controls your mind, controls your body. What does Proverbs 23:7 say? 'For as he thinketh in his heart, so is he.'

Key Arguments

The Sixth Commandment Requires Active Preservation of Life

The negative prohibition against killing inherently commands the positive duty to protect life, justifying self-defense and security ministries.

Lecture support: When He says, 'Thou shalt not kill,' the positive is, 'Thou shalt preserve life.'

Training is Essential for Effective Defense

Without proper training, individuals are more likely to freeze or act ineffectively, endangering themselves and others.

Lecture support: If you do not have the proper training, the truth of the matter is you are more likely to get killed or to get someone else killed.

Law Enforcement Cannot Be Relied Upon for Personal Safety

Police response times and lack of training mean individuals must take responsibility for their own protection.

Lecture support: Most cops cannot shoot. So if you're depending upon the sheriff's department or the police department to come save your hide when you're in trouble, may I remind you, when you need them, they're only 30 minutes away.

Church Security is a God-Ordained Ministry

Security work is a form of service to God and the congregation, requiring the same faithfulness as any other ministry.

Lecture support: Church security is a ministry. Mark that down in your mind. Church security is a ministry.

A Cool Spirit and Self-Control are Crucial for Security Personnel

Those who cannot control their emotions are unfit for security ministry, as they may escalate situations unnecessarily.

Lecture support: He that hath no rule over his own spirit is like a city broken down, without walls.

Churches are Soft Targets Requiring Vigilance

Because people feel safe in church, attackers view them as vulnerable, necessitating proactive security measures.

Lecture support: Churches, public events, large gatherings are considered soft targets. People that attend church are usually there thinking, 'I'm in a safe place.'

Hatred of Christ Manifests as Love of Death and Violence

The root cause of increasing violence is spiritual rebellion against God, leading to a love of death and destruction.

Lecture support: All they that hate me love death. So the unsaved are dead to the Lord Jesus Christ. They're dead to life. And the only thing they are alive unto is death.

Parents Must Guard Their Children from Destructive Influences

Exposure to violent media and ideologies can radicalize youth, making parental oversight a critical duty.

Lecture support: Whoever or whatever controls your mind, controls your body. What does Proverbs 23:7 say? 'For as he thinketh in his heart, so is he.'

Scripture References

Exodus 20:13

The sixth commandment, 'Thou shalt not kill,' is introduced as the foundation for the duty to preserve life.

Leviticus 22:28

God's law against killing a mother animal and her young on the same day illustrates the principle of preserving life.

Deuteronomy 22:6-7

Another law about not taking a mother bird with her young, used to argue from lesser to greater about protecting families.

Romans 12:5-8

Paul's teaching on diverse gifts in the body, including ministry (diakonia), supports church security as a spiritual gift.

Colossians 4:17

Archippus is told to fulfill his ministry, emphasizing the duty to carry out one's God-given service.

1 Corinthians 4:1-2

Ministers are stewards of God's mysteries, required to be faithful, applied to the security ministry.

Luke 12:42

The faithful steward who rules the household illustrates the responsibility of those entrusted with protecting others.

Hebrews 6:10

God does not forget the work and love shown in ministering to the saints, encouraging security team members.

Proverbs 16:32

Being slow to anger is better than being mighty, highlighting the need for self-control in security work.

Proverbs 17:27

A man of knowledge spares his words and has a cool spirit, essential for de-escalation.

Proverbs 25:28

A person without self-control is like a city without walls, defenseless and vulnerable.

Matthew 18:16

The principle of having two or three witnesses supports working in teams during security interventions.

Luke 12:46

The servant who is unaware will be punished, illustrating the need for situational awareness.

1 Samuel 23

David saved the inhabitants of Keilah, exemplifying the duty to protect others from attackers.

2 Samuel 23

David's mighty men were prepared and determined fighters, modeling the readiness required for security.

Proverbs 8:35-36

Those who find wisdom find life, but those who hate wisdom love death, explaining the root of violence.

Ephesians 2:1-3

The unsaved are dead in trespasses, walking according to the world, reinforcing the concept of spiritual death.

John 14:6

Jesus is the way, truth, and life; without Him, people are spiritually dead.

2 Chronicles 15:5-6

In times of forsaking God, there was no peace and great vexation, paralleling today's violence.

Proverbs 14:2

The perverse despise the Lord, linking wicked behavior to hatred of God.

Discussion Questions

1. How does understanding the sixth commandment as both a negative prohibition and a positive duty change your view of self-defense and church security?

Consider: Weaver explains that 'Thou shalt not kill' implies 'Thou shalt preserve life,' creating a duty to protect.

2. What steps can you take to ensure your mindset is settled on biblical self-defense before a crisis occurs?

Consider: Weaver warns that hesitation due to uncertainty can be fatal, so one must resolve these issues beforehand.

3. In what ways can viewing church security as a ministry rather than a mere task affect the attitude and dedication of team members?

Consider: Weaver emphasizes that security is a diakonia, a service to God and His people, requiring faithfulness.

4. Why is self-control and a 'cool spirit' so vital for those involved in church security, and how can it be cultivated?

Consider: Using Proverbs 25:28, Weaver argues that without rule over one's spirit, one is defenseless and may escalate conflicts.

5. How does the statement 'all they that hate me love death' explain the increasing violence against churches and Christians today?

Consider: Weaver connects Proverbs 8:36 to the spiritual state of the unsaved, who are dead in sin and love death.

6. What practical measures can parents take to monitor and guard their children's minds from violent and destructive influences?

Consider: Weaver stresses that whoever controls the mind controls the body, citing Proverbs 23:7, and warns against neglecting parental oversight.

7. How should the church balance trust in God's sovereignty with the responsibility to implement security measures and training?

Consider: Weaver argues that God will not fulfill our responsibilities for us; we must act while trusting Him for enablement.

8. What are some de-escalation tactics that could be used in church conflicts, and why is physical altercation a last resort?

Consider: Weaver notes that not every threat is terroristic and that a cool head and calm spirit are needed to handle disputes.

Applications

Resolve Biblical Convictions on Self-Defense

Study Scripture to settle in your mind what God allows and demands regarding the use of force, so you can act without hesitation if needed.

Lecture support: If your mind is not made up, if your heart is not secure on what God says that you must do and that you're allowed to do, and you get in the situation, you're going to hesitate because you're not sure.

Pursue Ongoing Training and Proficiency

Seek proper training in self-defense and security tactics, and maintain skills through regular practice to ensure readiness.

Lecture support: Once you reach a proficiency in your training, you still have to continue to train to maintain that proficiency. Muscle memory is easy to lose.

Accept Personal Responsibility for Protection

Do not rely solely on law enforcement; take ownership of safeguarding your own life, family, and church community.

Lecture support: It is not their responsibility to save your life and to save your family. That is your responsibility.

View Security as a Ministry of Service

Approach church security with the mindset of a faithful steward, serving God by protecting His people with diligence and character.

Lecture support: Church security is a ministry. Mark that down in your mind. Church security is a ministry.

Cultivate Self-Control and a Calm Spirit

Develop the ability to remain cool under pressure, using de-escalation techniques and avoiding unnecessary physical confrontation.

Lecture support: He that hath no rule over his own spirit is like a city broken down, without walls.

