WEAVER STUDY GUIDES

Theology of Self Defense

Study Guide

Old Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

Theology of Self-Defense-1

March 25, 2024

Read Chapter 1 in the companion book, pages 5-24 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Sixth Commandment as a Mandate to Preserve Life

The command 'Thou shalt not kill' prohibits murder but positively requires the preservation of life, making self-defense a duty.

Lecture support: When God says, 'Thou shalt not kill,' then the positive is, 'Thou shalt preserve life.' So the positive then, of the sixth commandment, is that we must preserve life, that would include our life, the life of our family, and the life of others as well.

Biblical Precedent for Righteous Killing in Defense

Scripture provides many examples of God and godly men taking life in defense, demonstrating that such acts are not murder but obedience.

Lecture support: Did God, in defending Judah and Jerusalem, take lives? Did He kill? And the answer is yes. In fact, if you were to read Isaiah 37, verse 36, then the angel of the Lord went out and smote the Assyrian army, 185,000.

The Obligation of Self-Defense

Self-defense is not optional; failure to defend oneself or others is a violation of the sixth commandment.

Lecture support: If you do not defend yourself, then you are guilty of violating the sixth commandment. We are obligated to defend ourselves.

Historical Practice of Armed Church Attendance

Colonial American Christians regularly carried arms to church, a practice rooted in biblical principles and often mandated by law.

Lecture support: In colonial America, church security was often mandated by law... In 1640 in Massachusetts, it was ordered that the attendants of church should carry a competent number of pieces fixed and complete with powder and shot and swords each Lord's Day to the Meeting House.

The Duty to Rescue and Protect Others

Biblical law requires intervention to save those in danger, and failure to do so makes one complicit in the harm.

Lecture support: Anyone who hears someone screaming and begging for help is responsible to help save that individual.

Trusting God While Using Means

Believers must use weapons and other means of defense while ultimately trusting God for deliverance and effectiveness.

Lecture support: We must learn to use the means that God has ordained, while at the same time we are trusting God to make those means effectual.

Key Arguments

The Hebrew and Greek words behind 'kill' mean 'murder,' not all taking of life.

The sixth commandment forbids unjust killing, not all killing, as evidenced by the original languages.

Lecture support: First of all, in the Hebrew it actually means, 'Thou shalt not do any murder.' And when it's translated in the New Testament in the Greek, the Greek says, 'Thou shalt not do any murder.'

God's law provides many instances where taking life is lawful.

Weaver lists 18 capital offenses in the Old Testament, showing that God authorizes taking life under specific conditions.

Lecture support: I can give you actually 19 reasons in the Bible why life may be lawfully and legitimately taken on God's terms.

God's own actions in defending Jerusalem set a precedent for self-defense.

Since God defended Jerusalem by killing Assyrians, and we are to emulate God, self-defense is righteous.

Lecture support: If God defended Judah and Jerusalem, and God is our defense, we may understand that God is certainly going to defend us. And it's never wrong for you and I to emulate our Heavenly Father.

Moses' killing of the Egyptian was not condemned but implicitly commended.

Moses defended a Hebrew by killing an Egyptian, and Scripture never condemns this act, listing Moses among the heroes of faith.

Lecture support: Nowhere in the Bible, Old Testament or New Testament, is Moses condemned for killing this Egyptian. In fact, you might say he's commended because God listed him in the heroes of faith in Hebrews chapter 11.

Exodus 22:2-3 permits killing a night intruder but not a daytime thief.

The law distinguishes between a nighttime break-in, where killing is allowed, and a daytime theft, where restitution is required.

Lecture support: If a thief be found breaking up and be smitten that he die, there shall no blood be shed for him. But if the sun be risen upon him, there shall be blood shed for him, for he should make full restitution.

The law of the crying damsel shows the duty to rescue those in danger.

Deuteronomy 22 contrasts the woman in the city who did not cry out with the woman in the field who did, illustrating the obligation to help when one hears a cry for help.

Lecture support: The woman in the city. If she had cried out. That meant that anyone and everyone who heard her would have the responsibility to save her.

The duty to help animals implies a greater duty to help humans.

If God requires helping an enemy's animal in distress, how much more does He require defending human life?

