

WEAVER STUDY GUIDES

Civil Government: Magistracy, Authority, and Romans 13

Study Guide

Civil Government

Weaver Bible College

Complete collection | 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

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

The Warrior Priest

February 02, 1997

Read Chapter 1 in the companion book, pages 7-30 (October 1, 2026 edition).

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

Major Themes

The Priesthood of All Believers

All Christians are made a holy and royal priesthood through Christ, inheriting the duties once given to Israel.

Lecture support: 1 Peter 2:5, 9; Revelation 1:6 are cited to show believers are 'kings and priests.'

The Warrior Priest as Guardian and Protector

A key priestly function is to guard and protect God's truth, people, and worship, often involving armed defense and execution of judgment.

Lecture support: The Hebrew word 'shamar' (keep/guard) is traced through Genesis, Numbers, and Chronicles to show the Levites' protective role.

Divine Appointment and Defrocking

Priests are chosen by God, not self-appointed, and failure to fulfill their charge results in removal from office and judgment.

Lecture support: Adam's expulsion (Genesis 3), Israel's loss of the kingdom (Matthew 21:43), and the warning in 2 Chronicles 15.

The Church's Offensive Mission

The church is not on the defensive but is called to assault the gates of hell, actively resisting evil and advancing God's kingdom.

Lecture support: Matthew 16:18 is interpreted as the church attacking hell's gates; James 4:7 promises the devil will flee when resisted.

Consequences of Priestly Abdication

When priests fail to teach and guard God's law, society descends into chaos, violence, and judgment.

Lecture support: 2 Chronicles 15:3-6 describes turmoil when Israel lacked a teaching priest; modern societal decay is attributed to the church's retreat.

The Armor of God as Priestly Armor

The spiritual armor in Ephesians 6 is not Roman but reflects the high priest's military garments, emphasizing righteous warfare.

Lecture support: References to Exodus 28, Isaiah 59, and 1 Thessalonians 5:8 are given to support this interpretation.

Key Arguments

The Old Testament priesthood included a warrior function.

The Levites were not only worship leaders but armed guards responsible for protecting the tabernacle and executing intruders, a role described as 'warring the warfare.'

Lecture support: Numbers 1:53, 3:7-10, 18:3-7 command the Levites to 'keep the charge' and put strangers to death; Numbers 4:3, 23, 30 use a Hebrew phrase meaning 'to war the warfare.'

The New Testament 'captains of the temple' are the same Levitical guards.

The Greek word 'strategos' used for temple captains in Acts and Luke is a military term that also refers to the chief of the Levites, proving continuity.

Lecture support: Acts 4:1, 5:24-26; Luke 22:4, 52 show armed captains; Numbers 3:32 uses 'strategos' in the Septuagint for Eleazar's oversight of the guards.

Adam was the first warrior priest and was defrocked for failure.

Adam's task to 'keep' the garden meant to guard it from evil; his failure led to his expulsion and replacement by cherubim with a flaming sword.

Lecture support: Genesis 2:15 uses 'shamar' (guard); Genesis 3:24 shows cherubim taking over the guarding function.

The church has inherited Israel's priestly mandate and must actively resist evil.

Because Israel failed, the kingdom was given to the church (Matthew 21:43). Christians must now teach, guard truth, and fight spiritual warfare.

Lecture support: Matthew 21:42-45; 1 Peter 2:9; Revelation 1:6; the Great Commission includes teaching obedience.

Priestly failure leads to societal breakdown and divine judgment.

When priests do not teach God's law, people are without the true God, resulting in turmoil and destruction, as seen in 2 Chronicles 15 and modern America.

Lecture support: 2 Chronicles 15:3-6; Romans 2:21-24; contemporary examples of crime and moral decay.

The armor of God is priestly armor for spiritual warfare.

Paul's description of the Christian's armor draws from Old Testament priestly garments, indicating that believers are warrior priests equipped for righteous battle.

Lecture support: Ephesians 6:10-18 compared with Exodus 28, Isaiah 59:17-21, and 1 Thessalonians 5:8.

Scripture References

1 Peter 2:5

Believers are a holy priesthood offering spiritual sacrifices.

1 Peter 2:9

Believers are a royal priesthood, a holy nation.

Revelation 1:5-6

Christ has made us kings and priests unto God.

Hebrews 5:4

No man takes the honor of priesthood unto himself; it is by divine calling.

Exodus 19:5-6

Israel was to be a kingdom of priests and a holy nation.

Genesis 2:15

Adam was placed in the garden to dress and keep (guard) it.

Genesis 3:23-24

Adam was expelled and cherubim with a flaming sword kept the way to the tree of life.

Genesis 4:9

Cain's question 'Am I my brother's keeper?' uses 'shamar' meaning guardian.

Genesis 28:15

God promises to keep (guard) Jacob in all places.

Deuteronomy 4:9

Keep (guard) your soul diligently by remembering and teaching God's words.

Numbers 1:53

Levites camp around the tabernacle to keep (guard) the charge.

Numbers 3:5-10

Levites are given to Aaron to keep his charge and the tabernacle; strangers who come near are put to death.

Numbers 3:32, 38

Eleazar oversees the keepers of the sanctuary; strangers are to be put to death.

Numbers 4:3, 23, 30

Levites 'enter into the host to do the work' - Hebrew for 'war the warfare.'

Numbers 8:24-26

Levites 'wait upon the service' (war the warfare) until age 50, then keep the charge.

Numbers 18:3-7

Levites keep the charge of the tabernacle; strangers who come near are put to death.

Numbers 31:30, 47

Levites who keep the charge of the tabernacle receive a portion of spoils.

1 Samuel 7:1

Eleazar is sanctified to keep (guard) the ark of the Lord.

2 Kings 12:9

Priests that kept (guarded) the door collected money for temple repairs.

2 Chronicles 34:9

Levites that kept the doors gathered money for the temple.

Discussion Questions

1. How does understanding the Hebrew word 'shamar' (to guard/protect) change your view of the priestly role in the Old Testament?

Consider: Weaver emphasizes that 'keep' means to guard, not just to hold, using Genesis 2:15 and other passages.

2. In what ways did the Levites function as 'warrior priests,' and how does that inform our understanding of spiritual warfare today?

Consider: The Levites were armed guards who executed intruders and 'warred the warfare' of the tabernacle.

3. Why is it significant that weapons were stored in the temple, and how does this challenge common assumptions about Christianity and violence?

Consider: 2 Chronicles 23 shows Levites armed in the temple and weapons stored there, which Weaver contrasts with modern media portrayals.

4. What does it mean for the church to be on the offensive against the 'gates of hell' rather than merely defending?

Consider: Weaver interprets Matthew 16:18 as the church attacking hell's gates, not being besieged.

5. How have modern Christians abdicated their role as warrior priests, and what are the consequences?

Consider: Weaver cites societal decay and moral compromise as results of the church's failure to teach and guard God's law.

6. In what practical ways can believers today fulfill the 'warrior priest' function without resorting to carnal weapons?

Consider: The sermon emphasizes spiritual warfare through teaching, resisting evil, and proclaiming truth, using the armor of God.

7. How does the concept of divine appointment and defrocking apply to the church's responsibility today?

Consider: Adam and Israel lost their priestly role through failure; the church is warned not to repeat their mistake.

Applications

Actively guard and teach God's truth

Believers must not be passive but actively teach, declare, and establish God's Word in every area of life to protect against error.

Lecture support: Weaver states, 'the best way to protect the truth and to guard the truth is to establish it squarely in every sphere and in every area of life.'

Resist evil rather than retreat

Christians are called to resist the devil and evil in society, not merely coexist or avoid conflict.

Lecture support: James 4:7 is cited: 'Resist the devil and he will flee from you.' Weaver says, 'The trouble is we're not resisting.'

Adopt an offensive spiritual posture

The church should be on the offensive, attacking the gates of hell through proclamation and righteous living, not hunkering down.

Lecture support: Matthew 16:18 is interpreted as the church assaulting hell's gates; Weaver says, 'We have all developed a defensive posture.'

Fulfill the Great Commission as warrior priests

Making disciples includes teaching obedience to all Christ commanded, effectively duplicating warrior priests who know how to stand and fight.

Lecture support: Matthew 28:19-20 is quoted: 'Teach them to observe all things whatsoever I've commanded you.'

Reject moral compromise

Believers must not accommodate or advocate sinful practices but uphold God's law in personal and public life.

Lecture support: Weaver lists 'professing Christians that advocate premarital sex, extramarital affairs, therapeutic divorce, compassionate abortion, and Christian homosexuality' as evidence of compromise.

Use spiritual armor for righteous warfare

Put on the whole armor of God, understood as priestly armor, to stand against evil and advance God's kingdom.

Lecture support: Ephesians 6 is connected to the high priest's garments; the armor is called 'the armor of light' in Romans 13:12.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 2

God's Preachers-The Enemies of the State

May 02, 1999

Read Chapter 2 in the companion book, pages 31-51 (October 1, 2026 edition).

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

Major Themes

The Necessity of Enemies for God's People

Contrary to modern sentiment, it is biblical and righteous for Christians, especially preachers, to have enemies when those enemies are enemies of God.

Lecture support: Weaver cites Psalm 21:8, Psalm 68:1, and John 15:18-20 to show that God and His people have enemies, and Psalm 139:19-24 to show that holy hatred is compatible with righteousness.

The Duty of Preachers to Confront Civil Rulers

God sends preachers to confront political leaders with their sin, and it is a failure of modern preachers to avoid this duty.

Lecture support: Weaver points to 1 Kings 21:17-19 where God commands Elijah to confront Ahab, and laments the lack of preachers crying out against Clinton and Congress.

The Line of Separation Between God's Friends and Enemies

There is an irreconcilable division between those who serve God and those who rebel; preachers must not compromise or seek conciliation with God's enemies.

Lecture support: Weaver references Matthew 12:30 ('He that is not with me is against me') and Elijah's unflinching answer 'I have found thee' to Ahab.

Government as God's Minister and Its Rebellion

Civil government is ordained by God as His deacon and minister, but becomes His enemy through rebellion, usurping authority, and issuing ungodly laws.

Lecture support: Weaver expounds Romans 13:4-6 to show government's divine role, and cites Psalm 2:1-3, Hosea 5:10, and Psalm 94:20 to show how governments rebel.

Obedience to God Over Men

When civil laws conflict with God's law, believers must obey God, as the early Christians did when they declared 'another king, one Jesus.'

Lecture support: Weaver cites Acts 5:29 ('We ought to obey God rather than men') and Acts 17:7, and John 19:12 to illustrate the choice between Caesar and Christ.

The Danger of Aiding Ungodly Rulers

Voting for or establishing ungodly rulers makes believers complicit in their rebellion, as God judges both the rulers and the people who follow their ungodly laws.

Lecture support: Weaver references Hosea 8:4 ('They have set up kings, but not by me') and Hosea 5:10-11 to show God's judgment on those who establish and obey ungodly rulers.

Key Arguments

God Himself has enemies, so it is not unrighteous for His people to have enemies.

Weaver argues that if God, who is perfectly holy and loving, has enemies, then it cannot be inherently sinful for Christians to have enemies, especially when those enemies are God's enemies.

Lecture support: He cites Psalm 21:8, Psalm 68:1, Psalm 92:9, and Psalm 110:1-2 to show that God has enemies whom He will judge.

It is the biblical duty of preachers to confront political rulers with their sin.

Weaver contends that God directly sent Elijah to confront King Ahab, establishing a pattern that preachers must follow in rebuking civil authorities, even the highest in the land.

Lecture support: He points to 1 Kings 21:17-19 where God commands Elijah to go and deliver a message of judgment to Ahab.

Civil government becomes God's enemy by rebelling against His law and usurping authority.

Weaver explains that government is ordained by God as His minister, but when it issues laws contrary to God's law or claims unlimited authority, it rebels and becomes God's enemy.

Lecture support: He uses Romans 13:4-6 to show government's role, and Psalm 94:20, 2 Kings 17:7-19, and Micah 6:16 to show how governments rebel through ungodly statutes.

Believers must choose to obey God rather than men when civil laws conflict with God's commands.

Weaver argues that when government commands what God forbids or forbids what God commands, Christians must side with God, as the apostles did in Acts.

Lecture support: He cites Acts 5:29 and Acts 17:7, where the apostles declared they must obey God and proclaimed Jesus as another king contrary to Caesar's decrees.

Aiding ungodly rulers through voting or obedience makes believers complicit in their rebellion.

Weaver warns that when God's people set up kings without God's approval or willingly obey ungodly laws, they join in the rulers' rebellion and come under God's judgment.

Lecture support: He references Hosea 8:4 and Hosea 5:10-11, where God judges both the princes who remove boundaries and the people who follow their commandments.

Scripture References

1 Kings 21:17-20

The primary text of the sermon, where God sends Elijah to confront Ahab, and Ahab calls Elijah his enemy.

Psalms 21:8

Used to show that God has enemies whom He will find out.

Psalms 68:1, 21, 23

Cited to demonstrate that God's enemies are scattered and that God will wound the head of His enemies.

Psalms 92:9

Shows that God's enemies shall perish.

Psalms 110:1-2

The Father tells the Son to sit at His right hand until His enemies are made His footstool.

Psalms 58:7-11

An imprecatory prayer of the saints against their enemies, showing that the righteous will rejoice in God's vengeance.

Psalms 59:1-3

David's prayer for deliverance from his enemies, showing that saints have enemies not for their own sin.

John 15:18-20

Jesus teaches that the world hates believers because they are not of the world, just as it hated Him.

Psalms 139:19-24

David expresses holy hatred for God's enemies and then asks God to search his heart, showing that such hatred is righteous.

Judges 16:23

The Philistines call Samson their enemy, illustrating the strong meaning of 'oyeb' as a state of war.

1 Samuel 18:29

Saul became David's enemy continually, showing the hostile nature of the term.

1 Kings 20:36

A lion 'found' and slew a disobedient prophet, illustrating the meaning of 'matsa' as to meet or confront.

Matthew 12:30

Jesus states that whoever is not with Him is against Him, establishing the impossibility of neutrality.

Exodus 32:26

Moses calls, 'Who is on the Lord's side?' showing the clear division between God's people and the world.

Psalms 97:10

Commands those who love the Lord to hate evil, reinforcing the call to oppose God's enemies.

Psalms 94:16

God asks who will rise up for Him against evildoers, implying a call to confront wickedness.

2 Kings 3:8-13

Elisha refuses to acknowledge the wicked king of Israel, showing the same enmity as Elijah toward God's enemies.

Romans 13:4-6

Civil rulers are called God's ministers, deacons, and public worshipers, showing their ordained role under God's authority.

Psalms 2:1-3

The kings and rulers take counsel against the Lord, illustrating governmental rebellion.

Hosea 5:10-11

God judges the princes of Judah for removing boundaries and the people for willingly obeying ungodly commandments.

Discussion Questions

1. Why does the modern idea that Christians should never have enemies contradict Scripture?

Consider: Weaver argues that God Himself has enemies and that saints have enemies by virtue of being chosen out of the world.

2. In what ways did Elijah fulfill his duty as God's preacher by confronting King Ahab?

Consider: Weaver explains that God sent Elijah to find and rebuke Ahab, and that preachers today have the same duty toward civil rulers.

3. What does it mean for a civil government to 'sell itself to work evil in the sight of the Lord'?

Consider: Weaver analyzes the phrase from 1 Kings 21:20, explaining that government rebels by issuing ungodly laws and usurping authority.

4. How should Christians respond when civil laws directly conflict with God's commands?

Consider: Weaver uses Acts 5:29 and other passages to argue that believers must obey God rather than men.

5. What are the dangers of voting for or supporting ungodly political candidates?

Consider: Weaver warns from Hosea 8:4 that setting up kings without God's approval makes believers complicit in their rebellion.

6. How does the concept of 'holy hatred' toward God's enemies align with the command to love?

Consider: Weaver discusses Psalm 139:19-24, where David expresses hatred for God's enemies yet asks God to search his heart for wickedness.

7. What role did election sermons play in early America, and what does their absence today indicate?

Consider: Weaver mentions that early American elected officials were publicly preached to about their duties to God, contrasting with modern silence.

Applications

Confront civil rulers with biblical truth

Preachers and believers must not remain silent but should confront political leaders with their sin and call them to obey God's law.

Lecture support: Weaver states, 'It is the duty of God's preachers to find out God's enemies, even his political enemies, and confront them.'

Refuse to compromise with evil

Believers must not try to neutralize or water down the truth when dealing with God's enemies, but clearly acknowledge the separation.

Lecture support: Weaver notes that Elijah did not squirm or mealy-mouth but directly answered, 'I have found thee.'

Obey God rather than men

When civil laws conflict with God's commands, Christians must choose to obey God, even at personal cost.

Lecture support: Weaver cites Acts 5:29 and the example of early Christians who said, 'We ought to obey God rather than men.'

Avoid aiding ungodly rulers

Believers should not vote for or support candidates who are ungodly or who rule contrary to God's law, as this makes them complicit in rebellion.

Lecture support: Weaver warns from Hosea 8:4 that setting up kings without God's approval brings judgment, and suggests not voting for evil at all.

Hate evil as an expression of love for God

Loving God necessarily involves hating what He hates, including wickedness and rebellion, and this hatred is righteous.

Lecture support: Weaver quotes Psalm 97:10, 'Ye that love the Lord, hate evil,' and explains David's holy hatred in Psalm 139.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 3

Biblical Methods of Dealing with Tyrants

December 13, 1999

Read Chapter 3 in the companion book, pages 53-72 (October 1, 2026 edition).

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

Major Themes

Idolatry as Self-Governance

Idolatry is any attempt by man to be governed by his own word, will, or law instead of God's.

Lecture support: Weaver states: 'Idolatry really and truly involves any and every attempt by man to be guided by his own word rather than the word of God.'

Government as an Idol

Civil government can become an idol when it claims authority beyond what God has given, leading people into idolatry.

Lecture support: Weaver says: 'government can be an idol just as easy as silver and gold or wood.'

The Fear of God

Fearing God means reverencing Him and obeying His law, which leads to departing from evil.

Lecture support: Weaver explains: 'by the fear of the Lord, men depart from evil' (Proverbs 16:6).

Obedience to God Over Man

When civil laws conflict with God's law, Christians must obey God, as exemplified by the Hebrew midwives and the apostles.

Lecture support: Weaver cites Acts 5:29: 'We ought to obey God rather than man.'

The Lordship of Christ vs. the State

The central conflict is whether Jesus Christ or the government is Lord, a question that demands a clear allegiance.

Lecture support: Weaver asks: 'Who is Lord? Is Jesus Christ Lord or is government Lord?'

Key Arguments

All law is inherently religious

Every law reflects a value judgment based on the lawmaker's religion, making government inherently prone to idolatry.

Lecture support: Weaver argues: 'All law is inherently religious. Why? Because when a lawmaker makes a law... he places a value judgment upon that law... And it is his religion that determines rightness and wrongness.'

Government perpetuates itself through idolatry

Civil rulers introduce false religions and laws to maintain power, as seen in Jeroboam and the Pharisees.

Lecture support: Weaver notes: 'Jeroboam said... If this people continue to go down to Jerusalem, then they will turn again to their lord, Rehoboam, and they'll kill me.'

Israel was judged for obeying idolatrous laws

God sent Israel into captivity because they obeyed the statutes of heathen kings and their own kings instead of God's law.

Lecture support: Weaver states: 'God is going to send the children of Israel into captivity for obeying their civil rulers.'

Sin can be made legal by government

Psalm 94:20 shows that wicked governments can frame mischief by law, making sin legal, but such governments are not in fellowship with God.

Lecture support: Weaver paraphrases: 'when that wicked civil government makes sin legal.'

Christians must fear God, not government

The fear of God leads to obedience to His law, even when it means disobeying civil authorities, as demonstrated by the Hebrew midwives.

Lecture support: Weaver says: 'the midwives feared God... they obeyed God and did not as the king of Egypt commanded them.'

Scripture References

2 Kings 17:1-23

Read at the opening to show Israel's idolatry and captivity for obeying heathen statutes and their own kings' laws.

Exodus 20:1-3

Cited to establish the prohibition of idolatry as the first commandment.

Ephesians 5:5

Used to show that covetousness is idolatry, broadening the definition.

Colossians 3:5

Reinforces that covetousness is idolatry.

1 Kings 11:4-8

Solomon's idolatry as an example of a civil ruler leading the people into false worship.

1 Kings 12:26-33

Jeroboam's institution of idolatrous worship to preserve his kingdom.

2 Kings 21:1-9

Manasseh's extreme idolatry and seduction of Judah.

John 11:47-48

The chief priests and Pharisees plot to kill Jesus to preserve their power and nation.

Proverbs 16:6

By the fear of the Lord men depart from evil.

Job 28:28

The fear of the Lord is wisdom, and to depart from evil is understanding.

2 Kings 17:7-8, 13-16

Israel feared other gods and walked in heathen statutes, rejecting God's law.

2 Kings 18:11-12

Israel was carried away because they obeyed not the voice of the Lord.

2 Kings 17:21

Jeroboam drove Israel from following the Lord.

2 Kings 21:9-11

Manasseh seduced Judah to do more evil than the nations.

Psalms 94:20

Shall the throne of iniquity have fellowship with God, which frames mischief by a law?

Exodus 1:15-21

The Hebrew midwives feared God and disobeyed Pharaoh's command to kill male infants.

Acts 5:29

We ought to obey God rather than man.

Isaiah 42:8

I am the Lord, and my glory will I not share with another.

Romans 13

Government is a servant (deacon) of God, ordained and limited by Him.

Discussion Questions

1. How does Weaver's broad definition of idolatry challenge common assumptions about what it means to worship false gods?

Consider: Weaver defines idolatry as any attempt to be governed by one's own word, will, or law instead of God's.

2. In what ways might modern governments exhibit the characteristics of Molech worship described in the sermon?

Consider: Weaver describes Molech worship as the state claiming total jurisdiction over every area of life.

3. How should Christians respond when civil laws directly contradict God's commands, based on the examples of the Hebrew midwives and the apostles?

Consider: The midwives feared God and disobeyed Pharaoh; Peter said to obey God rather than man.

4. What does it mean to 'fear God' in the context of civil disobedience, and how does this differ from a fear of punishment?

Consider: Weaver distinguishes reverential fear that leads to loving obedience from mere fear of punishment.

5. How can Christians discern when government has overstepped its God-given limits and become an idol?

Consider: Weaver argues that government is limited by God's Word and the Constitution, but most people don't know either.

Applications

Recognize and reject statism as idolatry

Christians must not ascribe unlimited authority to the state, but recognize that only God is sovereign.

Lecture support: Weaver says: 'when you ascribe authority and reverence and honor over and above that which God says it deserves, it is idolatry, plain and simple.'

Obey God rather than man when laws conflict

When civil laws command what God forbids or forbid what God commands, Christians must obey God.

Lecture support: Weaver cites Acts 5:29 and the example of the Hebrew midwives.

Fear God by departing from evil and obeying His law

The fear of the Lord is demonstrated by turning from wickedness and keeping God's commandments.

Lecture support: Weaver explains: 'by the fear of the Lord, men depart from evil' and 'to depart from evil is understanding.'

Understand that all law is religious

Recognize that every law reflects someone's religion, and evaluate laws by God's standard.

Lecture support: Weaver states: 'All law is inherently religious.'

Prepare to answer the question 'Who is Lord?'

Christians must be ready to confess Jesus as Lord, even when the state demands ultimate allegiance.

Lecture support: Weaver warns: 'We're going to be faced with a soul-trying question. Who is Lord?'

Personal Response and Notes

Student notes after reading the assigned chapter

[illegible]

LESSON 4

The Idolatry of Statism

December 15, 1999

Read Chapter 4 in the companion book, pages 73-92 (October 1, 2026 edition).

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

Major Themes

The Broad Nature of Idolatry

Idolatry includes any substitution of man's will, word, or law for God's, not just bowing to physical idols.

Lecture support: Weaver cites Ephesians 5:5 and Colossians 3:5 to show covetousness is idolatry, and defines idolatry as being guided by one's own word rather than God's.

Statism as Molech Worship

Treating the state as having absolute, unlimited authority is the modern form of Molech worship, the idolatry of divine kingship.

Lecture support: Weaver explains that Molech means 'king' and that Solomon turned to Molech in old age, representing the worship of state power with total jurisdiction.

Civil Government as Promoter of Idolatry

Throughout the Bible, civil rulers led the people into idolatry by creating false religions and laws contrary to God.

Lecture support: Examples include Solomon building high places for false gods (1 Kings 11), Jeroboam making golden calves (1 Kings 12), and Manasseh's abominations (2 Kings 21).

The Fear of God vs. Fear of the State

Fearing God means obeying Him; fearing false gods means obeying their laws. Israel was judged for obeying man's laws over God's.

Lecture support: 2 Kings 17:7-8 shows Israel feared other gods and walked in heathen statutes; Proverbs 16:6 and Job 28:28 define the fear of the Lord as departing from evil.

The Lordship of Christ vs. Caesar

The central conflict for Christians is whether Jesus Christ or the state is Lord, a question that led to persecution in the early church and is recurring today.

Lecture support: Weaver recounts how Christians were killed for refusing to say 'Caesar is Lord' and notes the declaration of war between Christ and Caesar in Acts 4:12.

Government as a Limited Servant of God

Government is ordained by God with defined limits; to ascribe infinite wisdom or total authority to it is idolatry.

Lecture support: Weaver confronts a bureaucrat who said 'the state in its infinite wisdom,' arguing infinity is an attribute of God alone, and cites Romans 13 for government's servant role.

Key Arguments

All law is inherently religious

Every law reflects a value judgment based on the lawmaker's religion, so there is no neutral or non-religious law.

Lecture support: Weaver states, 'When a lawmaker makes a law... he places a value judgment upon that law... it is his religion that determines rightness and wrongness.'

Government's nature is to perpetuate itself

Politicians and parties will do anything to maintain power, even crucify Christ, as seen in John 11:47-48.

Lecture support: Weaver cites the chief priests and Pharisees saying, 'If we let Him thus alone... the Romans shall come and take away both our place and nation,' leading to Christ's crucifixion.

Israel was judged for obeying man's laws over God's

2 Kings 17 shows that God sent Israel into captivity because they feared other gods and walked in the statutes of heathen kings and their own kings.

Lecture support: Weaver reads 2 Kings 17:7-8 and 18:12, emphasizing that they 'obeyed not the voice of the Lord' but transgressed His covenant by obeying man's laws.

Sin often comes under the color of law

Psalm 94:20 describes a wicked government that 'frameth mischief by law,' making sin legal, and such a government has no fellowship with God.

Lecture support: Weaver paraphrases the verse as 'when that wicked civil government makes sin legal' and applies it to modern laws permitting abortion, theft, and sodomy.

Christians must obey God rather than men

When civil law contradicts God's law, the biblical response is to obey God, as the Hebrew midwives and the apostles did.

Lecture support: Weaver cites Exodus 1:17 where the midwives 'feared God' and disobeyed Pharaoh, and Acts 5:29, 'We ought to obey God rather than men.'

Scripture References**2 Kings 17:1-23**

Read at length to show Israel's idolatry and resulting captivity for fearing other gods and walking in heathen statutes.

Exodus 20:1-3

Read to establish the first commandment against having other gods before the Lord.

Ephesians 5:5

Cited to show that a covetous man is an idolater, broadening the definition of idolatry.

Colossians 3:5

Cited to reinforce that covetousness is idolatry.

1 Kings 11:4-8

Solomon's idolatry in building high places for false gods, showing a civil ruler leading people into idolatry.

1 Kings 12:25-33

Jeroboam's institution of calf worship and a false religious system to preserve his kingdom.

2 Kings 21:1-9

Manasseh's extreme idolatry and seduction of Judah into evil, including building altars to false gods in the temple.

John 11:47-48

The chief priests and Pharisees plot to kill Jesus to preserve their power and nation from the Romans.

Proverbs 16:6

By the fear of the Lord men depart from evil, defining the fear of God as obedience.

Job 28:28

The fear of the Lord is wisdom and to depart from evil is understanding.

2 Kings 17:7-8

Israel sinned by fearing other gods and walking in the statutes of the heathen and their own kings.

2 Kings 17:13-16

Israel rejected God's statutes and followed vanity, leaving all the commandments of the Lord.

2 Kings 18:11-12

Israel was carried away because they obeyed not the voice of the Lord but transgressed His covenant.

2 Kings 17:21

Jeroboam drove Israel from following the Lord and made them sin a great sin.

2 Kings 21:9-11

Manasseh seduced Judah to do more evil than the nations, making them sin with his idols.

Psalms 94:20

Shall the throne of iniquity have fellowship with God, which frameth mischief by law?

Exodus 1:15-21

The Hebrew midwives feared God and disobeyed Pharaoh's command to kill male infants, and God blessed them.

Acts 5:29

We ought to obey God rather than men.

Isaiah 42:8

I am the Lord, that is My name, and My glory will I not give to another.

Romans 13

Referenced as teaching that government is a servant (deacon) of God, ordained with limited authority.

Discussion Questions

1. How does the biblical definition of idolatry as any substitution of man's will for God's will challenge our everyday decisions and allegiances?

Consider: Weaver expands idolatry beyond images to include covetousness and self-rule (Ephesians 5:5, Colossians 3:5).

2. In what ways might modern governments claim attributes or authority that belong only to God, and how should Christians respond?

Consider: Weaver gives examples of bureaucrats claiming infinite wisdom or total authority, and argues such claims are idolatrous.

3. Why does Weaver say that 'all law is inherently religious,' and what implications does this have for evaluating legislation?

