WEAVER STUDY GUIDES

The Bible and Law Enforcement

Study Guide

Civil Government

Weaver Bible College

Complete collection | October 9, 2026 opening-heading corrected edition

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

Contents

Lesson 1: The Bible and Law Enforcement - Part One 3

Lesson 2: The Bible And Law Enforcement - Part Two of Three 12

Lesson 3: The Bible and Law Enforcement - Part Three 22

Online Lecture Resources 32

Using this guide

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

The existing lecture study material, source qualifications, and lesson-specific provenance are retained. Reading assignments refer to the October 9, 2026 opening-heading corrected book editions. Student response spaces are intentional.

Reading assignments refer to the October 9, 2026 opening-heading corrected 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

The Bible and Law Enforcement

Part One

January 10, 2021

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

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

Major Themes

Theonomy vs. Autonomy

The fundamental conflict is between God's law (theonomy) and man's law (autonomy). Every society must be governed by some law, and rejecting God's law leads to humanistic tyranny or anarchy.

Lecture support: Weaver states: 'The issue is always theonomy or autonomy. That's what it is. It's always God's law or man's law.'

Obedience to Lawful Authority Only

No soldier or law enforcement officer is obligated to obey an unlawful order. An order is unlawful if it violates God's law or the U.S. Constitution.

Lecture support: Weaver says: 'No soldier, no law enforcement officer, is obligated to obey an unlawful order.'

The Danger of Ignorance and Passivity

Christians are destroyed for lack of knowledge. Ignorance of God's Word and the Constitution leads to being easily seduced and losing rights.

Lecture support: Weaver quotes Hosea 4:6 and says: 'Most Christians do not have the knowledge of the Word of God... consequently, we are easily seduced, easily led astray, and easily destroyed.'

The Necessity of Belligerent Defense of Rights

Rights must be actively and stubbornly defended. The court in U.S. v. Johnson stated that the privilege against self-incrimination is a 'fighting clause' requiring a 'belligerent claimant.'

Lecture support: Weaver reads from the court case: 'It is a fighting clause. Its benefits can be sustained and retained only by sustained combat.'

The Corruption of Power and Evil Obedience

Saul's unlawful command and Doeg's willingness to murder illustrate how power corrupts and how some will do evil to ingratiate themselves with authority.

Lecture support: Weaver notes: 'There will always be someone who is willing to do what is wrong to ingratiate himself with those in power.'

Key Arguments

A king rules by his law; changing rulers changes law structures.

Weaver argues that law is an expression of the ruler's will. When Israel rejected God as king, they adopted man's law, leading to oppression.

Lecture support: Weaver says: 'A king rules by his law... when you change rulers, there's also a change in law.'

Saul's rejection by God was evidenced by his disobedience to God's commandments.

Saul's failure to keep God's commandments proved he had turned from following God. Profession without obedience is worthless.

Lecture support: Weaver states: 'How do we know that Saul turned back? And the answer is he did not keep God's commandments.'

The soldiers' refusal to obey Saul's unlawful order was righteous.

The soldiers recognized the order to kill the priests was unlawful and refused, demonstrating that obedience to God supersedes obedience to man.

Lecture support: Weaver says: 'The soldiers were far better men than their commander. They refused to obey an unlawful order.'

An unlawful order is one that violates God's law or the Constitution.

Weaver defines an unlawful order as contrary to God's law or the supreme law of the land, the U.S. Constitution. Military oaths require only lawful obedience.

Lecture support: Weaver explains: 'An unlawful order is an order or command that is contrary to the law of God... or contrary to the Constitution of the United States.'

Rights come from God and must be actively defended.

Our rights are God-given, not granted by the Constitution. The court in U.S. v. Johnson emphasized that rights require a 'belligerent claimant' to be retained.

Lecture support: Weaver quotes: 'The privilege against self-incrimination is neither accorded to the passive resistant, nor the man who is ignorant of his rights.'

Scripture References

1 Samuel 22:6-20

The primary text of the sermon, describing Saul's order to kill the priests and Doeg's massacre.

1 Samuel 8:7-21

Israel demands a king, rejecting God as their ruler. Samuel warns them of the oppressive nature of human kingship.

1 Samuel 12:12

Samuel reiterates that Israel rejected God as king when they demanded a human king.

2 Kings 17:7-9

Israel sinned by fearing other gods and walking in their statutes, illustrating that changing rulers changes law systems.

1 Samuel 15:10-11

God rejects Saul as king because he turned from following God and did not keep His commandments.