Lecture support: If God holds you accountable and responsible to help save and preserve the lives of animals, how much more does He hold you accountable and responsible to help save the lives of mankind?

Natural instinct and Christ's words affirm the value of self-defense.

God gave animals the instinct to defend themselves, and Jesus said we are of more value than sparrows, so self-defense is consistent with God's design.

Lecture support: If God allowed animals to do that and did not allow us to defend our lives, it would be a terrible anomaly. But our Lord said... 'You are of more value than many sparrows.'

Scripture References

Exodus 20:13

The sixth commandment, 'Thou shalt not kill,' is the foundational text for the lecture.

2 Kings 19:34

God promises to defend Jerusalem, showing that defense is a divine attribute.

2 Kings 20:6

God again promises to defend Jerusalem for His own sake and David's.

Isaiah 31:5

The Lord of hosts will defend Jerusalem like birds flying.

Isaiah 37:35

God declares He will defend Jerusalem.

Isaiah 38:6

God promises to deliver and defend the city.

Isaiah 37:36

The angel of the Lord kills 185,000 Assyrians in defense of Jerusalem.

Judges 10:1

Tola arose to defend Israel, showing God raises up defenders.

2 Samuel 23:8-12

David's mighty men fought valiantly, and the Lord wrought great victories through their fighting.

Psalm 44:3

Israel did not possess the land by their own sword but by God's power, yet they still fought.

Acts 7:22-25

Moses defended the Hebrew and killed the Egyptian, and was not condemned.

1 Samuel 17

David killed Goliath in defense of Israel, and it was righteous.

Exodus 22:1-3

Law regarding killing a thief breaking in at night versus daytime.

Deuteronomy 22:23-27

Law of the betrothed damsel, illustrating the duty to rescue those crying for help.

Deuteronomy 22:1-4

Duty to help a brother's animal in distress, not hiding oneself.

Exodus 23:4-5

Duty to help even an enemy's animal, reinforcing the obligation to preserve life.

Matthew 10:31

Jesus says we are of more value than many sparrows, implying greater right to self-defense.

John 15:13

Greater love has no man than to lay down his life for his friends, supporting the duty to defend others.

Study notes

Discussion Questions

1. How does understanding the original Hebrew and Greek words for 'kill' change your view of the sixth commandment?

Consider: Weaver argues that the command means 'do not murder,' not a blanket prohibition on taking life.

2. In what ways does the colonial American practice of carrying arms to church challenge modern assumptions about church security?

Consider: Weaver provides extensive historical examples of armed church attendance being mandated by law.

3. How do the examples of God defending Jerusalem and raising up judges shape our understanding of self-defense as a godly act?

Consider: Weaver uses these biblical precedents to argue that defensive killing is righteous.

4. What is the relationship between trusting God and using physical means of defense, according to Weaver?

Consider: Weaver emphasizes that weapons are useless without God, but we must still use them.

5. How does the law of the crying damsel in Deuteronomy 22 inform our responsibility to intervene in violent situations today?

Consider: Weaver uses this passage to argue that hearing a cry for help obligates one to act.

6. Why does Weaver argue that failing to defend oneself or others is a violation of the sixth commandment?

Consider: He states that the positive command to preserve life makes self-defense obligatory.

7. How does the Kitty Genovese case illustrate the biblical principle of responsibility to preserve life?

Consider: Weaver says the 38 witnesses who did nothing were as guilty as the murderer.

8. What does the command to help even an enemy's animal teach us about the value of life and our duty to protect it?

Consider: Weaver uses Exodus 23:4-5 to argue from lesser to greater regarding human life.

Applications

Recognize self-defense as a biblical duty

Believers must understand that preserving life, including through force if necessary, is not optional but commanded by God.

Lecture support: If you do not defend yourself, then you are guilty of violating the sixth commandment. We are obligated to defend ourselves.

Prepare mentally and spiritually for defense

Christians should study Scripture and be ready to act in a crisis, rather than being paralyzed by uncertainty.

Lecture support: If you ever get into a situation that you actually have to defend yourself, it's too late for you to stand there and say, 'Lord, what can I do?'