Practice Situational Awareness

Be observant of your surroundings, noting suspicious behavior or attire, and maintain vigilance especially in church settings.

Lecture support: You must develop situational awareness. Our Lord said it like this in Luke 12:46... we often get in trouble just by simply not paying attention.

Guard Your Children's Minds

Monitor and control what your children watch, read, and listen to, recognizing that exposure to violence can shape their hearts and actions.

Lecture support: Whoever or whatever controls your mind, controls your body. What does Proverbs 23:7 say? 'For as he thinketh in his heart, so is he.'

Prepare for the Reality of Attacks

Acknowledge that churches are soft targets and take concrete steps to secure both the inside and outside of the property.

Lecture support: Churches, public events, large gatherings are considered soft targets. People that attend church are usually there thinking, 'I'm in a safe place.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 11

A Consuming Fire

February 02, 2012

Read Chapter 11 in the companion book, pages 197-213 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Nature of God's Jealousy

God's jealousy is holy, rooted in His zeal for His own glory and His covenant relationship with His people; it is intolerance of rivalry and vigilant protection of His possession.

Lecture support: Exodus 34:14 says 'the Lord, whose name is Jealous, is a jealous God.' The speaker defines godly jealousy as intolerance of rivalry/unfaithfulness and vigilant guarding of a possession.

God as a Consuming Fire

God reveals Himself as a consuming fire in judgment against sin, idolatry, and His enemies, demonstrating His holiness, power, and irresistible wrath.

Lecture support: Deuteronomy 4:24; 9:3; examples of Nadab and Abihu, Korah's rebellion, and the pillar of fire consuming the Egyptians.

The Connection Between Jealousy and Fire

God's jealousy for His honor and His people leads Him to act as a consuming fire against rivals and those who dishonor Him, especially in the context of idolatry.

Lecture support: Deuteronomy 4:24 context links jealousy and consuming fire to idolatry; Zechariah 8:2 says 'I was jealous for her with great fury.'

Reverence and Godly Fear in Worship

Because God is a consuming fire, believers must serve Him with reverence and godly fear, avoiding flippancy, presumption, and irreverence.

Lecture support: Hebrews 12:28-29; Psalm 89:7; Habakkuk 2:20; the speaker emphasizes that God has not laid aside His majesty.

God's Mercy Alongside His Judgment

God is both a consuming fire and a merciful God; those who repent and seek Him will find mercy, and His jealousy ensures He will defend and keep His people.

Lecture support: Deuteronomy 4:29-31; the speaker notes that God's jealousy over His possessions is an encouragement to believers.

Key Arguments

God's jealousy is not sinful but holy and zealous for His glory.

The English word 'jealous' comes from Latin 'zelosus' (zeal). God's jealousy means He is intolerant of rivalry and unfaithfulness, and vigilant in guarding His possession.

Lecture support: Isaiah 42:8; Zechariah 2:8; 2 Corinthians 11:2; the speaker explains the three definitions of jealousy.

God's consuming fire is directed against idolatry and disobedience.

The context of Deuteronomy 4:24 shows that God's jealousy and consuming fire are specifically linked to the making of graven images and corrupting oneself.

Lecture support: Deuteronomy 4:14-26; the speaker states, 'the jealousy of God is associated especially with idolatry and disobedience.'

God's fire both protects His people and destroys His enemies.

The pillar of fire gave light to Israel but darkness to Egypt; God as a consuming fire goes before His people to destroy their enemies.

Lecture support: Exodus 14:20; Deuteronomy 9:3; the speaker illustrates with the Red Sea crossing.

The New Testament applies 'consuming fire' to believers, not just unbelievers.

Hebrews 12:29 says 'our God is a consuming fire' in the context of serving God acceptably with reverence and godly fear, showing the truth is for the church.

Lecture support: Hebrews 12:18-29; the speaker emphasizes that God has not changed and believers must not presume upon grace.

God's mercy is available to those who repent, even after judgment warnings.

Deuteronomy 4:29-31 promises that if Israel seeks the Lord with all their heart, He will be merciful and not forsake them, showing God's character is both just and merciful.

Lecture support: Deuteronomy 4:29-31; the speaker says, 'Even as the Bible teaches that our God is a consuming fire, the same breath teaches that He is a merciful God.'

Scripture References

Deuteronomy 4:24

The central text: 'For the Lord thy God is a consuming fire, even a jealous God.'

Isaiah 42:8

Quoted to show God is intolerant of rivalry: 'I am the Lord... my glory will I not give to another.'

Zechariah 2:8

Quoted to show God guards His possession: 'he that toucheth you toucheth the apple of his eye.'

2 Corinthians 11:2

Paul's godly jealousy for the church, illustrating vigilant guarding.

Exodus 20:5

God declares He is a jealous God, visiting iniquity, in the Ten Commandments.

Exodus 34:14

God's name is Jealous; He is a jealous God.

Deuteronomy 5:9

Repeats the jealous God declaration in the second giving of the law.

Deuteronomy 6:15

The Lord is a jealous God among you, lest His anger destroy you.

Joshua 24:19

Joshua says they cannot serve the Lord because He is a holy and jealous God.

Ezekiel 39:25

God will be jealous for His holy name.

Joel 2:18

The Lord will be jealous for His land and pity His people.

Nahum 1:2

God is jealous, and the Lord revengeth; He is furious.

Zechariah 1:14

The Lord is jealous for Jerusalem and Zion with great jealousy.

Zechariah 8:2

God was jealous for Zion with great fury, linking jealousy and fire.

Deuteronomy 4:14-26

The context of Deuteronomy 4:24, warning against idolatry and linking jealousy and consuming fire.

Exodus 13:22

God led Israel with a pillar of cloud by day and fire by night.

Exodus 14:20

The pillar of fire gave light to Israel and darkness to Egypt.

Deuteronomy 9:1-6

God goes before Israel as a consuming fire, not for their righteousness.

Hebrews 12:18-29

New Testament application: 'our God is a consuming fire,' calling for reverence and godly fear.

Deuteronomy 4:29-31

God is merciful to those who seek Him with all their heart, even after judgment.

Discussion Questions

1. What is the difference between godly jealousy and sinful jealousy, and how does God exemplify godly jealousy?

Consider: The speaker defines godly jealousy as intolerance of rivalry/unfaithfulness and vigilant guarding of a possession.

2. Why is idolatry specifically connected to God's jealousy and His nature as a consuming fire?

Consider: The context of Deuteronomy 4 shows that God's jealousy is aroused by idolatry, which is spiritual whoredom.

3. How does the pillar of fire in Exodus illustrate the dual nature of God's fire as both protective and destructive?

Consider: The pillar gave light to Israel and darkness to Egypt, showing God's discriminating judgment.

4. In what ways might believers today be tempted to think that their blessings come from their own righteousness or strength, and how does Deuteronomy 9 correct that?

Consider: God warned Israel not to think they possessed the land because of their righteousness.

5. How should the truth that 'our God is a consuming fire' affect our worship, both corporately and individually?

Consider: Hebrews 12:28-29 calls for reverence and godly fear in serving God.

6. How can we hold together the truths of God's consuming fire and His mercy without diminishing either?

Consider: Deuteronomy 4:24-31 presents both God's judgment and His mercy to the repentant.