Consider: He argues that every law reflects a value judgment based on the lawmaker's religion.

4. How does the account of the Hebrew midwives in Exodus 1 inform our understanding of civil disobedience?

Consider: The midwives feared God and disobeyed Pharaoh's command to kill male infants, and God blessed them.

5. What does it mean to 'fear God' in the context of conflicting loyalties between God and the state?

Consider: Weaver defines the fear of the Lord as departing from evil and obeying God, using Proverbs 16:6 and Job 28:28.

6. How can Christians today avoid being 'seduced' by laws that make sin legal, as Manasseh seduced Judah?

Consider: Weaver warns that pressure from false government can seduce believers away from God's law.

7. What lessons can we learn from Israel's captivity for obeying the statutes of heathen kings rather than God's commandments?

Consider: 2 Kings 17 shows that God judged Israel for walking in man's laws instead of His own.

Applications

Recognize and reject statism as idolatry

Believers must not ascribe unlimited authority or divine attributes to government, but see it as a limited servant under God.

Lecture support: Weaver confronts the idea that 'the state in its infinite wisdom' and insists God alone is infinite; government is a deacon per Romans 13.

Obey God rather than men when laws conflict

When civil law contradicts God's law, Christians must choose to obey God, following the example of the midwives and apostles.

Lecture support: Exodus 1:17 and Acts 5:29 are cited as the biblical pattern for civil disobedience in obedience to God.

Fear God, not the state

The fear of the Lord leads to obedience and departure from evil; fearing false gods means obeying their laws and brings judgment.

Lecture support: 2 Kings 17:7-8 shows Israel feared other gods and walked in their statutes; Proverbs 16:6 defines the fear of the Lord.

Do not comply with laws that make sin legal

Psalms 94:20 warns against fellowship with a government that frames mischief by law; believers should not participate in such sin.

Lecture support: Weaver applies the verse to modern laws permitting abortion, theft, and sodomy, calling them legalized sin.

Prepare for the question 'Who is Lord?'

As in the first century, Christians will be forced to choose between Christ and Caesar; we must settle now that Jesus is Lord.

Lecture support: Weaver recounts the Roman persecution and the coming conflict, urging believers to acknowledge Christ's sole Lordship.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 5

Application & Practicality of Biblical Law

August 15, 2000

Read Chapter 5 in the companion book, pages 93-114 (October 1, 2026 edition).

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

Major Themes

Sovereignty of God

God is the absolute sovereign King and Lord over all creation, and His sovereignty is necessitated by the reality of sin.

Lecture support: Weaver states: 'God the Creator is the sovereign King and Lord of all... the fall of man not only necessitates the doctrine of God, it also necessitates the doctrine of God's sovereignty.'

Law as Expression of Kingship

A king rules by his law; God's law is the expression of His will, and He is the lawgiver, judge, and king.

Lecture support: Weaver says: 'A king rules by his law. Law is an expression of the king's will.' He cites Isaiah 33:22 to show God as judge, lawgiver, and king.

Original Sin as Autonomy from God

Man's original sin was an attempt at government without God - rejecting God's law to establish self-rule and determine good and evil independently.

Lecture support: Weaver explains: 'Man's original sin was an attempt at government without God... by denying God's law and establishing their own law.'

Two Competing Law Systems

There are only two law systems: God's law and man's law. These are diametrically opposed, and every person and nation must choose one.

Lecture support: Weaver asserts: 'You either have God's law or you have man's law... these two systems are diametrically opposed to each other.'

Government as Rival God

A government that rejects God's law becomes a rival god by making its own laws, demanding obedience, and subverting true worship.

Lecture support: Weaver states: 'A government that seeks to act autonomously... becomes a rival God... because it makes its own laws and forces its people to obey those laws contrary to God's law.'

Stages of Governmental Apostasy

Governments become rival gods through seduction, vilification, criminalization, and persecution, gradually drawing people away from God's law.

Lecture support: Weaver outlines: 'The very first stage is what I'm calling the seductive stage... The second stage is that of vilification and ostracization... third stage... criminalization of religion... fourth stage... confrontational or out and out persecution.'

Obedience as the Key to God's Kingdom

God's kingdom and law order are established by obedience to His law, while disobedience establishes man's kingdom.

Lecture support: Weaver says: 'The way to establish God's kingdom, the way to establish God's law order is by obedience. The way to establish man's kingdom... is by disobedience.'

Judgment of Nations in History

Nations that disobey God and set up rival law systems are judged and destroyed by God in time and history.

Lecture support: Weaver cites Proverbs 11:31: 'Behold, the righteous shall be recompensed in the earth... much more the wicked and the sinner.' He concludes: 'So the nations that disobey God... shall be judged and destroyed by God.'

Key Arguments

Sin proves God's existence and sovereignty

Adam could not have sinned against a non-entity; sin requires a sovereign God to rebel against.

Lecture support: Weaver argues: 'Adam could not have sinned against a non-entity. Someone had to have a being... And that someone also had to be the sovereign God.'

Original sin is imputed to all humanity

Adam's sin is charged to his posterity, evidenced by universal death, which is the wages of sin.

Lecture support: Weaver explains: 'Adam's sin is imputed to his posterity... the very fact that we die indicates that we are sinners, for the wages of sin is death.'

The fall was a rejection of God's law for self-law

Adam and Eve's sin was not merely eating fruit but dethroning God and enthroning themselves as lawgivers.

Lecture support: Weaver states: 'When they then were tempted and they obeyed that temptation, they were in essence dethroning God and enthroning themselves.'

Human reason is set against God's law post-fall

Since the fall, man's mind is naturally contrary to God, leading to autonomous law systems based on reason.

Lecture support: Weaver says: 'Man has established his reason... in opposition to God. And his mind, by nature, is contrary to God.'

Nations reveal their god by their laws

A nation's laws and customs reveal whether it serves God or is a rival god.

Lecture support: Weaver asks: 'How in the world can you determine who is the king of a nation? ...you examine that nation's laws.'

Wicked governments make sin legal

Psalm 94:20 shows that a government framing mischief by law cannot have fellowship with God; it legalizes sin.

Lecture support: Weaver paraphrases: 'Shall a wicked civil government have fellowship with God when that wicked civil government makes sin legal?'

Government becomes a rival god through incremental stages

Governments do not openly claim deity but gradually assume control through seduction, vilification, criminalization, and persecution.

Lecture support: Weaver details: 'What the government does is this, it assumes its powers... slowly and in stages... The very first stage is... the seductive stage.'

Civil rulers historically promote idolatry

Biblical kings like Jeroboam and Manasseh seduced Israel into idolatry to maintain power, illustrating how governments rival God.

Lecture support: Weaver cites 1 Kings 12 and 2 Kings 21: 'Jeroboam draved Israel from following the Lord... Manasseh seduced them to do more evil.'

Scripture References

Genesis 3:1-8

Read as the account of the fall of man, the original sin of disobedience.

Romans 5:12

Explains that sin entered the world through one man, Adam, and death passed to all men.

Romans 6:23

Cited to show that the wages of sin is death, proving all are sinners because all die.

Romans 5:14

Death reigned from Adam to Moses, even over those who did not sin like Adam, proving original sin.

1 Timothy 6:15

God is the only potentate, King of kings and Lord of lords, affirming His sovereignty.

Daniel 4:35

God does according to His will in heaven and earth; none can stay His hand.

Genesis 2:16-17

God commanded Adam not to eat of the tree of knowledge, establishing His law.

Isaiah 33:22

The Lord is our judge, lawgiver, and king; the three branches of government.

Genesis 3:5

The serpent's temptation: 'ye shall be as gods, knowing good and evil' - determining good and evil for themselves.

Genesis 3:6-7

Eve saw the tree was good, took and ate; their eyes were opened to sin and rebellion.

Ephesians 4:18

Men are ignorant and blind in heart, their minds contrary to God.

Galatians 6:16

As many as walk according to this rule (canon), peace and mercy be on them; the rule is God's standard.

Romans 13:4,6

Civil rulers are called ministers (deacons) of God, revengers, and public worshippers (leitourgoi).

Isaiah 42:8

God will not share His glory with another; He brooks no rivals.

Psalms 94:20

Shall the throne of iniquity have fellowship with God, which frames mischief by a law?

Proverbs 22:7

The borrower is slave to the lender, illustrating debt as a form of seduction.

2 Kings 17:21

Jeroboam drove Israel from following the Lord and made them sin a great sin.

1 Kings 12:26-30

Jeroboam set up golden calves to prevent Israel from returning to Jerusalem, promoting idolatry.

2 Kings 21:8-9

Manasseh seduced Judah to do more evil than the nations God destroyed.

1 Peter 4:12-16

Suffering as a Christian (mala prohibita) is not shameful; suffering as an evildoer (mala in se) is.

Discussion Questions

1. How does the fall of man demonstrate that sin is ultimately a rejection of God's law and an attempt at self-government?

Consider: Weaver argues that Adam and Eve's sin was not just eating fruit but dethroning God to establish their own law.

2. In what ways do individuals today act as 'their own God' by determining good and evil for themselves?

Consider: Weaver gives examples like saying 'I don't see anything wrong with it' or 'it may be wrong for others, but it's right for me.'

3. How can a nation's laws reveal whether it acknowledges God or has become a rival god?

Consider: Weaver says a nation's laws and customs show who its king is, and that governments can become rival gods by making sin legal.

4. What are some modern examples of the four stages of governmental apostasy (seduction, vilification, criminalization, persecution)?

Consider: Weaver describes these stages with biblical and contemporary illustrations, such as evolution teaching and vilification of Christians.

5. How should Christians respond when man's law directly contradicts God's law, especially in light of 1 Peter 4:12-16?

Consider: Weaver distinguishes mala in se and mala prohibita, urging obedience to God even if it means suffering under man's prohibitions.

6. Why is it important to understand that nations are judged by God in history, not just individuals in eternity?

Consider: Weaver cites Proverbs 11:31 to show that God recompenses the righteous and wicked in the earth, including nations.

7. What practical steps can believers take to ensure they are building God's kingdom through obedience rather than man's kingdom through disobedience?

Consider: Weaver concludes that obedience establishes God's law order, and believers must choose to obey God rather than man.

8. How does the concept of 'mala prohibita' (wrong because prohibited by man) create potential for government to criminalize faithful Christian practice?

Consider: Weaver explains that governments can pass laws that Christians cannot obey in good conscience, making them criminals.

Applications

Recognize the two competing law systems

Believers must understand that there are only two options: God's law or man's law, and they must consciously choose God's law in every area of life.

Lecture support: Weaver states: 'You either have God's law or you have man's law... these two systems are diametrically opposed to each other.'

Submit personal reasoning to God's Word

Christians must submit their minds to Scripture rather than relying on autonomous human reason, which is naturally contrary to God.

Lecture support: Weaver says: 'You and I who believe have a rational, logical faith. Why? Because we have submitted our minds to the Word of God.'

Obey God rather than man when laws conflict

When human laws contradict God's commands, believers must obey God, even if it results in suffering or criminalization.

Lecture support: Weaver cites Acts 5:29: 'We ought to obey God rather than man,' and explains 1 Peter 4:16 on suffering as a Christian.

Discern the stages of governmental seduction

Christians should be aware of how governments gradually draw people away from God through seduction, vilification, criminalization, and persecution.

Lecture support: Weaver details the four stages and gives examples like evolution in schools and vilification of Christians in media.

Reject debt and economic seduction

Believers should avoid the debt-oriented system that enslaves them, recognizing it as part of the seduction from God's economic principles.

Lecture support: Weaver warns: 'We have been seduced from real money... the borrower is slave to the lender.'

View government as God's servant, not master

Government exists for man's good, not man for government; it must be held accountable to God's law as His minister.

Lecture support: Weaver explains: 'Man does not exist for the state... civil government exists for man... Government has to be God's minister.'

Build God's kingdom through obedience

The primary way to advance God's kingdom and law order is through personal and corporate obedience to His commands.

Lecture support: Weaver concludes: 'The way to establish God's kingdom... is by obedience.'

Expect and prepare for persecution

Faithful Christians should not be surprised when they face vilification, criminalization, or persecution for obeying God's law.

Lecture support: Weaver cites Matthew 23:34 and 1 Peter 4:12-16, and gives modern examples of preachers jailed for refusing licenses.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 6

Christ and the Adulterous Woman

October 20, 2002

Read Chapter 6 in the companion book, pages 115-135 (October 1, 2026 edition).

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

Major Themes

The Law and Love Are Not Opposed

Biblical love is the fulfilling of the law, not a replacement for it. Antinomianism misuses John 8 to claim love supersedes God's law.

Lecture support: Weaver states: 'Biblical love is the fulfilling of the law of God.' He cites Romans 13:9-10 and gives the illustration of stealing from Henry.

Hypocrisy of the Religious Leaders

The scribes and Pharisees, though experts in the law, were lawless and sought to trap Jesus rather than uphold justice. Their own guilt disqualified them as accusers.

Lecture support: Weaver traces their failures in John 1-7 and notes they brought the woman 'tempting him that they might have to accuse him' (v. 6).

Jesus as the Fulfillment of the Law

Jesus did not abolish the death penalty for adultery but upheld the law's requirement for witnesses with clean hands. His actions mirrored the priestly ordeal of Numbers 5.

Lecture support: Weaver quotes Dean Burgon's interpretation linking Jesus' writing on the ground to Numbers 5 and states: 'Our Lord demanded what the law demanded.'

Distinction Between Civil and Religious Forgiveness

Civil forgiveness requires restitution and legal process; religious forgiveness is granted by God upon repentance but does not remove civil penalties.

Lecture support: Weaver explains: 'There is no civil forgiveness without restitution.' He uses examples of theft and murder to illustrate the distinction.

Church Discipline as a Remedy

When the state fails to enforce God's law, the church must exercise discipline, putting unrepentant sinners out of the fellowship and leaving ultimate judgment to God.

Lecture support: Weaver expounds 1 Corinthians 5, noting the early church called repentant adulterers 'the living dead' because they recognized God would execute judgment.

Lawless Men Cannot Enforce the Law

Judges and leaders who are themselves lawless cannot administer true justice; they will either be overly merciful or overly harsh.

Lecture support: Weaver states: 'Lawless men cannot enforce God's law.' He cites the IRS agent example and references Orwell's Animal Farm.

Key Arguments

The trap was based on a false dilemma

The scribes and Pharisees thought they had Jesus trapped between violating Mosaic law or Roman law, but Jesus exposed their own guilt, nullifying their case.

Lecture support: Weaver explains: 'If our Lord had said, Let her go, he would have been accused... of violating the law of God... If Jesus Christ said, Stone her... he's in trouble with the Roman government.'

Jesus' writing on the ground invoked Numbers 5

By stooping to write on the ground, Jesus enacted the priestly ritual of the jealousy ordeal, turning the accusation back on the accusers.

Lecture support: Weaver quotes Dean Burgon: 'Our Lord is observed to revive his own ancient ordinance after a hitherto unheard of fashion, the trial by bitter water... from Numbers chapter 5.'

'Without sin' refers to the specific sin of adultery

Jesus' condition 'He that is without sin among you' does not require sinless perfection but freedom from the same sin of adultery, in line with the clean hands doctrine.

Lecture support: Weaver states: 'He is not saying that an individual has to be perfectly sinless... Here's what he actually says... He that is without the sin among you... the sin of adultery.'

The accusers' departure proved their guilt

The scribes and Pharisees left because they were convicted by their own conscience, knowing they were guilty of the same sin and that Jesus could expose them.

Lecture support: Weaver says: 'They realized, Hey, we're guilty of the very things that we're accusing this woman, and he knows about it.'

No civil case remained without witnesses

Once the accusers left, there were no witnesses to prosecute the woman, so Jesus, acting as judge, had to dismiss the civil case.

Lecture support: Weaver explains: 'When the witnesses left, there was no one to prosecute the woman. What does the judge do when there are no witnesses against the man? He dismisses the case.'

Religious forgiveness does not negate civil penalties

A person can be forgiven by God and still face the death penalty or other civil consequences for their crime.

Lecture support: Weaver uses the example of a murderer: 'The Lord would forgive me for that. But that does not mean that I do not face the death penalty.'

Church discipline is the biblical response to unrepentant sin

When the state fails to execute justice, the church must put unrepentant sinners out of the fellowship, delivering them to Satan for the destruction of the flesh.

Lecture support: Weaver reads 1 Corinthians 5 and states: 'Put that wicked one out from among you. You exercise church discipline.'

Lawless judges produce injustice

Because many judges are lawless, they either fail to punish the guilty or punish without mercy, leading to societal frustration.

Lecture support: Weaver says: 'Lawless men cannot enforce God's law... most of our judges are absolutely lawless.'

Scripture References

John 8:1-11

The primary passage of the sermon, describing the woman caught in adultery and Jesus' response.

Romans 13:9-10

Used to show that love is the fulfilling of the law, not a replacement for it.

John 1:14, 26

The scribes and Pharisees were ignorant of John the Baptist and of Christ's divine presence.

John 2

Jesus' first miracle of turning water into wine; the nation was joyless.

John 3

Nicodemus, a Pharisee, came to Jesus dead in sins and needed to be born again.

John 4

The Jews were callous toward the Samaritans, showing their lack of love.

John 5

Israel portrayed as blind, impotent, halt, and maimed; the man at the pool for 38 years.

John 6

Jesus is the bread of life, but the nation was indifferent to the true bread.

John 7

Leaders rejected Christ as living water and sent officers to arrest Him.

Leviticus 20:10

The law demanded the death penalty for both the adulterer and adulteress.

Deuteronomy 22:22

Both the man and woman committing adultery were to be put to death.

Matthew 5:17

Jesus came to fulfill the law, not destroy it; referenced in the dilemma.

John 18:31

The Jews lacked authority to execute the death penalty under Roman rule.

Numbers 5:11-31

The ordeal of jealousy, which Weaver argues Jesus enacted in John 8.

Deuteronomy 19:15-16

Requirement for two or three witnesses to establish a matter.

Deuteronomy 17:7

The hands of the witnesses were to be first in executing the death penalty, implying clean hands.

1 Corinthians 5:1-13

Church discipline for a man living in incest; putting the wicked person out of the church.

Leviticus 18:8

Specifically condemns the incestuous relationship mentioned in 1 Corinthians 5.

Discussion Questions

1. How does Romans 13:9-10 redefine our understanding of love in relation to God's law?

Consider: Weaver argues that biblical love is the fulfilling of the law, not a replacement for it.

2. In what ways do modern Christians resemble the scribes and Pharisees in using others' sins to trap or accuse?

Consider: The scribes and Pharisees exploited the woman's sin to entrap Jesus, not out of concern for God's law.

3. What does the clean hands doctrine (Deut. 17:7) teach us about our own qualifications to confront sin in others?

Consider: Weaver explains that witnesses had to be innocent of the same crime to execute judgment.

4. How should the church balance justice and mercy when dealing with unrepentant sin in its midst?

Consider: Weaver discusses church discipline from 1 Corinthians 5 and the concept of the 'living dead.'

5. What are the practical implications of distinguishing between civil and religious forgiveness in our legal system?

Consider: Weaver uses examples of murder and theft to show that religious forgiveness does not remove civil penalties.

6. Why is it dangerous for lawless individuals to hold positions of authority in the church or state?

Consider: Weaver states that lawless men cannot enforce God's law and will either be too merciful or too harsh.

Applications

Uphold God's law as the standard of love

Believers must reject antinomianism and understand that true love fulfills God's commandments, not ignores them.

Lecture support: Weaver says: 'Biblical love is the fulfilling of the law of God.'

Examine your own life before accusing others

Before confronting someone else's sin, ensure you are not guilty of the same sin, in keeping with the clean hands doctrine.

Lecture support: Weaver explains: 'If I'm going to accuse Henry of something... I better be innocent of it myself.'

Practice church discipline for unrepentant sin

Churches must obey 1 Corinthians 5 by putting unrepentant sinners out of the fellowship to maintain purity and encourage repentance.

Lecture support: Weaver states: 'Put that wicked one out from among you. You exercise church discipline.'

Distinguish civil and religious forgiveness

Recognize that a person can be forgiven by God yet still face civil penalties; conversion does not erase legal consequences.

Lecture support: Weaver says: 'Just because someone finds Jesus Christ does not mean that if they're guilty of murder, then they go free from the death penalty.'

Pray for godly judges and leaders

Since lawless men cannot enforce the law, believers should pray for and support leaders who fear God and uphold justice.

Lecture support: Weaver laments: 'Most of our judges are absolutely lawless.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 7

Warrior Priests

November 07, 2002

Read Chapter 7 in the companion book, pages 137-159 (October 1, 2026 edition).

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

Major Themes

Priesthood of All Believers

All Christians are made a holy and royal priesthood through Christ, inheriting the priestly role originally given to Israel.

Lecture support: 1 Peter 2:5,9 and Revelation 1:6 are cited to show believers are priests.

Dual Function of Priests: Service and Guardianship

From Adam onward, priests have a twofold duty: to serve (dress/till) and to guard/protect (keep). The Hebrew word *shamar* emphasizes protection.

Lecture support: Genesis 2:15 uses 'dress' (*abod*) and 'keep' (*shamar*); Adam failed to guard and was defrocked.

Levitical Warrior-Priests

The Levites had a military charge to guard the tabernacle, its instruments, and the high priest, and were armed and authorized to use lethal force.

Lecture support: Numbers 1:53; 3:7-9,32,38; 4:3,23,30; 8:24-26; 18:2-7; 1 Chronicles 23:32; 2 Chronicles 23:4-8.

Failure of Priestly Guardianship Brings Judgment

When priests fail to teach and guard the truth, the nation suffers chaos, violence, and divine judgment.

Lecture support: 2 Chronicles 15:3-6 describes Israel without teaching priests, resulting in no peace and great vexations.

The Church as the New Israel and Warrior Priesthood

Jesus transferred the kingdom from apostate Israel to the church, which must now fulfill the warrior-priest role by teaching, guarding truth, and engaging in spiritual warfare.

Lecture support: Matthew 21:43; Matthew 28:19-20; Ephesians 6:10-18; Matthew 16:18.

Call to Holy Boldness and Cultural Engagement

Christians must stop retreating on moral issues and stand courageously on God's Word, confronting societal evils.

Lecture support: Weaver rebukes advocacy of premarital sex, abortion, etc., and calls for fighters who stand like Martin Luther.

Key Arguments

The Hebrew word 'shamar' consistently means to guard or protect, not merely to keep.

Weaver argues that 'keep' in Genesis 2:15 and numerous Levitical passages means to guard/protect, establishing a warrior function for priests.

Lecture support: Genesis 2:15; 4:9; 28:15; Deuteronomy 4:9; Numbers 1:53; 3:7-8; 18:3-5; 1 Chronicles 23:32.

The Levites' service was described as 'warfare'.

The Hebrew term for 'service' in Numbers 4 and 8 is translated in margins as 'war the warfare,' indicating the military nature of their duties.

Lecture support: Numbers 4:3,23,30; 8:24-26; marginal renderings noted.

The temple had armed guards and stored weapons.

2 Chronicles 23 shows priests and Levites armed with weapons in the temple, and Jehoiada distributed spears and shields stored in the house of God.

Lecture support: 2 Chronicles 23:4-8; 2 Kings 12:9; 2 Chronicles 34:9; Psalm 84:10.

New Testament 'captains of the temple' were Levitical warrior-priests.

The Greek strategos, used for 'captain' and 'magistrates,' means a military officer or chief of the Levites, linking New Testament temple guards to Old Testament Levites.

Lecture support: Acts 4:1; 5:24,26; Luke 22:4,52; Acts 16:20,22,35,36,38; Numbers 3:32.

The church is to attack the gates of hell, not be attacked.

Matthew 16:18 depicts the church as the aggressor against hell's authority, not a besieged fortress.

Lecture support: Matthew 16:18; gates represent authority/power.

The armor of God in Ephesians 6 is based on the high priest's garments.

Paul's description of the Christian's armor draws from the high priest's attire in Exodus 28 and Isaiah 59, not a Roman soldier's gear.

Lecture support: Ephesians 6:10-18; Exodus 28; Isaiah 59; 1 Thessalonians 5:8; Romans 13:12.

Priestly failure leads to national judgment.

When priests fail to teach and guard, the nation loses the knowledge of God and suffers chaos; the church's retreat has led to America's moral decline.

Lecture support: 2 Chronicles 15:3-6; Romans 2:21-24; contemporary examples of moral compromise.

Scripture References

1 Peter 2:5

Believers are a holy priesthood offering spiritual sacrifices.

1 Peter 2:9

Believers are a royal priesthood, a holy nation.

Revelation 1:5-6

Christ has made us kings and priests to God.

Hebrews 5:4

No one takes the honor of priesthood upon himself; it is by divine appointment.

Exodus 19:5-6

God's original intent for Israel to be a kingdom of priests.

Hebrews 13:15

Offer the sacrifice of praise continually.

Romans 12:1

Present your bodies a living sacrifice.

Genesis 2:15

Adam placed in Eden to dress and keep it; 'keep' means guard/protect.

Genesis 3:23-24

God drove Adam out and placed cherubim to guard the tree of life.

Genesis 4:9

Cain's question 'Am I my brother's keeper?' uses shamar.

Genesis 28:13-15

God promises to keep (guard) Jacob.

Deuteronomy 4:9

Keep (guard) your soul diligently.

Numbers 1:53

Levites shall keep (guard) the charge of the tabernacle.

Numbers 3:5-9,32,38

Levites given to Aaron to keep his charge and guard the sanctuary; Eleazar chief over the chiefs.

Numbers 4:3,23,30

Service of the tabernacle described as 'war the warfare' in margin.

Numbers 8:24-26

Levites to keep the charge and do no other service.

Numbers 18:2-7

Levites to guard the charge of the tabernacle; stranger put to death.

1 Samuel 7:1

Eleazar sanctified to keep (guard) the ark.

2 Kings 12:9

Priests that kept the door.

2 Chronicles 34:9

Levites that kept the doors gathered money.

Discussion Questions

1. How does understanding the Hebrew word 'shamar' (to guard/protect) change your view of the priestly role in both Old and New Testaments?

Consider: Weaver emphasizes that 'keep' in Genesis 2:15 and Levitical passages means to guard, not just maintain.

2. In what ways have modern churches abdicated the 'warrior priest' function, and what are the consequences?

Consider: Weaver argues that the church has retreated from cultural battles, leading to moral decay.

3. How should the church balance the 'service' (dressing/tilling) and 'guardianship' (keeping/protecting) aspects of its calling?

Consider: The dual function is seen in Adam and the Levites; Weaver calls for both teaching and contending for truth.

4. What does it mean for the church to be on the offensive against the 'gates of hell' in practical terms today?

Consider: Matthew 16:18 is interpreted as the church attacking hell's authority.

5. How can individual believers fulfill their role as warrior priests in their families, workplaces, and communities?

Consider: Weaver calls all Christians to holy boldness and courage, not just preachers.

6. Why does Weaver say that the nation's moral decline is primarily the fault of the church rather than secular society?

Consider: He cites 2 Chronicles 7:14 and the failure of priests to teach and guard the law.

Applications

Embrace the warrior-priest identity

Recognize that as a believer, you are a priest with a duty not only to serve but to guard and protect the truth and the people of God.

Lecture support: 1 Peter 2:5,9; Revelation 1:6; the pattern of Adam and the Levites.

Study and obey God's Word diligently

To guard the truth, you must know it; both preachers and congregants must study Scripture to avoid the ignorance that leads to national judgment.

Lecture support: 2 Chronicles 15:3; 1 Timothy 3:15; the call to teach all nations (Matthew 28:19-20).

Engage in spiritual warfare with holy boldness

Put on the full armor of God (patterned after the high priest's garments) and actively contend against evil, not retreating from cultural battles.

Lecture support: Ephesians 6:10-18; Matthew 16:18; the example of Martin Luther.

Repent of cowardice and compromise

Confess where you have given in to societal pressure on moral issues and resolve to stand on God's Word regardless of offense.

Lecture support: Weaver's rebuke of Christian advocacy for unbiblical practices; the call to be fighters.

Take responsibility for national healing

Instead of blaming secular leaders, humble yourself, pray, and turn from wickedness, trusting God to heal the land.

Lecture support: 2 Chronicles 7:14; the pattern of priestly failure leading to judgment.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 8

The Temple Tax

May 04, 2003

Read Chapter 8 in the companion book, pages 161-180 (October 1, 2026 edition).

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

Major Themes

Sovereignty of God over all institutions

God alone is sovereign with unlimited jurisdiction; all other governments (family, church, civil) are limited and delegated by Him.

Lecture support: Civil government is not God. God is God. ... God alone has unlimited jurisdiction, and consequently, only God alone is to be given unlimited submission.

Christ's headship over all things

Jesus Christ, in His exaltation, is the head of every man, the church, and all principality and power; all authority is derived from Him.

Lecture support: He is the head of all things. ... All authority in heaven and earth is given unto Me. ... Christ is the head of all principality and power.

The temple tax vs. Roman tax

The tax in Matthew 17 is the half-shekel temple tax ordained by God, not a Roman tax; interpreting it as Roman would make the kingdom of God subservient to man.

Lecture support: The tax or the tribute that was being demanded in verse 24 of Matthew chapter 17 was not a Roman tax. It was a temple tax.

Freedom of the children of God

As sons of God by adoption, believers are free from bondage to traditions, tyranny, and man-made legalism; Christ's statement 'then are the children free' applies spiritually and historically.