Trust God while employing means of defense

Use weapons and other means, but rely on God for effectiveness, recognizing that means are useless without His enablement.

Lecture support: I'm not trusting in a weapon. A weapon is useless without God and His grace and His mercy.

Protect your family and congregation

Men especially have a duty to safeguard their wives, children, and church community from violent threats.

Lecture support: I don't want my wife to be hurt or shot. I don't want you to be hurt or shot.

Intervene to rescue those in danger

When you hear someone crying for help, you are biblically obligated to act to save them, not ignore the situation.

Lecture support: Anyone who hears someone screaming and begging for help is responsible to help save that individual.

Reject passive pacifism in the face of evil

Allowing evil to triumph when you could stop it is not spiritual but sinful, as it violates the command to preserve life.

Lecture support: Had you much rather for righteousness to triumph or for evil to triumph? I much prefer the Christian to live than the communist to die.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Theology of Self Defense-2

March 26, 2024

Read Chapter 2 in the companion book, pages 25-43 (October 9, 2026 opening-heading corrected edition).

Major Themes

Biblical Mandate for Self-Defense

Self-defense is not only permitted but obligatory under the Sixth Commandment, which requires the preservation of life.

Lecture support: The Sixth Commandment says, 'Thou shalt not kill,' thou shalt not murder, thou shalt not take life except on God's terms. But the positive is, thou shalt preserve life. So you have a duty and an obligation, not only to preserve your life, but the lives of your family...

Christ's Command to Acquire Weapons

Jesus commanded His disciples to buy a sword, indicating a new era of personal responsibility for self-protection.

Lecture support: Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

Proper Balance in Self-Reliance

Believers must use God-ordained means for protection without trusting in those means idolatrously or tempting God by refusing to act.

Lecture support: If on the one hand, you're trusting in your abilities and you're trusting what you have, that's absolute foolishness, it's idolatry... On the other hand, if you refuse to use the means that God has ordained, now you're tempting God.

Christ's Arrest Does Not Negate Self-Defense

The unique circumstances of Christ's voluntary sacrifice do not overturn the general biblical teaching on self-defense.

Lecture support: The case of Jesus Christ is unique. There's none like it... it's impossible, then, to take this unique case and say, 'Well, now, the entirety of the rest of the Bible of the doctrine of biblical self-defense has to be wrong because Christ told Peter to put his sword back into the scabbard.'

Unwise vs. Sinful Use of Weapons

Peter's action was unwise due to the circumstances, not inherently sinful; Christ corrected the timing and manner, not the possession or use of the sword.

Lecture support: Peter certainly acted unwisely at using the sword... You can be unwise and yet not be sinful.

Consequences of Using Weapons

Using weapons, even in self-defense, carries serious emotional, mental, and spiritual consequences that must be considered.

Lecture support: I have known men who had to kill other men, not just in war, but in self-defense. And I've got news for you, the emotional, the mental, and the spiritual strain is almost unbelievable.

An Armed Society as a Polite Society

Widespread responsible armament can deter violence and promote civility, contrary to modern misconceptions.

Lecture support: An armed society is a polite society... You think of the lives that could be saved and would be saved if everybody carried and were trained.

Key Arguments

The Sixth Commandment Requires Self-Defense

The command 'Thou shalt not kill' positively obligates the preservation of life, making self-defense a duty.

Lecture support: If we fail to defend our lives, then of course we are guilty of violating the Sixth Commandment, which basically teaches the preservation of life.

Luke 22:36 Is a Command, Not a Suggestion

The Greek imperative 'let him buy' indicates a direct command from Christ to acquire a sword.

Lecture support: Let him. It's an imperative in the Greek, which means it's a command. Our Lord is saying, 'I command you to sell your garment and buy one.'

Christ's 'Put Away Your Sword' Was Situational

Christ did not forbid sword ownership or use; He corrected Peter's unwise, unnecessary, and unenlightened action in that specific context.

Lecture support: Christ did not rebuke Peter for having a sword. He commanded him to have a sword. He did not rebuke Peter for drawing that sword. He did not even rebuke Peter for using that sword. He just said, 'Put it back in the scabbard.'