Applications

Guard Against Idolatry

Since God is jealous for His glory, we must not give His honor, praise, or affection to anyone or anything else, including ourselves.

Lecture support: The speaker says, 'When we take the honor and the glory and the praise that belongs to God and heap it upon ourselves or someone else, it is idolatry.'

Serve God with Reverence and Godly Fear

Because God is a consuming fire, our service must be marked by reverence, awe, and a dread of displeasing Him, not flippancy or presumption.

Lecture support: Hebrews 12:28-29; the speaker emphasizes that we cannot serve God acceptably without reverence and godly fear.

Do Not Presume Upon Grace

Being in a covenant relationship with God as Father does not give license to disregard His holiness; He remains a consuming fire to His children who sin presumptuously.

Lecture support: The speaker says, 'Simply because He is our God and Father... does not give us any right to disregard, disrespect, and dishonor Him.'

Repent and Seek God's Mercy

Even when we have sinned and deserve judgment, if we seek the Lord with all our heart, He is merciful and will not forsake us.

Lecture support: Deuteronomy 4:29-31; the speaker points out that God is both a consuming fire and a merciful God.

Find Security in God's Jealous Protection

Believers can take comfort that God's jealousy means He will defend, deliver, and provide for His people as His own possession.

Lecture support: The speaker says, 'We who have repented and believed... are His possessions. He will defend us. He will deliver us.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 12

The Removal of the Battlements

February 08, 2012

Read Chapter 12 in the companion book, pages 215-232 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

God's Sovereign Protection

Battlements symbolize God's protective care; when He removes them, destruction is certain.

Lecture support: Jeremiah 5:10 'take away her battlements; for they are not the Lord's' and Psalm 127:1 referenced.

The Sixth Commandment and Preservation of Life

The command 'Thou shalt not kill' implies a positive duty to protect and preserve life, illustrated by the battlement law.

Lecture support: Deuteronomy 22:8 and Exodus 20:13 explained.

National Judgment for Sin

When a nation becomes utterly corrupt, God removes His protection and brings judgment through enemies.

Lecture support: Jeremiah 5:1-19 describes Jerusalem's sin and God's decree to destroy.

Obedience from the Heart, Not Mere Externals

True obedience requires both the letter and the spirit; a battlement not built in faith and dependence on God is not the Lord's.

Lecture support: Discussion of weakly built battlements and 1 Corinthians 3:10-11.

Repentance and Returning to God

The only hope for a nation under judgment is repentance, faith, and crying out to God for awakening.

Lecture support: Application section urging prayer for repentance and return to God.

Key Arguments

Battlements are a biblical mandate for protecting life

Deuteronomy 22:8 commands building a battlement to prevent accidental death, illustrating the positive duty of the sixth commandment.

Lecture support: Deuteronomy 22:8 and Exodus 20:13; explanation of biblical law.

Failure to protect life is equivalent to murder

A man who refuses to build a battlement is guilty like a murderer because he failed to preserve life.

Lecture support: Statement: 'A man who refused to build a battlement must be viewed in the same light as a murderer.'

God removes His protection from a rebellious people

In Jeremiah 5:10, God commands the enemy to take away Jerusalem's battlements because they are not His, signifying removal of divine protection.

Lecture support: Jeremiah 5:10 and context of national sin.

When God removes battlements, He empowers the enemy

God not only permits destruction but actively fights against His people by transferring power to their enemies.

Lecture support: Jeremiah 21:3-6 where God says He will fight against Jerusalem.

Human defenses are useless without God

Fenced cities and walls cannot protect when God has departed; only His sovereign protection secures a nation.

Lecture support: References to Psalm 127:1 and 2 Chronicles 13:7.

America faces a choice: repentance or destruction

The sermon applies the principle to modern America, warning that if God removes battlements, the nation will be destroyed.

Lecture support: Application: 'We are at a very severe turning point in this country.'

Scripture References

Deuteronomy 22:8

Command to build a battlement on a new house to prevent bloodguilt.

Jeremiah 5:10

God commands the enemy to take away Jerusalem's battlements because they are not the Lord's.

Exodus 20:13

The sixth commandment, 'Thou shalt not kill,' explained as having positive and negative aspects.

Exodus 21:31-36

Laws about liability for goring oxen and uncovered pits, illustrating assumption of liability.

Exodus 22:6

Liability for fire that spreads and causes damage.

Leviticus 19:17

Command to rebuke a neighbor and not hate him, related to being solicitous of others' safety.

1 Corinthians 3:10-11

Warning to take heed how we build on the foundation of Jesus Christ.

Jeremiah 5:1-19

Description of Jerusalem's total corruption and God's decree of judgment.

2 Samuel 5:6-7

Jebusites trusted in their strong walls but David took Zion.

Jeremiah 49:16

Moab's pride in their rocky fortresses; God will bring them down.

Jeremiah 52:7, 14

The walls of Jerusalem were broken down by the Chaldeans.

Amos 3:6

Shall there be evil in a city and the Lord hath not done it?

Isaiah 1:1, 10

God calls Judah and Jerusalem Sodom and Gomorrah.

Jeremiah 23:14

Prophets of Jerusalem are like Sodom and Gomorrah.

Jeremiah 4:14

Call to Jerusalem to wash her heart from wickedness.

Ezekiel 14:12-21

Even Noah, Daniel, and Job could only save themselves in such a wicked land.

Jeremiah 21:1-6

God says He will fight against Jerusalem and turn back their weapons.

2 Chronicles 13:7

God gave up their fathers to desolation.

Psalms 81:12

God gave them up to their own hearts' lust.

Numbers 14:6-9

Joshua and Caleb said the defense of the wicked Canaanites had departed.

Discussion Questions

1. What does the battlement represent in the biblical context, and how does it relate to God's protection?

Consider: Introduction to the concept of battlements from Deuteronomy 22:8.

2. How does the sixth commandment imply both a negative and a positive duty regarding life?

Consider: Explanation of biblical law and the sixth commandment.

3. In what ways can we 'build battlements' in our own lives, families, and churches today?

Consider: Application of building according to God's Word.

4. What does it mean to obey the letter of the law but not the spirit, and how can we avoid that?

Consider: Discussion of weakly built or self-trusted battlements.

5. Why did God remove Jerusalem's battlements, and what does that teach us about national judgment?

Consider: Examination of Jeremiah 5 and the corruption of Jerusalem.

6. How does God 'fight against' a people when He removes His protection?

Consider: God's active role in judgment as seen in Jeremiah 21.

7. What are the implications for America if God removes our national battlements?

Consider: Application section warning of a turning point.

8. What practical steps can we take to cry out to God for repentance and awakening?

Consider: Closing prayer and exhortation.

Applications

Personal Responsibility for Safety

We must remove potential hazards in our homes and surroundings to protect life, reflecting the battlement principle.

Lecture support: Deuteronomy 22:8 and the lesson about removing sources of danger.

Assume Liability for Our Actions

We are responsible for the consequences of our actions or negligence, as illustrated by biblical case laws.

Lecture support: Exodus 21:33-34 and Exodus 22:6.

Build Lives According to God's Word

We must construct our personal, family, and church life on biblical principles, not just external compliance.

Lecture support: 1 Corinthians 3:10-11 and the warning about building.

Trust in God, Not Human Defenses

Our ultimate protection is the Lord; we must not trust in our own strength, walls, or battlements.