Lecture support: Then are the children free. ... We as God's children are free from the guilt and pollution of sin. We're free from traditions. We're free from tyranny.

Rash vows and keeping one's word

Peter rashly volunteered Christ to pay the tax; God expects His people to keep their word even when given foolishly, as illustrated by Joshua 9 and Ecclesiastes 5.

Lecture support: Peter had already volunteered Christ to pay ... When you give your word, God expects you to keep it.

Separate jurisdiction of the church

The church is a separate jurisdiction under Christ's headship; civil government has no authority over it, and submission to civil government in spiritual matters denies Christ's lordship.

Lecture support: The Church of Jesus Christ is not, will not, and cannot be dominated by any other institution or jurisdiction.

Key Arguments

Matthew 17 is not about Roman taxes

The tribute in Matthew 17:24 is the didrachma, equivalent to the half-shekel temple tax, not a Roman tax; interpreting it as Roman would imply Christ submitted to a pagan ruler, contradicting His sovereignty.

Lecture support: If Matthew 17 refers to taxes of the Roman government, then Christ the Creator, Christ the Sovereign, Christ the Lord, Christ the Head of all things, by paying those taxes, would be bowing to the demands of a pagan, heathenistic, ungodly ruler.

Christ's question reveals sons are free

Christ's question about kings taxing strangers, not children, teaches that as the Son of God and head of His own house, He and His adopted sons are free from the temple tax.

Lecture support: Jesus said unto him, Then are the children free. ... Christ was the head of His own house. ... Was He not therefore then free from the temple tax? Yes.

Peter's rash vow obligated him, not Christ

Peter, not Christ, volunteered to pay the tax; Christ honored Peter's word but made Peter do the work to obtain the money, showing personal responsibility for rash speech.

Lecture support: Peter had already volunteered Christ to pay ... Peter rashly volunteered him to do so. ... Since Peter had given his word, since he had already volunteered to pay the tax, our Lord says, 'Lest we should offend them.'

Civil government is limited by God's law

Romans 13 limits civil government to protecting the innocent and punishing the unrighteous; it is sinful for government to exceed its God-ordained sphere.

Lecture support: God limited civil government to two simple functions. Protection of the innocent and the punishment of the unrighteous.

American freedom was lost in 1913

The U.S. was founded on the principle that 'children are free,' funding government through duties on imports/exports; the 16th Amendment and income tax brought Americans into tribute and bondage.

Lecture support: From where did our original, organic, constitutional, and republican form of government derive its money? ... It got it from duties, from imports and exports. ... Because the children were free. ... We were free until 1913.

Scripture References

Matthew 17:24-27

The main text: the temple tax incident where Jesus instructs Peter to get a coin from a fish's mouth to pay the tax.

1 John 3:4

Definition of sin as transgression of the law, used to argue that church discipline is only for violations of God's law.

Romans 13:3-4,6

Civil government is God's deacon, exactor of righteousness, and public worship, limited to protecting the innocent and punishing the unrighteous.

Matthew 28:18

Christ's declaration that all authority in heaven and earth is given to Him, supporting His absolute headship.

1 Corinthians 11:3

The head of every man is Christ, demonstrating Christ's headship over all humanity.

Ephesians 1:22

God put all things under Christ's feet and gave Him to be head over all things to the church.

Ephesians 4:15

Christ is the head, into whom believers grow up.

Ephesians 5:23

Christ is the head of the church and the Savior of the body.

Colossians 1:18

Christ is the head of the body, the church, that in all things He might have preeminence.

Colossians 2:10

Christ is the head of all principality and power.

1 Peter 2:7

Christ is the head of the corner, emphasizing His foundational and supreme role.

1 Corinthians 15:27

God the Father has put all things under Christ's feet.

John 19:9-11

Jesus tells Pilate he would have no power unless given from above, showing Christ's authority over civil rulers.

Exodus 30:12-16

The half-shekel ransom money for the sanctuary, the biblical basis for the temple tax.

Exodus 38:26

The half-shekel collected from those numbered, confirming the temple tax practice.

2 Chronicles 24:6,9

King Joash commands the collection of the tax according to Moses' commandment for the tabernacle.

Ecclesiastes 5:2,4-6

Warning against rash vows and the obligation to pay what is vowed, applied to Peter's rash promise.

Hebrews 3:1-6

Christ as Son over His own house, greater than Moses, supporting His freedom from the temple tax.

Galatians 4:4-6

Believers receive adoption as sons, crying 'Abba, Father,' thus sharing in Christ's freedom.

Galatians 5:1

Stand fast in the liberty wherewith Christ has made us free, applied to freedom from bondage.

Discussion Questions

1. How does understanding Matthew 17 as the temple tax rather than a Roman tax change our view of Christ's relationship to civil government?

Consider: The sermon argues that interpreting it as a Roman tax would make Christ subservient to a pagan ruler, contradicting His sovereignty.

2. In what ways might Christians today rashly obligate themselves or others, and how should we respond when we do?

Consider: Peter's rash 'yes' led to personal responsibility; the sermon applies Ecclesiastes 5 on keeping vows.

3. What does it mean practically that the church is a separate jurisdiction under Christ's headship, and how should that affect our response to government mandates?

Consider: The sermon emphasizes that civil government has no authority over the church, citing historical examples of sanctuary.

4. How does the principle 'then are the children free' relate to the founding of the United States and the changes brought by the 16th Amendment?

Consider: The sermon connects the biblical principle to early American taxation policy and the loss of freedom in 1913.

5. How can we balance the biblical command to submit to governing authorities (Romans 13) with the truth that Christ is head over all and the church is free?

Consider: The sermon limits civil government's role to protection and punishment, and insists Christ is not subject to it.

Applications

Guard your mouth against rash vows

Be careful what you say and obligate yourself for; God expects you to keep your word even when given foolishly.

Lecture support: Peter rashly volunteered Christ to pay ... When you give your word, God expects you to keep it.

Trust Christ's omniscience and grace

Christ knows all our conversations and situations, and He graciously helps us out of messes we create by our own stupidity.

Lecture support: He not only knew the conversation of Peter, He knows everything. ... Consider the marvelous graciousness of Christ in helping his children out of situations that they have rashly gotten themselves into.

Recognize Christ's control over creation

Christ controls all creation, including animals, and can provide for our needs in miraculous ways; we should pray for His provision.

Lecture support: Our Lord controls all creation. ... He sent the one fish that had the coin in its mouth.

Understand the loss of American freedom

Since 1913, the U.S. has shifted from a constitutional republic where 'children are free' to an alien law order that enslaves through direct taxation.

Lecture support: If we as Americans were free until 1913, and are no longer free now but are held under tribute. The only deduction that can be made is this, that we have been taken over by an alien law order.

Resist bringing the church into bondage

The church must not be bound by traditions, legalism, or Phariseeism; we are living stones, the house of God, and free in Christ.

Lecture support: The children of the kingdom, the sons of God, are the living Temple and cannot be brought back into bondage by legalism, traditionalism and Phariseeism.

Uphold the church's separate jurisdiction

The church is not dominated by civil government; to submit the church to civil authority denies Christ's headship and lordship.

Lecture support: The Church of Jesus Christ is not, will not, and cannot be dominated by any other institution or jurisdiction.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 9

An Election Sermon

April 18, 2004

Read Chapter 9 in the companion book, pages 181-196 (October 1, 2026 edition).

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

Major Themes

Biblical Foundations of Civil Government

Civil government is ordained by God, and rulers are to be ministers of God for good, with their authority derived from the people under God's sovereignty.

Lecture support: Weaver states: 'Rulers are appointed to be ministers of God for good. The people have a right to expect this from them and to require it, not as an act of grace, but as their reasonable due.'

Righteous vs. Wicked Rulers

Proverbs 29:2 teaches that righteous rulers bring joy and wicked rulers bring mourning; the moral character of rulers directly affects the nation's welfare.

Lecture support: The sermon text: 'When the righteous are in authority, the people rejoice. But when the wicked beareth rule, the people mourn.'

Resistance to Tyranny

When government oppresses rather than protects, resistance is not only lawful but obligatory, as the people retain the right of self-preservation.

Lecture support: Weaver says: 'when it fails to do this, and oppresses instead of protects, assails instead of defending rights, resistance becomes lawful, yea, obligatory.'

Qualifications of Godly Leaders

Rulers must fear God, be men of truth, hate covetousness, and possess knowledge, firmness, and patriotism to guide the state effectively.

Lecture support: The sermon cites Exodus 18:21: 'Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over you.'

The Danger of Ignorance in Civil Matters

Neglecting biblical instruction on government leads to apathy or rebellion, resulting in immoral leaders and national decay.

Lecture support: Weaver warns: 'I fear that our nation shall turn away from the election sermon. Consequently, we will become a nation of ignorant and uneducated people as to the responsibilities of civil government.'

God's Sovereignty Over Nations

God rules sovereignly over all nations, judging and restoring them according to His will, and His people must repent, pray, and trust Him for deliverance.

Lecture support: Weaver states: 'We must remember that God is upon His throne. No matter the circumstances, no matter the situation, God rules sovereignly and supremely.'

Key Arguments

Preaching Politics is Preaching the Gospel

Applying God's Word to government is not a departure from the gospel but a necessary application of it, as all of Scripture is good news for every sphere of life.

Lecture support: Weaver says: 'We reply that we are indeed preaching the gospel, for the gospel teaches that there is one King whom men should worship and serve, and one law which ought to be honored by all men as well as all nations.'

The People are the Source of Civil Authority

Civil authority is derived from the people, who entrust it to rulers for the public good, and they retain the right to oppose rulers who abuse that trust.

Lecture support: The sermon states: 'rulers have their distinctive powers assigned them by the people who are the only source of civil authority on earth.'

Resistance is Necessary for Liberty

If the doctrine of resistance is denied, tyranny becomes inevitable; the safety of the community requires the right to oppose wicked rulers.

Lecture support: Weaver argues: 'If it be true that no rulers can be safe where the doctrine of resistance is taught, it must be true that no nation can be safe where the contrary is taught.'

Rulers Must Be Believers

It is absolutely necessary that rulers be believers, as veneration for God is the most effectual security of affection to the public.

Lecture support: Weaver comments: 'It's absolutely necessary that the ruler be a believer.'

Covenant-Breaking People Get Covenant-Breaking Rulers

A nation that turns from God will not be given godly rulers; people desire leaders like themselves, leading to immoral and childish leadership.

Lecture support: Weaver says: 'A covenant-breaking people are not going to be given covenant-keeping rulers.'

The Necessity of Repentance and Prayer

National restoration requires repentance from personal and national sin, devotion to Christian education, preaching the gospel, and fervent prayer.

Lecture support: Weaver outlines: 'First, we must repent of our own sin and the sins of our nation... Fifthly, we must pray.'

Scripture References

Proverbs 29:2

The primary text of the sermon: 'When the righteous are in authority, the people rejoice. But when the wicked beareth rule, the people mourn.'

Exodus 18:21

Cited as the qualifications for rulers: 'Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over you.'

Ecclesiastes 3

Referenced in the story of Peter Muhlenberg: 'There's a time to fight.'

Romans 13:4 (implied)

Rulers are ministers of God for good; referenced in the quote from Samuel Cook's sermon.

Acts 5:29 (implied)

The principle of obeying God rather than men undergirds the right of resistance.

1 Timothy 2:1-2 (implied)

Prayer for rulers is implied in the call to pray for national restoration.

Psalms 118:8-9 (implied)

Weaver says: 'It is better to put trust in the Lord than to put confidence in princes.'

Isaiah 1:26 (implied)

The hope for cities of righteousness when God's people are devoted to righteousness.

Discussion Questions

1. What does Proverbs 29:2 teach about the relationship between the character of rulers and the condition of the people?

Consider: The sermon's main text and its implications for society.

2. According to the sermon, when is resistance to government lawful and obligatory?

Consider: The teaching on the right of resistance when government oppresses.

3. What are the biblical qualifications for civil rulers as outlined in Exodus 18:21 and applied in the sermon?

Consider: The necessary character traits for those in authority.

4. How does the sermon argue that preaching on political matters is consistent with preaching the gospel?

Consider: The defense of applying Scripture to civil government.

5. What does the sermon warn will happen if election sermons and biblical instruction on government are neglected?

Consider: The consequences of ignorance in civil matters.

6. How did pastors like Jonas Clark and Peter Muhlenberg exemplify the principles taught in this sermon?

Consider: Historical examples of pastoral leadership in resistance.

7. What does it mean that 'the people are the only source of civil authority on earth'?

Consider: The doctrine of popular sovereignty under God.

8. How should Christians today apply the call to repent, pray, and seek godly leaders?

Consider: Weaver's modern application and call to action.

Applications

Study Biblical Principles of Government

Christians must educate themselves on what the Bible teaches about civil government, the duties of rulers, and the rights of citizens.

Lecture support: Weaver laments: 'The average Christian knows nothing of the biblical teaching on civil government.'

Repent of Personal and National Sin

National restoration begins with repentance; believers should confess their own sins and the sins of the nation.

Lecture support: Weaver says: 'First, we must repent of our own sin and the sins of our nation.'

Pray for Godly Leaders

Believers should pray fervently for God to raise up righteous rulers and for national revival.

Lecture support: Weaver exhorts: 'Now is the time to seek Him, fast and pray, and beg God to turn to us again.'

Support and Vote for Godly Candidates

Christians should actively support and vote for leaders who fear God and uphold biblical principles.

Lecture support: Weaver warns that even when godly men run, 'we will scorn them. We will not vote for them, follow them, or support them.'

Trust in God's Sovereignty

In times of national distress, believers must trust that God is on His throne and can bring victory out of defeat.

Lecture support: Weaver states: 'We must remember that God is upon His throne... Therefore, we must not now or ever give up in despair.'

Be Willing to Resist Tyranny

When government oversteps its God-given bounds and oppresses, Christians have a duty to resist lawfully.

Lecture support: The sermon teaches that resistance becomes 'lawful, yea, obligatory' when government oppresses.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 10

Who Were The Rebels?

July 18, 2004

Read Chapter 10 in the companion book, pages 197-213 (October 1, 2026 edition).

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

Major Themes

Rebellion is only against lawful authority

Weaver emphasizes that rebellion can only exist where there is lawful authority; otherwise, it is merely resistance. This principle is applied to both the American Revolution and the Civil War.

Lecture support: Weaver states, 'Rebellion is only to lawful authority. Where there is no lawful authority, there is no rebellion, just merely resistance.'

Covenantal nature of government

All government is covenantal, involving agreements between God, rulers, and people. Violation of these covenants constitutes rebellion.

Lecture support: Weaver cites 2 Kings 11:17, 2 Samuel 5:3, and 1 Chronicles 11:3 to show that biblical government was based on covenants.

The U.S. Constitution as supreme lawful authority

The Constitution is the covenant that binds the federal government, and any law or action contrary to it is null and void. The South sought to uphold it, while the North violated it.

Lecture support: Weaver quotes Article 6, paragraph 2 of the Constitution and argues that the South were strict constructionists.

Historical revisionism and labeling

Those in power often label their adversaries as rebels to delegitimize them, as seen in both the American Revolution and the Civil War.

Lecture support: Weaver notes that George Washington was called the 'arch rebel' and that the South was labeled as rebels by Northern historians.

God as the ultimate authority

All human authority is derived from and accountable to God. Both rulers and the ruled can rebel against God's commandments.

Lecture support: Weaver references 1 Samuel 12:14-15, 24-25 to show that God holds both the people and the king accountable.

Economic motivations for war

The North's desire to preserve the Union was driven by economic interests, as the South provided the majority of federal revenue through tariffs.

Lecture support: Weaver cites the New York Evening Press and Karl Marx, noting that 75-95% of federal revenue came from the South.

Key Arguments

The colonists were not rebels; King George III and Parliament were

The colonists only wanted the king to keep his covenantal agreements. When Parliament imposed taxes and laws without colonial consent, it was the British government that rebelled against lawful authority.

Lecture support: Weaver reads from the Fairfax Resolves, which state that Parliament's actions were 'diametrically contrary to the first principles of the Constitution, and the original compacts.'

The South seceded to preserve the Constitution, not to destroy the Union

Southern leaders like Robert E. Lee and Alexander Stephens maintained that their goal was to uphold the original constitutional principles, which the North had abandoned.

Lecture support: Weaver quotes Lee: 'All that the South has ever desired was that the union as established by our forefathers should be preserved.'

Lincoln and the North repeatedly violated the Constitution

Weaver lists 13 specific constitutional violations by the North, including suspension of habeas corpus, the Emancipation Proclamation, and the creation of West Virginia.

Lecture support: Weaver states, 'Here are 13 constitutional violations, and there are many, many more.'

The North's war was economically motivated

The North feared bankruptcy if the South seceded because the South provided the vast majority of federal tax revenue.

Lecture support: Weaver quotes the New York Evening Press: 'If we let the South go, we will be broke in the North.'

Rebellion against God's authority is the ultimate rebellion

Since God is the ultimate authority, any government or individual that violates His commandments is in rebellion, regardless of human labels.

Lecture support: Weaver cites 1 Samuel 12:14-15, where Samuel warns that both the people and the king can rebel against the Lord's commandments.

Scripture References

1 Samuel 12:14-15

Weaver reads these verses to show that both the people and the king can rebel against God's commandments, and that God holds both accountable.

1 Samuel 12:24-25

Weaver reads these verses to emphasize that if the people do wickedly, both they and their king will be consumed, showing God's judgment on rebellious rulers and ruled.

2 Kings 11:17

Weaver cites this verse to demonstrate the covenantal nature of government, where a covenant is made between the Lord, the king, and the people.

2 Samuel 5:3

Weaver uses this verse to show that King David made a league (covenant) with the elders of Israel before being anointed king.

1 Chronicles 11:3

Weaver references this parallel passage to 2 Samuel 5:3, where the word 'league' is translated as 'covenant,' reinforcing the covenantal nature of government.

2 Chronicles 23:2-3, 16

Weaver cites these verses to further illustrate that the congregation made a covenant with the king, and Jehoiada made a covenant between God, the people, and the king.

Romans 13

Weaver briefly references Romans 13 to state that governments are instituted by God and are answerable to Him.

Discussion Questions

1. How does the biblical principle that 'rebellion is only to lawful authority' change the way we view historical events like the American Revolution and the Civil War?

Consider: Weaver establishes this principle early in the lecture and uses it to reinterpret who the true rebels were.

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2. In what ways did the North violate the U.S. Constitution, and how did these violations justify the South's secession according to Weaver?

Consider: Weaver lists 13 constitutional violations and argues that the South left the Union because the North abandoned the Constitution.

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3. What does the covenantal nature of government imply about the responsibilities of both rulers and citizens today?

Consider: Weaver uses multiple Scripture passages to show that government is based on covenants between God, rulers, and people.

4. How should Christians respond when civil authorities violate their own constitutional or covenantal agreements?

Consider: Weaver implies that resistance to unlawful authority is not rebellion but patriotism, and calls believers to stand for truth.

5. What role did economic interests play in the North's determination to prevent Southern secession?

Consider: Weaver cites historical sources indicating that the North feared bankruptcy without Southern tax revenue.

6. How does the labeling of adversaries as 'rebels' function as a tool of propaganda, both historically and in contemporary politics?

Consider: Weaver discusses how the first to stigmatize often succeeds in defining the narrative, using the example of calling someone a racist.

Applications

Understand and uphold lawful authority

Believers must recognize that God is the ultimate authority and that human governments are only lawful when they align with His Word and their own covenants.

Lecture support: Weaver states, 'Since government has been instituted by God, it therefore remains true that all government is answerable and accountable to God and His Word.'

Resist unlawful authority

When civil rulers violate their covenantal agreements, resistance is not rebellion but a patriotic duty to restore just and righteous rule.

Lecture support: Weaver says, 'If you resist, you are not a rebel. Rather, you are a patriot trying to establish, once again, that which is just and right and holy.'

Be willing to be labeled for truth

Christians should not fear being called rebels or other derogatory names if they are standing for biblical principles and constitutional liberties.

Lecture support: Weaver declares, 'If standing for truth and righteousness is rebellion, then I'm a rebel.'

Study history from a biblical perspective

Weaver encourages believers to reject propagandized versions of history and to evaluate historical events through the lens of Scripture and covenantal principles.

Lecture support: Weaver says, 'You and I have been so propagandized and so brainwashed and so ignorant of Scripture and so ignorant of history.'

Defend limited government

The Constitution was designed to limit the federal government, not the people or the states. Believers should advocate for a return to constitutional limits.

Lecture support: Weaver states, 'The Constitution was never meant to limit the people. It was never meant to limit the states. It was only meant to limit the federal government.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 11

The Bible & Treason

October 10, 2004

Read Chapter 11 in the companion book, pages 215-234 (October 1, 2026 edition).

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

Timestamp review: the independent audit identifies reversed source timestamp pairs. This guide provides whole-lecture links only; no timed seek links are supplied.

Major Themes

Biblical Definition of Treason

Treason in Scripture involves unlawful seizure of authority without divine or popular sanction, as seen in Zimri's murder of Elah.

Lecture support: Weaver states: 'Zimri was neither chosen by God nor the people to do what he did... So he stole that authority which neither God nor the people had given him.'

Justice vs. Treason

Resisting an unlawful, unauthorized ruler is not treason but justice, exemplified by Jehoiada's execution of Athaliah.

Lecture support: Weaver says: 'What Jehoiada and the soldiers did, that is killing Athaliah, was the highest justice. Yet by her it was branded as the highest crime.'

Allegiance to Constitutional Republic

Citizens and rulers owe allegiance only to the constitutional republic established by the founders, not to modern bureaucratic or globalist entities.

Lecture support: Weaver asks: 'To what government do you owe allegiance?... We owe allegiance only to a constitutional republic that was handed down to us by the lives and fortunes and sacrifices of our forefathers.'

Treason as a Two-Way Street

Civil rulers can commit treason by betraying the nation to foreign powers or subverting the Constitution.

Lecture support: Weaver states: 'Treason is a two-way street... Has America been betrayed and handed over to a foreign power politically? Yes. Is not an attempt to subvert, destroy, and mutilate American sovereignty treason? Yes.'

Highest Treason Against God

The ultimate treason is against God, by substituting man's law for God's law and man's sovereignty for God's.

Lecture support: Weaver declares: 'The highest form of treason is not treason against the civil government, but treason against the sovereign God of heaven and earth.'

Doctrine of Interposition

When civil authority becomes tyrannical and unlawful, lesser magistrates or spiritual leaders may interpose to restore righteousness, as Jehoiada did.

Lecture support: Weaver explains: 'Jehoiada was the high priest... When there was no one else around to take over, Jehoiada did so... and ordered the execution of Athaliah... That's called a doctrine of interposition.'

Key Arguments

Zimri's act was treason because he lacked authorization

Zimri murdered a king who had some legitimacy from God's appointment of his father Baasha, and Zimri acted solely out of self-interest without divine or popular mandate.

Lecture support: Weaver argues: 'Zimri was neither chosen by God nor the people to do what he did... Zimri was nothing more than a murderer. Zimri wanted the kingdom for himself.'

Jehoiada's resistance was not treason but justice

Athaliah had no legitimate authority, having murdered the royal seed. Jehoiada, as high priest, rightfully interposed to crown the true king and execute the usurper.

Lecture support: Weaver states: 'It is not treason to resist an unlawful unauthorized government. If there is no lawful power, resistance is neither rebellion nor treason.'

Allegiance is to the Constitution, not to modern government forms

The U.S. Constitution defines the government to which allegiance is owed; any deviation toward democracy, bureaucracy, or globalism is a betrayal of that compact.

Lecture support: Weaver reads Article 6, Clause 2-3, and asks: 'To what government do our civil rulers owe their allegiance?... They're supposed to owe that allegiance to the constitutional republic given to us by our founding fathers.'

Civil rulers can be guilty of treason

Treason is not limited to citizens; any civil ruler who attempts to overthrow the Constitution or betray the nation to foreign powers commits treason.

Lecture support: Weaver asserts: 'Do you realize that any civil ruler who attempts to overthrow the Constitution of the United States is guilty of treason?'

Disobedience to tyrants is obedience to God

When government becomes unlawful and tyrannical, resistance is a duty, not treason, as illustrated by Patrick Henry's defiance.

Lecture support: Weaver quotes Patrick Henry: 'If this be treason, then make the most of it,' and concludes: 'Disobedience to tyrants is obedience to God.'

Scripture References

1 Kings 16:20

The Bible specifically mentions Zimri's treason.

2 Kings 11:14

Athaliah cries 'Treason, treason' upon seeing Joash crowned king.

Ezekiel 18:20

The soul that sins shall die; the son shall not bear the iniquity of the father, supporting the ban on attainer of treason.

2 Kings 14:5-6

Amaziah slew the murderers of his father but not their children, obeying the law of Moses.

1 Kings 16:8-20

The account of Zimri's conspiracy, murder of Elah, and brief reign.

1 Kings 11:26-36

God's promise to give Jeroboam ten tribes, establishing legitimacy for the northern kingdom.

1 Kings 14:10-16

God's judgment on the house of Jeroboam and promise to raise up a king to cut it off.

1 Kings 15:27-30

Baasha conspires against Nadab and destroys the house of Jeroboam as God's instrument.

1 Kings 16:1-2

God declares He exalted Baasha out of the dust to be prince over Israel.

Psalm 75:6-7

Promotion comes from God; He puts down one and exalts another.

2 Kings 9:30-31

Jezebel taunts Jehu by asking, 'Had Zimri peace, who slew his master?'

2 Kings 11:1-3

Athaliah destroys the royal seed, but Joash is hidden.

2 Kings 8:18

Joram married the daughter of Ahab (Athaliah), leading him into evil.

Isaiah 3:12

A curse when women and children rule over God's people.

2 Kings 11:4-14

Jehoiada crowns Joash, and Athaliah cries treason.

2 Kings 11:15-20

Jehoiada orders Athaliah's execution; the people rejoice.

Discussion Questions

1. How does the biblical account of Zimri's treason inform our understanding of legitimate authority versus usurpation?

Consider: Weaver contrasts Zimri's self-serving murder with David's refusal to harm Saul.

2. In what ways does Athaliah's cry of "Treason!" reveal the tendency of the guilty to project their crimes onto the innocent?

Consider: Weaver notes that Athaliah was the greatest traitor yet first to cry treason.

3. What is the doctrine of interposition, and how might it apply to modern situations where civil government oversteps its bounds?

Consider: Weaver explains Jehoiada's role and connects it to the American founding.

- 4.** According to Weaver, to what government do Christians in America owe primary allegiance, and why?

Consider: Weaver argues allegiance is to the constitutional republic, not to modern bureaucratic or global entities.

- 5.** How can civil rulers commit treason, and what examples does Weaver suggest?

Consider: Weaver asks who has betrayed America to foreign powers and points to economic and political subversion.

- 6.** Why does Weaver consider treason against God to be the highest form of treason?

Consider: He states that substituting man's law for God's law is the ultimate treason.

7. What lessons can we draw from David's refusal to kill Saul, and how does that contrast with modern revolutionary attitudes?

Consider: David waited for God's timing despite having the promise of kingship.

Applications

Discern Legitimate Authority

Believers must distinguish between God-ordained authority and usurped power, refusing to support unlawful rulers.

Lecture support: Weaver states: 'It is not treason to resist an unlawful unauthorized government.'

Maintain Allegiance to the Constitution

Christians should uphold the original constitutional republic and resist its subversion by modern political trends.

Lecture support: Weaver asks: 'To what government do you owe allegiance?... We owe allegiance only to a constitutional republic.'

Speak Truth Boldly

Like Patrick Henry, believers must not fear accusations of treason when speaking truth to power.

Lecture support: Weaver quotes Henry: 'If this be treason, then make the most of it.'

Prioritize Allegiance to God

The highest loyalty is to God; rejecting His law for man's law is spiritual treason.

Lecture support: Weaver warns: 'The highest form of treason is not treason against the civil government, but treason against the sovereign God.'

Practice Interposition When Necessary

When civil authority becomes tyrannical, lesser magistrates or spiritual leaders may need to interpose to restore righteousness.

Lecture support: Weaver cites Jehoiada's example and the American founding as interposition.

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 the right side, suggesting it's resting on a surface.

LESSON 12

Exploits & Death of Riley Crawford

November 30, 2008

Read Chapter 12 in the companion book, pages 235-251 (October 1, 2026 edition).

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

Major Themes

Hemlock Justice

The perversion of true justice by civil rulers, producing only death and societal decay, as described in Amos 6:12.

Lecture support: Weaver states, 'Hemlock justice is not really justice. Hemlock justice is a perversion. It is an injustice. It is a fraud. It is a corruption. It produces only death.'

The Nature of a Yankee

A 'Yankee' is defined not by geography but by an ungodly, arrogant, oppressive mentality originating in New England.

Lecture support: Weaver quotes Chaplain Nicholas Davis: 'The word Yankee, when thus applied, means meddlesome, impudent, insolent...' and Professor Clyde Wilson's definition.

The Importance of History

Knowing history is essential to understanding the present and future; a people deprived of their history are easily persuaded.

Lecture support: Weaver says, 'If you don't know where you have come from, you certainly do not know where you are going,' and quotes Karl Marx.

Unnamed Heroes

Most real heroes are the 'others' - unnamed, unknown, and unremembered - who remain faithful despite lack of recognition, as in Hebrews 11:36.

Lecture support: Weaver says, 'Most real heroes, whether you consider Biblical heroes or Confederate heroes... most real heroes are the others.'

Injustice Breeds Violence

When individuals or groups are denied justice, they will seek it through reprisals or personal revenge, leading to catastrophic results.