Peter's Defense Was Unnecessary Because Christ Chose to Die

Christ did not need protection; He willingly submitted to arrest to fulfill Scripture and accomplish redemption.

Lecture support: Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

The Disciples Were Not in Danger

The mob came for Jesus, not the disciples, so Peter's violent response was not a legitimate act of self-defense.

Lecture support: They came after Jesus Christ. They did not come after His disciples. That's why Jesus said, 'I am He. I'm the one you're looking for. Let these go their way.'

Lex Talionis Applies to Unjust Violence

The maxim 'all they that take the sword shall perish with the sword' refers to divine retribution for unjust violence, not a prohibition of all sword use.

Lecture support: It's called the lex talionis. It's the law of retribution. It's where God makes the punishment fit the crime.

Scripture References

Luke 22:35-38

Jesus asks about previous provision, then commands disciples to take purse, scrip, and buy a sword; disciples show two swords, He says 'It is enough.'

Luke 9:3

Earlier instruction to take nothing for the journey, referenced as background for the change in Luke 22.

Luke 10:4

Similar earlier instruction to carry no purse, scrip, or shoes.

Matthew 5:17

Christ came to fulfill the law, not destroy it, supporting the continuity of the Sixth Commandment.

John 15:18-20

The world will hate and persecute believers as it did Christ, necessitating preparedness.

Acts 2:22

Jesus was approved by God through miracles, which were now diminishing in the same manner.

Judges 15:16

Samson used the jawbone of an ass to slay Philistines, illustrating using available means.

Matthew 26:47

Judas arrives with a great multitude armed with swords and staves.

John 18:10

Identifies Peter as the one who struck Malchus.

Matthew 26:52

Jesus tells Peter to put up his sword, stating 'all they that take the sword shall perish with the sword.'

Genesis 37

Simeon and Levi's slaughter of Shechem was winning a battle but endangering the whole family, illustrating unwise violence.

Matthew 21:32

Principle of learning from God's work in others' lives, applied to learning from Peter's mistake.

Proverbs 16:18

Pride goes before destruction, applied to Peter's boastful declaration.

Matthew 26:31-35

Jesus predicts the disciples' scattering and Peter's denial; Peter and all disciples boast they will not deny Him.

John 18:4-9

Jesus identifies Himself, causing the mob to fall back, and asks that the disciples be let go.

Revelation 13:10

Quotes the lex talionis: 'he that killeth with the sword must be killed with the sword.'

Isaiah 33:1

Old Testament basis for the law of retribution.

Judges 1:7

Adoni-Bezek acknowledges God's retribution for cutting off thumbs and big toes of seventy kings.

Matthew 26:53-54

Jesus says He could call twelve legions of angels, but Scripture must be fulfilled.

Isaiah 37:36

One angel killed 185,000 Assyrians, demonstrating angelic power.

Study notes

Discussion Questions

1. How does the Sixth Commandment's positive requirement to preserve life shape our understanding of self-defense?

Consider: Weaver argues that self-defense is obligatory because the commandment implies a duty to preserve life.

2. In what ways does Luke 22:36 represent a dramatic change in Christ's instructions to His disciples, and what does that imply for believers today?

Consider: Weaver contrasts the earlier sending without provisions with the new command to take purse, scrip, and sword.

3. How can we maintain a proper balance between trusting God and using practical means like weapons for protection?

Consider: Weaver warns against both idolatrous self-reliance and tempting God by refusing to use ordained means.

4. Why is it important to distinguish between unwise and sinful actions when evaluating Peter's use of the sword?

Consider: Weaver argues Peter acted unwisely but not necessarily sinfully, and that Christ corrected the timing, not the act itself.

5. What does Christ's statement 'all they that take the sword shall perish with the sword' mean in its context, and how does it apply to self-defense?

Consider: Weaver explains it as a legal maxim of retribution for unjust violence, not a blanket prohibition.

6. How does the uniqueness of Christ's redemptive mission prevent us from using His arrest as a universal argument against self-defense?

Consider: Weaver emphasizes that Christ voluntarily laid down His life to fulfill Scripture, a situation not applicable to ordinary believers.