1 Samuel 15:26-28

Samuel tells Saul that the kingdom is torn from him and given to a neighbor better than he.

Ecclesiastes 8:4

Where the word of a king is, there is power; illustrating the authority of a ruler's law.

1 Samuel 20:30-33

Saul's anger against Jonathan and his determination to kill David to secure the kingdom.

1 Samuel 22:14-15

Ahimelech defends his innocence, stating he did not inquire of the Lord for David.

Psalm 52

A psalm of David against Doeg, condemning his lying and vicious tongue.

Ezekiel 18:20

The soul that sins shall die; the son shall not bear the iniquity of the father, establishing individual responsibility.

Hosea 4:6

My people are destroyed for lack of knowledge; applied to Christians' ignorance of God's Word and the Constitution.

Discussion Questions

1. What does it mean that 'a king rules by his law,' and how does this principle apply to our understanding of God's authority versus human government?

Consider: Weaver introduces the concept that law expresses the ruler's will, contrasting God's law with man's law.

2. How does the account of Israel demanding a king in 1 Samuel 8 illustrate the dangers of rejecting God's law for human autonomy?

Consider: Weaver reads 1 Samuel 8 to show that Israel's demand for a king was a rejection of God and His law.

3. In what ways did Saul's disobedience in 1 Samuel 15 demonstrate that he had turned from following God, and what does this teach about the relationship between profession and obedience?

Consider: Weaver argues that Saul's failure to keep God's commandments proved his rebellion, despite his profession.

4. Why did Saul's soldiers refuse to kill the priests, and what principles can we draw from their example regarding obedience to authority?

Consider: The soldiers refused an unlawful order, showing that obedience to God takes precedence over human commands.

5. According to Weaver, what makes an order 'unlawful,' and how should Christians evaluate commands from government or military superiors?

Consider: Weaver defines unlawful orders as those violating God's law or the Constitution, and explains the military oath.

6. What does the court case United States v. Johnson teach about the necessity of being a 'belligerent claimant' for our rights, and how does this apply to Christians today?

Consider: Weaver reads from the case to emphasize that rights must be actively and stubbornly defended.

7. How does the example of Doeg illustrate the danger of those who are willing to do evil to gain favor with those in power?

Consider: Doeg obeyed Saul's unlawful order and massacred the priests, showing how ambition can lead to great wickedness.

Applications

Choose God's law over man's law

Believers must consciously submit to God's law (theonomy) rather than the autonomous laws of human government when they conflict.

Lecture support: Weaver states: 'The issue is always theonomy or autonomy... Will you be ruled by God or will you be ruled by man?'

Refuse to obey unlawful orders

Christians in military or law enforcement must disobey commands that violate God's law or the Constitution, even at personal cost.

Lecture support: Weaver says: 'No soldier, no law enforcement officer, is obligated to obey an unlawful order.'

Be knowledgeable in God's Word and the Constitution

Ignorance leads to destruction; believers must study Scripture and understand their legal rights to avoid being seduced or oppressed.

Lecture support: Weaver quotes Hosea 4:6 and says: 'Most Christians do not have the knowledge of the Word of God... consequently, we are easily destroyed.'

Defend your rights belligerently

Rights are not retained by passivity; Christians must actively and stubbornly insist on their God-given rights in the face of opposition.

Lecture support: Weaver reads from U.S. v. Johnson: 'It is a fighting clause. Its benefits can be sustained and retained only by sustained combat.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

The Bible And Law Enforcement

Part Two of Three

January 27, 2021

Read Chapter 2 in the companion book, pages 23-42 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Supremacy of God's Law

True law enforcement must be based on God's law, not man-made regulations; biblical law is the foundation of common law and American jurisprudence.

Lecture support: Weaver states, 'True law enforcement deals with law. It does not deal in regulations that are not law.' and 'The primary law, of course, is God's law. It is the basis of American jurisprudence.'

Distinction Between Mala in Se and Mala Prohibita

Laws against inherently evil acts (murder, theft) differ from regulatory prohibitions (speed limits), which are often revenue-enhancement schemes.

Lecture support: Weaver explains, 'When you talk about mala in se laws, you're talking about murder and theft... When you talk about mala prohibita laws, you're talking about laws that are evil only because they have been regulated as prohibited actions by man.'

Biblical Capital Punishment

God mandates the death penalty for murder because man is made in God's image; this judgment is delegated to human authorities.

Lecture support: Weaver says, 'Whosoever willfully murders and sheds man's blood, by man shall his blood be shed... because Gary bears the image of God.'