Lecture support: Weaver states, 'Hemlock justice... always lead to reprisals. When one is denied justice, he will either seek it by overthrowing those who refuse to give it, or by personal revenge.'

The Role of Civil Government

God ordained civil government to punish the wicked and protect the righteous, and it must administer biblical justice to fulfill its purpose.

Lecture support: Weaver cites Romans 13:4 and says, 'The civil government is bound to be biblical, obligated to be biblical... it can only render true justice as it renders biblical justice.'

The Impact of Injustice on Children

Children are as quickly and deeply affected by injustice as adults, as seen in Riley Crawford's transformation from a 13-year-old to a hardened killer.

Lecture support: Weaver says, 'Children are just as easily and just as quickly affected by injustice as are adults.'

Key Arguments

Hemlock justice produces a culture of death

Weaver argues that when civil rulers pervert justice, as in Amos 6:12, the result is a society that loves death, exemplified by the Union's treatment of Missourians.

Lecture support: Weaver says, 'Our Lord said it very plainly in Proverbs 8 and verse 36. He said, "All they that hate me love death." Hemlock justice can only produce a society and a culture of death.'

Union orders in Missouri were tyrannical and murderous

Weaver details General Orders No. 10 and 11, and other directives, to show that Union commanders authorized the execution of civilians, confiscation of property, and forced displacement, creating widespread suffering.

Lecture support: Weaver quotes General Ewing's order: 'All persons living in Jackson, Cass, and Bates Counties... are hereby ordered to remove from their present places of residence within 15 days hereof.'

The Crawford family suffered extreme injustice without cause

Jephthah Crawford was murdered, his home burned, and his family left destitute, despite never taking up arms against the government, illustrating the arbitrary cruelty of hemlock justice.

Lecture support: Weaver recounts the eyewitness account: 'Mr. Crawford... was a Southern sympathizer, but had never taken up arms against the government... they shot him down before the eyes of his wife and children.'

Personal tragedy transformed Riley Crawford into a relentless killer

After the murder of his father and sisters, Riley Crawford became a fierce guerrilla who never spared Union soldiers, demonstrating how injustice hardens individuals.

Lecture support: Weaver says, 'After his sisters were killed so viciously, Riley Crawford was never known to spare a Union soldier.'

The raid on Lawrence, Kansas, was a reprisal for Union atrocities

Weaver argues that Quantrill's raid was motivated by the murder of Southern women in the guardhouse collapse, not wanton violence, and that no women were killed during the raid.

Lecture support: Weaver quotes Riley Crawford: 'I'm here for revenge and I've got it.'

Biblical civil government must punish the wicked and protect the righteous

Weaver asserts that the only legitimate role of civil government is to execute biblical justice, and when it fails, it becomes an abomination to God.

Lecture support: Weaver says, 'When the wicked are justified and the righteous are condemned, according to Proverbs 17, verse 1, both are an abomination to God.'

Injustice can radicalize even the young

Riley Crawford's story shows that a 13-year-old can become a hardened combat veteran when subjected to extreme injustice, warning that children are not immune to its effects.

Lecture support: Weaver says, 'When you consider that a 13-year-old boy can become a hardened combat veteran and be killed in battle fighting for what he believes is real justice at the age of 16, you've got to understand, yes, injustice does affect everyone.'

Modern America is on a similar path of injustice

Weaver implies that the present-day corruption and injustice in the U.S. government will lead to similar catastrophic results if not corrected.

Lecture support: Weaver asks, 'I wonder, in light of present day circumstances, where we're going in this country. And what is going to happen when the people get fed up with the wickedness, the corruption, the fraud and the injustice that's being perpetrated upon us?'

Scripture References

Hebrews 11:32-38

Weaver reads this passage to introduce the concept of unnamed heroes ('others') and to parallel the faith and suffering of biblical figures with Confederate guerrillas.

Amos 6:12

Weaver references last week's message on hemlock justice, where God condemns civil rulers for turning justice into gall and righteousness into hemlock.

Proverbs 8:36

Weaver quotes this verse to support the idea that hemlock justice produces a culture of death: 'All they that hate me love death.'

Proverbs 17:1

Weaver cites this verse to argue that justifying the wicked and condemning the righteous is an abomination to God.

Proverbs 29:2

Weaver quotes this verse to show that when the wicked rule, the righteous mourn because there is no justice.

Romans 13:4

Weaver references this verse to define the God-ordained role of civil government: to punish the wicked and protect the righteous.

Discussion Questions

1. How does the biblical concept of 'hemlock justice' from Amos 6:12 apply to the historical events described in this message?

Consider: Weaver introduces hemlock justice as a perversion of true justice that produces death, and uses the Crawford story as an illustration.

2. In what ways does the story of Riley Crawford exemplify the 'others' mentioned in Hebrews 11:36?

Consider: Weaver draws a parallel between unnamed biblical heroes and unknown Confederate figures like Crawford.

3. What does Weaver's definition of a 'Yankee' reveal about his view of the spiritual and moral roots of injustice?

Consider: Weaver defines Yankee not geographically but as a mindset of arrogance, greed, and oppression, originating in New England Puritanism.

4. How did the Union military orders in Missouri violate the biblical role of civil government as described in Romans 13?

Consider: Weaver argues that civil government is to punish the wicked and protect the righteous, but the Union orders did the opposite.

5. What lessons can we draw from the fact that Riley Crawford became a hardened fighter by age 16?

Consider: Weaver emphasizes that children are deeply affected by injustice, and this should warn us about the long-term consequences of societal wickedness.

6. According to Weaver, what is the relationship between personal revenge and the failure of civil government to provide justice?

Consider: Weaver states that when justice is denied, people will seek it through reprisals or personal revenge, leading to catastrophic results.

7. How does Weaver use the quote from Karl Marx ('a people deprived of their history are easily persuaded') to support his message?

Consider: Weaver stresses the importance of knowing history to understand the present and future, and to resist manipulation.

8. What parallels does Weaver imply between the injustices of the Civil War era and the present-day United States?

Consider: Weaver concludes by asking where the country is headed given current wickedness and corruption, suggesting a similar trajectory of reprisal.

Applications

Recognize the destructive nature of perverted justice

Believers should understand that when civil government abandons biblical justice, it produces a culture of death and societal breakdown.

Lecture support: Weaver states, 'Hemlock justice can only produce a society and a culture of death.'

Study history to discern the times

Christians must know their history - both biblical and national - to avoid being deceived and to understand the direction of their society.

Lecture support: Weaver says, 'If you don't know where you have come from, you certainly do not know where you are going,' and quotes Marx on the danger of historical ignorance.

Understand the impact of injustice on the next generation

Parents and leaders should recognize that children are deeply affected by injustice, and a society that tolerates it risks radicalizing its youth.

Lecture support: Weaver points to Riley Crawford's transformation: 'Children are just as easily and just as quickly affected by injustice as are adults.'

Advocate for biblical justice in civil government

Believers should insist that civil rulers fulfill their God-ordained role of punishing the wicked and protecting the righteous, based on God's law.

Lecture support: Weaver says, 'The civil government is bound to be biblical, obligated to be biblical... it can only render true justice as it renders biblical justice.'

Prepare for potential societal upheaval through personal holiness

In light of increasing injustice, Christians should prepare their hearts by growing in holiness, godliness, and obedience to God.

Lecture support: Weaver prays, 'May we understand our times, Lord, that we may prepare our hearts and our lives and be more holy and more godly and more obedient.'

Value the 'others' - the unnamed faithful

Believers should honor and emulate the faithfulness of unknown heroes who remain loyal and sacrificial without recognition.

Lecture support: Weaver says, 'Most real heroes are the others... they were faithful, they were loyal, sacrificial, and dedicated.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 13

Biblical Principles of Secession

July 26, 2009

Read Chapter 13 in the companion book, pages 253-274 (October 1, 2026 edition).

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

Major Themes

Biblical Basis for Secession

Secession is presented as a scriptural right when government becomes tyrannical, as demonstrated by the northern tribes' withdrawal from Rehoboam.

Lecture support: Weaver states, 'Is secession biblical? And the answer is, of course it is.' He cites 1 Kings 12:15 and 24 to show God's ordination of the separation.

Covenantal Government

All government is covenantal, requiring rulers to serve the people and obey God's law; violation of the covenant releases the people from obedience.

Lecture support: Weaver explains, 'all government is covenantal in nature' and uses the example of David's covenant with Israel and the spies' covenant with Rahab.

Tyranny and Resistance

When rulers become tyrannical, resistance is a duty. Tyranny is defined as government acting legally while citizens cannot, and ruling by force rather than consent.

Lecture support: Weaver says, 'When power and authority become tyrannical, resistance is a duty.' He quotes Jefferson: 'When the government fears the people there is liberty, when the people fear the government there is tyranny.'

God's Law as the Foundation for Society

A just society must be built on God's law; humanism leads to anarchy or totalitarianism. Secession without a biblical foundation is futile.

Lecture support: Weaver warns, 'If you cannot rebuild a society based upon the word of God, you're rebuilding to be destroyed again.' He cites John Winthrop: 'either by the Bible or the bayonet.'

Consent of the Governed

Just powers derive from the consent of the governed; taxation without consent is tyranny. The Fairfax Resolves and Declaration of Independence are cited.

Lecture support: Weaver reads from the Declaration: 'deriving their just powers from the consent of the governed.' He quotes the Fairfax Resolves on the right to withhold money.

Historical Precedent for Secession

Historical figures like Horace Greeley and the founding fathers acknowledged the right of secession. The South seceded to preserve constitutional principles.

Lecture support: Weaver quotes Greeley: 'if the cotton states... choose to form an independent nation, they have a clear moral right to do so.' He cites Jefferson Davis on leaving with the Constitution.

The Role of Civil Government as God's Minister

Civil government is ordained by God to be His deacon, exactor of righteousness, and public worship, serving the people for their good.

Lecture support: Weaver expounds Romans 13:4, noting the Greek words for 'minister' (diakonos) and 'revenger' (ekdikos), emphasizing government's duty to exact God's righteousness.

Warning Against Replacing Tyranny with Tyranny

Secession must not trade a bad government for a worse one; Israel's choice of Jeroboam, an idolatrous tyrant, serves as a cautionary tale.

Lecture support: Weaver says, 'We cannot, and we must not, trade a bad for a worse... You cannot replace humanism with humanism.' He points to Israel making Jeroboam king.

Key Arguments

Force does not settle moral principles

The Civil War did not negate the right of secession because might does not make right, illustrated by the robbery analogy.

Lecture support: Weaver argues, 'Force never, ever negates right, righteousness, or a principle of truth. Just because a bully wins does not make the bully right.'

Secession is a withdrawal, not revolution

Secession is defined as an act of withdrawal to form a new government, distinct from revolution or anarchy.

Lecture support: Weaver states, 'Secession is not revolution, nor is secession anarchy. It is simply a withdrawal from one union or one government in order that you might establish another union or another government.'

Rulers must be servants

Biblical rulers are to be servants (ebed) of the people, ruling for their sake, not for personal power.

Lecture support: Weaver explains the Hebrew word 'ebed' in 1 Kings 12:7 and cites 2 Samuel 5:12: 'he had exalted his kingdom for his people Israel's sake.'

Government is covenantal and conditional

Obedience to government is conditional upon rulers fulfilling their God-ordained role as ministers of good; violation releases the people.

Lecture support: Weaver says, 'The subjection and the obedience that God demands... is dependent upon the civil rulers being what God demands for them to be.' He cites the covenant with Rahab.

Tyranny is defined by force and lack of consent

When rulers use force instead of consent, and when government actions are legal for them but illegal for citizens, it is tyranny.

Lecture support: Weaver quotes Jefferson: 'tyranny is defined as that which is legal for the government, but illegal for the citizens.' He points to Rehoboam's threat of scorpions.

Taxation without consent is theft

Forcing people to fund a government they do not consent to is tyrannical and sinful, as argued in the Fairfax Resolves.

Lecture support: Weaver reads the Fairfax Resolves: 'to extort from us our money without our consent is... totally incompatible with the privileges of a free people.'

God ordains secession as a judgment

God uses the wickedness of rulers to bring about separation, as seen in 1 Kings 12:15 and 24 where the secession is declared to be from the Lord.

Lecture support: Weaver points to the verses: 'for the cause was from the LORD' and 'for this thing is from me.'

Rebuilding must be on God's law

Any new society after secession must be founded on biblical law, or it will repeat the cycle of tyranny, as Israel did with Jeroboam.

Lecture support: Weaver warns, 'If you do successfully secede, and you do not build upon the Word of God... you're wasting your time.' He cites the book of Judges theme.

Scripture References

1 Kings 12:1-24

The entire narrative of Rehoboam and the secession of the ten northern tribes is read and expounded as the primary text.

Hosea 4:10

Quoted by Matthew Henry to illustrate that sin does not build up a family, in reference to Solomon's many wives but only one foolish son.

1 Chronicles 11:3

Cited to show that David made a covenant with the elders of Israel before being anointed king, demonstrating covenantal government.

2 Samuel 5:12

Used to prove that David understood his kingdom was exalted for the people's sake, not his own, establishing the servant nature of rulers.

Romans 13:1-6

Expounded to show that civil government is ordained by God as a minister for good, a deacon, an exactor of righteousness, and a public worship.

2 Chronicles 19:6

Quoted to emphasize that judges judge not for man but for the Lord, reinforcing the need for rulers to follow God's law.

Deuteronomy 17:18-20

Referenced to show that the law required the king to have his own copy of the law and read it daily to rule covenantally.

2 Samuel 23:1-3

Quoted to demonstrate David's claim of divine inspiration for the principle that rulers must be just and rule in the fear of God.

Joshua 2:20

Used to illustrate the covenantal principle that violation by one party releases the other from obligation.

Judges 17:6; 21:25

Cited to show the theme of Judges: when there is no king, everyone does what is right in his own eyes, leading to anarchy or totalitarianism.

Proverbs 8:36

Quoted to support that those who hate God love death, implying that a society without Christ is a society of death.

Discussion Questions

1. How does the analogy of the robbery illustrate the principle that force does not negate right, and how does this apply to the Civil War and secession?

Consider: Weaver uses the robbery analogy to argue that the North's victory did not settle the moral question of secession.

2. In what ways does Rehoboam's rejection of the old men's counsel and acceptance of the young men's counsel reflect a rejection of covenantal, servant leadership?

Consider: The contrast between the two counsels highlights the difference between ruling by consent and ruling by force.

3. How does the concept of government as God's 'deacon' or 'minister' in Romans 13 shape our understanding of when resistance to government is justified?

Consider: Weaver expounds the Greek words to show that government must serve God's purposes, implying limits to its authority.

4. What parallels can be drawn between the Fairfax Resolves' protest against taxation without consent and modern governmental overreach?

Consider: Weaver reads the resolves to show the founding fathers' view that forced taxation is tyranny.

5. Why does Weaver insist that secession must be followed by rebuilding on God's law, and what are the dangers of rebuilding on humanism?

Consider: The warning against trading a bad for a worse is based on Israel's choice of Jeroboam and the cycle in Judges.

6. How does the covenantal nature of government, as seen in David's covenant with Israel, affect the legitimacy of a government that violates its covenant?

Consider: Weaver argues that violation of covenant releases the people from obedience, using Rahab as an example.

7. What does it mean for a ruler to be a 'servant' (ebed) of the people, and how does this contrast with modern political leadership?

Consider: The Hebrew word for servant implies a bond slave, emphasizing the ruler's duty to serve rather than be served.

8. How should Christians evaluate whether current governmental actions constitute the kind of tyranny that warrants consideration of secession?

Consider: Weaver lists principles such as wickedness, covenant violation, rule by force, and theft as indicators.

Applications

Evaluate Government by Biblical Standards

Believers must assess civil rulers based on whether they fulfill their God-ordained role as ministers for good, not merely on their power.

Lecture support: Weaver says, 'The subjection and the obedience that God demands... is dependent upon the civil rulers being what God demands for them to be.'

Recognize Covenantal Violations

When government consistently violates its constitutional or covenantal obligations, it may be time to consider withdrawal.

Lecture support: Weaver states, 'when rulers constantly and consistently violate their covenantal obligations... it's time to think of secession.'

Resist Tyranny as a Duty

Resistance to tyrannical government is not only a right but a duty, as God has not ordained despotism.

Lecture support: Weaver declares, 'When power and authority become tyrannical, resistance is a duty.'

Withhold Support from Tyrannical Government

Citizens have a right and duty to withhold their money from a government that acts without consent, as the Fairfax Resolves argue.

Lecture support: Weaver reads, 'the right of withholding or of giving and granting their own money, is the only effectual security to a free people.'

Build Society on God's Law

Any new government or society must be founded on biblical law to avoid repeating the cycle of tyranny; humanism leads to destruction.

Lecture support: Weaver warns, 'If you cannot rebuild a society based upon the word of God, you're rebuilding to be destroyed again.'

Do Not Trade Tyranny for Tyranny

In seeking secession, ensure that the replacement government is godly, not merely a different form of humanistic tyranny.

Lecture support: Weaver cautions, 'We cannot, and we must not, trade a bad for a worse... You cannot replace humanism with humanism.'

Seek Rulers Who Fear God

Christians should select and prefer leaders who profess faith in Christ and govern by the Bible, as early American charters required.

Lecture support: Weaver cites John Jay: 'select and prefer Christians for their rulers' and the Delaware Constitution's requirement of Christian faith.

Understand Secession as a Biblical Option

Secession is a scriptural principle that may be considered when government becomes irredeemably wicked and oppressive.

Lecture support: Weaver concludes, 'Is secession biblical? And the answer is, of course it is.'

Personal Response and Notes

Student notes after reading the assigned chapter

[illegible]

LESSON 14

Jack Hinson, Confederate Sniper

August 16, 2009

Read Chapter 14 in the companion book, pages 275-293 (October 1, 2026 edition).

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

Major Themes

Divine Justice

God is the ultimate source of justice, and He demands that civil governments execute judgment and justice according to His law.

Lecture support: Weaver cites Ezekiel 45:9, Psalm 82:3, Psalm 89:14, and Proverbs 21:3 to establish that justice is central to God's character and required of rulers.

Failure of Civil Government

When governments fail to provide justice, God raises up individuals to administer it, which is not mere vigilantism but a response to tyranny.

Lecture support: Weaver explains that vigilantism historically meant extra-legal groups enforcing law when the state fails, and he cites biblical examples like Ehud, Jephthah, and Gideon.

Sowing and Reaping

The wicked will eventually face consequences for their actions, as illustrated by Hinson's vengeance on his sons' murderers.

Lecture support: Weaver states that Hinson decided to teach the Yankees the truth of 'whatsoever a man soweth, that shall he also reap' after his sons were killed.

God's Sovereignty in Raising Deliverers

God empowers specific individuals to execute His wrath on the ungodly, as seen in Hinson and biblical figures.

Lecture support: Weaver says God will raise up, empower, and enable those He has chosen to exercise His just wrath, and he references Psalm 149.

Trust and Obedience

Believers should trust God to handle justice rather than taking matters into their own hands, and obedience is required even in war.

Lecture support: Weaver concludes that if war can be averted by trust and obedience, that is best, and that fighting must be on God's terms.

Key Arguments

Justice is defined by God's law

True justice is inseparable from righteousness, and governments that fail to uphold God's law are abominable.

Lecture support: Weaver states that the Hebrew words for justice and righteousness are the same, and he cites Proverbs 17 to say that justifying the wicked is an abomination.

Vigilantism is a legitimate response to governmental failure

Historically, vigilantism meant citizens enforcing law when the state could not, and it is not inherently wrong.

Lecture support: Weaver quotes Black's Law Dictionary and describes the 1767 South Carolina vigilantes as an example of necessary extra-legal action.

Jack Hinson was a divinely raised instrument of justice

Hinson's unique skills, motivation from personal injustice, and success indicate God's calling on his life.

Lecture support: Weaver says Hinson was 'uniquely qualified to execute justice' and that his call was demonstrated by his godliness and successes.

Union atrocities justified Southern resistance

The brutal policies of Union generals, including murder and torture of civilians, provoked men like Hinson to fight back.

Lecture support: Weaver details orders from Generals Fisk, Rosecrans, and Sherman to kill bushwhackers and destroy civilian property, and describes the torture of James Gray.

God will ultimately judge all tyrants

As David said of Saul, God will smite the wicked either supernaturally, naturally, or in battle.

Lecture support: Weaver quotes 1 Samuel 26:10 and applies it to all who act like Saul.

Scripture References

Ezekiel 45:9

Weaver reads this verse to introduce the topic of justice, emphasizing God's command to civil rulers to remove violence and execute judgment.

Romans 13

Weaver references Romans 13 to explain the twofold responsibility of civil government: punishing the wicked and protecting the righteous.

Psalms 82:2-3

Weaver reads these verses to show God's demand for judges to defend the poor and do justice.

Psalms 89:14

Weaver cites this verse to illustrate that justice and judgment are the foundation of God's throne.

Proverbs 21:3

Weaver quotes this verse to argue that doing justice is more acceptable to God than sacrifice.

Isaiah 59:14

Weaver reads this verse to describe what happens when governments fail to provide justice: truth falls and equity cannot enter.

Proverbs 17

Weaver paraphrases Proverbs 17 to say that condemning the just and justifying the wicked are both an abomination to the Lord.

1 Samuel 26:10

Weaver quotes David's words about Saul to illustrate that God will judge tyrants in His own way and time.

Psalms 149:4-9

Weaver reads this passage to show that God's people are called to execute written judgment on the wicked, but only at God's direction.

Discussion Questions

1. How does the biblical definition of justice differ from modern secular understandings of justice?

Consider: Weaver emphasizes that justice is defined by God's law and is inseparable from righteousness.

2. Is vigilantism ever justified according to the Bible, and how does the historical definition of vigilantism inform this question?

Consider: Weaver argues that vigilantism originally meant extra-legal enforcement of law when the state fails, and he cites biblical examples like Ehud and Gideon.

3. What can we learn from Jack Hinson's story about the limits of patience and the point at which resistance becomes necessary?

Consider: Hinson initially tried to remain neutral and even took an oath of allegiance, but the murder of his sons pushed him to action.

4. How should Christians balance the commands to trust God for justice with the call to act against evil?

Consider: Weaver concludes that trust and obedience are paramount, but he also acknowledges that God may raise up individuals to execute justice.

5. In what ways did the Union's counterinsurgency tactics during the Civil War mirror or differ from modern military policies?

Consider: Weaver describes orders to kill bushwhackers on sight, burn homes, and shell towns, raising ethical questions about collective punishment.

Applications

Trust God to execute justice

Believers should trust that God will right all injustices in His time, rather than taking vengeance into their own hands.

Lecture support: Weaver cites David's words about Saul in 1 Samuel 26:10 and says, 'I'd rather let God do it. He can do a far better job.'

Obey God even in conflict

If war comes, Christians must fight on God's terms according to His Word, not in rebellion.

Lecture support: Weaver states, 'If you and I fight, we have to fight on God's terms according to God's Word, and if we don't, we'll be in rebellion to Him.'

Recognize that some men are instruments of God's wrath

God may raise up individuals like Jack Hinson to execute judgment on the wicked, and believers should not be surprised by such figures.

Lecture support: Weaver says, 'God will raise up, empower, enable those whom He has chosen to exercise His just wrath upon the ungodly.'

Value justice over religious ritual

Doing justice is more acceptable to God than sacrifice, so believers should prioritize righteous living.

Lecture support: Weaver quotes Proverbs 21:3 and explains, 'God had rather have us living righteously and obediently more than all the sacrifice that we could ever give.'

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 the right side, suggesting it's resting on a surface.

LESSON 15

Shall We Listen to our Founding Fathers?

January 16, 2011

Read Chapter 15 in the companion book, pages 295-312 (October 1, 2026 edition).

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

Major Themes

Wisdom of the Aged vs. Foolishness of Youth

The sermon emphasizes that wisdom generally accompanies age, though not absolutely, and that the counsel of older, godly men is superior to the rash, humanistic advice of the young.

Lecture support: Weaver states, 'It is true that wisdom comes with age... the old men had far more wisdom than the young men' and cites Job 32:5-9 to show that even young Elihu corrected older men when they lacked understanding.

Biblical Servant Leadership in Government

Civil rulers are ordained by God to be servants (ministers) to the people, not tyrants. The old men's counsel to Rehoboam to be a 'servant' (ebed) reflects this biblical principle.

Lecture support: Weaver explains, 'The old men viewed civil government and the civil ruler as the servant and slave of the people... the word servant in the Hebrew is the word ebed, which literally means a slave' and references Romans 13:4 and 2 Samuel 5:12.

Covenantal Nature of Government

Kings in Israel ruled under covenant with God and the people, not by absolute power. This covenantal framework is foundational to understanding legitimate authority and the right of the people to hold rulers accountable.

Lecture support: Weaver cites 2 Kings 11:17 and 2 Samuel 5:3, noting, 'David made a covenant with the elders of Israel... those kings understood, although God had chosen them... they were still to rule by covenant.'

The Danger of Forsaking the 'Old Paths'

Rejecting the wisdom of the past - both biblical and from the Founding Fathers - leads to tyranny and destruction. The sermon calls for a return to the 'old paths' of God's law and the principles of liberty.

Lecture support: Weaver repeatedly quotes Jeremiah 6:16, 'Stand ye in the ways, and see, and ask for the old paths, wherein is the good way, and walk therein,' and contrasts Founding Fathers' quotes on the Second Amendment with modern politicians' statements.

Idolatry as the Root of Political Tyranny

The heavy burdens under Solomon were a symptom of idolatry, which produced despotism. The people complained about taxes but not the underlying sin, a pattern repeated in modern America.

Lecture support: Weaver notes, 'the cause of all the burdens and the taxes was the idolatry, which produced tyranny, despotism. So they're not complaining about the idolatry. They're complaining about the taxes and the burdens.'

The Right to Keep and Bear Arms as a Safeguard Against Tyranny

The Second Amendment is presented as a biblical and historical principle to prevent government tyranny, with the Founding Fathers affirming that an armed populace is essential to liberty.

Lecture support: Weaver quotes George Mason: 'To disarm the people is the best and most effectual way to enslave them,' and contrasts with modern politicians' calls for gun control.

Key Arguments

Age and Wisdom Are Generally Correlated

While not absolute, wisdom typically comes with age and experience, and God commands honor for the elderly, especially those who are righteous.

Lecture support: Weaver says, 'It is true that wisdom comes with age... The hoary head is a crown of glory, if it be found in the way of righteousness' (Proverbs 16:31).

Rehoboam's Foolishness Was Despite His Heritage

Rehoboam, son of the wisest king, was a fool, proving that wisdom is not inherited and that even those raised in a wise court can reject sound counsel.

Lecture support: Weaver quotes Matthew Henry: 'Rehoboam was the son of the wisest of men, yet he did not inherit his father's wisdom... Wisdom does not go by age.'

Civil Rulers Are to Be Servants, Not Masters

The biblical model for government is servant-leadership, where rulers serve God by serving the people and obeying His law, not by lording authority over them.

Lecture support: Weaver states, 'The old men counseled the king to become a slave or a servant to the people... God ordained civil ruler to be a servant, His servant' and cites Romans 13:4.

Tyranny Is a Result of Rejecting God's Law

When rulers abandon God's law and embrace humanistic, despotic principles, they become tyrants. The young men's counsel to Rehoboam exemplifies this unbiblical approach.

Lecture support: Weaver says, 'The counsel of the young men was rash, it was humanistic, it was tyrannical, as well as unbiblical. God has never ordained a tyrannical form of government.'

The People Have a Right to Resist Tyranny

When Rehoboam threatened greater oppression, Israel justly separated from his rule. This principle of interposition is seen as applicable to modern resistance against unconstitutional government.

Lecture support: Weaver notes, 'They separated. They said, you think you're going to force us... We don't need you. We don't want you.'

Modern Politicians Reject the Founding Fathers' Wisdom

Contemporary leaders dismiss the Constitution and the principles of limited government, advocating for gun control and centralized power, in stark contrast to the Founders' intent.

Lecture support: Weaver quotes Ezra Klein: 'the Constitution has no binding power on anything and it is confusing because it's over 100 years old,' and contrasts Founding Fathers' quotes on arms with modern politicians' statements.

The 'Old Paths' Lead to Life and Rest

Jeremiah 6:16 is the key verse: God calls His people to ask for the old paths and walk in them to find rest. Rejecting these paths leads to death and destruction.

Lecture support: Weaver quotes Jeremiah 6:16 multiple times and concludes, 'If you refuse to walk in God's ways, you will find death and destruction. The old ways and the old counsel will lead you into life and happiness.'

Scripture References

1 Kings 12:1-17

The primary text of the sermon, detailing Rehoboam's succession, the people's request, the counsel of old and young men, and the division of Israel.

Job 32:5-9

Elihu, though young, corrects older men, showing that wisdom is not always with the aged but comes from the Spirit of God.

Joel 1:1-3

Old men are commanded to tell their children and grandchildren about God's judgments, emphasizing the role of the aged in passing down knowledge.

Proverbs 17:6

Children's children are the crown of old men, highlighting the blessing of grandchildren and the honor of family lineage.

Leviticus 19:32

God commands rising before the gray head and honoring the old man, tying respect for the aged to the fear of the Lord.

Proverbs 16:31

The gray head is a crown of glory if found in the way of righteousness, indicating that godly age deserves double honor.

Proverbs 20:29

The glory of young men is their strength, and the beauty of old men is the gray head, with 'age' (zaqen) meaning 'bearded one,' symbolizing wisdom.