Lecture support: Psalm 127:1 and the example of Jerusalem trusting in fenced cities.

National Repentance and Prayer

We must cry to God for national awakening, repentance, and faith to avoid the removal of His protection.

Lecture support: Application: 'We need to pray that God would grant us repentance and faith.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 13

Are You Groaning and Crying Yet?

February 17, 2012

Read Chapter 13 in the companion book, pages 233-248 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Tyranny and Oppression

People suffer under increasing tyranny but often do not cry out until it becomes unbearable.

Lecture support: Weaver states, 'most of us will bear up under tyranny and despotism while it is bearable' and cites the Declaration of Independence.

God Hears the Cries of the Oppressed

Scripture repeatedly promises that God hears the cries of those who are afflicted and defrauded.

Lecture support: Exodus 22:22-24 and James 5:4 are cited to show God's attentiveness to such cries.

Accustomed to Bondage

Israel delayed crying out because they had grown accustomed to their bondage, just as modern Americans tolerate incremental tyranny.

Lecture support: Weaver asks, 'Could it possibly be that they had become accustomed to their bondage?' and references 1 Kings 12.

Government Waste and Unconstitutionality

Modern federal spending on unconstitutional programs demonstrates systemic corruption and theft.

Lecture support: Examples include \$823,200 for African genital washing, RFID chips in schools, and \$56 million for mosque restoration.

The Necessity of Crying Out to God

Only when oppression becomes insufferable do people cry out with vehemence, and only God can deliver.

Lecture support: Weaver says, 'It is only when our bondage and our tyranny becomes insufferable and unbearable that we cry out to God.'

Loss of American Liberty

The War of Northern Aggression transformed citizens into subjects, enlarging slavery rather than abolishing it.

Lecture support: Quotes Lysander Spooner: 'The War of Northern Aggression did not abolish slavery, it merely enlarged the plantation.'

Key Arguments

People tolerate tyranny as long as it is sufferable.

Weaver argues that most people will endure oppression until it becomes unbearable, citing the Declaration of Independence and 1 Kings 12.

Lecture support: He says, 'all experience hath shown that mankind are more disposed to suffer while evils are sufferable than to right themselves.'

God hears and responds to the cries of the oppressed.

Scripture shows that when the afflicted cry out, God hears, remembers His covenant, and acts.

Lecture support: Exodus 2:23-25 and Exodus 22:22-24 are used to demonstrate this pattern.

Modern America is under tyranny through unconstitutional government actions.

Weaver provides numerous examples of federal spending that violate constitutional limits and biblical principles.

Lecture support: He cites the federal tax code, criminal code, stimulus waste, and illegal alien costs.

Government theft is acknowledged even by politicians.

Representative Tom Perello admitted lawmakers keep stealing, showing the systemic nature of the problem.

Lecture support: Perello said, 'If you don't tie our hands, we will keep stealing.'

Only God can deliver from the current national crisis.

Weaver concludes that the situation is so dire that only divine intervention can remedy it.

Lecture support: He states, 'if God doesn't bring us out of this mess we're in in this country, we will never get out on our own.'

The War of Northern Aggression destroyed American liberty.

Weaver argues that the war turned citizens into subjects and expanded slavery to all.

Lecture support: He quotes H.L. Mencken: 'They came out as subjects. What they thus lost we have never gotten back.'

Scripture References

Exodus 2:23-25

The primary text: Israel sighed and cried, and God heard, remembered His covenant, and had respect.

Exodus 1:13-14

Egyptians made Israel serve with rigor and hard bondage in mortar and brick.

Leviticus 26:13

God broke the bands of their yoke and made them go upright.

Exodus 22:22-24

God will hear the cry of afflicted widows and fatherless and kill oppressors with the sword.

James 5:4

The cries of defrauded laborers enter the ears of the Lord of Sabaoth.

Exodus 6:5

God heard the groaning of Israel and remembered His covenant.

Acts 7:30

After 40 years, an angel appeared to Moses in the wilderness.

1 Kings 12:4

Israel asked Rehoboam to lighten the yoke, saying they would serve if it was made lighter.

1 Samuel 8:9, 18

God warned Israel their king would oppress them, and they would cry out because of him.

Judges 6:1-10

Israel did evil, was delivered to Midian, impoverished, and cried to God; He sent a prophet.

Deuteronomy 26:6-9

Moses recounts how God heard their cry, saw affliction, and brought them out with a mighty hand.

Discussion Questions

1. Why do you think people, including believers, often tolerate incremental tyranny and only cry out when it becomes unbearable?

Consider: Weaver argues that Israel and modern Americans become accustomed to bondage.

2. How should Christians balance the call to groan and cry over national sin with trust in God's sovereignty?

Consider: Weaver urges crying out to God while acknowledging only God can deliver.

3. In what ways does modern government spending violate the Tenth Commandment ('Thou shalt not steal')?

Consider: Weaver applies the commandment against theft to government actions.

4. What does the pattern in Judges 6 teach about the relationship between national idolatry and oppression?

Consider: Israel's idolatry led to Midianite oppression; they cried out only after devastation.

5. How can we discern when civil government has exceeded its biblical and constitutional limits?

Consider: Weaver cites Jefferson's limited view of federal crimes versus today's expansive code.

6. What role should the local church play in teaching about biblical civil government and resisting tyranny?

Consider: Weaver implies the church must teach these truths, as he is doing in this sermon.

Applications

Examine your tolerance of tyranny

Believers should honestly assess whether they have become accustomed to unbiblical government actions and are failing to cry out.

Lecture support: Weaver asks, 'Are you groaning and crying yet?' repeatedly, challenging complacency.

Cry out to God with vehemence

When oppression becomes evident, believers must cry to God with urgency, as Israel finally did.

Lecture support: Weaver says, 'It is time to groan and cry. It's time to ask God... to make bare His arm.'

Recognize government theft as sin

View unconstitutional spending and wealth redistribution as violations of the eighth commandment.

Lecture support: Weaver states, 'Thou shalt not steal applies to the government as well.'

Repent of national idolatry

Acknowledge that America's departure from God's law is the root cause of its troubles.

Lecture support: Weaver notes Israel's idolatry led to oppression; the same pattern applies today.

Seek God's deliverance, not political solutions

Salvation and deliverance are not found in political parties but in God alone.

Lecture support: Weaver says, 'When will we ever learn that salvation and deliverance are not found in political parties?'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 14

You Just Can't Stop Stealing, Can You

March 14, 2012

Read Chapter 14 in the companion book, pages 249-266 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Breadth of the Eighth Commandment

Theft includes not only armed robbery but also defrauding laborers, withholding wages, and any form of taking what belongs to another.

Lecture support: Weaver states, 'there are a multitude of ways to steal without using force of arms' and explains that covetousness and greed are forms of theft.

The Laborer Is Worthy of His Hire

Using the case law of the muzzled ox, Weaver argues that depriving a worker of fair and timely wages is theft.

Lecture support: He cites Deuteronomy 25:4, 1 Corinthians 9, and 1 Timothy 5:17-18 to show that both Old and New Testaments affirm this principle.

Government as Thief

Civil governments are not above God's law; they steal through eminent domain, inflation, and legal plunder under the guise of legality.