The Kinsman Redeemer Avenger (Go'el)

In Old Testament law, each family had a go'el responsible for redeeming land, redeeming enslaved relatives, and avenging murder.

Lecture support: Weaver explains, 'Every family had what is known as a kinsman redeemer avenger... the go'el was indeed an integral part of Old Testament justice and law enforcement.'

Cities of Refuge and Accidental Killing

God provided cities of refuge for those who killed accidentally, teaching carefulness and distinguishing between murder and manslaughter.

Lecture support: Weaver says, 'The cities of refuge then were merely for innocent individuals, men and women who did not kill intentionally.'

Duty to Intervene and Citizen's Arrest

Christians have a biblical duty to intervene to stop crime and preserve life, which aligns with the legal concept of citizen's arrest.

Lecture support: Weaver states, 'God says we have a duty, we have an obligation to intervene and to enforce His law because we are responsible to preserve life.'

Societal Decay Without God's Law

Abandoning God's law leads to lawlessness, corruption, and anarchy, as seen in contemporary looting, rioting, and government misconduct.

Lecture support: Weaver says, 'If you wish to know what society will deteriorate into without and apart from God's law, all you have to do is look around.'

Key Arguments

Most modern regulations are not true law but revenue-enhancement schemes.

Weaver argues that many traffic and regulatory statutes exist primarily to generate revenue for governments, not to protect citizens.

Lecture support: Weaver says, 'Most regulatory edicts and most regulatory statutes are nothing more than revenue enhancement schemes.'

Enforcing minor regulations can lead to unjust violence.

Weaver uses the example of a state trooper killing a man over a broken taillight to show that enforcing mala prohibita laws can result in disproportionate force.

Lecture support: Weaver recounts, 'The trooper ended up shooting the unarmed man in the head, killing him instantly... it's certainly not biblical and it's certainly not common sense to take a man's life over a broken taillight.'

The death penalty for murder is a divine mandate based on the image of God.

Weaver teaches that Genesis 9:6 requires capital punishment for murderers because an attack on a human is an indirect attack on God.

Lecture support: Weaver says, 'Whoso sheddeth man's blood, by man shall his blood be shed. For in the image of God made he man.'

The go'el system demonstrates God's design for family-based justice.

Weaver shows that the kinsman redeemer avenger had responsibilities for redemption and vengeance, indicating a decentralized approach to law enforcement.

Lecture support: Weaver explains, 'It was the part of the kinsman redeemer avenger to make sure that justice was executed if someone murdered one of the family members.'

Cities of refuge teach the importance of distinguishing intent in killing.

Weaver argues that the biblical provision for accidental killers shows God's concern for justice and carefulness, not just punishment.

Lecture support: Weaver says, 'God is teaching us to be very careful at whatever we do.'

Silence in the face of crime is consent and sin.

Weaver uses Psalm 50 to argue that failing to intervene or report crime makes one a partaker in the evil.

Lecture support: Weaver says, 'When thou sawest a thief, then thou consentedst with him... They sinned by silence. Silence is consent.'

Citizen's arrest is a modern application of the biblical duty to intervene.

Weaver connects the go'el and the duty to rescue to the legal power of citizen's arrest, citing Georgia law as an example.

Lecture support: Weaver reads, 'A private person may arrest an offender if the offense is committed in his presence or within his immediate knowledge.'

Government lawlessness breeds societal contempt for law.

Weaver argues that when government officials act corruptly or above the law, it encourages citizens to become laws unto themselves, leading to anarchy.

Lecture support: Weaver quotes, 'If the government becomes a lawbreaker, it breeds contempt for law, it invites every man to become a law unto himself and it invites anarchy.'

Scripture References

1 Samuel 22:6-23

Weaver reads the passage about Saul's slaughter of the priests at Nob as the starting point for the sermon.

Genesis 9:5-6

Weaver cites this as the foundational text for capital punishment, emphasizing that murder demands the death penalty because man is made in God's image.

Numbers 35:12

Weaver references this verse to introduce the concept of the avenger of blood and cities of refuge.

Leviticus 25:25-28

Weaver uses this passage to show that the kinsman redeemer could redeem land sold by a relative.

Leviticus 25:48-49

Weaver cites this to demonstrate that the kinsman redeemer could redeem family members sold into slavery.

Ruth 4:3-6

Weaver references the story of Boaz to illustrate the order of redemption rights among kinsmen.