1 Timothy 3:6

A pastor must not be a novice, lest he fall into pride; maturity (being a 'bearded one' in the faith) is a qualification for eldership.

Hosea 4:10

Quoted by Matthew Henry: 'They shall commit whoredom, and shall not increase,' illustrating that sin does not build up a family, as seen in Solomon's few offspring.

2 Kings 11:17

Jehoiada made a covenant between the Lord, the king, and the people, showing the covenantal nature of Israel's monarchy.

2 Samuel 5:3

David made a covenant (league) with the elders of Israel before being anointed king, demonstrating rule by consent of the governed.

1 Kings 11:29-33

Ahijah prophesies the division of the kingdom, giving ten tribes to Jeroboam because of Solomon's idolatry, the root cause of the burdens.

1 Kings 11:40

Solomon sought to kill Jeroboam, who fled to Egypt, explaining why Jeroboam was summoned from Egypt in 1 Kings 12.

1 Kings 11:37-38

God promises Jeroboam a sure house if he obeys God's commands and walks in His ways, showing the conditional nature of God's blessing on rulers.

2 Samuel 23:1-3

David's last words, inspired by the Spirit, declare that one who rules over men must be just, ruling in the fear of God.

2 Samuel 5:12

David perceived that God exalted his kingdom for the sake of His people Israel, not for David's personal benefit.

1 Peter 5:2-3

Pastors are to shepherd the flock willingly, not as lords over God's heritage but as examples, paralleling the servant-leadership required of civil rulers.

Romans 13:4

The civil ruler is the minister (diakonos, servant) of God for good, an avenger to execute wrath on evildoers, establishing the servant role of government.

Zechariah 2:8

He who touches God's people touches the apple of His eye, indicating divine protection against tyranny.

Jeremiah 6:16

The key application verse: God calls His people to ask for the old paths, the good way, and walk in it to find rest, but they refused.

Discussion Questions

1. In what ways does our society today show a lack of respect for the wisdom and authority of the aged, and how can we counter that trend biblically?

Consider: Weaver emphasizes the biblical command to honor the elderly (Leviticus 19:32) and notes that one of our leading problems is a lack of respect for the aged.

2. How does the covenantal nature of Israel's monarchy (2 Kings 11:17; 2 Samuel 5:3) inform our understanding of the relationship between rulers and the governed today?

Consider: Weaver explains that kings ruled by covenant with God and the people, not by absolute power, and that the people had a duty to remind the king of that covenant.

3. Why is it significant that the Israelites complained about the symptoms (heavy taxes) rather than the root cause (idolatry), and how does this apply to modern political issues?

Consider: Weaver points out that the burdens under Solomon were a result of idolatry, but the people only complained about the taxes, not the sin that caused them.

4. What does it mean for a civil ruler to be a 'servant' (ebed) of the people, and how does this contrast with modern views of government power?

Consider: The old men counseled Rehoboam to be a servant to the people, and Weaver argues this is the biblical model, with rulers as ministers of God for good (Romans 13:4).

5. How do the Founding Fathers' statements on the right to bear arms reflect a biblical worldview, and why do modern politicians reject that perspective?

Consider: Weaver contrasts quotes from George Mason, Thomas Jefferson, and others with modern politicians' calls for gun control, framing the Second Amendment as a safeguard against tyranny.

6. What are the 'old paths' that Jeremiah 6:16 refers to, and how can we practically 'ask for' and 'walk in' them today?

Consider: Weaver repeatedly cites Jeremiah 6:16 as the key application, urging a return to the old ways of God's law and the wisdom of the Founders.

7. In what ways can the church model servant-leadership as described in 1 Peter 5:2-3, and how does that contrast with tyrannical leadership in both church and state?

Consider: Weaver parallels the pastor's role as a servant, not a lord, to the civil ruler's role, emphasizing leadership by example and not by force.

8. How should Christians respond when civil government becomes tyrannical, based on the example of Israel's separation from Rehoboam and the principles of interposition?

Consider: Weaver notes that Israel justly separated from Rehoboam when he threatened greater oppression, and he implies that similar resistance may be warranted against modern tyranny.

Applications

Serve Others to Lead Effectively

The way to rule in any sphere - family, church, or government - is to serve. True authority is gained by having a servant's heart, following Christ's example.

Lecture support: Weaver states, 'The way to rule is to serve. To do good, to stoop to become all things to all men, and so win their hearts... Our Lord, who had the absolute power and absolute authority, said this, Behold, I am among you as he that serveth.'

Honor and Learn from the Aged

Respect the elderly, especially those who are godly, and seek their wisdom. This is a direct command of God and a safeguard against repeating past mistakes.

Lecture support: Weaver cites Leviticus 19:32 and Proverbs 16:31, and says, 'One of the leading reasons to honor and respect the elderly is simply because God commanded it.'

Return to the 'Old Paths' of Biblical Truth

Reject the humanistic, modern ideas that contradict Scripture and the founding principles of liberty. Instead, seek the old ways found in God's Word and the wisdom of godly forefathers.

Lecture support: Weaver quotes Jeremiah 6:16 and says, 'The old ways, the old men, the old counsel are by far superior to the younger humanistic and idolatrous generation.'

Understand the Root Cause of Political Problems

Do not merely complain about symptoms like high taxes or government overreach; recognize that idolatry and rejection of God's law are the underlying causes.

Lecture support: Weaver points out that Israel complained about taxes but not the idolatry that caused them, and says, 'What Israel was doing was trying to deal with the symptom and not the root cause.'

Uphold the Right to Bear Arms as a Duty

Support the Second Amendment as a biblical and historical means of protecting liberty against tyranny, and reject modern attempts to disarm the populace.

Lecture support: Weaver quotes the Founding Fathers extensively on the necessity of an armed citizenry and contrasts with modern politicians' anti-gun statements.

Teach the Next Generation God's Truth

Older generations must actively pass down knowledge of God's works and judgments to their children and grandchildren, as commanded in Joel 1:1-3.

Lecture support: Weaver reads Joel 1:1-3 and says, 'Old men are admonished to share their knowledge, and especially their knowledge when it comes to enduring the judgment of God.'

Choose Leaders Who Fear God and Serve the People

Support and elect civil rulers who understand their role as servants under God's law, not those who seek power for themselves or embrace humanistic tyranny.

Lecture support: Weaver says, 'God has only ordained a government that is going to be obedient to Him... It will be His servant and it will serve His people.'

Repent and Pray for National Restoration

The sermon closes with a prayer for repentance, faith, obedience, and the overthrow of tyranny, urging believers to seek God's restoration of biblical governance.

Lecture support: Weaver prays, 'Lord, that You would give us repentance and give us faith and give us obedience. And once again, restore our dominion... for the overthrow of tyranny and despotism and wickedness.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 16

Richard Cameron

June 05, 2011

Read Chapter 16 in the companion book, pages 313-330 (October 1, 2026 edition).

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

Major Themes

Suffering as a Gift from God

Suffering for Christ is not merely endured but is a divine gift, with greater suffering accompanied by greater grace, as seen in Paul and the Covenanters.

Lecture support: Weaver cites Philippians 1:29 and Acts 9:16, stating, 'Not only is faith the gift of God, but it also teaches us that suffering is likewise the gift of God.'

The Kingship of Christ Over All Spheres

The Covenanters believed Jesus Christ is king over conscience, church, nation, and everything, and they were willing to die for His crown and covenant.

Lecture support: Weaver says, 'They believed that he was king of the church. They believed that he was the king of the nation. And they believed that Jesus Christ was king of everything.'

The Cost of Discipleship and Lukewarmness

The boldness and sacrifice of the Covenanters rebuke modern believers' compromise, comfort-seeking, and unwillingness to suffer for truth.

Lecture support: Weaver states, 'These men, their lives and even their death rebukes our compromise, our lukewarmness, our unwillingness to stand for Christ and to take up His cross.'

God's Sovereignty in History and Martyrdom

History is linear and under God's control; the persecution and deaths of the Covenanters were part of His decree, and He gave them grace to endure.

Lecture support: Weaver opens with, 'History is nothing less than God's eternal decree coming to pass in time.'

The Right to Resist Tyranny

Following John Knox's teaching, the Covenanters believed lesser magistrates could resist higher tyrants, and the Sanquhar Declaration was a religious act of disowning a usurper.

Lecture support: Weaver explains, 'They were applying the teaching and the preaching and the doctrine of John Knox' and that the declaration was 'a religious act.'

Key Arguments

Faith esteems Christ above all earthly treasures and comforts.

Moses chose affliction with God's people over Egypt's pleasures because he valued the reproach of Christ as greater riches.

Lecture support: Weaver expounds Hebrews 11:24-26: 'Moses saw the beauty and the wonder of salvation... No one will ever choose suffering... until they understand... the beauty and the glory... of the Lord Jesus Christ.'

God sovereignly appoints some to greater suffering and supplies corresponding grace.

Just as faith is given in degrees, so is suffering; those who suffer more receive greater grace, as exemplified by Paul.

Lecture support: Weaver says, 'God does not call upon each one to suffer immeasurably... those who suffer greater also have greater grace and greater mercy given to them.'

The Covenanters' stand was not rebellion but obedience to Christ's kingship.

By disowning Charles II, they were choosing a theocracy over despotism, reversing Israel's demand for a human king, and obeying God rather than man.

Lecture support: Weaver states, 'They were choosing a theocracy over a despotism... It was a demonstration of Acts 5:29... We ought to obey God rather than man.'

Modern believers lack the zeal and willingness to suffer that marked the Covenanters.

The comfort-seeking, principle-avoiding culture of today stands in stark contrast to those who died for Christ's crown, and we should be convicted.

Lecture support: Weaver says, 'We live in a day-to-day where principles and convictions are usually a thing of the past... most people do not think that they're worth suffering for.'

Scripture References

Hebrews 11:32-40

Weaver reads this passage to introduce the concept of unnamed heroes of faith and to set the stage for Richard Cameron's story.

Hebrews 11:24-26

Used to illustrate Moses' choice to suffer affliction with God's people rather than enjoy the pleasures of sin, esteeming Christ's reproach greater than Egypt's treasures.

Philippians 1:29

Cited to show that suffering for Christ is a gift from God, just as faith is.

Acts 9:15-16

God's words to Ananias about Paul being a chosen vessel who must suffer great things for Christ's name.

2 Corinthians 11:24-28

Paul's catalog of sufferings, read to demonstrate the reality of suffering for the gospel.

Hosea (implied 4:13)

Weaver references Israel sacrificing under oak trees for shade, condemning comfort-seeking in worship.

Jeremiah 3:19

One of the texts from which Richard Cameron preached.

Matthew 11:28

One of the texts from which Richard Cameron preached.

Isaiah 32:2

One of the texts from which Richard Cameron preached.

Isaiah 49:24

One of the texts from which Richard Cameron preached.

John 5:40

One of the texts from which Richard Cameron preached.

Psalms 46:10

The text of Cameron's last Sunday sermon, preached with Donald Cargill.

1 Samuel 8

Referenced to contrast Israel's demand for a king with the Covenanters' rejection of a human tyrant in favor of God's rule.

Acts 5:29

Cited as the principle behind the Sanquhar Declaration: 'We ought to obey God rather than man.'

John 16:1-3

Jesus' warning that persecutors will think they are offering service to God, applied to Charles II's actions.

Psalms 23

Quoted by Alan Cameron when presented with his son's head and hands: 'Goodness and mercy all my life shall surely follow me.'

Discussion Questions

1. How does the example of Moses in Hebrews 11:24-26 challenge our natural desire for comfort and avoidance of suffering?

Consider: Weaver used Moses to illustrate that no one will choose suffering until they rightly estimate the beauty and glory of Christ.

2. In what ways does the modern church exhibit the lukewarmness and lack of zeal that Weaver says the Covenanters rebuke?

Consider: Weaver directly stated that the lives and deaths of the Covenanters rebuke our compromise and unwillingness to take up the cross.

3. What does it mean practically to confess that 'Jesus Christ is king of everything,' and how might that put us in conflict with earthly authorities?

Consider: The Covenanters believed Christ is king over conscience, church, and nation, and they resisted the king's claims over the church.

4. How should we understand the relationship between suffering as a 'gift' from God and the natural human aversion to pain?

Consider: Weaver taught from Philippians 1:29 and Acts 9:16 that suffering is a gift, with degrees of suffering matched by degrees of grace.

5. Was the Sanquhar Declaration an act of rebellion or an act of obedience to God? How do we discern when civil disobedience is biblically warranted?

Consider: Weaver argued it was a religious act choosing theocracy over despotism, based on Acts 5:29 and reversing 1 Samuel 8.

6. What can we learn from Alan Cameron's response to his sons' martyrdom about trusting God's goodness in the midst of horrific loss?

Consider: Alan Cameron kissed his sons' severed head and hands and quoted Psalm 23, praising God's will.

Applications

Repent of Lukewarmness and Comfort-Seeking

Believers should be convicted by the Covenanters' zeal and examine their own lack of love and willingness to suffer for Christ.

Lecture support: Weaver says, 'We should be convicted for our own lukewarmness, our lack of love, our lack of zeal for Jesus Christ.'

Pray for God to Raise Up Bold Witnesses

In light of current times, believers should pray that God would raise up men like Richard Cameron who will stand against tyranny and for Christ's crown.

Lecture support: Weaver prays, 'that God would raise up some Richard Camerons... that we would have men who would not only stand against tyranny... but... be standing for Christ.'

Seek Grace to Live for Christ Now

Rather than focusing on dying for Christ, believers should seek grace to live faithfully for Him daily, trusting that dying grace will come when needed.

Lecture support: Weaver prays, 'Don't even need to think about dying for You, Lord. We need to think about living for You, because if we will not live for You, we certainly will not die for You.'

Esteem Christ Above All Earthly Treasures

Like Moses, believers must see the beauty and glory of Christ as greater than any worldly comfort or security, enabling them to endure affliction.

Lecture support: Weaver states, 'No one will ever choose suffering... until they understand... the beauty and the glory... of the Lord Jesus Christ.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 17

God's Preachers: Enemies of a Godless State

November 02, 2014

Read Chapter 17 in the companion book, pages 331-352 (October 1, 2026 edition).

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

Major Themes

The Necessity of Enemies for God's People

God, Christ, and Christians all have enemies; it is unbiblical to think pastors should be loved by the world.

Lecture support: Weaver cites Psalm 21:8, Psalm 68:1, John 15:18-20, and others to prove that God and His people have enemies.

The Duty of Preachers to Confront Civil Rulers

God's preachers have a biblical mandate to confront wickedness in high places, including civil rulers, without softening the message.

Lecture support: Weaver points to Elijah's confrontation with Ahab and God's command in 1 Kings 21:17-19, and laments the failure of modern pastors to do so.

The Clear Line Between Righteousness and Wickedness

There is an irreconcilable enmity between those who love God and those who hate Him; believers must hate evil and not align with God's enemies.

Lecture support: Weaver references Psalm 97:10, Psalm 139:21-22, and Elijah's unflinching 'I have found thee' to Ahab.

Governmental Rebellion Through Usurpation and Lawlessness

Civil government becomes an enemy of God when it leaves its God-ordained sphere, makes sin legal, and rejects God's law.

Lecture support: Weaver explains Romans 13, Psalm 94:20, and 2 Kings 17:7-8 to show how governments rebel by framing mischief by law.

The Sovereignty of God as the Foundation for Resisting Tyranny

Only by believing in God's absolute sovereignty can believers recognize and resist tyrannical government.

Lecture support: Weaver states, 'Unless you believe in and understand God's absolute sovereignty, you'll never understand tyranny.'

Key Arguments

God Himself has enemies, so it is not strange for His preachers to have enemies.

Weaver argues from multiple Psalms that God has enemies, and therefore pastors should expect to have enemies as well.

Lecture support: Psalm 21:8, Psalm 68:1, Psalm 92:9, Psalm 110:1 are cited to show God's enemies.

Christians are hated by the world simply because they are not of the world.

Jesus taught that the world hates believers because He chose them out of the world, making enmity inevitable.

Lecture support: John 15:18-20 is quoted to show that persecution is a result of being chosen out of the world.

It is the duty of God's preachers to confront wicked civil rulers.

Weaver insists that preachers must not consider any political office off-limits; God sent Elijah to confront Ahab.

Lecture support: 1 Kings 21:17-19 and 2 Kings 1:3 show God commanding Elijah to confront kings.

Elijah did not soften the enmity but acknowledged it directly.

When Ahab called Elijah his enemy, Elijah simply agreed, demonstrating the clear line between God's friends and enemies.

Lecture support: 1 Kings 21:20 shows Elijah answering, 'I have found thee,' without trying to neutralize the situation.

Civil government becomes an enemy when it rebels against God's law.

Government is ordained by God as a minister of justice, but when it makes sin legal, it becomes a throne of iniquity.

Lecture support: Psalm 94:20 and 2 Kings 17:7-8 are used to show that framing mischief by law is rebellion.

Supporting ungodly rulers is joining rebellion against God.

Weaver argues that voting for or aiding wicked rulers makes one complicit in their rebellion, citing Hosea 8:4.

Lecture support: He states, 'You cannot support wickedness. The lesser of two evils is still evil.'

Scripture References

1 Kings 21:17-20

The primary text of the sermon; Elijah confronts Ahab after Naboth's murder.

Psalms 21:8

Used to show that God's hand will find out all His enemies.

Psalms 68:1

Cited to prove that God has enemies who will be scattered.

Psalms 92:9

Shows that God's enemies will perish.

Psalms 110:1

Messianic psalm showing Christ's enemies will be made His footstool.

Psalms 58:3-11

Imprecatory prayer where David prays against the wicked and rejoices in their judgment.

Psalms 59:1-3

David prays for deliverance from his enemies who are bloody men.

John 15:18-20

Jesus teaches that the world hates believers because they are not of the world.

Psalms 139:19-24

David's prayer of hatred toward God's enemies and request for God to search his heart.

Judges 16:23

The Philistines call Samson their enemy; same Hebrew word as in 1 Kings 21:20.

1 Samuel 18:29

Saul became David's enemy continually; same Hebrew word.

1 Kings 20:36

A lion 'found' a man and slew him; same Hebrew word for 'found' as in 1 Kings 21:20.

2 Kings 1:3

God sends Elijah to confront Ahaziah for inquiring of Baal-zebub.

Psalms 82

Mentioned as a psalm against corrupt judicial officers; the preacher becomes prophet of the court.

2 Chronicles 19:2

Hanani asks Jehoshaphat, 'Shouldest thou help the ungodly, and love them that hate the Lord?'

Amos 3:3

'Can two walk together, except they be agreed?' used to show separation.

Matthew 12:30

'He that is not with me is against me' shows the impossibility of neutrality.

Psalms 97:10

'Ye that love the Lord, hate evil' shows love for God requires hatred of evil.

Psalms 94:16

God asks, 'Who will rise up for me against the evildoers?'

2 Kings 3:10-14

Elisha tells the wicked king of Israel he would not look at him except for Jehoshaphat.

Discussion Questions

1. Why do many Christians today think pastors should not have enemies, and how does Scripture correct that view?

Consider: Weaver opens by noting that the term 'enemy' bothers some Christians who think pastors should be universally loved.

2. How should we examine ourselves to ensure our enemies are due to righteousness and not our own crankiness?

Consider: Weaver urges self-examination so that we do not have enemies of our own making.

3. In what ways have modern pastors failed to confront wickedness in civil government, and what are the consequences?

Consider: Weaver laments that few preachers cry out against civil corruption and mentions the failure to rebuke sin in high places.

4. What does it mean for civil government to 'frame mischief by a law,' and can you give modern examples?

Consider: Weaver cites Psalm 94:20 and discusses how governments make sin legal, such as abortion and sodomy.

5. How does a proper understanding of God's sovereignty help believers recognize and resist tyranny?

Consider: Weaver states that without believing in God's absolute sovereignty, one cannot understand tyranny.

6. What are the practical implications of 'We ought to obey God rather than men' when civil laws contradict God's commands?

Consider: Weaver references Acts 5:29 and the need to choose whom to obey when government oversteps its sphere.

Applications

Expect and accept enmity from the world as a mark of faithfulness.

Believers should not be surprised or troubled when they are hated by the world; it is a sign they belong to Christ.

Lecture support: Weaver says, 'We not only have enemies, but the infinite holy God of heaven and earth has enemies as well,' and cites John 15:18-20.

Preachers must confront wicked civil rulers without fear or compromise.

Pastors have a duty to rebuke sin in high places, even at personal cost, following Elijah's example.

Lecture support: Weaver states, 'It is the duty of God's preachers to find out all of God's enemies, even in the political realm, and to confront them and reprove them.'

Maintain a clear line of separation from God's enemies.

Christians must not align with or seek approval from those who hate God; they should hate evil and love the Lord.

Lecture support: Weaver references Psalm 97:10 and Elijah's refusal to soften the enmity with Ahab.

Recognize governmental overreach as rebellion against God.

When civil government exceeds its God-given sphere (e.g., education, welfare) or makes sin legal, it is in rebellion.

Lecture support: Weaver explains Romans 13 and Psalm 94:20, and says, 'Any time you say that government... is unlimited, you divinize government.'

Obey God rather than men when authorities contradict His Word.

Believers must choose to obey God's law over man's law, even if it means suffering consequences.

Lecture support: Weaver cites Acts 5:29 and the example of the apostles, and says, 'You have to determine who you're going to obey.'

Do not support ungodly rulers or policies.

Voting for or aiding wicked rulers makes one complicit in their rebellion; the lesser of two evils is still evil.

Lecture support: Weaver says, 'When we aid and abet and seek to establish rulers that are ungodly... we are joining in with a rebellion against God.'

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 18

Captain Jack Hinson and Divine Justice

July 06, 2022

Read Chapter 18 in the companion book, pages 353-370 (October 1, 2026 edition).

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

Major Themes

Divine Justice and Civil Government

God instituted civil government to protect the righteous and punish the wicked. When government fails, God raises up individuals to execute justice.

Lecture support: Weaver cites Romans 13, Psalm 82:3, Psalm 89:14, and Proverbs 21:3 to establish the biblical mandate for justice, then argues that God raises up judges like Ehud, Jephthah, and Gideon when government fails.

Vigilantism as a Biblical Concept

Vigilantism, properly understood, is the organized enforcement of law in the absence of adequate government justice, and has biblical precedent.

Lecture support: Weaver defines vigilantism using Black's Law Dictionary and historical examples from 1767 South Carolina, then connects it to biblical judges who were not elected but called by God.

The Sovereignty of God in Raising Up Deliverers

God sovereignly raises up individuals like Jack Hinson to administer justice when earthly authorities fail.

Lecture support: Weaver states, 'Inevitably, God in His sovereignty will raise up someone who will administer His justice,' and applies this to Hinson and the biblical judges.

The Law of Sowing and Reaping

Hinson determined to make the Union soldiers learn the law of sowing and reaping, a principle of divine retribution.

Lecture support: Weaver says, 'He determined that he would make these Yankee soldiers learn the law of sowing and reaping.'

Trust and Obedience Over Violence

While God may use violence to bring justice, believers should prefer trust and obedience to avoid war and its unpredictable consequences.

Lecture support: Weaver shares his cousin's Vietnam experience and his own reliance on God's protection despite being armed, emphasizing "Trust and obey, for there's no other way."

Key Arguments

Justice is a primary function of government

Civil government exists to protect the righteous and punish the wicked; justice is so important that God prefers it over sacrifice.

Lecture support: Weaver cites Romans 13, Psalm 82:3, Psalm 89:14, and Proverbs 21:3.

When government fails, God raises up individuals to execute justice

In the absence of just government, God sovereignly raises up exceptional individuals, often those who have suffered injustice, to administer His justice.

Lecture support: Weaver states this directly and supports it with the example of the biblical judges and Jack Hinson.

Vigilantism is not inherently evil

Historically and legally, vigilantism refers to organized extra-legal enforcement of law when government fails, not mere lawlessness.

Lecture support: Weaver cites Black's Law Dictionary and the 1767 South Carolina backcountry example.

Jack Hinson was a divinely used instrument of justice

Hinson's success as a sniper, despite massive Union manhunts, demonstrates God's hand upon him to bring justice for his sons' murders and protect the community.

Lecture support: Weaver details Hinson's kills, the surrender of a naval vessel, and his elimination of criminals, concluding "God did use him just like He used Jephthah and Ehud and Gideon."

All injustice will ultimately be righted by God

No sinner, regardless of power or wealth, will escape God's judgment; this is illustrated by David's words about Saul.

Lecture support: Weaver quotes 1 Samuel 26:10 and applies it to the certainty of divine judgment.

Some men are not to be trifled with

There are individuals whom God uses to execute judgment, and provoking them can lead to severe consequences.

Lecture support: Weaver shares the story of his ex-marine pastor friend confronting a man who cursed in front of his family.

Believers should trust and obey God rather than seek violence

While God may use violence, it is better to avoid it through obedience and trust, as war often brings unforeseen suffering.

Lecture support: Weaver recounts his cousin's Vietnam experience and his own dependence on God's protection despite being heavily armed.

Scripture References

Ezekiel 45:9

Opening verse calling princes to remove violence and execute justice.

Romans 13

Outlines the two functions of civil government: protection of the righteous and punishment of the wicked.

Psalms 82:3

Commands judges to defend the poor and fatherless and do justice to the afflicted.

Psalms 89:14

States that judgment and justice are the habitation of God's throne.

Proverbs 21:3

To do justice and judgment is more acceptable to the Lord than sacrifice.

Isaiah 59:14

Describes a time when judgment is turned away backward and justice stands afar off.

1 Samuel 26:10

David's declaration that the Lord will smite Saul, or his day will come to die, or he will perish in battle.

Psalms 149:5-9

The saints are honored to execute vengeance and punishments upon the heathen, binding kings and nobles.

Discussion Questions

1. How does the biblical mandate for civil government in Romans 13 shape our understanding of justice today?

Consider: Weaver opens by stating that justice is one of the two functions of civil government.

2. In what ways might God raise up individuals to administer justice when government fails, and how can we discern such a calling?

Consider: Weaver argues that God sovereignly raises up deliverers like the biblical judges and Jack Hinson.

3. How should Christians evaluate the concept of vigilantism in light of biblical examples and historical definitions?

Consider: Weaver defines vigilantism and gives biblical examples like Ehud and Gideon.

4. What does Jack Hinson's story teach us about the law of sowing and reaping and personal vengeance?

Consider: Hinson sought out the specific men who murdered his sons, and Weaver frames it as learning the law of sowing and reaping.

5. How do we balance the biblical call to execute justice with the command to trust and obey God rather than resort to violence?

Consider: Weaver's final application emphasizes trust and obedience over romanticizing war.

6. What does Psalm 149 teach about the role of God's people in executing judgment, and how should this be applied today?

Consider: Weaver reads Psalm 149:5-9 to show that executing vengeance is an honor for the saints.

Applications

Trust in God's ultimate justice

All injustice, tyranny, and despotism will eventually be righted by God; no sinner will escape His judgment.

Lecture support: Weaver uses David's words about Saul in 1 Samuel 26:10 to illustrate that God will judge the wicked in His time.

Recognize that some men are instruments of God's justice

There are individuals whom God uses to execute judgment, and provoking them can lead to severe consequences.

Lecture support: Weaver shares the story of his pastor friend confronting a man who cursed, warning that some men are not to be trifled with.

Prefer trust and obedience over violence

While God may use violence to bring justice, believers should seek to avoid war through obedience and trust in God's protection.

Lecture support: Weaver recounts his cousin's Vietnam experience and his own reliance on God despite being armed, emphasizing 'Trust and obey.'

Acknowledge God's sovereignty in raising up deliverers

God will raise up individuals like Jack Hinson to bring justice when earthly authorities fail; believers should recognize His hand in history.

Lecture support: Weaver concludes that God used Hinson just as He used the biblical judges, evidenced by his success.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 19

God's Justice As The Standard For The Civil Magistrate

August 13, 2023

Read Chapter 19 in the companion book, pages 371-389 (October 1, 2026 edition).

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

Major Themes

Covenantal Nature of Government

Civil government is a covenant between God, rulers, and people, with mutual obligations and conditional authority.

Lecture support: Weaver cites 2 Kings 11:17 and 2 Samuel 5:3 to show biblical covenants, and quotes St. George Tucker on the Constitution as a covenant.

Limited Authority of Government

Government authority is delegated by God and limited to punishing evil and protecting good; any power beyond the Constitution is usurped.

Lecture support: Weaver explains Romans 13:1-4 and states that unconstitutional laws are void ab initio, citing American Jurisprudence.

Right to Resist Tyranny

When rulers violate God's law or the covenant, citizens are released from obedience and may resist, as affirmed by the Declaration of Independence.

Lecture support: Weaver references the Declaration and John Milton's statement that resisting a tyrant is not resisting God's ordinance.

Government as God's Servant

Civil magistrates are called God's deacons and ministers, tasked with executing God's righteousness and even functioning as public worship.

Lecture support: Weaver analyzes the Greek words diakonos and leitourgos in Romans 13:4,6.

Divine Judgment for Injustice

Civil injustice inevitably brings God's judgment, as seen in Psalm 82 and Jeremiah 22, while justice brings blessing.

Lecture support: Weaver reads Psalm 82:1-8 and Jeremiah 22:1-5,13-16, emphasizing the cause-and-effect relationship.

The Fear of God as Foundation of Justice

True justice requires ruling in the fear of God; without it, there is no regard for the vulnerable.

Lecture support: Weaver expounds 2 Samuel 23:1-3 and references Luke 18:2.