7. What are the potential emotional, mental, and spiritual consequences of using lethal force in self-defense, and how should that affect our preparation?

Consider: Weaver shares anecdotes about the heavy toll on those who have killed, even justly.

Applications

Acquire and Be Trained in Self-Defense

Believers are commanded to obtain weapons and be prepared to use them responsibly for the protection of life.

Lecture support: He that hath no sword, let him sell his garment, and buy one... You must prepare. You must prepare economically. You must prepare physically.

Use Weapons Wisely and Only When Necessary

Weapons should not be used impetuously, pridefully, or without proper assessment of the situation and consequences.

Lecture support: Christ is not forbidding the ownership of weapons... But what He is forbidding is using those weapons unwisely and unnecessarily.

Trust God, Not Your Own Strength

While using means, believers must ultimately rely on God's sovereignty and not fall into pride or self-sufficiency.

Lecture support: If on the one hand, you're trusting in your abilities... that's absolute foolishness, it's idolatry... On the other hand, if you refuse to use the means that God has ordained, now you're tempting God.

Learn from Biblical Examples

Believers should learn from Peter's mistakes - pride, perceived power, and failure to understand God's redemptive plan - to avoid similar errors.

Lecture support: God holds us accountable and responsible to learn from His providence in the lives of others, and we need to learn also from this incident where Peter and the disciples were here.

Be Slow to Wrath and Swift to Hear

In potentially violent situations, believers must exercise restraint, patience, and careful judgment rather than reacting in anger.

Lecture support: Let every man be swift to hear, slow to speak, slow to wrath... Don't let your mouth overload your brain.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

Theology of Self Defense-3

March 27, 2024

Read Chapter 3 in the companion book, pages 45-67 (October 9, 2026 opening-heading corrected edition).

Major Themes

God's Sovereignty and Human Responsibility in Safety

Safety is ultimately from the Lord, but believers must actively prepare and train; God does not do for us what we refuse to do.

Lecture support: Proverbs 21:31 is cited: 'The horse is prepared for the day of battle, but safety is of the Lord.' Weaver says, 'God is not going to fulfill our responsibilities for us.'

The Reality of Evil and the Need for Acceptance

Society has changed; evil people exist who have no regard for God or man. Believers must accept this reality and not live in denial.

Lecture support: Weaver states, 'We have to understand that there are extremely bad people... they have absolutely no regard for God.' He references the Black Hawk Down quote about killing as a way of life.

The Ineffectiveness of Gun-Free Zones

Gun-free zones invite criminals because they signal no resistance. Statistics show most school shootings occur in such zones.

Lecture support: Weaver says, '94% of these shooting incidents happened in gun-free zones in the school.' He calls a 'no weapons allowed' sign 'an invitation for disaster.'

Practical Preparation: Weapons, Training, and Mindset

Preparation includes owning a weapon, training for accuracy and speed, knowing malfunctions, and having a biblical mindset to act decisively.

Lecture support: Weaver says, 'It does indeed involve having a weapon... knowing how to shoot that weapon accurately... and quickly.' He emphasizes mindset: 'If you don't have a biblical mindset, you're not going to do anything.'

Situational Awareness as a Life Practice

Situational awareness involves being mindful of surroundings, establishing baselines, anticipating threats, and trusting instincts to avoid danger.

Lecture support: Weaver lists tips: 'Be mindful of your surroundings... establish a baseline... anticipate and predict... avoid distractions and complacency... trust your instincts.'

Self-Defense as a Moral and Ministerial Duty

Protecting oneself and others is a ministry to be done for God's glory; failure to protect family is morally equivalent to evil of omission.

Lecture support: Weaver quotes Norman Geisler: 'Any man who refuses to protect his wife and children against a violent intruder fails them morally.' He cites Colossians 3:23-24 to do all as unto the Lord.

No Excuses: Age, Money, or Time

Believers are never too old to train or defend; prioritizing safety is a matter of will, not resources.

Lecture support: Weaver says, 'Don't tell me you're too old... It's not a matter that you don't have enough money... You don't care.' He cites Psalm 71:18 and Isaiah 46:4.

Biblical Mindset and Captivity of Thoughts

Christians must align their thinking with Scripture on self-defense, bringing every thought captive to Christ.