2 Samuel 14:1-11

Weaver uses the contrived story of the woman of Tekoa to show the reality of the avenger of blood seeking justice.

Numbers 35:31

Weaver quotes this verse to emphasize that no ransom can be accepted for a murderer; he must be put to death.

Deuteronomy 19:1-13

Weaver reads this passage detailing the cities of refuge, the case of accidental killing, and the role of the avenger of blood.

Joshua 20:1-6, 9

Weaver reads this passage reiterating the cities of refuge and the procedures for the slayer.

Psalm 50:16-21

Weaver uses this psalm to argue that seeing a thief and not intervening is consent and sin.

Deuteronomy 22:22-27

Weaver cites this law about adultery and rape to show the duty to intervene and rescue those in danger.

Proverbs 24:10-12

Weaver quotes this passage to emphasize the obligation to deliver those who are being led to death.

John 15:13

Weaver references Jesus' words about laying down one's life for friends as the ultimate example of defending life.

Discussion Questions

1. How does the distinction between mala in se and mala prohibita laws affect our view of law enforcement today?

Consider: Weaver spends significant time explaining this distinction and argues that many modern laws are merely revenue-enhancement schemes.

2. In what ways does the biblical principle of capital punishment (Genesis 9:6) challenge or affirm your understanding of justice?

Consider: Weaver teaches that the death penalty is mandated by God because man is made in His image.

3. What can we learn from the Old Testament go'el (kinsman redeemer avenger) about family responsibility in justice?

Consider: Weaver explains the multiple roles of the go'el in redeeming land, relatives, and avenging blood.

4. How should the cities of refuge inform our modern legal distinctions between murder and manslaughter?

Consider: Weaver describes the provision for accidental killers and the requirement to stay in the city until the high priest's death.

5. What does Psalm 50:16-18 teach us about the sin of silence in the face of crime?

Consider: Weaver argues that failing to intervene or report crime makes one a partaker in the evil.

6. How does the concept of citizen's arrest relate to the biblical duty to intervene, and what are its practical limits?

Consider: Weaver connects the go'el and Deuteronomy 22 to modern citizen's arrest laws, citing Georgia's statute.

7. In what ways does government lawlessness contribute to societal decay, and how should Christians respond?

Consider: Weaver quotes Olmstead v. United States and gives examples of corruption, urging believers to promote God's law.

Applications

Defend life, even at personal cost.

Weaver urges believers to be willing to defend their own lives and the lives of others, following Christ's example of laying down one's life for friends.

Lecture support: Weaver says, 'It is lawful to defend life. It is lawful to defend your life and the life of your family members... Greater love hath no man than this, than a man lay down his life for his friends.'

Promote and apply God's law in every area of life.

Weaver calls pastors and Christians to obey, honor, and apply God's law, recognizing that society must be ruled by either the Bible or the bayonet.

Lecture support: Weaver says, 'Law enforcement should be the goal of every pastor and every Christian... we need to obey, honor, promote, and apply the law of God to every situation.'

Recognize the consequences of abandoning God's law.

Weaver points to contemporary looting, rioting, and corruption as evidence of societal decay, urging believers to understand the stakes.

Lecture support: Weaver says, 'If you wish to know what society will deteriorate into without and apart from God's law, all you have to do is look around.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 3

The Bible and Law Enforcement

Part Three

January 24, 2021

Read Chapter 3 in the companion book, pages 43-62 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Distinction between law enforcement and regulation enforcement

God's law must be enforced first; man-made regulations often serve corrupt purposes like revenue generation rather than justice.

Lecture support: Weaver cites the firing of Chief Mumbo for solving crimes instead of enforcing revenue regulations, and the Chicago Police Department's illegal quota system.

The duty to preserve life

Scripture commands the preservation of life, even of enemies, arguing from the lesser (animals) to the greater (humans).

Lecture support: Deuteronomy 22:1-2 and Exodus 23:4-5 are used to show that if we must help an enemy's animal, we must certainly help preserve human life.

The kinsman-redeemer-avenger and land defilement

The Old Testament avenger of blood was required to execute murderers to cleanse the land from defilement, a principle God still holds.

Lecture support: Numbers 35 and Deuteronomy 21 are expounded to show that unpunished murder pollutes the land, and even unsolved murders required atonement.

Failure of civil magistrates to execute God's justice

Modern rulers reject their role as God's ministers, leading to widespread injustice and defilement of the land.

Lecture support: Romans 13:1-4 and Psalm 82 are cited to show that magistrates are to be God's servants for justice, but they judge unjustly.