Lecture support: Weaver says, 'Does the 8th commandment apply to civil government? And the answer is yes.' He quotes Bastiat on legal plunder.

Inflation as Theft

Raising the debt ceiling and printing money devalues currency, stealing purchasing power from citizens.

Lecture support: He calls raising the debt ceiling 'nothing less than theft by inflation' and explains how the Federal Reserve creates money out of thin air.

The Inevitability of Judgment

God will hold individuals and nations accountable for theft; sin leads to suffering, and ignoring God's law brings consequences.

Lecture support: Weaver warns, 'you cannot thumb your nose at God and escape the consequences... you reap what you sow.'

Personal Preparation and Wisdom

In light of coming economic collapse, believers should prudently store food, tools, and precious metals rather than trusting in paper currency.

Lecture support: He cites Proverbs 22:3 ('the prudent man foreseeth the evil and hideth himself') and urges putting away supplies.

Key Arguments

Theft is broader than physical taking

Limiting theft to forceful taking is Pharisaical; God's law condemns covetousness, greed, and any deprivation of what is due.

Lecture support: Weaver says, 'If we limit our understanding of theft to forceful taking by individuals, then our understanding is no better than that of the Pharisees.'

Case law reveals the principle of just compensation

The command not to muzzle the ox illustrates that withholding the fruit of labor is theft, a principle applied to ministers and all workers.

Lecture support: He traces the principle from Deuteronomy 25:4 through 1 Corinthians 9 to 1 Timothy 5:17-18.

Delayed payment is theft

Withholding wages beyond the agreed time steals the use of the worker's money, as forbidden in Deuteronomy 24:14-15.

Lecture support: Weaver gives the example of telling a worker to wait a week for pay and says, 'I've stolen the use of his money for one week.'

Government legal plunder is socialism

When the law takes from some to give to others, it commits legal plunder, which Bastiat identifies as the essence of socialism.

Lecture support: He reads Bastiat: 'See if the law takes from some persons what belongs to them and gives it to other persons to whom it does not belong.'

Fractional-reserve banking is fraudulent

Banks create money out of nothing when they lend, devaluing existing currency and enriching themselves at depositors' expense.

Lecture support: He quotes the Dallas Federal Reserve: 'Banks actually create money when they lend it' and explains the process.

The U.S. government is intentionally collapsing the economy

Quoting Ann Barnhart, Weaver argues that the Obama regime is deliberately debasing currency and looting the treasury to destroy the nation.

Lecture support: He reads Barnhart: 'Obama is a Marxist-Communist usurper... actively trying to destroy the United States of America.'

Historical warnings were ignored

Figures like Jefferson, Adams, Jackson, and Cicero warned against banking power and debt, but their counsel was not heeded, leading to ruin.

Lecture support: He quotes Jefferson on banking as 'swindling or theft of the future' and Cicero on balanced budgets.

Only Christ's government will be just

Human governments will continue stealing until Jesus Christ rules; believers must prepare and trust God.

Lecture support: Weaver says, 'The only government that will be a perfect one is that when the Lord Jesus Christ rules and reigns.'

Scripture References

Exodus 20:15

The Eighth Commandment, 'Thou shalt not steal,' is the foundational text for the sermon.

Proverbs 6:30

Men do not despise a thief if he steals to satisfy his hunger, showing that hunger is understood though theft is still wrong.

Deuteronomy 25:4

The case law 'Thou shalt not muzzle the ox when he treadeth out the corn' illustrates the principle that the laborer is worthy of his hire.

1 Corinthians 9:7-11

Paul uses the muzzled ox law to argue that ministers should be supported materially for their spiritual labor.

1 Timothy 5:17-18

Elders who rule well are worthy of double honor (double pay), again citing the ox law and the laborer's reward.

Luke 10:4-7

Jesus instructs His disciples to eat what is set before them because the laborer is worthy of his hire.

Deuteronomy 24:14-15

God commands that a hired servant be paid on the day of his labor, lest he cry against the employer and it be sin.

Proverbs 22:3

The prudent man foresees evil and hides himself, but the simple pass on and are punished; applied to preparing for economic collapse.

Discussion Questions

1. In what ways might we be guilty of theft without realizing it, according to the broader biblical definition presented?

Consider: Weaver argues that theft includes defrauding laborers, withholding wages, and covetousness.

2. How does the principle 'the laborer is worthy of his hire' apply to our own employment practices or how we treat those who serve us?

Consider: The case law of the muzzled ox is applied to paying pastors and workers fairly and promptly.

3. Do you agree that government actions like inflation and deficit spending constitute theft? Why or why not?

Consider: Weaver calls raising the debt ceiling 'theft by inflation' and quotes Bastiat on legal plunder.

4. What is the biblical basis for holding civil governments accountable to the Ten Commandments?

Consider: Weaver asserts that the Eighth Commandment applies to civil rulers and governments.

5. How should Christians respond to the reality of systemic financial theft and potential economic collapse?

Consider: Weaver urges personal preparation, storing food and tools, and trusting God rather than paper currency.

6. What can we learn from historical figures like Jefferson, Adams, and Jackson about the dangers of banking power?

Consider: Weaver quotes several founders and leaders who warned against banking establishments and debt.

7. How does the concept of 'legal plunder' challenge our assumptions about the role of government in society?

Consider: Bastiat's definition of legal plunder is used to critique socialism and government redistribution.

8. In what ways does the hope of Christ's perfect government shape our engagement with earthly governments?

Consider: Weaver concludes that only Christ's reign will be just, implying a tension between earthly citizenship and heavenly hope.

Applications

Examine personal financial ethics

Believers should ensure they pay workers fairly and promptly, not defrauding or delaying wages.

Lecture support: Weaver says, 'It is theft to defraud a man of his hire' and cites Deuteronomy 24:14-15.

Recognize government theft

Christians should understand that inflation, deficit spending, and bailouts are forms of theft and not be naive about political promises.

Lecture support: He states, 'Raising the debt ceiling... is nothing less than theft by inflation' and quotes Bastiat.

Prepare practically for economic hardship

In light of coming currency collapse, believers should store food, tools, and precious metals rather than relying on paper money.

Lecture support: Weaver urges, 'You need to be putting away and putting back now what you would spend that silver and gold for later on.'

Trust God's sovereignty over nations

While warning of judgment, Weaver points to Christ's future reign as the only perfect government, encouraging faith over fear.

Lecture support: He prays for grace to serve God acceptably and says only Christ's dominion will have no end.

Be wise as serpents, harmless as doves

Jesus' instruction in Matthew 10:16 is applied to navigating a thieving world with prudence and integrity.

Lecture support: Weaver says, 'Be wise as a serpent, our Lord says, and harmless as a dove.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 15

Trading Jesus

June 27, 2023

Read Chapter 15 in the companion book, pages 267-281 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Incomparable Worth of the Soul

The soul is of greater value than the entire world; losing it is an eternal, irreparable loss.

Lecture support: Weaver quotes Matthew 16:26 and Matthew Henry's six principles, emphasizing that no gain can compensate for the loss of the soul.

Trading Jesus Through Sin

Every act of sin is a trade where we value something above Jesus Christ, effectively betraying Him.

Lecture support: Weaver states, 'Anytime we prefer sin over obedience to Jesus Christ, we're actually trading Jesus Christ for sin.' He gives examples like coveting and adultery.