Lecture support: Weaver uses 2 Corinthians 10:3-5: 'bringing into captivity every thought to the obedience of Christ.' He asks, 'How many unbiblical thoughts does God allow you to have? None.'

Key Arguments

Safety is from the Lord, but preparation is our duty

Proverbs 21:31 teaches that while God grants safety, we must prepare like the horse for battle; God does not act for us without our effort.

Lecture support: Weaver says, 'The horse is prepared for the day of battle, but safety is of the Lord... God is not going to fulfill our responsibilities for us.'

Evil is real and must be accepted to be prepared

Denying the existence of evil people leads to vulnerability; believers must accept that attacks can happen and plan accordingly.

Lecture support: Weaver says, 'Do not live in a fool's paradise... Good men do not always win.' He cites Ecclesiastes 8:11 on unpunished evil.

Gun-free zones increase danger

Statistics show that most mass shootings occur in gun-free zones because criminals know victims are unarmed and unlikely to resist.

Lecture support: Weaver states, '94% of these shooting incidents happened in gun-free zones in the school.' He argues a 'no weapons allowed' sign is an invitation for criminals.

Training must include speed, accuracy, and malfunction clearing

Mere ownership of a weapon is insufficient; one must train to shoot accurately and quickly, and know how to clear malfunctions reflexively.

Lecture support: Weaver says, 'You have to have both... you better know the malfunctions... how to clear those malfunctions reflexively.' He quotes Clint Smith: 'Owning a handgun does not make you any more armed than owning a guitar makes you a musician.'

Situational awareness prevents victimization

Being aware of surroundings, establishing baselines, and trusting instincts can help avoid threats before they escalate.

Lecture support: Weaver says, 'The best way to win a fight is not have to fight. If you can avoid it through observation, situational awareness, then that is the thing to do.'

Self-defense is a biblical ministry and moral obligation

Protecting family and others is a duty rooted in the sixth commandment and the image of God; failure to act is an evil of omission.

Lecture support: Weaver quotes Geisler: 'Any man who refuses to protect his wife and children against a violent intruder fails them morally.' He cites Colossians 3:23-24.

Age is not a valid excuse for inaction

Scripture shows God uses the elderly; older individuals can still train and defend effectively within their capabilities.

Lecture support: Weaver cites Psalm 71:18 and Isaiah 46:4, and shares the story of a woman in her 60s who was 'deadly' accurate.

Christians must bring thoughts on self-defense into obedience to Christ

Unbiblical pacifism or negligence must be rejected; believers must think biblically about violence and protection.

Lecture support: Weaver uses 2 Corinthians 10:5: 'bringing into captivity every thought to the obedience of Christ.' He says, 'You better learn to think biblically.'

Scripture References

Proverbs 21:31

Foundation for the message: the horse is prepared for battle, but safety is of the Lord.

3 John 1:2

Used to show it is normal and biblical to desire prosperity, health, and safety.

Psalm 33:17

A horse (or any weapon) is a vain thing for safety; ultimate trust must be in God.

Psalm 127:1

Unless the Lord keeps the city, the watchman stays awake in vain; safety is from God.

Leviticus 25:18

Obedience to God's statutes leads to dwelling safely in the land.

2 Timothy 2:7

Paul tells Timothy to consider what he says, and the Lord will give understanding; illustrates cooperation between human effort and divine enablement.

Proverbs 2:6

The Lord gives wisdom; referenced in connection with 2 Timothy 2:7.

Luke 18:2

A judge who feared not God nor regarded man; illustrates that without fear of God, there is no regard for human life.

Romans 3:18

There is no fear of God before their eyes; explains why people commit evil.

Psalm 53:1 (and Psalm 14:1)

The fool says in his heart there is no God; connected to lack of fear of God.

2 Samuel 11

Uriah the Hittite was a good man murdered by David; shows bad things happen to good people.

Ecclesiastes 8:11

Because sentence against evil is not executed speedily, hearts are set to do evil; explains societal decay.

Proverbs 15:1

A soft answer turns away wrath; used to illustrate de-escalation.