Key Arguments

Government is covenantal, not absolute

God established civil government through covenants, making rulers accountable to God and the people; when they break the covenant, they forfeit authority.

Lecture support: Weaver points to 2 Kings 11:17, 2 Samuel 5:3, and the U.S. Constitution as a covenant, citing St. George Tucker.

Unconstitutional laws are void and need not be obeyed

Laws contrary to the Constitution are void ab initio, confer no authority, and citizens are not bound to obey them.

Lecture support: Weaver reads from American Jurisprudence, Second Edition, stating that unconstitutional statutes are 'in reality no law' and 'no one is bound to obey.'

Covenant violation releases the other party

Biblical precedent (Joshua 2, Leviticus 26) shows that when one party violates a covenant, the other is freed from obligation, applicable to civil government.

Lecture support: Weaver analyzes the covenant with Rahab in Joshua 2:17-20 and God's covenant with Israel.

Romans 13 limits government to punishing evil and praising good

Civil rulers are God's deacons with a specific, limited mandate; they have no authority over family or church spheres.

Lecture support: Weaver exegetes Romans 13:1-6, emphasizing the words 'minister' (diakonos) and 'revenger' (ekdikos).

All law is religious, and government is a theological issue

Every law reflects a religious worldview; government cannot be separated from religion, only from a specific church.

Lecture support: Weaver argues that lawmakers' opinions on right and wrong are inherently religious, citing Van Til's covenant concept.

Injustice leads to societal chaos and divine judgment

Psalm 82 and Jeremiah 22 demonstrate that when rulers fail to execute justice, God brings desolation and destruction.

Lecture support: Weaver reads Psalm 82:5 and Jeremiah 22:5-7,13-16, linking injustice to 'foundations out of course' and national ruin.

Rulers must fear God to be just

2 Samuel 23:3, emphasized by fourfold divine inspiration, states that ruling justly requires the fear of God; without it, justice is impossible.

Lecture support: Weaver highlights David's repeated claim of inspiration and connects it to the unjust judge in Luke 18.

Scripture References

Micah 6:8

Conference theme verse: 'do justly, love mercy, walk humbly with thy God.'

Psalm 82:1-8

Primary text: God judges unjust magistrates and commands defense of the poor; they will die like men.

2 Kings 11:17

Jehoiada made a covenant between the Lord, the king, and the people, and between the king and the people.

2 Samuel 5:3

David made a league (covenant) with the elders before being anointed king.

Joshua 2:17-21

The spies' covenant with Rahab: if she violates terms, they are released from the oath.

Romans 13:1-6

Civil rulers are God's ministers (deacons) to punish evil and praise good; they bear the sword.

Hosea 8:4

Israel set up kings and princes not by God; they made idols to their own destruction.

John 10:34-35

Jesus quotes Psalm 82:6, referring to magistrates as 'gods' to whom the word of God came.

Jeremiah 22:1-7, 13-16

God commands the king to execute justice; if not, the house will become a desolation. Justice is knowing God.

Isaiah 26:1-12

The righteous nation is blessed; when God's judgments are in the earth, inhabitants learn righteousness.

2 Samuel 23:1-3

David's last words: 'He that ruleth over men must be just, ruling in the fear of God,' with fourfold inspiration claim.

Luke 6:46

Why call ye me Lord, Lord, and do not the things which I say?

Luke 18:2

The unjust judge who feared not God nor regarded man.

Discussion Questions

1. How does viewing the Constitution as a covenant change our understanding of the relationship between the federal government and the states?

Consider: Weaver argues the Constitution is a covenant created by the states, making the federal government a servant with limited powers.

2. In what ways does the concept of 'sphere authority' apply to conflicts between family, church, and state today?

Consider: Weaver explains that each institution has God-given authority limited to its own sphere, using the example of a husband's authority in another's home.

3. What are the practical implications of the statement 'no one is bound to obey an unconstitutional law' for Christians facing government overreach?

Consider: Weaver cites American Jurisprudence to argue that unconstitutional laws are void and need not be obeyed.

4. How does the biblical principle that covenant violation releases the other party apply to modern civil government?

Consider: Weaver uses Joshua 2 and the Declaration of Independence to show that when rulers break covenant, citizens may resist.

5. Why does Weaver insist that 'all law is religious,' and how should this shape Christian engagement in politics?

Consider: Weaver argues that every law is based on someone's view of right and wrong, making it inherently religious.

6. What does it mean for civil magistrates to be 'God's deacons' and 'public worshipers,' and how does this contrast with modern secular governance?

Consider: Weaver exegetes Romans 13:4,6, highlighting the Greek words diakonos and leitourgos.

7. How should the church respond when civil rulers fail to execute justice, according to Psalm 82 and Jeremiah 22?

Consider: Weaver reads these passages to show that God judges unjust rulers and calls for defense of the poor.

Applications

Recognize the covenantal nature of government

Christians should view civil government as a covenant under God, holding rulers accountable to biblical standards and constitutional limits.

Lecture support: Weaver explains the covenants in 2 Kings 11:17 and the Constitution as a covenant, urging a return to this understanding.

Resist unconstitutional and unbiblical laws

Believers are not obligated to obey laws that exceed constitutional authority or contradict God's law, and may peacefully resist tyranny.

Lecture support: Weaver cites American Jurisprudence on void laws and the Declaration of Independence on the right to abolish destructive government.

Limit government to its God-given sphere

Christians should oppose government overreach into family and church matters, recognizing that education and worship are not delegated to the state.

Lecture support: Weaver argues from Romans 13 that government's only authority is to punish evil and protect good, and illustrates sphere authority.

Promote the fear of God in civil leadership

Support and pray for rulers who fear God, as justice is impossible without it; oppose those who reject divine accountability.

Lecture support: Weaver emphasizes 2 Samuel 23:3 and the example of the unjust judge in Luke 18.

Understand the religious nature of all law

Recognize that every law imposes a moral standard; Christians should advocate for laws aligned with God's righteousness.

Lecture support: Weaver states that all law is religious and that lawmakers inevitably legislate based on their worldview.

Expect judgment for national injustice

A nation that abandons biblical justice will face God's judgment; the church must call for repentance and justice to avert desolation.

Lecture support: Weaver reads Jeremiah 22 and Isaiah 26, warning of fire and desolation for injustice.

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LESSON 20

So, You Want To Be a Pharaoh

September 22, 2024

Read Chapter 20 in the companion book, pages 391-407 (October 1, 2026 edition).

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

Major Themes

The Nature of a Pharaoh

A Pharaoh is characterized by great riches, sinful pleasures, and absolute power, and every fallen person desires to be one.

Lecture support: Weaver states: 'Every fallen man, every depraved man, every sinful man wishes to be a Pharaoh... Every sinful man wants great riches. He wants great pleasures. And also he wants great power.'

Refusal to Honor God

Pharaohs refuse to honor the one true God because they do not know Him and consider themselves sovereign.

Lecture support: Weaver says: 'Pharaohs refused to honor God. Pharaoh of the Exodus said, "Who is the Lord that I should obey his voice?" So the reason then that this Pharaoh did not honor God was simply because he did not know him.'

Refusal to Hearken to God

Pharaohs will not listen to God's word, and true hearing is demonstrated by obedience.

Lecture support: Weaver explains: 'A leading characteristic of any Pharaoh is he will not hearken to the word of God... No one ever really hears the Word of God unless he heeds the word of God.'

Refusal to Humble Oneself

Pharaohs' pride prevents them from humbling themselves before God, leading to exaltation against God's people.

Lecture support: Weaver states: 'Pharaoh's failure to honor God and to hearken unto God was a result of the fact that he failed to humble himself before God... When a man refuses to humble himself before God, he will exalt himself against the people.'

The Hardened Heart

Refusing to honor, hearken, and humble oneself before God inevitably results in a hardened heart, making sin progressively easier.

Lecture support: Weaver says: 'Whenever you refuse to honor God, hearken to God, humble yourself before God, the result will inevitably be a hardened heart... The more you sin, the easier it is to sin.'

Pharaohs Hate the Shepherd

Pharaohs hate Christ the Good Shepherd and those who follow Him, just as Egyptians abhorred shepherds.

Lecture support: Weaver notes: 'Every shepherd is an abomination to the Egyptians. So, all Egyptians, and especially the Pharaohs, hated shepherds... A Pharaoh believes that he is God and he hates the Lord Jesus Christ, who is the Good Shepherd.'

Judgment of Pharaohs

Those who live like Pharaohs will face death and judgment, as seen in the plagues and Jude's prophecy.

Lecture support: Weaver warns: 'If you do not wish to end up like a Pharaoh... do not live and act like a Pharaoh, because all Pharaohs end up in death and judgment.'

Key Arguments

Every fallen person desires to be a Pharaoh

Weaver argues that the desire for riches, pleasures, and power is universal among sinful humanity.

Lecture support: Weaver says: 'Every fallen man, every depraved man, every sinful man wishes to be a Pharaoh... Every sinful man wants great riches. He wants great pleasures. And also he wants great power.'

Pharaohs seek power, not authority

Weaver distinguishes between God-given authority (limited) and raw power (force), asserting that Pharaohs pursue power to control others.

Lecture support: Weaver explains: 'Pharaohs are not interested in authority because authority is limited, but they're interested in power... If you have power, then you can take whatever you want.'

Pharaohs disregard human life

Weaver uses Exodus 1 to show that Pharaohs value only their own house and are willing to kill the innocent, paralleling modern abortion and euthanasia.

Lecture support: Weaver states: 'Abortionists are Pharaohs who want to exercise the power of life and death themselves... He could care less about a family, he could care less about lives.'

Ignorance of God is the root of Pharaoh's wickedness

Weaver argues that Pharaohs do not know the true God and therefore refuse to honor or obey Him.

Lecture support: Weaver says: 'Pharaohs refused to honor God... because he did not know him. He did not know the sovereign, omnipotent, omniscient, immutable, immortal God of heaven and earth.'

True hearing is tied to obedience

Weaver contends that no one truly hears God's word unless they obey it, citing 1 Samuel 15:22 and Matthew 21:28-31.

Lecture support: Weaver states: 'No one ever really hears the Word of God unless he heeds the word of God... You don't really hear the Word of God until you obey the Word of God.'

Pride leads to exaltation against God's people

Weaver argues that when rulers refuse to humble themselves before God, they inevitably attack the righteous, as seen in Psalm 94:20-21.

Lecture support: Weaver says: 'When a wicked civil government refuses to humble itself before God and it makes sin legal, then ultimately it attacks the innocent and it attacks the people of God.'

Sin hardens the heart progressively

Weaver explains that repeated sin sears the conscience and makes disobedience easier, leading to a hardened heart.

Lecture support: Weaver says: 'The more you sin, the easier it is to sin... Pretty soon, your conscience doesn't even bother you anymore. The Bible talks about a seared conscience.'

Pharaohs hate Christ and His followers

Weaver argues that just as Egyptians abhorred shepherds, modern Pharaohs hate Christ the Shepherd and those who obey Him.

Lecture support: Weaver states: 'A Pharaoh believes that he is God and he hates the Lord Jesus Christ, who is the Good Shepherd, the Great Shepherd, and the Chief Shepherd.'

Scripture References

Exodus 5:1-2

Opening text: Moses and Aaron tell Pharaoh to let Israel go; Pharaoh asks 'Who is the Lord?' and refuses.

Exodus 12:12

God's judgment against the gods of Egypt during the Passover.

Hebrews 11:24-26

Moses refused to be called the son of Pharaoh's daughter, choosing affliction over the pleasures of sin and esteeming Christ's reproach greater than Egypt's treasures.

Genesis 41:41-44

Pharaoh gives Joseph authority over Egypt, demonstrating the absolute power of a Pharaoh.

Romans 13:1

The powers that be are ordained of God; Weaver notes the Greek word *exousias* means authority/jurisdiction.

Exodus 1:15-16

Pharaoh commands the Hebrew midwives to kill male infants.

Exodus 1:22

Pharaoh commands all his people to cast every Hebrew son into the river.

Exodus 1:8-12

A new king arises who does not know Joseph, fears Israel's growth, and oppresses them.

1 Kings 20:23,28

Syrians thought God was only God of the hills; God proves He is God of valleys too.

John 17:3

Eternal life is knowing the one true God and Jesus Christ.

1 Samuel 15:22

To obey is better than sacrifice, and to hearken than the fat of rams.

Matthew 21:28-31

Parable of two sons: one said he would not go but repented and went; the other said he would go but did not. True obedience is doing the father's will.

Exodus 7:4,22

Pharaoh would not hearken; his heart was hardened.

Exodus 11:9

Pharaoh shall not hearken so that God's wonders may be multiplied.

Exodus 10:7

Pharaoh's servants ask how long he will let Moses be a snare, noting Egypt is destroyed.

Exodus 15:26

If Israel diligently hearkens and obeys, God will put none of the Egyptian diseases on them.

Exodus 10:3

God asks Pharaoh how long he will refuse to humble himself.

Exodus 9:17

Pharaoh exalts himself against God's people by not letting them go.

Psalms 94:20-21

The throne of iniquity frames mischief by law and gathers against the righteous, condemning innocent blood.

Exodus 7:13-14,22-23; 9:7

Pharaoh's heart is hardened, both by God judicially and as a consequence of his rebellion.

Discussion Questions

1. In what ways do you see the desire for riches, pleasures, and power manifesting in your own life or in society today?

Consider: Weaver argues that every fallen person wishes to be a Pharaoh, seeking great riches, pleasures, and power.

2. How does the distinction between authority and power help us evaluate the actions of civil government?

Consider: Weaver explains that God gives limited authority to institutions, but Pharaohs seek unlimited power.

3. Why do you think Pharaohs are so willing to disregard the lives of others, and how does this compare to modern issues like abortion and euthanasia?

Consider: Weaver connects Pharaoh's command to kill Hebrew infants with modern practices that devalue life.

4. What does it mean to truly 'hear' God's Word, and how is that different from merely listening?

Consider: Weaver insists that no one really hears God's Word until they obey it, using 1 Samuel 15:22 and Matthew 21.

5. In what areas of your life are you most tempted to refuse to humble yourself before God?

Consider: Weaver identifies pride as the root of Pharaoh's rebellion and warns against exalting oneself against God's people.

6. How have you experienced the hardening effect of sin in your own heart, and what steps can you take to maintain a tender conscience?

Consider: Weaver describes how repeated sin sears the conscience and makes disobedience easier.

7. Why do you think the Egyptians considered shepherds an abomination, and how does that relate to the world's hatred of Christ and His followers?

Consider: Weaver uses Genesis 43:32 and 46:34 to illustrate the Pharaoh's hatred of the Shepherd and His people.

8. What practical steps can you take to honor, hearken to, and humble yourself before Christ this week?

Consider: Weaver concludes with an exhortation to avoid living like a Pharaoh by submitting to Christ.

Applications

Examine your desires for riches, pleasures, and power

Recognize that the desire to be a Pharaoh is natural to fallen humanity, and repent of seeking these things apart from God.

Lecture support: Weaver says: 'Every fallen man, every depraved man, every sinful man wishes to be a Pharaoh... Every sinful man wants great riches. He wants great pleasures. And also he wants great power.'

Distinguish between God-given authority and raw power

Evaluate whether you are exercising legitimate authority or merely seeking power to control others.

Lecture support: Weaver explains: 'Pharaohs are not interested in authority because authority is limited, but they're interested in power... If you have power, then you can take whatever you want.'

Value all human life as created by God

Reject the Pharaoh-like mindset that treats others as disposable for personal gain or convenience.

Lecture support: Weaver states: 'Abortionists are Pharaohs who want to exercise the power of life and death themselves... He could care less about a family, he could care less about lives.'

Cultivate a true knowledge of God through Christ

Avoid the ignorance and contempt of God that characterized Pharaoh by pursuing a relationship with the one true God through Jesus.

Lecture support: Weaver says: 'Pharaohs refused to honor God... because he did not know him... Without a knowledge of the one true, the living God through Jesus Christ, men are lost.'

Obey God's Word as the evidence of true hearing

Do not merely listen to Scripture but put it into practice, recognizing that obedience is the proof of hearing.

Lecture support: Weaver states: 'No one ever really hears the Word of God unless he heeds the word of God... You don't really hear the Word of God until you obey the Word of God.'

Humble yourself before God in every area of life

Resist the pride that leads to rebellion and instead submit to God's authority, recognizing your creatureliness.

Lecture support: Weaver says: 'Pharaoh's failure to honor God and to hearken unto God was a result of the fact that he failed to humble himself before God... Humility always results in submission and obedience to God.'

Guard against the hardening of your heart through sin

Be aware that repeated sin sears the conscience, and actively repent to maintain a tender heart toward God.

Lecture support: Weaver warns: 'The more you sin, the easier it is to sin... Pretty soon, your conscience doesn't even bother you anymore.'

Identify with Christ the Shepherd rather than with Pharaoh

Choose to follow the Good Shepherd, even if it means being despised by the world, rather than seeking the temporary benefits of a Pharaoh.

Lecture support: Weaver concludes: 'If every shepherd is an abomination to a Pharaoh, every Pharaoh is an abomination to the Great Shepherd... It does not pay to be a Pharaoh, unless you count temporary riches, temporary pleasures, and temporary power greater than eternal life.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 21

This Will Solve Most Problems

July 20, 2025

Read Chapter 21 in the companion book, pages 409-426 (October 1, 2026 edition).

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

Major Themes

Submission as the Solution to Problems

The central thesis is that a lack of submission causes most problems, and practicing biblical submission would resolve conflicts in all areas of life.

Lecture support: Weaver states, 'it is a lack of submission that causes most problems' and 'this one thing, submission, would solve most problems.'

God's Sovereignty and Providence in Trials

Joseph and Daniel submitted because they trusted that God was in control and working all things for their good and His glory.

Lecture support: Weaver says Joseph 'recognized not only the sovereignty of God, but the providence of God' and quotes Genesis 50:20.

Humility Before Honor

God exalts the humble. Joseph was abased before he was exalted, illustrating Proverbs 15:33 and 18:12.

Lecture support: Weaver quotes Proverbs 15:33 and 18:12, and says Joseph 'was abased, then he might be exalted.'

Forgiveness and Refusal to Seek Revenge

Joseph forgave his brothers and provided for them, refusing to retaliate despite having the power to do so.

Lecture support: Weaver notes Joseph 'held no grudges' and 'never sought revenge,' and quotes Genesis 50:19-21.

Submission to God-Ordained Authorities

Believers must submit to pastors, magistrates, and ultimately to God, who holds all authorities accountable.

Lecture support: Weaver cites Hebrews 13:17, Romans 13:1-2, and says 'no one escapes submission.'

Key Arguments

Lack of Submission Causes Most Problems

Weaver argues that rebellion and defiance lead to destruction, while submission prevents conflict and heartache.

Lecture support: He says, 'it is a lack of submission that causes most problems' and gives examples of marriage and family strife.

Joseph's Submission Was Rooted in Trust in God's Sovereignty

Joseph did not complain or seek revenge because he believed God ordained his suffering for a greater purpose.

Lecture support: Weaver states Joseph 'realized that everything that happened to him had been ordained by God for his good and for God's glory.'

Submission Is Required of Everyone

No one is exempt from submission - wives to husbands, husbands to Christ, children to parents, congregations to pastors, and all to God.

Lecture support: Weaver says, 'no one escapes submission' and lists multiple biblical commands.

God Uses Submission to Prepare Us for Greater Use

God will not use someone to rebuke, help, or rule others unless they themselves have learned to submit and be corrected.

Lecture support: Weaver shares his personal experience of being rebuked by his pastor and says, 'God will never use you to rebuke others if you're unwilling to be rebuked yourself.'

Scripture References

1 Peter 5:5

Opening verse: 'God resisteth the proud, and giveth grace to the humble.'

Matthew 5:25

Jesus commands agreeing with an adversary quickly to avoid prison.

Luke 12:58

Similar command to give diligence to be delivered from an adversary.

Ephesians 5:22-24

Wives submit to husbands as the church submits to Christ.

Ephesians 5:25-29

Husbands love their wives as Christ loved the church.

Ephesians 5:21

Submitting yourselves one to another in the fear of God.

Hebrews 13:17

Obey and submit to those who rule over you, for they watch for your souls.

James 4:7

Submit yourselves therefore to God. Resist the devil and he will flee.

Titus 3:5

Mentioned in passing regarding subjection to magistrates (likely a misreference; Weaver may have meant Titus 3:1).

Romans 13:1-2

Let every soul be subject to higher powers; resisting them resists God's ordinance.

Daniel 6:16-23

Daniel in the lions' den; his respectful reply to the king.

Isaiah 53:7

Christ as a lamb to the slaughter, not opening His mouth.

Genesis 37:1-11

Joseph's dreams and his brothers' hatred.

Genesis 37:18-28

Joseph sold into slavery by his brothers.

Genesis 42:21-22

Brothers recall Joseph's anguish when he besought them.

Psalms 105:17-18

Joseph sold as a servant, feet hurt with fetters.

Genesis 39:1-20

Joseph in Potiphar's house, falsely accused, and imprisoned.

Genesis 40:1-23

Joseph interprets dreams of the butler and baker; the butler forgets him.

Genesis 41:1, 9-14

Two years later, the butler remembers Joseph; Joseph interprets Pharaoh's dreams.

Genesis 45:1-8

Joseph reveals himself to his brothers, says God sent him to preserve life.

Discussion Questions

1. Why does our sinful nature hate submission, and how can we overcome that tendency?

Consider: Weaver states, 'Because of our sinful nature, we hate submission.'

2. In what areas of your life do you find it most difficult to submit to God-ordained authority?

Consider: Weaver lists multiple areas of required submission: marriage, church, government.

3. How did Joseph's belief in God's sovereignty enable him to forgive his brothers without bitterness?

Consider: Joseph said, 'You meant it for evil, but God meant it for good.'

4. What can we learn from Daniel's response to the king after being thrown into the lions' den?

Consider: Daniel said, 'O king, live forever,' despite the injustice.

5. How does the principle 'before honor is humility' apply to our daily lives and ambitions?

Consider: Weaver quotes Proverbs 15:33 and 18:12.

6. Why is it important for those in authority (husbands, pastors, magistrates) to also be in submission to God?

Consider: Weaver emphasizes that no one escapes submission, including those in authority.

Applications

Practice Submission in All Relationships

Submit to God, to His Word, and to the authorities He has placed over you, trusting that this will resolve conflicts and bring peace.

Lecture support: Weaver says, 'If each of us submitted the way God commands... peace would reign in our lives, in our homes, in our churches, in our nation.'

Trust God's Sovereignty in Trials

Like Joseph, believe that God is working all things for your good and His glory, even when you suffer unjustly.

Lecture support: Weaver states Joseph 'realized that everything that happened to him had been ordained by God for his good and for God's glory.'

Forgive and Refuse Revenge

When wronged, do not seek revenge but forgive, recognizing that God can use evil for good.

Lecture support: Joseph forgave his brothers and provided for them, saying, 'Fear not, for am I in the place of God?'

Be Willing to Receive Correction

Accept rebuke and instruction from godly authorities so that God can use you to help others.

Lecture support: Weaver shares his personal experience of being corrected by his pastor and says, 'God will never use you to rebuke others if you're unwilling to be rebuked yourself.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 22

The Exploits and Death of Riley Crawford

January 25, 2012

Read Chapter 22 in the companion book, pages 427-442 (October 1, 2026 edition).

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

Major Themes

Hemlock Justice

The perversion of true justice by civil government, producing death and societal decay, as illustrated by Union military orders and the Crawford family's suffering.

Lecture support: Weaver states, 'Hemlock justice is not really justice. Hemlock justice is a perversion. It is an injustice. It is a fraud. It is a corruption. It produces only death.'

Definition of Yankee

Yankee is defined as a mindset of arrogance, hypocrisy, greed, and tyranny, originating from New England, not simply a geographic label.

Lecture support: Weaver quotes Chaplain Nicholas Davis: 'The word Yankee, when thus applied, means meddlesome, impudent, insolent, pompous, boastful, unkind, ungrateful, unjust, knavish, false, deceitful, cowardly, swindling, thieving, robbing, brutal, and murderous.'

Injustice Breeds Reprisal

When individuals or groups are denied justice, they will seek it through rebellion or personal revenge, leading to catastrophic results.

Lecture support: Weaver says, 'Injustice, whether done by individuals, groups, or governments, always leads to reprisals. When one is denied justice, he will either seek it by overthrowing those who refuse to give it or by personal revenge.'

Impact of Injustice on Children

Children are as quickly and deeply affected by injustice as adults, as seen in Riley Crawford's transformation from a 13-year-old boy to a hardened killer.

Lecture support: Weaver notes, 'Children are just as easily and just as quickly affected by injustice as are adults. When you consider that a 13-year-old boy can become a hardened combat veteran and be killed in battle fighting for what he believes is real justice at the age of 16...'

Biblical Role of Civil Government

God ordained civil government to punish the wicked and protect the righteous, and it must base its justice on God's law to be legitimate.

Lecture support: Weaver explains, 'The role of civil government is twofold. On the one hand, they're to punish the wicked, and on the other hand, they're to protect the righteous.'

The Unnamed Faithful

Most real heroes, whether biblical or Confederate, are the unnamed 'others' who remained faithful without recognition.

Lecture support: Weaver says, 'Most real heroes, whether you consider biblical heroes, or Confederate heroes, or Southern heroes, ever how you want to say it, most real heroes are the others. That is, they're unnamed, unknown, and basically unremembered.'

Key Arguments

Union Military Orders Were Tyrannical and Unjust

General Orders issued by Union commanders in Missouri authorized execution of civilians for aiding guerrillas, forced mass evacuations, and created a reign of terror.

Lecture support: Weaver cites General Ewing's Order No. 11: 'All persons living in Jackson, Cass, and Bates Counties, Missouri... are hereby ordered to remove from their present places of residence within 15 days hereof.'

The Crawford Family Was Victimized Without Cause

Jephthah Crawford was murdered and his home burned despite never taking up arms, simply for being a Southern sympathizer, illustrating the injustice of the Union occupation.

Lecture support: Weaver recounts, 'Mr. Crawford, an old man with a large family of children, was a Southern sympathizer, but had never taken up arms against the government... they shot him down before the eyes of his wife and children.'

Riley Crawford's Violence Was a Direct Result of Injustice

The murder of his father, destruction of his home, and killing of his sisters drove Riley to become a relentless killer of Union soldiers, showing how injustice creates cycles of violence.

Lecture support: Weaver states, 'After his sisters were killed so viciously, Riley Crawford was never known to spare a Union soldier.'

Governments That Deny Justice Produce Outlaws

When civil government refuses to give true justice, it creates outlaws and fuels rebellion, a pattern Weaver sees repeating in modern America.

Lecture support: Weaver says, 'I'm going to show you all of the famous, or if you want to use the term infamous, outlaws in this country were made so by government when it refused to give true justice.'

Knowing History Is Essential for Understanding the Present

Weaver argues that a people deprived of their history are easily persuaded, and that understanding past injustices helps predict future societal collapse.

Lecture support: Weaver quotes Karl Marx: 'a people deprived of their history are easily persuaded.'

Scripture References

Hebrews 11:32-39

Weaver reads this passage at the start, emphasizing the unnamed 'others' who suffered for faith, paralleling unknown Confederate heroes like Riley Crawford.

Amos 6:12

Weaver references his previous sermon on hemlock justice, where God condemns civil rulers who turn justice into poison.

Proverbs 8:36

Weaver quotes, 'All they that hate me love death,' to illustrate that hemlock justice produces a culture of death.

Proverbs 17:15

Weaver cites this verse to show that justifying the wicked and condemning the righteous are both an abomination to God.

Proverbs 29:2

Weaver quotes, 'When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn,' to explain the lack of justice under wicked rulers.

Romans 13:4

Weaver explains that God ordained civil government to punish the wicked and protect the righteous, and that this role must be based on biblical law.

Discussion Questions

1. How does Weaver's definition of 'Yankee' as a mindset rather than a geographic label challenge common assumptions about the Civil War?

Consider: Weaver spends significant time defining 'Yankee' using historical sources to distinguish between Northerners and those with a tyrannical attitude.

2. In what ways do the Union military orders in Missouri illustrate the concept of 'hemlock justice'?

Consider: Weaver details General Orders No. 10, No. 11, and others that authorized execution and forced displacement of civilians.

3. How did the murder of Jephthah Crawford and the guardhouse collapse shape Riley Crawford's actions, and what does this teach about the cycle of violence?

Consider: Weaver describes the Crawford family's suffering and Riley's transformation into a relentless fighter.

4. What does the story of Riley Crawford reveal about the impact of injustice on children and youth?

Consider: Weaver emphasizes that Riley was only 13 when he joined Quantrell and 16 when he died, highlighting how quickly children are affected.

5. According to Romans 13, what is the biblical role of civil government, and how did the Union occupation of Missouri violate that role?

Consider: Weaver argues that government must punish the wicked and protect the righteous based on God's law, contrasting this with Union actions.

6. Weaver claims that 'a people deprived of their history are easily persuaded.' How does this sermon attempt to recover a particular historical narrative, and why does he believe it is important?

Consider: Weaver quotes Karl Marx and uses the Crawford story to argue that knowing history helps understand present dangers.

7. What parallels does Weaver draw between the injustices of the Civil War era and the present day in America?

Consider: Weaver concludes with a warning about current corruption and injustice, suggesting a similar trajectory.

Applications

Recognize the Consequences of Injustice

Understand that when governments pervert justice, they create cycles of violence and reprisal, and individuals may be driven to extreme measures.