The Deceptive Nature of Worldly Gain

Worldly treasures like money, power, and fame are temporary and will be destroyed at death, making them a bad trade for Christ.

Lecture support: Weaver says, 'Everything that you gain, you are ultimately going to lose... It's a bad trade to trade the Lord Jesus Christ and your soul for temporary gain.'

Judas as a Warning Example

Judas's betrayal for thirty pieces of silver serves as a cautionary tale of valuing Christ cheaply.

Lecture support: Weaver details Judas's initiation of the trade, his thievery, and the fulfillment of prophecy, asking why we condemn Judas while trading Christ for less.

The Prophetic Fulfillment in Zechariah

The thirty pieces of silver in Zechariah 11 foreshadows Christ's betrayal and the contemptuous valuation of the Messiah as a slave.

Lecture support: Weaver connects Zechariah 11:12-13 to Matthew 27:6-10 and Exodus 21:32, showing the price was for a slave's funeral.

The Unspeakable Value of Christ

Jesus Christ is God in the flesh, salvation, wisdom, and righteousness; His worth is beyond measure.

Lecture support: In the closing prayer, Weaver says, 'The value of Christ is unspeakable. He is God in the flesh. He is the God-man. He is salvation. He is wisdom.'

Key Arguments

Everyone trades, but only when they perceive a better deal.

Weaver argues that trading implies valuing what you receive more than what you give, setting up the spiritual trade of Jesus for sin.

Lecture support: He says, 'The only time we trade is when we think that we are getting a better deal... you have to value something exceedingly great in order to do that.'

The soul's loss is eternal and cannot be reversed.

Once the soul is lost, there is no counter-price or redemption; it ceases forever.

Lecture support: Weaver quotes Matthew Henry: 'If once the soul is lost, it is lost forever. There is no counter price that can be paid or will be accepted.'

Judas initiated the trade, showing his willing betrayal.

Judas went to the chief priests and asked 'What will ye give me?' indicating his premeditated desire to profit from betraying Jesus.

Lecture support: Weaver points out Matthew 26:14-15: 'Then one of the twelve... went unto the chief priests, and said unto them, What will ye give me?'

Judas was motivated by greed, not noble intentions.

John 12:6 reveals Judas was a thief; he cared about money, not forcing Jesus' hand.

Lecture support: Weaver reads John 12:6: 'This he said, not that he cared for the poor; but because he was a thief, and had the bag.'

The thirty pieces of silver fulfilled prophecy and symbolized contempt.

The price matched Exodus 21:32, the value of a slave, showing how little the chief priests valued Jesus.

Lecture support: Weaver explains, 'He traded Jesus Christ for the price of a slave's funeral... This is how much we value your so-called Messiah.'

Christians trade Jesus daily through sin.

Whenever we choose sin over obedience, we are valuing that sin more than Christ, effectively trading Him.

Lecture support: Weaver states, 'Anytime we prefer sin over obedience to Jesus Christ, we're actually trading Jesus Christ for sin.'

We condemn Judas while trading Christ for less.

Believers are quick to judge Judas but often trade Jesus for lust, pride, or trivial gains.

Lecture support: Weaver asks, 'Why are we so hard on Judas Iscariot when he traded Jesus Christ for thirty pieces of silver, and we're willing to trade Him for something much less than that?'

Scripture References

Matthew 26:14-15

Judas asks the chief priests what they will give him to betray Jesus; they covenant for thirty pieces of silver.

Matthew 26:17-25

Jesus predicts His betrayal during the Last Supper, and the disciples ask, 'Lord, is it I?'

Matthew 16:26

Jesus asks what profit a man has if he gains the world and loses his soul, and what he can give in exchange for his soul.

Mark 8:36-37

Parallel passage to Matthew 16:26, emphasizing the soul's value over the world.

Psalms 49:8

The redemption of the soul is precious and ceases forever, underscoring the finality of losing one's soul.

Matthew 26:3-4

The chief priests and elders conspire to take Jesus by subtlety and kill Him.

Luke 22:2

The chief priests and scribes sought how to kill Jesus because they feared the people.

Mark 14:11

The chief priests were glad and promised Judas money; he sought to betray Jesus conveniently.

John 12:2-6

Judas objects to Mary's anointing of Jesus, not because he cared for the poor but because he was a thief.

Zechariah 11:4-14

Zechariah acts as a shepherd type of Christ, breaking staffs named Beauty and Bands, and is paid thirty pieces of silver cast to the potter.

John 10:12-13

The hireling flees and cares not for the sheep, illustrating the corrupt rulers of Zechariah's and Jesus' time.

John 11:47-48

The chief priests and Pharisees fear losing their place and nation if Jesus is allowed to continue.

Matthew 27:4-10

Judas returns the silver, hangs himself, and the chief priests buy the potter's field, fulfilling Zechariah's prophecy.

Exodus 21:32

The price of a slave gored by an ox is thirty shekels of silver, showing the contemptuous valuation of Jesus.

Philippians 2:9-11

God has given Jesus a name above every name, that every knee should bow and every tongue confess Him as Lord.

Exodus 20:14

The command against adultery, used as an example of trading Christ for lust.

Matthew 5:28

Jesus teaches that looking at a woman with lust is adultery in the heart.

Exodus 20:15

The command against stealing, used as an example of trading Christ for money.

Exodus 20:7

The command not to take the Lord's name in vain, applied to flippant use of Jesus' name.

2 Corinthians 9:15

Thanks be to God for His unspeakable gift, referring to the inestimable value of Christ.

Discussion Questions

1. In what ways do we, like Judas, initiate trades that value something above Jesus?

Consider: Weaver emphasizes that Judas went to the chief priests and asked 'What will ye give me?' showing his willing betrayal.

2. How does understanding the soul's eternal worth change the way we view daily temptations?

Consider: Weaver quotes Matthew 16:26 and Matthew Henry's principles, stressing that no worldly gain can compensate for the soul's loss.

3. Why do we often condemn Judas while excusing our own 'smaller' trades of Christ for sin?

Consider: Weaver challenges believers by asking why we are hard on Judas when we trade Christ for things much less than thirty pieces of silver.

4. What does the thirty pieces of silver being the price of a slave's funeral reveal about how the world values Jesus?

Consider: Weaver connects Exodus 21:32 to the betrayal price, showing the chief priests' contempt for Christ.

5. How can we cultivate a higher valuation of Christ in our daily lives to prevent trading Him for temporary pleasures?

Consider: Weaver prays for help to understand Christ's unspeakable value and to bring lives into conformity to His Word.

6. In what areas of life are you most tempted to trade obedience to Christ for personal gain or comfort?

Consider: Weaver gives examples like coveting a truck or lusting after another's spouse, showing how sin is a trade.

7. How does the prophetic fulfillment in Zechariah 11 deepen our understanding of Christ's betrayal?

Consider: Weaver explains Zechariah as a type of Christ and the breaking of the staffs as God's judgment on corrupt leaders.

Applications

Recognize every sin as a trade of Christ

Believers should view each temptation as a choice to value something above Jesus, and immediately reject it.

Lecture support: Weaver says, 'Anytime we prefer sin over obedience to Jesus Christ, we're actually trading Jesus Christ for sin.'