Psalm 71:18

David asks God not to forsake him in old age until he shows God's strength to the next generation; used to encourage the elderly.

Isaiah 46:4

God promises to carry and deliver even to old age; used to refute the excuse of being too old.

Colossians 3:23-24

Whatever you do, do it heartily as to the Lord; applied to training and protection as a ministry.

1 Corinthians 10:31

Whether you eat or drink, do all to the glory of God; reinforces that all actions, including self-defense, are sacred.

2 Corinthians 10:3-5

Weapons of our warfare are not carnal but mighty through God to pull down strongholds; applied to bringing thoughts about self-defense into obedience to Christ.

Study notes

Discussion Questions

1. How do we balance trust in God's sovereignty with our responsibility to prepare and train for self-defense?

Consider: Weaver emphasizes both truths from Proverbs 21:31 and Psalm 127:1.

2. In what ways has our society changed regarding safety and morality, and how should that affect our preparedness?

Consider: Weaver describes the shift from a safer past to a present with rampant evil and lack of fear of God.

3. What are the practical and biblical problems with 'gun-free zones'?

Consider: Weaver presents statistics and argues they invite criminals.

4. What does it mean to have a 'biblical mindset' regarding self-defense, and how do we develop it?

Consider: Weaver stresses the need for a mindset aligned with Scripture, not passivity.

5. How can we practice situational awareness in our daily lives?

Consider: Weaver gives tips like being mindful, establishing baselines, and trusting instincts.

6. What steps should a church take to develop a security plan?

Consider: Weaver quotes Ron Borsch's questions about weapon access, team coordination, and protecting children.

7. How does the sixth commandment ('Thou shalt not kill') imply a positive duty to protect life?

Consider: Weaver and Geisler argue that the command to not murder includes the duty to preserve life.

8. What are some common excuses for not preparing, and how does Scripture address them?

Consider: Weaver refutes excuses of age, money, and time using Psalm 71:18 and Isaiah 46:4.

Applications

Accept the reality of evil and the need for preparedness

Believers must stop living in denial and accept that attacks can happen; develop a plan for self, family, and church.

Lecture support: Weaver says, 'Do not live in a fool's paradise... You must accept that an attack could happen at any time.'

Train regularly with your weapon

Owning a gun is not enough; practice shooting accurately and quickly, and learn to clear malfunctions.

Lecture support: Weaver says, 'It does indeed involve having a weapon... knowing how to shoot that weapon accurately... and quickly.'

Cultivate situational awareness

Pay attention to surroundings, avoid distractions like cell phones, and trust gut instincts to avoid danger.

Lecture support: Weaver says, 'Be mindful of your surroundings... avoid distractions and complacency... trust your instincts.'

Develop a church security team and plan

Churches should have trained, armed individuals and a coordinated plan for threats, including protecting children.

Lecture support: Weaver quotes Borsch: 'Do you have a church security team?... Who is protecting the children?'

View self-defense as a ministry

Training and protecting others should be done heartily as unto the Lord, for His glory.

Lecture support: Weaver cites Colossians 3:23-24: 'Whatsoever ye do, do it heartily, as to the Lord.'

Do not use age as an excuse

Older believers can still train and defend within their capabilities; God uses the elderly.

Lecture support: Weaver says, 'Don't tell me you're too old... You can do what you can do.' He cites Psalm 71:18.

Bring your thoughts on self-defense into obedience to Christ

Reject unbiblical pacifism or negligence; align your thinking with Scripture on violence and protection.

Lecture support: Weaver uses 2 Corinthians 10:5: 'bringing into captivity every thought to the obedience of Christ.'

Prioritize protection of family as a moral duty

Heads of families must take responsibility to defend their households; failure is morally inexcusable.

Lecture support: Weaver quotes Geisler: 'Any man who refuses to protect his wife and children against a violent intruder fails them morally.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: Theology of Self-Defense-1

Lecture JW00110

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00110&transcript=ai&pc_view=formatted

Lesson 2: Theology of Self Defense-2

Lecture JW00107

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00107&transcript=ai&pc_view=formatted

Lesson 3: Theology of Self Defense-3

Lecture JW00105

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00105&transcript=ai&pc_view=formatted

Source information

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

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