Personal responsibility for self-defense

Because police have no constitutional duty to protect individuals, citizens must take responsibility for their own protection and that of their families.

Lecture support: Weaver quotes the U.S. Constitution, Title 10 U.S. Code on the militia, and a law professor stating police have no duty to protect.

Church discipline as enforcement of God's law

The church exercises law enforcement through discipline, putting unrepentant sinners out of the fellowship.

Lecture support: 1 Corinthians 5 is used to show that the church must judge and excommunicate those in gross sin.

Jesus Christ as the ultimate avenger

Jesus is the true Kinsman-Redeemer-Avenger who will perfectly execute vengeance on evildoers, and believers should pray for His intervention.

Lecture support: 1 Thessalonians 4:6, Deuteronomy 32, Psalm 58, Isaiah 49, Revelation 6, and 2 Thessalonians 1 are cited to show God's vengeance.

Imprecatory prayer and longing for God's justice

Christians should pray for God to enforce His law, avenge His elect, and bring His kingdom, which is a prayer for His will to be done on earth.

Lecture support: Luke 18:1-8 and the Lord's Prayer are referenced as models for praying for divine justice.

Key Arguments

If we must preserve animals, we must preserve human life

God's law requiring the rescue of a neighbor's or enemy's animal implies a greater obligation to preserve human life.

Lecture support: Deuteronomy 22:1-2 and Exodus 23:4-5 command helping animals; the argument from the lesser to the greater applies this to human life.

Unpunished murder defiles the land

Numbers 35 teaches that bloodshed pollutes the land, and only the execution of the murderer can cleanse it; this principle remains because God is immutable.

Lecture support: Numbers 35:33-34 states the land is defiled by blood and must be cleansed by the blood of the murderer.

Civil magistrates are God's ministers for justice

Romans 13 designates rulers as God's deacons to punish evildoers and protect the righteous, but modern magistrates fail in this duty.

Lecture support: Romans 13:1-4 calls the ruler a minister of God and a revenger to execute wrath.

Police have no duty to protect individuals

Constitutional law does not require police to protect citizens from harm, so individuals must take responsibility for self-defense.

Lecture support: Weaver quotes Professor Darren L. Hutchinson stating police can watch an attack and refuse to intervene without violating the Constitution.

The militia is the people themselves

The U.S. Constitution and federal law define the militia as all able-bodied citizens, who are responsible to execute the laws and defend liberty.

Lecture support: Article 1, Section 8, Clause 15 and Title 10 U.S. Code Section 311 are cited, along with quotes from Richard Henry Lee and George Mason.

Church discipline enforces God's law

The church has authority to excommunicate unrepentant sinners, which is a form of law enforcement within the body of Christ.

Lecture support: 1 Corinthians 5 commands the church to deliver the fornicator to Satan for the destruction of the flesh.

Jesus is the true Kinsman-Redeemer-Avenger

All Old Testament avengers were types of Christ, who as our elder brother has redeemed us and will execute perfect vengeance.

Lecture support: Romans 8:29, Ephesians 1:7, and 1 Thessalonians 4:6 are used to show Christ as our kinsman and avenger.

Christians should pray for God's vengeance

Believers are to pray imprecatory prayers, asking God to avenge His elect and enforce His law, as taught in Luke 18 and the Lord's Prayer.

Lecture support: Luke 18:7-8 promises God will avenge His elect who cry to Him; the Lord's Prayer asks for God's will to be done on earth.

Scripture References

1 Thessalonians 4:6

Introduced as a key verse; the Lord is the avenger of those who defraud their brother, especially in sexual sin.

Deuteronomy 22:1-2

Command to return a neighbor's stray animal, used to argue for the duty to preserve life.

Exodus 23:4-5

Command to help even an enemy's animal, strengthening the argument for preserving human life.

Leviticus 25:48-49

Qualification of the kinsman-redeemer: must be a near kinsman.

Leviticus 25:50-53

Qualification: must have the means to redeem.

Ruth 4:1-7

Qualification: must be willing to redeem, as Boaz was.

Deuteronomy 24:16

Fathers and children not to be put to death for each other's sins; only the murderer dies.

2 Kings 14:5-6

Amaziah executed his father's murderers but not their children, obeying Deuteronomy 24:16.

Numbers 35:15-34

Detailed laws on the avenger of blood, cities of refuge, and the defilement of the land by unpunished murder.

Deuteronomy 21:1-9

Procedure for unsolved murders: the nearest city must sacrifice a heifer to cleanse the land from innocent blood.