Value Christ above all worldly gain

Since all earthly treasures are lost at death, we must prioritize Christ, who is of eternal and unspeakable worth.

Lecture support: Weaver warns, 'Everything that you gain, you are ultimately going to lose... It's a bad trade to trade the Lord Jesus Christ and your soul for temporary gain.'

Guard against flippant use of Jesus' name

Taking the Lord's name in vain, even as an expression of surprise, devalues Christ and is a form of trading Him.

Lecture support: Weaver laments, 'How in the world can people not value even the name of the Lord Jesus Christ... we're willing to trade Him sometimes just for an expression.'

Examine your 'bottom line' for denying Christ

Consider what price you would accept to deny Christ, and repent of any willingness to trade Him for temporary benefits.

Lecture support: Weaver asks, 'What would you be willing to deny the Lord Jesus Christ for in order for you to possess and to have in this life?'

Do not condemn Judas while committing similar trades

Avoid hypocrisy by recognizing that any sin is a betrayal of Christ, and seek forgiveness and transformation.

Lecture support: Weaver challenges, 'Why are we so hard on Judas Iscariot when he traded Jesus Christ for thirty pieces of silver, and we're willing to trade Him for something much less than that?'

Honor Christ in every area of life

Value Christ enough to obey His Word, worship Him only, and follow His commands in all spheres.

Lecture support: Weaver asks, 'Do you value Him enough to obey Him? Do you value Him enough to worship Him only? Do you value Him enough to obey His Word and follow His commands?'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 16

Thou Shalt Not Covet or Lust

April 27, 2024

Read Chapter 16 in the companion book, pages 283-284 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Inward Nature of Sin

Coveting begins as an invisible desire or thought, highlighting that sin is not only in outward actions but in the heart.

Lecture support: Covetousness is an invisible sin to begin with. It does not remain invisible. (132.6-176.9s)

The Progression from Desire to Action

Coveting, though starting internally, inevitably leads to outward conduct and action.

Lecture support: So at the beginning, covetousness may be simply a thought or a desire. But in the end, it always involves conduct in action. (132.6-176.9s)

The Synonymity of Coveting and Lusting

The Bible equates coveting and lusting, as shown by Paul's use of 'epithumeo' in Romans 7:7.

Lecture support: Coveting and lusting are synonymous. How do we know that? Well, look back at verse 7 of Romans 7 again. (248.5-254.8s)

Key Arguments

Coveting is a widespread, often hidden sin

Many who refrain from outward sins like stealing or adultery still commit coveting, which is a sin of desire.

Lecture support: While many people would not actually steal, they would covet. While many would not actually commit adultery, they will covet. (61.0-131.6s)

Coveting involves an unlawful taking in the heart

Coveting is more than a thought; it is an attempt to attach something forbidden to oneself.

Lecture support: Coveting, while it is invisible, is more than a thought. It's more than an emotion, because it involves an illegal or an unlawful taking. (132.6-176.9s)

Paul equates coveting with lust in Romans 7:7

The Greek word 'epithumeo' means both to covet and to lust, proving the terms are interchangeable.

Lecture support: The Greek word for covet in Romans 7 and verse 7 is 'epithumeo.' And it literally means to have a desire for, to long after, to desire, to lust after, and to covet. (178.3-247.7s)

Scripture References

Exodus 20:17

The tenth commandment is read as the foundational text for the message.

Romans 7:7

Paul states that he would not have known lust except the law said 'Thou shalt not covet,' linking coveting and lusting.

Discussion Questions

1. Why do you think coveting is often considered less serious than outward sins like stealing or adultery?

Consider: The speaker notes that many who would not steal or commit adultery still covet.

2. How does understanding that coveting always leads to action change the way you view your desires?

Consider: The message teaches that coveting begins as a thought but ends in conduct.

3. In what ways does Romans 7:7 deepen your understanding of the relationship between the law and sin?

Consider: Paul says he would not have known lust except the law said 'Thou shalt not covet.'

Applications

Guard your heart against covetous desires

Since coveting begins invisibly, believers must be vigilant over their thoughts and desires before they lead to sinful actions.

Lecture support: Covetousness is an invisible sin to begin with. It does not remain invisible. (132.6-176.9s)

Recognize lust as a form of coveting

Understanding that lust and coveting are synonymous helps believers identify and repent of sinful desires.

Lecture support: Coveting and lusting are synonymous. (248.5-254.8s)

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 17

Do You Have 20/20 Hearing and Understanding?

September 15, 2025

Read Chapter 17 in the companion book, pages 285-301 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Spiritual Hearing and Understanding

Just as 20/20 is the standard for vision, there is a standard for hearing and understanding God's Word, and impairment in these areas leaves one spiritually impaired.

Lecture support: The title and opening explanation: 'Do you have 20/20 hearing and understanding? ... according to Exodus 20 and 20, it is also the standard for hearing and understanding as well.'

The Fear of the Lord

The proper fear of God is not terror but reverence, awe, submission, and obedience, which keeps us from sin.

Lecture support: Moses says 'Fear not' and 'that his fear may be before your faces' using the same root word; fear is defined as keeping commandments (Deut. 6:2; 8:6; 10:12,20).

God's Testing and Proving

God tests His people to reveal what is in their hearts and to produce obedience, maturity, and holiness.

Lecture support: Exodus 20:20 'God is come to prove you'; examples from manna, wilderness, and enemies; Romans 5:3-5; James 1:2-4.

Obedience as the Means of Proving God

We are not to test God foolishly, but we may prove Him through obedience, especially in tithing, and He will bless.

Lecture support: Malachi 3:10 'prove me now herewith'; Deuteronomy 26 avouching; 2 Chronicles 31:10 blessing.

Freedom from Sin's Dominion

Christians are not under sin's dominion; we do not have to sin, though sinless perfection is not attainable in this life.

Lecture support: Romans 6; 1 John 2:1; 'sin is no longer our Lord ... we've been freed from the dominion of sin.'

Key Arguments

The dual use of 'fear' in Exodus 20:20 teaches two kinds of fear.

Moses uses the same Hebrew root word yare to say 'Fear not' (do not be terrified) and 'that his fear may be before your faces' (reverence, awe, submission).

Lecture support: Exodus 20:20; explanation of yare meaning 'do not be afraid' and 'fear, reverence, respect, submission.'

God's proving always tests obedience.

Every instance of God proving Israel (manna, wilderness, enemies) was a test of whether they would obey His commandments.

Lecture support: Exodus 16:4; Deuteronomy 8:2,16; Judges 2:21-22; 3:1,4; 'it always has reference unto obedience.'

There is a vast difference between faith and foolishness in testing God.

We must not test God by demanding He prove Himself on our terms (e.g., jumping off a building), but we may test Him through obedience as He commands.

Lecture support: Matthew 4:7 'Thou shalt not tempt the Lord thy God'; illustration of Empire State Building; Malachi 3:10.

Obedience in tithing is a God-ordained way to prove Him.

God specifically invites us to prove Him by bringing tithes, promising to open the windows of heaven and rebuke the devourer.

Lecture support: Malachi 3:8-11; 'prove me now herewith'; Adam Clarke quote on giving not lessening store.

Avouching God through obedience results in God avouching us.

When we declare God is our God by obeying His commands, He declares we are His peculiar people.