Lecture support: Weaver states, 'Injustice, whether done by individuals, groups, or governments, always leads to reprisals.'

Protect Children from the Effects of Injustice

Be aware that children are deeply affected by injustice and can be radicalized by it, as seen in Riley Crawford's life.

Lecture support: Weaver says, 'Children are just as easily and just as quickly affected by injustice as are adults.'

Uphold Biblical Justice in Civil Government

Advocate for civil government that punishes the wicked and protects the righteous according to God's law, as ordained in Romans 13.

Lecture support: Weaver explains, 'The role of civil government is twofold. On the one hand, they're to punish the wicked, and on the other hand, they're to protect the righteous.'

Learn from History to Discern the Present

Study historical injustices to understand current societal trends and avoid being deceived by those who would rewrite history.

Lecture support: Weaver quotes, 'a people deprived of their history are easily persuaded,' and uses the Crawford story as a lesson.

Prepare for Potential Societal Collapse

In light of present corruption and injustice, believers should prepare their hearts and lives to be more holy and obedient to God.

Lecture support: Weaver prays, 'may we understand our times, Lord, that we may prepare our hearts and our lives and be more holy and more godly and more obedient.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 23

Shall We Listen to Our Founding Fathers or Our Modern Day Politicians

March 05, 2012

Read Chapter 23 in the companion book, pages 443-461 (October 1, 2026 edition).

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

Major Themes

Wisdom Comes with Age

Weaver teaches that while not all old men are wise, the general biblical principle is that wisdom and understanding increase with years and experience.

Lecture support: Weaver states, 'It is true that wisdom comes with age... I believe the principle still remains sound that wisdom comes with age.' He cites Elihu in Job 32:5-9.

Honoring the Aged as a Biblical Command

Weaver emphasizes that God commands respect for the elderly, linking it directly to the fear of the Lord, and that righteous old age deserves double honor.

Lecture support: Weaver reads Leviticus 19:32 and Proverbs 16:31, stating, 'One of the leading reasons to honor and respect the elderly is simply because God commanded it.'

Civil Government as Servant of God and the People

Weaver argues that biblical civil rulers are to be servants (slaves) to the people, ruling justly under God's law for the people's benefit, not as tyrants.

Lecture support: Weaver says, 'The old men viewed civil government and the civil ruler as the servant and slave of the people.' He cites 2 Samuel 23:3 and Romans 13:4.

The Danger of Rejecting the Old Paths

Weaver warns that a new generation that rejects the wisdom of the old men and God's ways leads to tyranny, destruction, and loss of liberty.

Lecture support: Weaver quotes Jeremiah 6:16 multiple times and says, 'If you refuse to walk in God's ways, you'll find death and destruction.'

Contrast Between Founding Fathers and Modern Politicians

Weaver uses the Second Amendment to illustrate the vast difference in wisdom between the Founding Fathers (old men) and modern politicians (young men).

Lecture support: Weaver reads quotes from George Mason, Thomas Jefferson, and others, then contrasts them with Barack Obama, Hillary Clinton, and others.

The Necessity of an Armed Populace for Liberty

Weaver, through the Founding Fathers' quotes, argues that an armed citizenry is essential to prevent tyranny and maintain a free state.

Lecture support: Weaver quotes George Mason: 'To disarm the people is the best and most effectual way to enslave them.'

Key Arguments

The old men's counsel was biblical servant leadership; the young men's was humanistic tyranny.

Weaver argues that the old men advised Rehoboam to serve the people, reflecting God's design for civil government, while the young men advised oppressive force.

Lecture support: Weaver says, 'The view and the counsel of the old men was the biblical view. The view and the counsel of the young men was humanistic and tyrannical.'

God has never ordained a tyrannical form of government.

Weaver asserts that any government that is not obedient to God and does not serve the people is not ordained by God, contrary to common misinterpretations of Romans 13.

Lecture support: Weaver states, 'God has never ordained a tyrannical, despotic form of government. That is not God's government.'

The root of Israel's problem was idolatry, not just high taxes.

Weaver points out that the people complained about the symptoms (taxes) rather than the cause (idolatry), which produced tyranny.

Lecture support: Weaver says, 'They're not complaining about the idolatry, they're complaining about the taxes and the burdens. In other words, they're complaining about the symptoms and not the cause.'

The younger generation lacks a biblical worldview and embraces humanism.

Weaver contends that modern young people, including politicians, operate from a humanistic worldview and reject biblical principles of government.

Lecture support: Weaver says, 'The average young person today... has a humanistic worldview and is humanistic to the core. They do not understand biblical principles.'

The Second Amendment reflects the Founding Fathers' wisdom to prevent tyranny.

Weaver uses multiple Founding Father quotes to show that the right to bear arms was intended to keep the people armed against potential government oppression.

Lecture support: Weaver quotes Noah Webster: 'Before a standing army can rule, the people must be disarmed... The supreme power in America cannot enforce unjust laws by the sword; because the whole body of the people are armed.'

Rejecting the old paths leads to national ruin.

Weaver parallels Judges 2:10 and 1 Kings 12 to America, warning that a generation that does not know God or the old ways will experience decline and judgment.

Lecture support: Weaver says, 'What has happened in America is basically what has happened in 1 Kings 12 and in Judges chapter 2.'

Scripture References

1 Kings 12:1-17

The primary text of the sermon, read at the beginning, detailing Rehoboam's consultation with old and young men and the resulting division of Israel.

Job 32:5-9

Elihu's statement that great men are not always wise and that understanding comes from the Almighty, used to show that age alone does not guarantee wisdom.

Joel 1:1-3

God's command for old men to tell their children and grandchildren about God's judgments, emphasizing the duty of the aged to share wisdom.

Proverbs 17:6

Children's children are the crown of old men, used to illustrate the blessing of grandchildren and the value of family heritage.

Leviticus 19:32

God's command to rise before the hoary head and honor the old man, tying respect for the aged to the fear of God.

Proverbs 16:31

The hoary head is a crown of glory if found in the way of righteousness, teaching that righteous old age deserves double honor.

Proverbs 20:29

The glory of young men is their strength, and the beauty of old men is the gray head, with the Hebrew word for aged meaning 'bearded one.'

1 Timothy 3:6

A qualification for an elder is not a novice, implying that spiritual maturity and wisdom come with time in the faith.

Hosea 4:10

They shall commit whoredom and shall not increase, cited by Matthew Henry to explain Solomon's lack of many children despite many wives.

2 Kings 11:17

Jehoiada made a covenant between the LORD, the king, and the people, illustrating the covenantal nature of Israel's monarchy.

2 Samuel 5:3

David made a league (covenant) with the elders of Israel before the LORD, showing that even God-chosen kings ruled by covenant.

1 Kings 11:29-33

The prophecy of Ahijah the Shilonite giving ten tribes to Jeroboam because of Israel's idolatry, explaining the root cause of the division.

1 Kings 11:40

Solomon sought to kill Jeroboam, causing him to flee to Egypt, explaining why Jeroboam was summoned from Egypt in chapter 12.

Jeremiah 6:16

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths... quoted multiple times as the key verse for choosing the old ways.

Judges 2:10

Another generation arose that knew not the LORD, paralleled to modern America's departure from the faith and wisdom of the founding generation.

Hebrews 6:10

God is not unrighteous to forget your work and labor of love... in that ye have ministered to the saints, showing that serving God is done by serving His people.

Matthew 25:40

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, reinforcing that serving others serves Christ.

Romans 13:4

The civil ruler is the minister (servant) of God to thee for good, used to argue that government is ordained to serve, not tyrannize.

1 Kings 11:37-38

God's conditional promise to Jeroboam to build him a sure house if he obeys God's commands, showing the servant nature of kingship.

2 Samuel 23:1-3

David's last words, claiming inspiration four times, that he who rules over men must be just, ruling in the fear of God.

Discussion Questions

1. In what ways does our society show a lack of respect for the wisdom and authority of the aged, and how can we counter that biblically?

Consider: Weaver discusses the biblical command to honor the elderly and the modern lack of respect for the aged.

2. How does the concept of civil rulers as 'servants' or 'slaves' of the people challenge common views of government authority today?

Consider: Weaver explains that the old men counseled Rehoboam to be a servant, and that this is the biblical model for civil government.

3. Why do you think the Israelites complained about the symptoms (taxes) rather than the root cause (idolatry), and how might we do the same in our political engagement?

Consider: Weaver points out that the people focused on the heavy yoke rather than the idolatry that led to tyranny.

4. What are some 'old paths' that the modern church or nation has abandoned, and what would it look like to return to them?

Consider: Weaver repeatedly quotes Jeremiah 6:16 and applies it to the choice between the Founding Fathers' wisdom and modern politicians' ideas.

5. How should Christians balance the biblical command to submit to governing authorities with the recognition that God does not ordain tyranny?

Consider: Weaver argues that God has never ordained a tyrannical government, yet Scripture commands submission to authorities.

6. In what ways does the Second Amendment debate reflect the contrast between the 'old men' (Founding Fathers) and the 'young men' (modern politicians) in Weaver's sermon?

Consider: Weaver uses the Second Amendment as his primary modern example of the wisdom of the old men versus the folly of the young men.

7. What does it practically mean for a pastor or church leader to rule by serving rather than 'lording it over' the flock?

Consider: Weaver compares civil government to church leadership, citing 1 Peter 5:2-3 on not being lords over God's heritage.

Applications

Rule by Serving

Those in authority, whether in government, church, or family, should lead by serving others and seeking their good, following Christ's example.

Lecture support: Weaver says, 'The way to rule is to serve, to do good, to stoop to become all things to all men, and so win their hearts.'

Choose the Old Paths of God's Word

Believers must deliberately choose the old, biblical ways over the new, humanistic ideas of the modern generation to find life and rest.

Lecture support: Weaver quotes Jeremiah 6:16 and says, 'The old ways and the old counsel will lead you into life and happiness.'

Honor and Learn from the Aged

Young people should respect and listen to the wisdom of older, godly individuals to avoid the mistakes and sins of previous generations.

Lecture support: Weaver prays for young people to 'avoid the sins and the mistakes and the errors that their parents and grandparents made.'

Address Root Sins, Not Just Symptoms

In personal and national life, we must identify and repent of the root sins (like idolatry) that produce societal problems, rather than merely complaining about the consequences.

Lecture support: Weaver notes that Israel complained about taxes but not the idolatry that caused the tyranny.

Support Biblical, Limited Government

Christians should advocate for civil government that acts as God's servant for good, protecting liberty and punishing evil, rather than tyrannical overreach.

Lecture support: Weaver teaches that God ordained civil government to be a servant to the people, obeying God's law.

Personal Response and Notes

Student notes after reading the assigned chapter

[illegible]

LESSON 24

Warrior Priests

April 08, 2013

Read Chapter 24 in the companion book, pages 463-481 (October 1, 2026 edition).

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

Major Themes

Priesthood of All Believers

All Christians are divinely called priests with duties of worship, sacrifice, and guarding truth.

Lecture support: 1 Peter 2:5,9; Revelation 1:6; 5:10; 20:6 are cited to establish that believers are a holy and royal priesthood.

Dual Role of Priests: Work and Guard

Priests have both a service role (work, worship) and a protective role (guard, fight), rooted in the Hebrew words 'abad' and 'shamar'.

Lecture support: Genesis 2:15 uses 'abad' (dress/work) and 'shamar' (keep/guard); Numbers 1:53 and other passages use 'shamar' for Levitical guarding duties.

Warrior Spirit in the Old Testament Priesthood

The Levites were armed warriors responsible for protecting the tabernacle, the priests, and the nation, a pattern for New Testament believers.

Lecture support: Numbers 3:7-10 commands Levites to keep the charge and put strangers to death; 2 Chronicles 23:6-9 shows armed Levites protecting the king with weapons stored in the temple.

Failure of Priests Leads to Societal Collapse

When priests neglect their guarding and teaching duties, society falls into chaos, sin, and judgment.

Lecture support: Adam's failure brought death (Genesis 3); 2 Chronicles 15:3-6 describes a time without teaching priests resulting in no peace and great vexations; the book of Judges shows repeated death when no one guards.

The Church as the New Israel and Guardian of Truth

The priesthood was transferred from Israel to the church, which is now the pillar and ground of truth, responsible to proclaim and defend God's Word.

Lecture support: Matthew 21:42-45 shows the kingdom taken from Israel; 1 Timothy 3:15 calls the church the pillar and ground of truth; Matthew 28:19-20 commissions the church to teach all nations.

Spiritual Warfare and the Armor of God

Believers are equipped with spiritual armor to fight against wickedness, and the church is on the offensive against the gates of hell.

Lecture support: Ephesians 6:10-18 describes the armor; Matthew 16:18 says the gates of hell shall not prevail against the church; James 4:7 promises the devil will flee when resisted.

Call to Action: Rise as Warrior Priests

The sermon urgently calls Christians to stop abdicating their duties, to expose wickedness, and to fight for righteousness in every area of life.

Lecture support: Weaver laments that professing Christians advocate sin and that the church has lost its fighting spirit; he quotes Psalm 94:16 asking who will stand against evildoers.

Key Arguments

Priests are divinely appointed, not self-appointed

The priesthood is a divine institution; no one takes the honor upon himself but must be called by God, as Aaron was.

Lecture support: Hebrews 5:4 is cited: 'And no man taketh this honor unto himself, but he that is called of God as was Aaron.'

The Hebrew word 'shamar' proves the guarding duty of priests

The word 'keep' in key passages means to guard, protect, and act as a watchman, indicating a military sentry role for priests.

Lecture support: Genesis 2:15 uses 'shamar' for Adam; Numbers 1:53, 3:7-8, 18:2-7 use it for Levites; 1 Samuel 7:1 uses it for guarding the ark.

Levites were armed and authorized to use lethal force

God commanded Levites to put to death any stranger who came near the tabernacle, implying they were armed and had the authority to execute.

Lecture support: Numbers 3:10, 3:38, 18:7 state the stranger that cometh nigh shall be put to death; 2 Chronicles 23:6-9 shows armed Levites with weapons from the temple.

The 'captain of the temple' in the New Testament was a Levitical military commander

The Greek word 'strategos' (magistrate/captain) refers to the commander of the Levites who guarded the temple, showing continuity of the warrior priest role.

Lecture support: Acts 4:1, 5:24-26 mention the captain of the temple; Acts 16:20-38 uses 'strategos' for magistrates; the lexicon definition is explained.

The sons of Korah exemplify the warrior priest

The Korahites were both Levitical singers and mighty warriors, serving as doorkeepers and fighting alongside David.

Lecture support: 1 Chronicles 9:19 calls them keepers of the gates; 1 Chronicles 12:1-6 lists them among David's mighty men; Psalm 42 heading is for the sons of Korah.

Priestly failure leads to national judgment

When priests fail to guard and teach, God removes peace and brings adversity; Adam's failure brought the curse, and Israel's failure led to the loss of the priesthood.

Lecture support: 2 Chronicles 15:3-6 describes no peace and great vexations without a teaching priest; Matthew 21:42-45 shows the kingdom taken from Israel.

The church is the pillar and ground of truth and must fight for it

As the guardian of truth, the church must proclaim, adhere to, and fight for God's Word, using spiritual armor to attack the gates of hell.

Lecture support: 1 Timothy 3:15; Matthew 16:18; Ephesians 6:10-18; Matthew 28:19-20.

Modern Christians have abdicated their warrior priest duties

The church has compromised with sin, advocated ungodly practices, and lost its fighting spirit, leading to societal collapse.

Lecture support: Weaver lists sins advocated by professing Christians and quotes Psalm 94:16; he states the attitude is 'if the government will leave me alone, I'll leave them alone.'

Scripture References

1 Peter 2:5

Believers are living stones built into a spiritual house, a holy priesthood, to offer spiritual sacrifices.

1 Peter 2:9

Believers are a chosen generation, a royal priesthood, a holy nation, to show forth God's praises.

Hebrews 5:4

No man takes the honor of priesthood to himself; he must be called by God as Aaron was.

Revelation 1:6

Christ has made us kings and priests unto God and His Father.

Revelation 5:10

Christ has made us kings and priests unto our God, and we shall reign on earth.

Revelation 20:6

Those in the first resurrection shall be priests of God and of Christ and reign with Him a thousand years.

Exodus 19:5-6

Israel was to be a kingdom of priests and a holy nation if they obeyed God's covenant.

Hebrews 13:15

We are to offer the sacrifice of praise continually, the fruit of our lips giving thanks.

Romans 12:1

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Genesis 2:15

God put Adam in the garden to dress it (work) and keep it (guard).

Genesis 3:23-24

God drove Adam out and placed cherubim with a flaming sword to keep the way to the tree of life.

Numbers 1:53

The Levites shall pitch around the tabernacle and keep the charge of it.

Numbers 3:5-10

Levites are given to Aaron to keep his charge and the charge of the congregation; strangers who come near shall be put to death.

Numbers 3:32

Eleazar was chief over the chiefs of the Levites who kept the charge of the sanctuary.

Numbers 3:38

Moses, Aaron, and his sons kept the charge of the sanctuary; the stranger that cometh nigh shall be put to death.

Numbers 18:2-7

Levites shall keep the charge of the tabernacle; strangers shall not come nigh; the stranger that cometh nigh shall be put to death.

Numbers 31:30,47

A portion of the Midianite spoil was given to the Levites which kept the charge of the tabernacle.

1 Samuel 7:1

Eleazar was sanctified to keep (guard) the ark of the Lord.

2 Kings 12:9

The priests that kept the door put money into a chest; 'kept' is shamar.

2 Chronicles 34:9

The Levites that kept the doors gathered money; 'kept' is shamar.

Discussion Questions

1. How does understanding the Hebrew word 'shamar' (to guard/protect) change your view of the priestly role in both the Old and New Testaments?

Consider: Weaver emphasizes that 'keep' in passages like Genesis 2:15 and Numbers 1:53 means to guard as a sentry.

2. In what ways have modern Christians abdicated their responsibility to guard and protect truth, and what are the consequences?

Consider: Weaver lists societal sins advocated by professing Christians and ties it to the failure of priests in 2 Chronicles 15.

3. What does it mean for the church to be 'the pillar and ground of truth' (1 Timothy 3:15), and how should that shape our engagement with culture?

Consider: Weaver argues the church must establish truth in every area of life and fight for it.

4. How do we balance the spiritual nature of our warfare (Ephesians 6) with the physical guarding role seen in the Old Testament priesthood?

Consider: Weaver notes the armor of God is spiritual but also references physical guarding by Levites and weapons in the temple.

5. What does it look like for the church to 'attack the gates of hell' (Matthew 16:18) in practical terms today?

Consider: Weaver interprets this verse as the church taking offensive action against evil.

6. How can we cultivate a 'warrior spirit' without becoming combative or unloving in our witness?

Consider: Weaver calls for a fighting spirit but also emphasizes submission to God and righteousness.

7. What lessons can we learn from the sons of Korah, who separated from their father's rebellion and became mighty warriors for God?

Consider: Weaver highlights their choice to leave Korah and their later role as singers and fighters.

8. How should the priesthood of all believers affect the way we view our daily work, worship, and responsibility to protect our families and communities?

Consider: Weaver ties the dual duties of work and guard to Adam and applies them to all Christians.

Applications

Embrace your identity as a warrior priest

Recognize that as a believer, you are divinely called to both serve and guard, not just to worship passively.

Lecture support: 1 Peter 2:5,9; Revelation 1:6; the entire sermon argues that Christians are priests with guarding duties.

Guard the truth diligently

As the pillar and ground of truth, the church must proclaim, adhere to, and fight for God's Word in every area of life.

Lecture support: 1 Timothy 3:15; Matthew 28:19-20; Weaver says we must 'establish it squarely in every area of life.'

Expose and oppose wickedness

Do not remain silent or compromise with sin; actively expose wickedness in government, culture, and even within the church.

Lecture support: Weaver states, 'we're to be exposing wickedness wherever it is found' and lists sins advocated by professing Christians.

Put on the full armor of God

Equip yourself with spiritual armor - truth, righteousness, faith, salvation, the Word of God - to stand against evil.

Lecture support: Ephesians 6:10-18; 1 Thessalonians 5:8; Romans 13:12; Weaver describes the armor as that of the high priest.

Take the offensive in spiritual warfare

The church is not to be defensive but to attack the gates of hell through faith, obedience, and proclaiming Christ's lordship.

Lecture support: Matthew 16:18; Weaver says, 'the church even attacks hell itself.'

Submit to God and resist the devil

Victory in spiritual battle comes through submission to God; when you resist the devil in faith, he will flee.

Lecture support: James 4:7; Weaver emphasizes that no enemy can stand before a submitted warrior priest.

Do not abdicate your priestly duties

Avoid the passivity that leads to societal collapse; instead, actively guard your family, church, and nation through righteous living and bold witness.

Lecture support: Weaver warns that when priests fail, society collapses, citing Adam, Aaron, and the book of Judges.

Cultivate a warrior spirit

Ask God to raise up men and women who will fight spiritually, mentally, and if necessary physically for righteousness.

Lecture support: Weaver prays for God to 'stir our hearts' and 'raise us up' as warrior priests.

Personal Response and Notes

Student notes after reading the assigned chapter

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The Doctrine Of Interposition Or The Lesser Magistrate

August 17, 2015

Read Chapter 25 in the companion book, pages 483-508 (October 1, 2026 edition).

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

Major Themes

God's Sovereignty as the Foundation for Limited Government

A proper understanding of God's absolute sovereignty limits all human institutions and deters tyranny, while ignorance or rebellion leads to placing sovereignty in man or government.

Lecture support: Weaver states: 'If you understand God's sovereignty, then tyranny will be deterred because the truth is made plain and simple... that only God is sovereign and that man therefore is limited.'

The Duty of Lesser Magistrates to Resist Tyranny

Lower-ranking civil and spiritual magistrates have a God-given obligation to interpose themselves against wicked, unconstitutional, or immoral edicts from higher authorities, and failure to do so makes them complicit in evil.

Lecture support: Weaver says: 'Lesser magistrates are not to simply unquestionably obey their superiors. When they do so, they are not only denying their own personal responsibility and duty, their obedience therefore becomes positively evil.'

The Illegitimacy of Unconstitutional and Immoral Laws

Laws that contradict God's Word or exceed constitutional authority are null and void, and citizens and magistrates are not bound to obey them.

Lecture support: Weaver quotes American Jurisprudence: 'No one is bound to obey an unconstitutional law, and no courts are bound to enforce it.'

Spiritual Magistrates as Agents of Interposition

Pastors and spiritual leaders are magistrates who may and must step in to execute justice when civil magistrates fail, as demonstrated by Phinehas, Samuel, and Elijah.

Lecture support: Weaver states: 'A spiritual magistrate is still a magistrate. He may not be a civil magistrate, but he's still a magistrate.'

Christ as the Ultimate Interposition

Jesus Christ's atoning work is the supreme example of interposition, standing between sinners and God's wrath, and He also interposes politically as King of Kings to break wicked rulers.

Lecture support: Weaver says: 'Jesus Christ is the greatest example of interposition that has ever been.'

The Necessity of Action Over Passive Prayer

While prayer is commanded, there are times when action must be taken to execute justice; Phinehas' zeal stopped the plague when weeping and praying did not.

Lecture support: Weaver notes: 'None of the praying and weeping did any good until justice was given out by Phinehas.'

Key Arguments

Tyranny Prevails Through Ignorance of God's Sovereignty

When people are ignorant of God's absolute sovereignty, they inevitably place sovereignty in man or government, enabling tyranny.

Lecture support: Weaver argues: 'When one is willfully ignorant of God's sovereignty... man must have an absolute... and so what he will do is he will either place sovereignty in himself or in some institution of man.'

All Magistrates Derive Authority from God and Must Apply His Law

Magistrates are defined as those who restrain evil and know and apply God's law; they are accountable to God, not just to higher human authorities.

Lecture support: Weaver explains from Ezra 7:25 that magistrates must 'know the laws of thy God' and rule under God.

Obedience to Wicked Commands is Complicity in Sin

Lesser magistrates who obey tyrannical orders become complicit in the sins of their superiors, as seen in the elders of Jezreel who obeyed Jezebel's order to murder Naboth.

Lecture support: Weaver states: 'When he does obey that superior magistrate when that superior magistrate is doing that which is wicked, wrong, and illegal, he becomes complicit in those sins.'

Unconstitutional Laws are Void and May Be Resisted

American jurisprudence and Supreme Court rulings affirm that unconstitutional statutes are null and void from inception, and no one is bound to obey them.

Lecture support: Weaver quotes *Norton v. Shelby County*: 'Any unconstitutional act is not law. It confers no rights. It imposes no duties, affords no protection.'

States Have the Right to Interpose Against Federal Overreach

The Kentucky and Virginia Resolutions and the 10th Amendment establish that states are not unconditionally subject to the federal government and may judge the constitutionality of its acts.

Lecture support: Weaver reads from the Kentucky Resolution: 'The several states... are not united on the principle of unlimited submission to their general government.'

Spiritual Magistrates May Execute Civil Justice When Civil Rulers Fail

Biblical examples show that spiritual leaders like Phinehas, Samuel, and Elijah acted as magistrates to punish evil when civil authorities refused to do their duty.

Lecture support: Weaver says of Phinehas: 'When the judges refused to do their duty... Phinehas took care of the situation.'

God Approves of Zealous Interposition Against Sin

God's immediate cessation of the plague and His covenant with Phinehas demonstrate divine approval of interposition when done with zeal for God's honor.

Lecture support: Weaver notes: 'God instantly stopped the plague' and 'it was accounted to him for righteousness.'

Christ's Interposition is Both Soteriological and Political

Jesus interposes for salvation and also as King to break wicked rulers, ensuring ultimate deliverance from tyranny.

Lecture support: Weaver states: 'Jesus Christ has not only intervened and interposed Himself for our salvation soteriologically, He interposes and saves us even politically.'

Scripture References

Romans 13:1-7

Read at the opening as the foundational text on submission to governing authorities and the purpose of civil government.

Judges 18:7

Cited to define 'magistrate' (esser) as a possessor of restraint; the absence of a magistrate left Laish vulnerable.

Ezra 7:25

Used to show magistrates (shaphat) must know and apply God's law, and teach it to others.

Psalms 94:20-21

Quoted to prove that a throne of iniquity which frames mischief by law has no fellowship with God, condemning legalized sin.

Numbers 25:1-8

The account of Phinehas killing Zimri and Cozbi, demonstrating a lesser magistrate executing justice when civil rulers failed.

Numbers 25:10-13

God's covenant of peace and everlasting priesthood with Phinehas for his zealous interposition.

1 Samuel 15

Samuel hewing Agag when King Saul disobeyed God's command to destroy the Amalekites, illustrating a spiritual magistrate acting in place of a civil one.

1 Kings 18

Elijah executing the prophets of Baal when King Ahab failed to do so, showing a prophet acting as a magistrate.

2 Kings 11

Jehoiada the high priest ordering the execution of Athaliah, interposing to protect the rightful king and people.

Psalms 106:31

Cited to show Phinehas' act was accounted to him for righteousness.

Romans 3:24-25

Christ set forth as a propitiation, the ultimate interposition between sinners and God's wrath.

Psalms 2

Christ's political interposition as King, breaking wicked rulers with a rod of iron.

1 Samuel 14:43-45

The people interposing to rescue Jonathan from Saul's unjust death sentence, an example of popular interposition.

Exodus 23:22 (referenced as verse 28)

Mentioned in passing regarding the Hebrew word nasi for one lifted up by the congregation, applied to rulers.

Judges 17, 21

Referenced to illustrate the chaos when there is no king and everyone does what is right in their own eyes.

John 17:24

Quoted to show Christ's will to bring His people to be with Him, paralleling deliverance from tyranny.

Discussion Questions

1. How does a proper understanding of God's sovereignty limit human government and deter tyranny, according to Weaver?

Consider: Weaver argues that recognizing God as the only absolute sovereign limits all human institutions and prevents the rise of tyranny.

2. What is the biblical definition of a magistrate, and how does it apply to both civil and spiritual leaders?

Consider: Weaver defines magistrate from Judges 18:7 and Ezra 7:25 as one who restrains evil and applies God's law, and extends this to pastors.

3. In what ways does the account of Phinehas in Numbers 25 illustrate the doctrine of interposition, and what does it teach about the relationship between prayer and action?

Consider: Weaver uses Phinehas as a prime example of a lesser magistrate acting when civil rulers failed, and notes that the plague stopped only after his action.

4. How do the Kentucky and Virginia Resolutions and the 10th Amendment support the right of states to interpose against federal overreach?

Consider: Weaver reads from the resolutions to show that states are not unconditionally subject to the federal government and may judge the constitutionality of its acts.

5. What is the significance of Christ's work as the ultimate interposition, both soteriologically and politically?

Consider: Weaver presents Christ's propitiation and His rule in Psalm 2 as the supreme examples of interposition for salvation and against tyranny.

6. According to Weaver, what are the dangers of the 'I'm just following orders' mentality for lesser magistrates?

Consider: Weaver argues that obedience to wicked commands makes one complicit in sin, using the elders of Jezreel as an example.

7. How does the concept of jury nullification relate to the doctrine of interposition?

Consider: Weaver mentions jury nullification as a form of interposition where jurors can judge the law itself and refuse to convict under unjust laws.

8. What practical steps does Weaver suggest for applying the doctrine of interposition today?

Consider: Weaver calls for identifying and supporting lesser magistrates willing to resist federal overreach, and for the people to exercise their power through remonstrance and action.

Applications

Educate Yourself on Biblical and Constitutional Principles of Government

Weaver emphasizes that ignorance enables tyranny; believers must study what the Bible and history teach about civil government to resist despotism.