2 Kings 24:3-4

Judgment came on Judah for Manasseh's innocent blood, which the Lord would not pardon.

Romans 13:1-4

Civil magistrates are God's ministers, bearing the sword to execute wrath on evildoers.

2 Chronicles 19:6

Judges judge not for man but for the Lord, who is with them in judgment.

Psalm 82:1-8

God judges the unjust magistrates who fail to defend the poor and needy; they will die like men.

1 Corinthians 5:1-5

Church discipline for the fornicator; deliver him to Satan for the destruction of the flesh.

Amos 2:7

A man and his father going into the same maid profanes God's holy name.

Romans 8:29

Jesus is the firstborn among many brethren, our elder brother and kinsman.

Ephesians 1:7

In Christ we have redemption through His blood.

Deuteronomy 32:39-42

God declares He will render vengeance and make His arrows drunk with blood.

Psalm 58:10-11

The righteous will rejoice when he sees the vengeance and washes his feet in the blood of the wicked.

Discussion Questions

1. What is the difference between law enforcement and regulation enforcement, and why does it matter?

Consider: Weaver emphasizes that God's law must be primary and that many modern 'laws' are merely regulations for revenue or control.

2. How does the argument from the lesser to the greater apply to our duty to protect human life?

Consider: Using Deuteronomy 22 and Exodus 23, Weaver argues that if we must help animals, we must certainly help humans.

3. In what ways does unpunished murder defile a land, and what are the implications for our nation?

Consider: Numbers 35 and Deuteronomy 21 teach that bloodshed pollutes the land, and Weaver applies this to America's abortion and injustice.

4. What is the biblical role of civil magistrates, and how do modern rulers fail in that role?

Consider: Romans 13 and Psalm 82 show that rulers are to be God's ministers for justice, but many today are unjust.

5. What does the Constitution say about the militia, and how does that relate to personal responsibility for self-defense?

Consider: Weaver cites the Constitution and federal law to argue that the people are the militia and must be armed and trained.

6. How is church discipline a form of law enforcement, and why is it often neglected?

Consider: 1 Corinthians 5 commands the church to judge and excommunicate unrepentant sinners, but Weaver notes it is rarely practiced.

7. What does it mean that Jesus is our Kinsman-Redeemer-Avenger, and how should that affect our response to injustice?

Consider: Weaver shows from multiple Scriptures that Christ will perfectly avenge His people, so we can trust Him and pray for His intervention.

8. How should Christians pray in light of the promise that God will avenge His elect?

Consider: Using Luke 18 and the Lord's Prayer, Weaver encourages imprecatory prayer and asking God to enforce His will on earth.

Applications

Practice self-discipline and self-restraint according to God's law

Each Christian must begin law enforcement by governing their own life according to God's Word.

Lecture support: Weaver states, 'each Christian is to be engaged in law enforcement, first of all, by self-discipline and self-restraint.'

Take responsibility for protecting your own life and the lives of others

Because police have no duty to protect, believers must be prepared to defend themselves, their families, and neighbors.

Lecture support: Weaver argues from the Constitution and Scripture that personal protection is a God-given responsibility.

Exercise church discipline when necessary

Churches must enforce God's law by disciplining unrepentant members, as commanded in 1 Corinthians 5.

Lecture support: Weaver shares a personal example of church discipline and laments its rarity.

Pray imprecatory prayers for God's justice

Christians should persistently ask God to avenge His elect, enforce His law, and bring His kingdom.

Lecture support: Weaver cites Luke 18 and the Lord's Prayer as models for praying for divine intervention.

Teach and instruct others in God's law

Believers enforce God's law by teaching, counseling, and directing others according to Scripture.

Lecture support: Weaver says, 'We as Christians are to be law enforcement officers in the sense that we enforce God's law in our lives and in the lives of others by teaching and instruction.'

Personal Response and Notes

Student notes after reading the assigned chapter

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

Lesson 1: The Bible and Law Enforcement - Part 1

Lecture JW00289

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00289&transcript=ai&pc_view=formatted

Lesson 2: The Bible And Law Enforcement - Part 2 of 3

Lecture JW01603

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01603&transcript=ai&pc_view=formatted

Lesson 3: The Bible and Law Enforcement - Part 3

Lecture JW00287

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00287&transcript=ai&pc_view=formatted

Source information and review

The existing lecture study material, source qualifications, and lesson-specific provenance are retained. Reading assignments refer to the October 9, 2026 opening-heading corrected book editions. Student response spaces are intentional.

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.