Lecture support: Deuteronomy 26:17-18; 'Thou hast avouched the Lord ... the Lord hath avouched thee.'

Trials produce spiritual maturity and sanctification.

God designs tests to work patience, experience, hope, and to make us perfect and entire, lacking nothing.

Lecture support: Romans 5:3-5; James 1:2-4; 1 Peter 1:6-7; 'that ye may be perfect and entire, wanting nothing.'

The fear of the Lord is defined by obedience and departing from evil.

Fearing God means keeping His commandments, walking in His ways, serving Him, and departing from evil.

Lecture support: Deuteronomy 6:2; 8:6; 10:12,20; Proverbs 16:6; 19:23; 'by the fear of the Lord men depart from evil.'

Christians are freed from sin's dominion and do not have to sin.

While sinless perfection is heresy, it is equally heretical to say we must sin; we are to reckon ourselves dead to sin and alive to God.

Lecture support: Romans 6; 1 John 2:1; 'sin is no longer our Lord ... we've been freed from the dominion of sin.'

Scripture References

Exodus 20:20

The central text: Moses tells the people not to fear, for God has come to prove them, that His fear may be before their faces, that they sin not.

Exodus 19:16-19

Description of God's descent on Mount Sinai with thunder, lightning, smoke, and the trumpet sound, causing the people to tremble.

Exodus 20:1-17

God gives the Ten Commandments in the midst of fire, thunder, and smoke.

Exodus 20:18-19

The people see the thunderings and lightnings and are afraid, asking Moses to speak instead of God.

Exodus 16:4

God rains bread from heaven to prove Israel, whether they will walk in His law.

Deuteronomy 8:2

God led Israel in the wilderness to humble and prove them, to know what was in their heart.

Deuteronomy 8:16

God fed Israel with manna to humble and prove them, to do them good at their latter end.

Judges 2:21-22

God left nations to prove Israel, whether they would keep the way of the Lord.

Judges 3:1,4

Nations left to prove Israel, to know whether they would hearken to God's commandments.

Matthew 4:6-7

Satan tempts Jesus to cast Himself down; Jesus replies, 'Thou shalt not tempt the Lord thy God.'

Malachi 3:8-11

God rebukes Israel for robbing Him in tithes and offerings, and invites them to prove Him by bringing tithes, promising blessing.

Deuteronomy 26:12-18

Instructions for tithing and the avouchment: Israel declares God is their God through obedience, and God avouches them as His people.

2 Chronicles 31:10

Azariah reports that since the people brought offerings, they have had plenty, for the Lord has blessed His people.

Psalms 34:8

Quoted by John Trapp: 'O taste and see that the Lord is good.'

Psalms 113:6

Quoted by John Trapp: God humbles Himself to behold things in heaven and earth.

Romans 12:1-2

Present your bodies a living sacrifice, be transformed, that you may prove what is the good, acceptable, and perfect will of God.

James 1:12-15

Blessed is the man who endures temptation; God does not tempt anyone with evil, but each is tempted by his own lust.

Romans 5:1-5

We rejoice in hope of God's glory and in tribulations, knowing tribulation works patience, experience, and hope.

James 1:2-4

Count it all joy when you fall into various trials, knowing the testing of your faith produces patience and maturity.

1 Peter 1:5-7

We are kept by God's power; trials refine our faith, more precious than gold, resulting in praise at Christ's appearing.

Discussion Questions

1. What does it mean to have '20/20 hearing and understanding' spiritually, and how can we assess our own hearing?

Consider: Based on the title and introduction, applying the vision standard to spiritual perception.

2. How do we distinguish between the 'fear not' (terror) and the 'fear of the Lord' (reverence) in our relationship with God?

Consider: From the explanation of the dual meaning of yare in Exodus 20:20.

3. In what ways has God proven or tested your obedience recently, and what did it reveal about your heart?

Consider: From the examples of God proving Israel to test obedience (manna, enemies).

4. What is the difference between testing God through faith-filled obedience and testing Him through foolish presumption?

Consider: From the contrast between Matthew 4:7 and Malachi 3:10.

5. How does the practice of tithing serve as a way to 'prove' God, and what does it avouch about our relationship with Him?

Consider: From Malachi 3 and Deuteronomy 26, linking obedience in giving to avouching God.

6. Why should we 'count it all joy' when we face various trials, and how have you experienced this in your life?

Consider: From James 1:2-4 and Romans 5:3-5, discussing the purpose of trials.

7. How does the fear of the Lord practically help us depart from evil and keep us from sinning?

Consider: From Proverbs 16:6 and the definition of fearing God as keeping His commandments.

8. What does it mean that we are freed from sin's dominion but not yet from its presence, and how does this affect our daily battle with sin?

Consider: From the application of Romans 6 and the balance between heresies of sinless perfection and necessary sin.

Applications

Examine your spiritual hearing and understanding.

Just as we check our physical vision, we should examine whether we are hearing and understanding God's Word correctly, avoiding 'lazy hearing.'

Lecture support: Title and opening: 'Do you have 20/20 hearing and understanding? ... a loss in hearing and understanding always leaves someone impaired.'

Cultivate a reverential fear of God, not a terrified fear.

Replace terror of God with awe, respect, and submission that leads to obedience and keeps you from sin.

Lecture support: Exodus 20:20 dual meaning; 'fear with reverence and filial affections ... that you sin not.'

View trials as tests of obedience from God.

Recognize that God uses circumstances to prove whether you will obey Him, and respond with trust and faithfulness.

Lecture support: Examples from manna and enemies; 'it's always a test of obedience.'

Do not test God foolishly, but prove Him through obedience.

Avoid demanding signs or acting presumptuously; instead, obey God's commands (e.g., in giving) and watch Him fulfill His promises.

Lecture support: Matthew 4:7 vs. Malachi 3:10; 'prove me now herewith.'

Avouch God as your God through obedient living.

Let your obedience, especially in financial stewardship, be a declaration that the Lord is your God.

Lecture support: Deuteronomy 26:17; 'by our obedience ... we are actually admitting and confessing that he is our God.'

Rejoice in trials as tools for maturity.

Count trials as joy because they produce patience, experience, hope, and make you complete in Christ.

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

Live in the freedom from sin's dominion.

Reckon yourself dead to sin and alive to God; you do not have to obey sin because Christ is your Lord.

Lecture support: Romans 6; 'sin is no longer our Lord ... we've been freed from the dominion of sin.'

Personal Response and Notes

Student notes after reading the assigned chapter

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Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

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Lesson 7: The Importance of and Implication of the 6th Commandment

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Lesson 8: Thou Shalt Not Covet or Lust

Lecture JW00116

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Lesson 9: Negatives and Positives

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Lesson 10: Thou Shalt Not Kill & Those That Hate Me Love Death

Lecture JW00005

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Lesson 11: A Consuming Fire

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Lesson 12: The Removal of the Battlements

Lecture JW01250

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Lesson 13: Are You Groaning and Crying Yet?

Lecture JW01274

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Lesson 14: You Just Can't Stop Stealing, Can You

Lecture JW01302

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Lesson 15: Trading Jesus

Lecture JW01709

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Lesson 16: Thou Shalt Not Covet or Lust

Lecture JW01750

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Lesson 17: Do You Have 20/20 Hearing and Understanding?

Lecture JW01814

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Source information and review

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.