Lecture support: Weaver states: 'We're living in a day when people are absolutely, totally ignorant of what the Bible teaches concerning civil government... Such ignorance could not take place in the first 100 years of the founding of America.'

Support and Elect Lesser Magistrates Who Will Interpose

Weaver urges finding, electing, or appointing lesser magistrates willing to stand against unconstitutional federal actions and supporting them.

Lecture support: Weaver says: 'We should find a lesser magistrate who is willing to stand and willing to fight and get behind him and support him.'

Exercise Popular Interposition Through Remonstrance and Action

The people have the power to right wrongs by peacefully assembling, protesting, and interposing to protect the innocent, as seen in 1 Samuel 14 and modern examples.

Lecture support: Weaver notes: 'The people do have the power in them to right wrongs' and gives the example of the crowd protecting Jonathan.

Practice Jury Nullification When Faced with Unjust Laws

Jurors have the right to judge the law itself and refuse to convict if the law is immoral or unconstitutional, a direct application of interposition.

Lecture support: Weaver states: 'As a juror you have the absolute right to try not only the facts but the law itself... If the law is immoral... He's not guilty because the law is null and void.'

Pastors Must Act as Spiritual Magistrates When Civil Rulers Fail

Spiritual leaders have a duty to interpose against wickedness, following biblical examples like Phinehas, Samuel, and Elijah.

Lecture support: Weaver argues: 'Pastors are spiritual magistrates... There are many instances in the Bible where a spiritual magistrate stepped in and performed the duty of a civil magistrate when the civil magistrate failed.'

Refuse to Obey Unconstitutional or Immoral Edicts

Believers and magistrates alike must not comply with laws that violate God's Word or exceed constitutional authority, as such laws are void.

Lecture support: Weaver quotes: 'No one is bound to obey an unconstitutional law' and emphasizes that obedience to wicked commands is complicity.

Trust in Christ's Ultimate Interposition for Deliverance

While engaging in earthly interposition, believers must rest in the assurance that Christ will ultimately break all wicked rulers and deliver His people.

Lecture support: Weaver says: 'Jesus Christ has not only intervened and interposed Himself for our salvation... He interposes and saves us even politically.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 26

The Doctrine of Interposition

December 18, 2016

Read Chapter 26 in the companion book, pages 509-531 (October 1, 2026 edition).

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

Major Themes

God's Absolute Sovereignty as the Antidote to Tyranny

A proper understanding that God alone is sovereign limits all human institutions and deters tyranny. Denial of God's sovereignty leads to placing sovereignty in man or government.

Lecture support: When you understand that God alone is absolutely sovereign and there is no other sovereign, then tyranny is deterred... when man in his rebellion or in his ignorance ignores or denies... the sovereignty of God... inevitably he's going to place sovereignty in man, either in himself or in some institution that man has set up.

The Duty of Lesser Magistrates to Resist Tyranny

Lower-ranking civil and spiritual magistrates have a God-given duty to interpose themselves between the people and tyrannical higher authorities, nullifying unjust laws and protecting citizens.

Lecture support: The doctrine of interposition then holds that the lower ranking civil government officials must place themselves in between their people and the higher superior authority who's endeavoring to abuse them or enslave them.

Biblical and Historical Precedent for Interposition

Scripture (Phinehas, Samuel, Elijah, Jehoiada) and history (Magna Carta, Luther's rescue, American founding) provide clear examples of lesser magistrates resisting wicked higher powers.

Lecture support: History is replete with examples for those who rejected and resisted unjust and immoral laws... Martin Luther... was rescued by a lesser magistrate... Phinehas took a javelin and went in and killed both of them.

The Illegitimacy of Unconstitutional and Immoral Laws

Laws contrary to God's law or the Constitution are void and not binding. Citizens and magistrates are not obligated to obey them, and lower magistrates must judge all law by the supreme law of God's Word.

Lecture support: An unconstitutional act is not law; it confers no rights; it imposes no duties; it affords no protection; it creates no office; it is, in legal contemplation, as though it had never been passed.

Spiritual Magistrates: Pastors as God's Ministers with Authority

Pastors are spiritual magistrates with authority to restrain evil and enforce God's law, and may act when civil magistrates fail, as seen in biblical examples.

Lecture support: We have forgotten that pastors are spiritual magistrates... A magistrate is a magistrate either in the civil or the spiritual realm.

Christ as the Ultimate Interposer

Jesus Christ is the supreme example of interposition, standing between God's wrath and His people to save them, and He will also interpose to deliver His people from tyrannical rulers.

Lecture support: What Jesus Christ did was He interposed Himself. He came between His people and the wrath of God... Jesus Christ is the greatest example of interposition.

Key Arguments

Tyranny thrives on ignorance of God's sovereignty and biblical civil government.

Because Americans are ignorant of what the Bible teaches about civil government, they are easy prey for tyrants who incrementally enslave them.

Lecture support: Ignorance reigns supremely in our age... when it comes to the subject of the biblical understanding of civil government, we are of all people most ignorant. Consequently, we're easy prey for tyrants.

All magistrates derive authority from God and must rule by His law.

Civil government is ordained by God solely to protect the righteous and punish evil. Magistrates must know and enforce God's law, not their own arbitrary rules.

Lecture support: All magistrates have the responsibility and duty to restrain and to hold back wickedness. Likewise, all magistrates also have the duty and the responsibility to enforce the law of God.

Lesser magistrates sin if they unquestioningly obey tyrannical superiors.

When lesser magistrates obey unjust commands, they become complicit in the sins of the higher authority. The 'just following orders' defense is unbiblical.

Lecture support: When a lesser magistrate obeys unjust and immoral laws, he becomes complicit in the sins, crimes, and rebellion of the higher authority.

The U.S. Constitution and founding principles support interposition.

The 10th Amendment, Kentucky and Virginia Resolutions, and early American legal thought affirm the right and duty of states and lesser magistrates to resist federal usurpation.

Lecture support: The doctrine of interposition... is based upon the 10th Amendment of the Constitution of the United States, reserving to the states powers not delegated to the federal government.

Scripture provides clear examples of spiritual magistrates executing civil justice.

Phinehas, Samuel, Elijah, and Jehoiada acted as spiritual magistrates to execute judgment when civil rulers failed, demonstrating God's approval of such interposition.

Lecture support: In each of these instances, a spiritual magistrate performed the duties of a civil magistrate. Two of them did so in the presence of the civil magistrate.

God explicitly approved Phinehas's act of interposition.

God stopped the plague, honored Phinehas, counted his act as righteousness, and gave him a covenant of everlasting priesthood, proving divine sanction for interposition.

Lecture support: So the plague was stayed from the children of Israel... Behold, I give unto him my covenant of peace... because he was zealous for his God.

Scripture References

Romans 13:1-7

Read as the foundational text for civil government: all power is ordained by God, rulers are ministers for good, and citizens must be subject for conscience' sake.

Judges 18:7

Used to define the Hebrew word for magistrate ('esser') as a possessor of restraint, showing the necessity of magistrates to restrain evil.

Ezra 7:25

Used to define the Hebrew word 'shafat' for magistrate, emphasizing that magistrates must know and teach God's law.

Psalm 94:20-21

Quoted to show that a throne of iniquity (wicked civil government) frames mischief by law and condemns the innocent, and has no fellowship with God.

Numbers 25:1-8

The primary biblical example of interposition: Phinehas executes Zimri and Cozbi when civil judges failed to act, stopping a plague.

Numbers 25:11-13

God's covenant of peace and everlasting priesthood given to Phinehas as a reward for his zealous interposition.

1 Samuel 15

Samuel, a spiritual magistrate, executes Agag when King Saul failed to obey God's command, demonstrating a spiritual magistrate performing civil duty.

1 Kings 18

Elijah, as a spiritual magistrate, slays the prophets of Baal in the presence of King Ahab, who should have done it.

2 Kings 11

Jehoiada the high priest orders the execution of Queen Athaliah, a murderous civil ruler, acting as a spiritual magistrate.

Romans 3:24-26

Christ is set forth as a propitiation, interposing Himself between God's wrath and believers, the ultimate example of interposition.

Psalm 2:8-10

Christ will break rebellious rulers with a rod of iron; He interposes to save His people from tyrants.

1 Samuel 14:43-45

The people interposed to rescue Jonathan from Saul's foolish oath, an example of remonstrance.

Jeremiah 26:8-19

Jeremiah was delivered from death by lesser magistrates, cited as another biblical illustration of interposition.

Exodus 22:28

The Hebrew word for ruler ('nasi') means one lifted up by the local assembly, applying to any ruler of God's people.

Psalm 106:31

Phinehas's act was counted to him for righteousness.

Joshua 7

The case of Achan illustrates that magisterial justice prevents God's judgment.

Judges 17, 21

Warns against anarchy when there is no king and every man does what is right in his own eyes.

Discussion Questions

1. How does a proper understanding of God's absolute sovereignty deter tyranny, and what happens when that understanding is lost?

Consider: Weaver argues that denying God's sovereignty leads to placing sovereignty in man or government, enabling tyranny.

2. In what ways are modern Americans in 'servitude' and why do they love it, according to the sermon?

Consider: Weaver describes economic, governmental, and moral slavery, citing Huxley's idea of slaves who love their servitude.

3. What is the difference between illegal plunder and legal plunder, and why is legal plunder more dangerous?

Consider: Weaver explains that legal plunder uses law to take property without risk to the plunderer, making it a pervasive form of theft.

4. How does the biblical definition of a magistrate (from Judges 18:7 and Ezra 7:25) shape our understanding of their duties?

Consider: Magistrates are to restrain evil and enforce God's law; they must know God's law and rule accordingly.

5. Why is the 'just following orders' defense unbiblical for lesser magistrates, and what are the consequences of obeying unjust laws?

Consider: Weaver states that obeying unjust laws makes a lesser magistrate complicit in the sins of the higher authority.

6. How do the examples of Phinehas, Samuel, Elijah, and Jehoiada demonstrate the role of spiritual magistrates in interposition?

Consider: These men acted when civil rulers failed, showing that spiritual magistrates have authority to execute justice.

7. In what ways is Jesus Christ the ultimate example of interposition, both in salvation and in deliverance from tyrants?

Consider: Christ interposed between God's wrath and His people, and will also interpose to save them from wicked rulers.

8. What practical steps can Christians take today to support lesser magistrates who resist tyranny, and what are the limits of such resistance?

Consider: Weaver mentions jury nullification, public demonstration, and supporting any magistrate fighting wickedness, while avoiding anarchy.

Applications

Educate yourself and others on biblical civil government

Ignorance of what the Bible teaches about civil government makes people easy prey for tyrants. Christians must study and teach these principles.

Lecture support: Ignorance reigns supremely in our age... when it comes to the subject of the biblical understanding of civil government, we are of all people most ignorant.

Support lesser magistrates who resist tyranny

When a lesser magistrate stands against wickedness and tyranny, believers should get behind him and support him, even if they disagree on other matters.

Lecture support: If he is fighting against wickedness, we need to get behind him and stand with him. Whether we like him or not... is immaterial.

Exercise jury nullification against unjust laws

Juries have the right to judge both the law and the facts, and can acquit someone guilty of violating an immoral or unconstitutional law.

Lecture support: A jury has the absolute right to determine the law and the facts... we can determine that individual is innocent... based upon whether that law is right or wrong.

Grow weary of tyranny and resolve to act

Change will come when people become thoroughly exasperated with incremental tyranny and decide they will not take it anymore.

Lecture support: When we get weary enough, when our backs are against the wall like they should be, we're going to come up and say, 'We're not going to take it anymore.'

Recognize pastors as spiritual magistrates with authority

Pastors have a magisterial role in restraining evil and teaching God's law, and may need to act when civil rulers fail.

Lecture support: We have forgotten that pastors are spiritual magistrates... A magistrate is a magistrate either in the civil or the spiritual realm.

Obey God rather than men when laws contradict His Word

Simply because a law is a law does not mean it must be obeyed. Unconstitutional and immoral laws are void and should be resisted.

Lecture support: Simply because a law is a law does not mean that it must be obeyed... unconstitutional laws are null and void and should not be obeyed.

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 27

I Thought The King Of Assyria Was Dead

December 18, 2016

Read Chapter 27 in the companion book, pages 533-550 (October 1, 2026 edition).

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

Major Themes

Government as a False God

When a nation rejects the true God, it inevitably turns to government as a substitute deity, looking to it for provision, protection, and even soul-satisfaction.

Lecture support: The more that a nation departs from the one true and the living God... the more the people will come to worship government as God. (272.5-321.8s)

Psychological Warfare by Tyrants

Sennacherib used psychological tactics - destroying confidence, belittling ability, claiming divine authority, and threatening suffering - to seduce God's people into surrender.

Lecture support: Rabshakeh now is trying to seduce King Hezekiah and the people of Jerusalem into surrendering to Sennacherib without a fight. (1435.3-1485.2s)

Blasphemy of Usurping Christ's Role

Sennacherib's promise of sitting under one's own vine and fig tree was a blasphemous claim to be the Messiah, usurping the role that belongs only to Jesus Christ.

Lecture support: Sennacherib's claim was a claim to be the Messiah. It was a claim to be the Anointed One. (2743.4-2805.0s)

God's Exclusive Sovereignty and Judgment

God alone is sovereign and will not share His glory; He judges rulers who play God, demonstrating their mortality and bringing them to ruin.

Lecture support: God is not going to recognize, approve, or condone an apostate government that is acting like God and claiming sovereign power. (594.8-650.6s)

The Danger of Trusting in Man

Believers must not render to government the trust and dependence that belong to God alone; salvation in every sense is found only in Him.

Lecture support: We have to be very careful that we do not render unto man the praise and honor that belongs to God alone. (3128.8-3166.8s)

Key Arguments

Rejection of Truth Leads to Government Idolatry

When people reject the truth of God, they are given over to strong delusion and come to believe the lie that government can be their god.

Lecture support: When a person refuses and rejects the truth, the only thing left is error. (322.5-377.7s)

Totalitarian Control Is a Mark of Playing God

A government that seeks cradle-to-grave control is exhibiting a God-mentality and is in rebellion against the true God.

Lecture support: The womb-to-the-tomb mentality is a characteristic of governmental insanity. (444.7-498.0s)

Wicked Government Is Not God's Ordinance

An apostate, idolatrous government that rivals God is not the ordinance of God; it is in rebellion and will be judged.

Lecture support: Such a government that plays God is not the ordinance of God. In fact, it is an idolatrous government. (499.3-531.2s)

People Often Ask for Tyranny

Israel's demand for a king in 1 Samuel 8 shows that an ignorant people will ask for tyranny, wanting government to fight their battles and take responsibility for them.

Lecture support: Here's a people that did not wish to be responsible for themselves. They wanted government to take care of them. (967.8-1050.9s)

Sennacherib's Promise Was Messianic Blasphemy

By promising peace and prosperity under one's own vine and fig tree, Sennacherib blasphemously claimed to fulfill the role of the Messiah.

Lecture support: Only Jesus Christ can provide for His people. Only Jesus Christ can protect His people. (2806.6-2850.0s)

God Will Defend His Own Glory

God responded to Sennacherib's blasphemy by defending Jerusalem, destroying the Assyrian army, and bringing Sennacherib to a humiliating end.

Lecture support: I will defend this city to save it for mine own sake, and for my servant David's sake. (3058.2-3096.9s)

Scripture References

Isaiah 36:1-22

The entire chapter is read and forms the basis of the sermon, detailing Sennacherib's invasion and Rabshakeh's psychological warfare.

2 Thessalonians 2:9-11

Cited to show that those who reject the truth are given over to strong delusion to believe a lie.

Psalms 94:20-22

Used to argue that a wicked throne of iniquity that makes sin legal has no fellowship with God.

Isaiah 42:8

God declares He will not give His glory to another, applied to governments that claim divine authority.

Psalms 2:10-12

Admonition to civil rulers to serve the Lord and kiss the Son, lest they perish.

1 Samuel 8:4-20

Israel's demand for a king, illustrating how people reject God and ask for tyranny.

Deuteronomy 17:16

Referenced to explain that Israel's kings were forbidden to multiply horses, indicating trust in God rather than military might.

Isaiah 10:5-6

Acknowledged that God sent Assyria against Israel, but not against Jerusalem.

Psalms 82:6-7

God tells rulers they will die like men, proving they are not gods.

1 Kings 4:24-25

The phrase 'every man under his vine and under his fig tree' originates here, describing the peace and prosperity under Solomon's reign.

Micah 4:1-4

The same phrase is used to describe the Messianic age, showing Sennacherib's promise was a blasphemous claim to be the Messiah.

Isaiah 37:4, 6, 23-24, 28-29, 33-38

God's response to Sennacherib's blasphemy, promising to defend Jerusalem and detailing the destruction of the Assyrian army and Sennacherib's death.

Discussion Questions

1. In what ways do we see modern governments claiming divine-like authority or seeking total control over citizens' lives?

Consider: Based on the sermon's argument that rulers who play God must deny the true God and exercise totalitarian power.

2. How can we discern whether we are functionally trusting in government rather than in God for our provision, protection, and security?

Consider: Stemming from the diagnostic question: 'who you cry to when you're in need and when you're in danger.'

3. What are some examples of psychological warfare used today to make people feel powerless against government overreach?

Consider: Drawing from Rabshakeh's tactics of destroying confidence and belittling ability.

4. Why was Sennacherib's promise of sitting under one's own vine and fig tree so blasphemous, and how does it apply to political promises today?

Consider: Exploring the Messianic significance of the phrase and its misuse by earthly rulers.

5. How should Christians respond when government claims authority that belongs only to God?

Consider: Based on the example of Hezekiah and the biblical admonitions to trust God alone.

Applications

Recognize Government Idolatry

Believers must identify when they are looking to government for what only God can provide - salvation, security, and soul-satisfaction - and repent of that idolatry.

Lecture support: If you really and truly want to know who your God is, then you need to take notice of who you cry to when you're in need and when you're in danger. (1053.5-1158.7s)

Trust God Alone for Salvation

God is our salvation in every area - spiritually, physically, emotionally, mentally, financially - and we must depend on Him rather than on human government.

Lecture support: God is our salvation spiritually, physically, emotionally, mentally, financially, and if there's any other way of salvation... He is that too. (3128.8-3166.8s)

Do Not Render to Man What Belongs to God

We must be careful not to give to civil rulers the praise, honor, and trust that are due to God alone.

Lecture support: We have to be very careful that we do not render unto man the praise and honor that belongs to God alone. (3128.8-3166.8s)

Watch the End of Those Who Play God

Observe the final outcome of rulers who exalt themselves against God; He will demonstrate they are not God by bringing them to judgment.

Lecture support: May I suggest that you watch their final end, because God will destroy them and demonstrate very clearly they're not God. (3098.0-3128.6s)

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 28

Are You A Traitor?

August 15, 2022

Read Chapter 28 in the companion book, pages 551-565 (October 1, 2026 edition).

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

Major Themes

Treason Against the Soul

Christians commit treason by aiding their flesh, which is an enemy that wars against the soul.

Lecture support: Weaver states: 'we commit treason against our own souls and are traitors to ourselves. If treason consists then of aiding and abetting the enemy and giving the enemy comfort, we are guilty as charged.'

The Flesh as the Greatest Enemy

The flesh is the most dangerous enemy because it is internal and easily captivates, often without the devil's direct involvement.

Lecture support: Weaver says: 'Of these three, I do believe that our greatest enemy is our flesh... the devil usually gets more credit than he deserves.'

Heavenly Citizenship and Pilgrim Identity

Believers are strangers and pilgrims whose true commonwealth is in heaven, with a different constitution and laws.

Lecture support: Weaver explains Philippians 3:20: 'he is saying more than heaven is simply our heavenly country. He is saying that we have a heavenly commonwealth, and that heavenly commonwealth has a constitution, and that constitution is our Bible.'

Abstaining from Fleshly Lusts

Peter commands believers to abstain from fleshly lusts, which are desires arising from the depraved nature and contrary to the Spirit.

Lecture support: Weaver defines fleshly lusts as 'those things that have their seed in the animal nature or aroused by the animal nature... governed by the mere human appetite and not the Spirit of God.'

The Internal War Between Flesh and Spirit

Galatians 5:16-17 describes the ongoing conflict between the flesh and the Spirit, with no neutral ground.

Lecture support: Weaver quotes Galatians 5:17 and comments: 'There is no neutral ground. There is no compromise. There is no possibility of our flesh and the spirit getting along with each other.'

Making No Provision for the Flesh

Romans 13:14 commands believers not to forethink or plan for fleshly desires, but to put on Christ instead.

Lecture support: Weaver explains: 'do not forethink what your flesh wants... Stop thinking about your flesh. Make no provision for the flesh. Do not plan to fulfill it.'

Key Arguments

Treason is aiding the enemy; the flesh is our enemy, so indulging it is treason against our own souls.

Weaver argues that since treason consists of aiding the enemy, and the flesh wars against the soul, giving in to fleshly lusts makes one a traitor to oneself.

Lecture support: He says: 'If treason consists then of aiding and abetting the enemy and giving the enemy comfort, we are guilty as charged.'

The flesh is the greatest enemy because it is internal and easily captivates without the devil's help.

Weaver contends that the flesh is more dangerous than the world or the devil because it resides within and often acts independently.

Lecture support: He states: 'the devil does not need to attack most Christians because most of us are too easily captivated by the flesh.'

Believers are strangers and pilgrims with a heavenly commonwealth, so they must live differently.

Weaver uses Philippians 3:20 and Hebrews 11 to show that Christians have a different citizenship and should abstain from worldly lusts.

Lecture support: He says: 'Peter's exhortation... is an exhortation for us to recognize our heavenly country... and therefore we are to live here as strangers and pilgrims.'

Fleshly lusts wage active military war against the soul, seeking to subjugate and destroy.

Weaver explains the Greek word for 'war' indicates a military campaign, making indulgence a treacherous act against one's own spiritual welfare.

Lecture support: He says: 'the word "war" actually means to make a military expedition against... to be a soldier and to fight.'

Making provision for the flesh is incompatible with putting on Christ.

Weaver argues from Romans 13:14 that planning for fleshly desires prevents one from being clothed with Christ.

Lecture support: He says: 'If we are clothed with the Lord Jesus Christ, we're not going to be making provision for the flesh.'

Walking in the Spirit is the only way to avoid fulfilling fleshly lusts.

Weaver cites Galatians 5:16 to show that the Spirit and flesh are contrary, and only by walking in the Spirit can one overcome.

Lecture support: He says: 'When we walk in the flesh, we cannot walk in the Spirit. When we make provision for the flesh, we cannot put on the Lord Jesus Christ.'

Scripture References

1 Peter 2:11-12

Primary text: Peter beseeches believers as strangers and pilgrims to abstain from fleshly lusts which war against the soul.

1 John 5:4

Faith is the victory that overcomes the world.

James 4:7

Submit to God, resist the devil, and he will flee.

1 Peter 5:8-9

Be sober, vigilant; resist the devil steadfast in the faith.

Romans 16:20

The God of peace shall bruise Satan under your feet shortly.

Revelation 12:10-11

They overcame him by the blood of the Lamb and the word of their testimony.

2 Timothy 2:22

Flee youthful lusts; follow righteousness, faith, charity, peace.

Genesis 39:11-12

Joseph fled from Potiphar's wife, illustrating flight from temptation.

Galatians 5:19-21

Works of the flesh listed, including adultery, idolatry, witchcraft, etc.

Matthew 26:41

The spirit is willing, but the flesh is weak.

2 Corinthians 10:3

Though we walk in the flesh, we do not war after the flesh.

Ephesians 2:1-3

Before conversion we walked in lusts of the flesh, fulfilling desires.

1 Corinthians 10:14

Paul uses 'dearly beloved' to exhort fleeing idolatry.

Philippians 3:20

Our conversation (commonwealth) is in heaven.

Hebrews 11:13-16

Patriarchs confessed they were strangers and pilgrims seeking a heavenly country.

1 Peter 4:3-4

The world thinks it strange that Christians don't run to the same excess of riot.

Romans 13:14

Put on the Lord Jesus Christ and make no provision for the flesh.

Galatians 5:16-17

Walk in the Spirit and you shall not fulfill the lust of the flesh; flesh and Spirit are contrary.

1 John 2:15-17

Love not the world; the lust of the flesh, lust of the eyes, and pride of life are of the world.

1 Corinthians 6:18

Flee fornication; every sin is outside the body, but the fornicator sins against his own body.

Discussion Questions

1. In what ways do we 'aid and abet' our fleshly lusts, and how does that constitute treason against our own souls?

Consider: Weaver defines treason as aiding the enemy; the flesh is an enemy that wars against the soul.

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2. Why does Weaver consider the flesh a greater enemy than the world or the devil? Do you agree?

Consider: He argues the flesh is internal and easily captivates without the devil's direct involvement.

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3. How does understanding our heavenly citizenship as 'strangers and pilgrims' change our approach to fleshly temptations?

Consider: Weaver explains Philippians 3:20 and Hebrews 11 to show our true commonwealth is in heaven.

4. What does it mean practically to 'make no provision for the flesh' (Romans 13:14)? Can you give examples?

Consider: Weaver interprets 'provision' as forethinking or planning for fleshly desires.

5. How can we actively 'war against' our fleshly lusts as they war against us?

Consider: The Greek word for 'war' indicates a military campaign; Weaver calls for active resistance.

6. What does it look like to 'walk in the Spirit' in daily life, and how does that prevent fulfilling fleshly lusts?

Consider: Galatians 5:16-17 is cited as the key to overcoming the flesh.

7. Why do you think the world considers obedient Christians 'strange'? How should we respond to that?

Consider: 1 Peter 4:3-4 shows the world thinks it strange when Christians don't join their excess.

8. How does the concept of being a 'traitor to yourself' change your perspective on personal sin?

Consider: Weaver emphasizes that sin is not just against God but also self-destructive.

Applications

Recognize your heavenly citizenship

Live as a stranger and pilgrim by remembering your commonwealth is in heaven, not conforming to worldly lusts.

Lecture support: Weaver says: 'Peter's exhortation... is an exhortation for us to recognize our heavenly country... and therefore we are to live here as strangers and pilgrims.'

Abstain from fleshly lusts

Actively refrain from desires that arise from the depraved nature and war against the soul.

Lecture support: Weaver commands: 'abstain from fleshly lusts which war against the soul.'

Make no provision for the flesh

Do not plan, forethink, or premeditate ways to satisfy fleshly desires; instead, put on Christ.

Lecture support: Weaver explains Romans 13:14: 'do not forethink what your flesh wants... Stop thinking about your flesh.'

Walk in the Spirit

By walking in the Spirit, believers will not fulfill the lust of the flesh; this is the primary means of victory.

Lecture support: Weaver quotes Galatians 5:16 and says: 'When we walk in the Spirit, we shall not fulfill the lust of the flesh.'

Flee temptation

When faced with temptation, physically remove yourself from the situation, as Joseph did.

Lecture support: Weaver cites Genesis 39: 'he left the coat and fled... there is indeed a time to flee.'

Resist the devil through faith

Fight the devil by submitting to God and resisting steadfastly in the faith.

Lecture support: Weaver references James 4:7 and 1 Peter 5:8-9: 'Resist the devil, and he will flee from you.'

View sin as self-treason

Understand that indulging sin is not only against God but is treachery against your own soul's welfare.

Lecture support: Weaver states: 'When we sin, we become traitors to ourselves as well as to our Lord.'

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.

Lesson 1: The Warrior Priest

Lecture JW01158

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Lesson 2: God's Preachers-The Enemies of the State

Lecture JW01141

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Lesson 3: Biblical Methods of Dealing with Tyrants

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Lesson 4: The Idolatry of Statism

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Lesson 5: Application & Practicality of Biblical Law

Lecture JW01105

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Lesson 6: Christ and the Adulterous Woman

Lecture JW01068

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Lesson 7: Warrior Priests

Lecture JW01063

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Lesson 8: The Temple Tax

Lecture JW01058

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Lesson 9: An Election Sermon

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Lesson 10: Who Were The Rebels?

Lecture JW01011

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Lesson 11: The Bible & Treason

Lecture JW01002

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Lesson 12: Exploits & Death of Riley Crawford

Lecture JW00810

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Lesson 13: Biblical Principles of Secession

Lecture JW00776

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Lesson 14: Jack Hinson, Confederate Sniper

Lecture JW00773

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Lesson 15: Shall We Listen to our Founding Fathers?

Lecture JW00712

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Lesson 16: Richard Cameron

Lecture JW00697

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Lesson 17: God's Preachers: Enemies of a Godless State

Lecture JW00563

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Lesson 18: Captain Jack Hinson and Divine Justice

Lecture JW00212

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Lesson 19: God's Justice As The Standard For The Civil Magistrate

Lecture JW00144

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Lesson 20: So, You Want To Be a Pharaoh

Lecture JW00081

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Lesson 21: This Will Solve Most Problems

Lecture JW00042

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Lesson 22: The Exploits and Death of Riley Crawford

Lecture JW01186

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Lesson 23: Shall We Listen to Our Founding Fathers or Our Modern Day Politicians

Lecture JW01287

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Lesson 24: Warrior Priests

Lecture JW01351

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Lesson 25: The Doctrine Of Interposition Or The Lesser Magistrate

Lecture JW01397

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Lesson 26: The Doctrine of Interposition

Lecture JW01460

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Lesson 27: I Thought The King Of Assyria Was Dead

Lecture JW01455

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Lesson 28: Are You A Traitor?

Lecture JW01669

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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.